

HERMES' PORTAL



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Who's who	3
Publisher's corner	3
Treasures of the Sea	5
by Christopher Gribbon	
A Gazetteer of the Kingdom of Man and the Isles	5
The Out Isles	5
Running a Game on Man	20
Appendix II: Dramatis Personae	27
Appendix III: Island Families	39
Appendix IV: Kings of Man and the Isles	43
Appendix V: Bishops of Sodor and Man	43
Appendix VI: Genealogy of the Royal Family of Man	44
Appendix VI: Timeline of Major Events	47
Appendix VII: Glossary	49
Appendix VIII: Manx Gaelic	52
Vis sources	54
by Sheila Thomas and John Post	
Complicating the 5th Edition Combat System	58
by Ty Larson	
Liturgical cursing	61
by Sheila Thomas	
Omnibus Grimoire Scroll X: Vim	65
by Andrew Gronosky	

HERMES' PORTAL

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Who's who

John Post

John has been roleplaying for over 20 years and has been playing *Ars Magica* since the second edition. During that time, he received a degree in Political Science, served as an intelligence analyst with the US Army, studied International Relations and Middle Eastern Studies in graduate school(s), and, most recently, moved to San Francisco to become an attorney. John has several *Ars Magica* writing projects in the works and is currently looking for a troupe to join.

Publisher's corner

Generally, I try not to mix roleplaying games and reality, but sometimes roleplaying games take a roundabout way and come knocking at the back door.

Some time ago, I worked on ideas which appeared in the supplement *Living Lore*. One of them, the legend of Gerbert of Aurillac, resulted from my dislike of the way it was presented in the *Tribunal of Rome* supplement. Since the release of *Living Lore*, I found a copy of Gerbert's letters (it's been out-of-print for a few years). Of course, there is no reference to magic in them (but they are definitely better than Judith Tarr's novel, *Ars Magica*). The second volume also included Gerbert's scientific letters,

and I turned one of them, discussing the area of an equilateral triangle, into a nice homework for one of my classes. I gave the students Gerbert's text, the questions to work on, a three page presentation about the author by Pierre Larousse (French encyclopedist of the 19th century), and also an extract from Thorndike's *History of Magic and Experimental Science* (they are supposed to be better than average students so a page in English won't kill them), and Walter Map's legend about Gerbert taken from the *De Nugis Curialium*. I'm not sure which text they will prefer, but I shall not be too surprised if in the end I have more to read on the story of Gerbert and Meridiana than on Pythagoras's theorem and the approximate value of the square root of three used by Gerbert. If they don't become scientists, maybe they'll be good historians, or at least decent roleplayers.

This new issue of *Hermes' Portal* completes and finishes the series on the Isle of Man first presented in the previous issue. I hope you'll enjoy it and find this place worth a try in your saga.

Another series coming to an end in this issue is the *Omnibus Grimoire*. It has been running for 10 issues and you now have more than a hundred original spells to make a difference in difficult situations.

While two series end, another begins. This issue presents original vis sources you can easily include in your saga and you're invited to submit your own sources. We'll try to publish them in upcoming issues.





The Out Isles

The Out Isles of the Kingdom of Man and the Isles in 1220 consist of the Sudrey island groups of Lewis and Skye, which jointly provide 8 hersar for the Tynwald (5 from Lewis and 3 from Skye). Historically, the Island groups of Islay and Mull, and the Kintyre peninsula, also belonged to this group, but since the time of Somerled, those lands have become the property of Scotland (at least theoretically), and are ruled by Somerled's sons and grandsons.

Historically, the Hebrides were first settled by the Fomhori and the Tuatha de Danaan, much as Ireland was. The first humans here were the enigmatic Broch Builders, and they held out against the Picts here longer than on the mainland, but they still vanished long ago — leaving only their mysterious Broch-towers as evidence of their existence. These towers of unknown function are dry-stone constructions, often rather large, with double walls, galleries, and large central chambers, though the ceilings in the galleries tend to be very low (5 ft or less). Subsequently, the Cruithni and Irish Celts inhabited the islands, though the centuries of invasion by the Vikings have produced a strongly mixed population.

Currently, King Alexander II is mounting a campaign to subdue the nearby mainland of Argyll, and this conflict is spilling over into some of the isles. The war will not reach the Skye and Lewis groups — but all the lords of the isles are in a state of high readiness for war, just in case.

Senchus fer n'Alban ("Account Of The Men Of Scotland")

This book was originally written in the late 600s by the Scottish Chiefs of the Kingdom of Dál Riata (Dalriada) as a census of the houses of Dál Riata, both Scottish and Pictish, with a view to the rights of their overlord to raise taxes and military/naval levies from them. The three noble lines of Siol Lorne, Siol Angus, and Siol Gillebride (or Gabran) are mentioned in this book — and descendants of these families still comprise much of the nobility of the western isles and Scotland.

The original text was in Goidaelic, but Latin translations are available.

The book counts as a Tractatus in Area Lore (Scotland), on Dalriada, with a Quality of 6.

The population of the isles subsists mostly by sea fishing — along with harvesting kelp and seagull eggs, supplemented by some sheep and cattle farming. Hebridean sheep are similar in appearance to Manx Loaghtan sheep, with dark wool and four horns, but they are smaller, and never possess six horns, as the Loaghtan sometimes do. Almost everyone on the isles also grows kale, turnips, and corcadubh and eòrna (black oats and barley, for baking bannocks and oat-cakes), and salmon are caught in the rivers by rods and fish-traps. There is also a diminutive breed of pony kept on the isles, and found nowhere else.

Wood is very scarce on the isles — indeed, all driftwood is legally the property of the hersir of the parish, and fines are levied for any who keep it for themselves. Though the hersir will sell this wood to the peasants for use in house and shipbuilding, it is too expensive to burn, and peat is therefore the fuel used in hearths. Sods of peat are cut (a dirty and back-breaking labor) and left to dry in the sun over summer, and stockpiles kept for winter.

Popular sporting pastimes include inter-village games of quoits and shinty (a hockey-like game, known locally as camanachd, after the caman shinty-sticks), which are played by men, or children of both sexes (rules for playing shinty are provided in *Lion of the North*, page 85). Over winter, it is common to have a céilidh (loosely "party") in a different house of the community every night — where the locals gather to socialize and swap stories.

Clothing is made from flax, or from home-spun wool from the hardy Hebridean sheep; wealthier families might own some clothing of linen, or even of silk. Men wear shirts and trews, with over-kilts worn in cold weather, while the women wear long-sleeved blouses and long skirts. For women, a snood (head-band) is the symbol of maidenhood, and a woman will change her headgear to a mutch (a kind of plain bonnet) the day after marriage.





Navigating the Irish Sea and the Hebrides

The Irish Sea is the body of water separating Ireland from mainland Britain; it extends from the Straits of Moyle at the north (between Scotland and Ireland) to St. George's Channel at the south (between Wales and Ireland). The Irish Sea is commanded by the Isle of Man, found in the middle of that body of water. The isles of the Hebrides are all north of the Straits of Moyle, exposed to the harsher weather of the Atlantic Ocean.

Though not as treacherous and unpredictable as wide-ocean waters like the Atlantic, nor as freezing as the North Sea, the Irish Sea was far from hospitable, having numerous navigation hazards to be avoided while sailing across it. In summer, sailing conditions would usually be quite favorable — the sheltered condition of the Irish Sea making conditions comparable to the Mediterranean ("Easy" to "Medium" conditions; see "Travel Times" on page 43 of *Mythic Seas*). In spring and autumn, the weather would usually turn blustery and windy, and these seasonal gales made sailing unpleasant and dangerous (usually "Medium" to "Very Hard" sailing conditions). Often, when it is not windy, it will be foggy, making navigation all but impossible. In winter, while the gales will have died down, the weather will generally be inclement, ("Light" to "Very Hard" conditions).

Further north, in the Hebrides, the conditions are somewhat worse all year round (use the standard sailing conditions from *Mythic Seas*). Additionally, at all times of year, the channels between the numerous small islands of the Hebrides funnel tidal flows and produce dangerous riptides (or sruth) — for example, the Corryvreckan whirlpool off Jura, the roar of which can be heard over 10 miles away! The sea-life of the seas around the Hebrides can also be hazardous — including whales, sharks and killer whales (as well as the more peaceful dolphin).

The Irish Sea is quite a busy sea-channel, with many ships sailing to and from Belfast, Dublin, the Clyde, the Mersey, Anglesey, Man, Bristol, and other ports up and down the coasts. Independent piracy is rare, as the risks of getting caught generally outweigh the benefits; however, sponsored privateerism is relatively common, as ships of one lord plunder the ships of rival lords.

Of course, one must not forget the many faeries and other supernatural creatures inhabiting the Irish Sea and waters of the Hebrides. For example, the many suire or sirens/mermaids who would lure love-struck sailors to a watery grave; Merrows who might object to the catching of "their" fish (see *Faeries*); Selkies are a skin-changing faerie people who can adopt the shape of a seal by donning their magical skins (see *Faeries*); additionally, there are the Blue Men of the Minch, who challenge passing ships to riddling contests, and sink those who fail. Finally, of course, it is important to remember the mighty Man-

nannan Mac-y-Lír, whose good favor is required to be able to traverse these bodies of water at all!

Due to these hazards, there are certain routes that are more frequently used for sailing, as the dangers there are less than elsewhere. For example, boats are still dragged over the slipway at the town of Tairbeart ("tow-boat"), on the north of the Kintyre peninsula, as the sailing down Loch Fyne is much easier than traveling around the peninsula (this Tairbeart is one of many found in the isles — for example the bol of Harris is also called Tairbeart). Perhaps the most important thoroughfare in the Hebrides is the Sound of Islay (between Islay and Mull), controlled by the island of Colonsay (currently owned by the MacDubbh-Sidhe family, who are descended from a Selkie), which sits right in the middle of the passage. This commanding position gives Colonsay great military importance, as it controls most traffic through the western isles; indeed, the sea around Colonsay was the site for the great sea-battle between Somerled and Godred II in 1158 AD.

As with sailors everywhere, the fishermen of Man and the Isles are highly superstitious, with a number of customs and prohibitions. For example, it is considered bad luck to walk on the nets while they are spread out (especially if a woman does so), and particularly bad to count them. Nets that had been so cursed, or that were otherwise considered unlucky, would be burnt, and anyone counting nets would be likely to be the recipient of a blow to the nose, as drawing blood would restore the luck to the nets. Certain objects were considered to bring good luck: a horseshoe or pouch of salt warded off evil spirits and fay, while red and white stones included in the ballast brought good fortune (though one would never re-use ballast from a shipwrecked boat). However one never wished a fisherman good luck when he was embarking, nor did one enquire what his destination was, in case one leached the luck away from him.

Traditional Hebridean Sailors Prayer

"You who dwell in the heights above,
Help us in the depths below;
Give us a day breeze as you wish
And a night breeze as we would choose.
May the clouds hide us, the moon shine on the foe;
Be we to windward, and becalmed be they.
Keep firmly tethered all sudden uproar,
And leave the rest to me."

Hebridean Ships

(See *Mythic Seas* for details on using ships in *Ars Magica*, and *Ultima Thule* page 45-46 for details on Norse sailing craft).

Most of the ships plying the Hebrides and the Irish Sea are built in the mold of the Viking longships. However, Curragh-like ships made of hide stretched over a willow frame are still in use for short journeys (for example, to ferry Scottish gallogladh mercenaries across to Ireland). Based on an ancient Celtic design (such as that used in St. Brendan's

famous voyage) their advantage is that great fleets of them can be constructed quickly and cheaply, and then collapsed at the other side until needed again.

The military Scottish Galley, either the smaller Naibheagan (meaning “little ship”) or the larger Birlinn (from the Norse brydingr, “ship of burden”), is an improvement on the Norse longship. These ships were designed by Somerled, and were his “secret weapons” in the naval battle against King Godred II in 1158, as they have improved on the longship design in two areas. One problem with traditional longships was their open deck and low sides; this provided taller ships a height advantage when the two were grappled together, as they could rain missile fire down on the lower ship. As a result, longships were built larger, with higher sides — and this could make them somewhat clumsy in the water. A naibheagan has an aft castle, and the larger birlinn has the castle, and an elevated fighting deck constructed at the masthead. These provide the height advantage, while allowing the ship to remain small

and maneuverable. Additionally, the galley is fitted with a rudder instead of the starboard steering oar — which Godred’s longships still depended on — giving it even greater maneuverability. All the lords of the isles, be they King of Man, Lord of Islay, or a minor Jarl with a little land on the coast, maintain a fleet of ships; such galleys now comprise the majority of these craft, but there are still large numbers of more traditional longships.

The smaller vessels of the Irish Sea — fishing skiffs for the most part — are also based on the basic longship design, having a single mast and square sail, a shallow draft, and a high stern and prow; though they are considerably smaller. They are classified by size — specifically by the number of oars they possessed: a fouraeringr (“four oars”) has two oars on each side, a sexaeringr has three, and a twelveaeringr has six. Fouraeringr and sexaeringr are fishing-boats, while twelveaeringr are trading-ships. Note that wooden sailing ships are a serious investment in the tree-poor Hebrides; such ships would likely either be



Hebridean Craft

Gallogladh Curragh

Hull Size: 3

Seaworthiness: OK / -1 / -5 / Swamped

Material: Leather (Soak: 1)

Crew Size: 8

Propulsion: Oars (Speed: 3)

Steering: Oars Only (Maneuver: +1)

Total Tonnage: 8

Cargo Capacity: 6 (equivalent to a transport of 24 men at full capacity)

Cost: £4

Naibheagan

Hull Size: 3

Seaworthiness: OK / -1 / -3 / -5 / Swamped

Material: Planks (Soak: 7)

Crew Size: 50

Propulsion: Oars (Speed: 4)

Secondary: Sails (Speed: 4)

Steering: Rudder (Maneuver: +2)

Extras: Aft Castle

Total Tonnage: 30

Cargo Capacity: 1

Cost: £164

Birlinn

Hull Size: 4

Seaworthiness: OK / -1 / -2 / -3 / -5 / Swamped

Material: Planks (Soak: 7)

Crew Size: 100

Propulsion: Oars (Speed: 5)

Secondary: Sails (Speed: 4)

Steering: Rudder (Maneuver: +2)

Extras: Aft Castle, Masthead Fighting Deck (*)

Total Tonnage: 60

Cargo Capacity: 1

Cost: £326

* The Fighting Deck at the masthead does not have protective walls, so gives the advantage of fighting from higher ground (+3), but does not pro-

vide the extra -5 protection against missile fire that a full castle does. In terms of designing a ship, it weighs double the ship’s Hull Size in tons, and costs half that amount in silver pennies; it can hold twice the Hull Size in men.

Fouraeringr

Hull Size: 1

Seaworthiness: OK / -5 / Swamped

Material: Planks (Soak: 7)

Crew Size: 4

Propulsion: Sails (Speed: 2)

Secondary: Oars (Speed: 2)

Steering: Steering Oar (Maneuver: +1)

Total Tonnage: 3

Cargo Capacity: 1.5

Cost: £6 10s

Sexaeringr

Hull Size: 2

Seaworthiness: OK / -1 / -5 / Swamped

Material: Planks (Soak: 7)

Crew Size: 6

Propulsion: Sails (Speed: 3)

Secondary: Oars (Speed: 2)

Steering: Steering Oar (Maneuver: +2)

Total Tonnage: 8

Cargo Capacity: 5.5

Cost: £42

Twelveaeringr

Hull Size: 3

Seaworthiness: OK / -1 / -3 / -5 / Swamped

Material: Planks (Soak: 7)

Crew Size: 12

Propulsion: Sails (Speed: 4)

Secondary: Oars (Speed: 3)

Steering: Steering Oar (Maneuver: +2)

Total Tonnage: 20

Cargo Capacity: 14

Cost: £104



the property of the richer families, and would be rented to the fishermen, or would be jointly owned among several of the families of a village.

Land Laws of the Isles

The islands of Lewis and Skye, though technically part of the Kingdom of Man and the Isles, are somewhat independent from Manx rule, and the land laws there are slightly different. The land on the islands is divided into parishes, as on Man, but these parishes are significantly larger than those on Man (larger even than Manx Sheadings), though the isles have a much smaller population. The land is then subdivided into smaller portions called Davachs (enough land to raise 60 cattle or 240 sheep) and Tirunga (or “Pennylands”; 1/20th of a Davach) instead of treens and quarterlands, with further subdivisions such as half-pennies, Clitigs (half-farthings), and Cianags (quarter-farthings); a tirunga is also known as a pennyland because the skatt tax is one penny per year. Since the “cottage industry” of the Out Isles was usually wool production, rent was most often paid in the form of quhyte plaiding (bolts of woolen cloth, sometimes dyed and made into tartan-like patterns). A davach is approximately the same size as the average Manx quarterland, and is similarly required to provide one fighting man at time of Vapna Stefna.

Legally, each of the island groups counts as one sheading, for purposes of folksthing sheading-courts and representation at the Tynwald; Lewis contains 5 parishes, and Skye contains 3. The mikill hersir of each island group is known as the Sheriff. There is no Lagman for the Out Isles.

Innish Ubag

The Hebrides are well-known in tales to be Innish Ubag (“Isles of Magic”). All the Hebrides possess large numbers of Wind-Wizards, who help the locals with the weather for their fishing, which is the main source of food and income for the locals.

See *Ultima Thule* pages 107-110 for the Wind Wizard magic powers (in that sourcebook they are described as being entirely Finnish in descent, but legends tell of many wizards in the isles with identical magical powers).

There are plentiful other witches on the isles — either Seithkonnur or Cunning-Folk — and they are well-accepted by the locals: one of the most popular charms they work is the inclusion of a “Healing Stone” in the wall of a newly-built house to protect its inhabitants. One unpleasant form of divination practiced among the island witches is taghgairm, where a live cat is spitted over a fire until other cats appear to relieve its distress by answering the questions set by the operator. Other malevolent witches are reputed to own enchanted bridles that can entrance and transform men into magical horses to ride for a night, leaving them exhausted the next day, but with no memory of their inadvertent expeditions. See *Ultima Thule* for details on Seithkonnur, and *Hedge Magic* for Cunning-Folk.

The islands are also home to a number of Gruagachan — Scottish magicians of Pictish descent (see *Lion of the North*, pages 109-115); included in their number is the MacAsgaill family of Skye, descendants of the ancient sorceress Sgathaich.

In Celtic legend, these isles were the dwelling-place of the mighty warrior Fion Mac Cuil (known in Scotland as Fingal), and his men — the Fianna. There are many locations in the Hebrides named after these heroes — perhaps the most impressive of which is the cathedral-like Fingal’s Cave on the Isle of Staffa (in the Mull island group). The Fianna fought many battles, but eventually their line died away when their women-folk were killed by their enemies, and they refused to re-marry. The pieces in the chess-like board-game fichell are named “Fianna fichell” after them.

The plentiful riptides and maelstroms of the Hebrides provide ample sources of Aquam vis, but



this is by no means the only source of vis on these magically-rich isles.

Agallamh na Seanórach

This book (the “Colloquy of the Ancients”) is a large collection of traditional verse, including many tales of Fionn and the Fianna, and was first written down around the eighth or ninth century. The book tells of how the aged Fianna poet/warrior Oisín (Ossian) survived to meet St. Patrick, and to accompany him around Ireland, recounting tales for each place they visited of the adventures Fionn and his Fianna encountered there.

This book is in Goidaelic, and is a Summa on Faerie Lore, with a Level of 3 and a Quality of 10.

Stone Circles

The Hebrides abound with stone circles, alignments and solitary menhirs; often on the coast, or inland in secluded glens. All of these sites have strong faerie auras (usually 2-6, but sometimes as high as 10 — for example, the Calanais stones on Lewis), and most have a community of fay (known flatteringly as Duine Sith, “people of peace”, though they are truthfully quite aggressive) that live near them and ensure that the stones are not abused.

Legends about the stones are common, such that they might be used to communicate with the dead, or with pagan gods; they might allow instantaneous travel to other stones (like Stonehenge, or Carnac in Brittany); perhaps visions of the future or past might be granted to visitors. Unfortunately for curious magi, the legends rarely relate how to invoke these powers. Locals often use the stones in Beltane (May Day) rites, often with “holy” fires and burnt sacrifices of fish, cheese, or straw effigies.

The stones are often reputed to move by themselves — usually rolling to a nearby body of water, and immersing themselves, before returning to position. This movement might be associated with stellar events such as midsummer or sunrise, or other occurrences, like a cock-crow, a thunderstorm, or heralding a war.

Interested magi often find sources of vis at these stones (water collected in hollows, flowers or lichen from the site, chips from the stones themselves), and the stones themselves often contain large reservoirs of vis. Note that, though one stone has been found to contain several queens of vis, the vis in the stones themselves is rarely useable as the vis is difficult to extract, the stones resist being moved, and the communities of Duine Sith nearby vigorously repel interlopers with the intent of theft.

The Hebrides and the Order of Hermes

Though in mortal politics, the Skye and Lewis island groups are part of the Norse kingdom of Man and the Isles, the situation is somewhat different for Hermetic politics. All the isles of the Hebrides, and the isles of Orkney and Shetland belong to the Loch Leglean Tribunal, and access to their magical resources is not restricted by the Partitio Monaviae.

The Hermetic presence on the isles is, however, limited. There are currently no covenants on any of the Hebrides, though several solitary Aonaranan magi do dwell there, and the covenant of Crun Clach is located on Kintyre (see *Lion of the North* for details on the Aonaranan and Crun Clach. Several of the Gruagachan are members of House Ex Miscellanea — though the MacAsgaill family remains unaffiliated. Additionally, there is an abandoned Díedne covenant (that of An Cuidreach) on Skye, in the parish of Waternish, which has lain concealed within a regio for over two centuries. While there is little permanent Hermetic presence there, many of the mainland Loch Leglean covenants do visit the isles regularly to harvest the plentiful vis to be found there.

The Aura of the Hebrides

Except where otherwise specified, the auras on the Hebrides are:

In towns dominion (Scottish) 2.

In fields dominion (Scottish) 1.
and cultivated areas

In wildlands faerie 1 or 2.
(forests, swamps, mountains, etcetera)

The Church of the Hebrides

Much like on Man, the churches on the Hebrides are a mixture of older, smaller keeills and more recent kirks — along with tiobart (holy wells). There are several convents and monasteries on the islands and, like Man, there is a mixture of Celtic Culdee priests, and incomer Roman priests, who are working to reform the Celtic Church.

The Lews

The Outer Hebridean island group of Lewis (from the Gaelic leodhas or “marshy”) is also known as “The Lews”, or “The Long Islands” — the whole group is 100 miles long. It consists of 5 main islands: (from north to south) Lewis and Harris (actually one island — the largest of the Outer Hebrides), North Uist, Benbecula, and South Uist (though the passages between these three can actually be forded in places at low tide), and Barra, plus a multitude of smaller islets. There are 5 parishes in the Lews: 4 on Lewis itself (Barvas, Stornoway, Uig, and Harris), and Uist (which encompasses the other four islands). In the thirteenth century, there are around two thousand people living on the sparsely-populated Lews.

The Lews are also home to a variety of Scottish wildlife; wildcats, red deer, golden eagles, and puffin are all to be found here.

The group is separated from Skye by the Sound of Shiant, and from mainland Scotland (specifically Sutherland and Ross) by the Sound of Minch — a treacherous corridor of water inhabited by the faerie Blue Men of Minch.

The Lews are further north than Ireland, and are therefore not protected from the brunt of the Atlantic winds. The winter gales here can be so strong that the locals are forced to tie down the





thatched roofs of their houses with ropes looped under large stone weights, lest they blow away — leading to the saying “Fuadach ort a’ ghaoth an iar-dheas, ‘s tu gheibh long air tigh gu shioman” (“Curse you O southwest wind, you always search out a ropeless house”).

According to legend, the Isles of Lewis were formed from the body of an enormous half-giant, half-serpent with nine heads and an appetite for young maidens. Eventually, with the help of an unusually friendly kelpie, the betrothed of one of its victims from Skye managed to slay it. They first cut off eight of the beast’s heads, and then cut the still-living maiden from the beast’s belly. The body of the beast formed the main island chain, with the remaining head forming the Butt of Lewis; the eight decapitated heads formed all the smaller islets around the main group.

It is also said that all The Lews were once one island — Eillan Bride (“Brighid’s Isle”), on which the goddess Brighid lived, in much the same way as Mannannan rules Man.

Magical Creatures of The Lews

The seas around Lewis are protected by a sea-god called Shiant or “Shony” (possibly a pseudonym for Mannannan?) from whom the Sound of Shiant gets its name. The locals sacrifice ale at Halloween to Shony in return for plentiful crops of seaweed in the coming year.

The stretch of water separating The Lews from mainland Scotland is known as the Scottish Fjord, or

The Minch, and is inhabited by a faerie people called “The Blue Men of the Minch”. These faeries (possibly a form of Merrow — see *Faeries*) are dark-skinned and resemble moors, and they have the power to control the weather and waves of their realm as well as the ability to walk on that water as if it were land. They often prey on ships passing through the strait — sinking them, and looting the wrecks — but they are fond of riddles and witty conversation, and often taunt their victims for some time before destroying their ship. The Blue Men respect a sharp wit, and many captains with a quick tongue can save their ships by getting the last word in a conversation with these faeries.

The fish in the rivers and freshwater lochs of The Lews are protected by a fearsome creature called The Fuath. This creature can control the winds and waters, and no-one is permitted to fish at spawning-time, lest they incur the wrath of this enormous wheel-shaped spirit.

The islands of Lewis are also heavily populated by a malevolent kind of fay called Aitheach Tuatha (“the skulking people”), which is the local name for Huldafolk (see *Ultima Thule* page 121).

Barvas Parish

Parish Barvas is the northmost on Lewis, and is also the flattest (though flatness in the Hebrides is a relative term). The hersir of Barvas is Hugh Morrisson; like many important Hebridean families, the Morrissons claim descent from the line of Somerled (though on the distaff side, in their case). The bol of

Odran Lir, Aonaranan magus Ex Miscellanea

Odran Lir, magus ex Miscellanea is an Aonaranan magus who lives on Lewis. Though he does not often stay there for any length of time, Odran does have a small “lab” — actually a cottage on the shore of a secluded bay on the isle of Gasker, a small islet about 6 miles off the west coast of Lewis, situated in a +2 magical aura. He possesses very little in the way of spellbooks and laboratory equipment, though he occasionally borrows texts from other Loch Leglean or Hibernian magi from coastal covenants in return for acting as a sort of unofficial Redcap. Odran is now getting on in years, but is still a skilled weather-worker and sailor, and also has the ability to Shapechange into an otter (indeed his name means “Otter of the Sea”). This shapechanging ability was granted by a faerie lord while Odran was a child, and he still owes the lord a favor in return.

Odran’s proudest achievement was when he single-handedly circumnavigated the British Isles in his small boat Siab-Sgairt. He claims to have visited every island (including the Orkneys and Shetlands, the Channel Isles, the Isle of Wight, etcetera); it was on this journey that Odran met Trusdar, his familiar (a black-headed gull). Bonding himself to the familiar has changed Odran in several ways: Odran devel-

oped the habit of laughing with an annoyingly-raucous screech; on meeting a person for the first time, he now typically turns his head to one side and examines them through one eye, and then the other; finally, in arguments he has developed the habit of starting to shout if he thinks he is losing.

Trusdar

Trusdar (meaning “filthy”) is Odran Lir’s familiar. He is a black-headed gull, and the two of them have personalities that often clash; Odran is normally reserved and quiet, while Trusdar is loud and very vulgar, with a real gift for colorful insults. Due to their common arguments, it is common to find Odran alone in his ship, while Trusdar ranges abroad on the wing.

Siab-Sgairt

Odran’s boat Siab-Sgairt (“spray-skipper”) is a fairly typical fouraeringr, except that he removed the oars, as he propels it himself with magical winds. He is most frequently encountered in this boat, either net-fishing or merely sailing for the simple joy of it.

The boat is enchanted as a Talisman, and is opened to add +4 to affecting winds and +7 for sailing. Additionally, the sails are enchanted with “Call Aeolus’ Servants”, and the prow with “Break the Oncoming Wave” (together, these provide +2 to Speed and Maneuver rolls — already included in ship statistics).

Barvas is the town of Port Nis, found at the very northern tip of the island (“the Butt of Lewis”). In the town of Port Nis is the church of St. Molua, an early Irish saint. This church has the miraculous ability to cure wounds, if a wooden effigy of the afflicted body-part is placed on the altar and a prayer is said to the saint; similarly, water from the tiobart well here can cure lunacy.

The other major town in Barvas is Carloway — a fishing village at the south of the parish, on the shores of Loch Roag. Nearby is Dun Carloway — a large (80ft) broch. It is inhabited by the Aitheach Tuatha, and the locals are careful not to approach the hill at night. Also near to Carloway is the healing tiobart of St. Thomas.

The islet of Pabbay Mór in Loch Roag, also known as “Hermits Isle”, has a small chapel dedicated to St. Peter.



Barvas contains several standing stones, such as the Bayble Stane and Clach Stei (near the town of Port Nis), Clach an Truiseil (a 28ft-tall standing stone — the tallest in Scotland), Steinacleit (a large chambered cairn), and Clach an Tursa (near the large circle of Calanais on Loch Roag).

Calanais Circle

This large arrangement of 42 megaliths — also known as the Tursachan — is at the southern end of Barvas, near Loch Roag. It consists of a circle of 19 stones, with a central dolmen, and four avenues (under one of which, according to legend, the remains of a dragon are buried) leading off out from the circle: north, east, south and west. The central stone is 24ft high, and has some indecipherable Ogham markings on it (the written alphabet of the Druids).

Every midsummer, a spectral figure parades down one of the avenues, heralded by the call of a cuckoo, and some say that this is the shade of the pagan priest-king who built Calanais, with the help of his black-skinned, and feather-cloaked worshippers. Others claim that the circle (of fir bhreig, or “false men”) is the petrified remains of a band of marauding giants, turned to stone by the prayers of St. Kieran (patron saint of Cornwall, where he is known as Pieran) — and, from a distance, the stones do resemble a band of giant men, grouped as if in conversation. It is also rumored that a Sun God (Apollo, or Lugh Lamfada) appears at the circle of Calanais on Midsummer, once every 19 years (the same number of years as there are stones in the circle), on the coincidence of the solar and lunar Celtic calendars.

Calanais has a faerie aura of 10 at all times and, if one can find one’s way into the regiones, it links to all three Arcadian realms of Barathrum, Antrum, and Tartarus (see *Faeries* 1st Ed., pages 33-34). There are bonuses to entering the regio at certain times (for example, on midsummer, especially on the 19-year calendar coincidence).

Stornoway Parish

Steòrnabhagh (Stornoway) is the easternmost of the parishes of Lewis, and the bol is Baile Steòrnabhagh (“Stornoway Town”), built around Stornoway Castle and St. Columba’s Rectory. Stornoway Town is also the capital of The Lews. The other major settlement in the parish is the village of Tidberry, a few miles south of Stornoway Town; if you travel a few miles inland from this village, you reach Dun Bharglom, the lair of the giant Tidd MacNuaran, brother of Cuithach, the giant slain by Fion Mac Cuil and buried under Dun Borranish.

Stornoway Castle

This castle was built around 1100 AD by the MacNeacail family, and possesses a magical clach ghlagain (“rattlestone”) that warns of approaching danger.

The fishing town of Stornoway has grown up around the castle, and this is the seat of Callum Mac-





Callum MacNeacail

Callum MacNeacail is the elderly sheriff for Lewis, and is a staunch supporter of King Reginald. However the old man's grip on power is slipping, and by 1223, many of the bönder under him will have been enticed away to Olaf the Black. His support is currently bolstered by the presence of the feared Prince Godred Dunn, who has married his daughter Helga MacNeacail, and currently lives with him in Stornoway Castle. Callum MacNeacail has a long-standing feud with Barra MacAuley — hersir of Uig on Lewis.

The MacNeacails are also important landowners on Skye, where the family lives in Portree.

Neacail, hersir of Stornoway and sheriff of Lewis, and is the largest town in the islands. Callum is also the father-in-law of Prince Godred Dunn. Stornoway Town is the most important trading town on Lewis, as merchants from Scotland and the other isles land here to ply their trade.

St. Columba's Rectory

Situated a few miles southeast of Stornoway Castle, this Culdee monastery was built on the cell of St. Catan, a contemporary of St. Columba's, and the cell can still be entered through the Rectory grounds.

The Rectory has a dominion (Scottish) aura of 5, and the Cell of St. Catan has an aura of 7.

Uig Parish

The parish of Uig is the westernmost on Lewis, and it is severely lashed by Atlantic gales, making it rather inhospitable. The town of Ard Uig is the bol of Parish Uig, and Barra MacAuley, the hersir, lives here; the MacAuley family (a royal lineage descended from King Olaf the Red, grandfather of King Reginald) is engaged in a fierce feud with the MacNeacails of Stornoway, and Olaf the Black has promised more land to the MacAuleys if they will support him. South of the town of Ard Uig is the small village of Mealasta, where the small Benedictine Convent of Tigh nan Cailleachan Dubha ("House of the Black Women") is to be found.

Flannan Isle

This small island, also called Eillan Duniberg, 15 miles due west of Lewis, is a plentiful source of bird eggs in the summer, but one must be careful not to upset the faeries dwelling here. The island can only be reached in the summer, and only by an easterly wind. On reaching the island, one must process around it deosil (clockwise), and give thanks at the chapel of St. Flannan. This "chapel" is actually a miniature faerie castle on the south point of the island, which is inhabited by Luisbirdan (a type of Leprechaun).

The entire Isle of Flannan has a faerie aura of 7, and has a level 2 regio that one can enter by following the directions described (which provide a +10 modifier for entering the regio); if one does so, the yield of eggs from the isle is quadrupled. Converse-

ly, if one does not follow the instructions, the wrath of the Luisbirdan is aroused, and one will find it very difficult to sail back to Lewis safely.

Dun Borranish

The beach at Ard Uig has Dun Borranish, the 14-foot-long grave of Cuithach MacNuaran, a giant slain by Fion Mac Cuil. Cuithach's two brothers, Glom and Tidd MacNuaran still live on the islands.

This grave has a magical aura of 4, and Cuithach's remains would yield a rook of Corpus vis if harvested.

Glom and Tidd MacNuaran

Glom and Tidd MacNuaran are the two remaining brothers of Cuithach MacNuaran, the giant slain by Fion Mac Cuil. Tidd lives in the parish of Stornoway, near the village of Tidberry, while Glom dwells in a magical S-shaped cavern on the isle of Kirkibost, near Benbecula.

Both of the brothers are very similar in temperament: they are solitary and taciturn, only very rarely approaching any nearby villages (much to the relief of the villagers in question, as the brothers are easily confused and irritated by the hustle-and-bustle of human life). Occasionally, however, the brothers do venture into town to trade animal skins for beer and other "luxuries".

Harris Parish

Harris (or Na Hearadh, "The Parish") is a relatively heavily-forested and mountainous peninsula jutting from the south of Lewis. The forests of Harris are the remnants of the forests that once covered the whole of Lewis, before Magnus Barelegs' conquest (when he cleared most of the trees). These forests are patrolled by a fearsome drake called Uiliadh.

Tairbeart, at the very north of Harris, is the bol of the parish. Situated at the neck of a spit of land that links Harris and Lewis, and separates East Loch Tairbeart and West Loch Tairbeart, the town of Tairbeart ("tow-boat") is so named because boats used to be towed across from one side of the isle to the other, instead of having to navigate the treacherous strait between North Uist and Harris. Tairbeart is the seat of the hersir of Harris, Armuinn MacRailt (head of an old Norse family), whose daughter has recently wed Leod Olafsson, the first son of Olaf the Black, and acting sheriff of Skye.

On the south coast of Harris is the Kirk of St. Clement, a small church built by Christian Norsemen.

Sielebost

This sandy marshland in western Harris is home to a giant called Dos Mór Mac. Dos Mór Mac is an ancient Famhair a'falach (magical giant), having all of the formidable powers of a Gruagach (see *Lion of the North*).

Uiliadh

Uiliadh is a wily and dangerous huntress, who is currently protecting her eggs. She dwells within a regio in the limited forests of Harris, with a magical aura of 6, and currently spends most of her time dozing over her eggs, but if she becomes aware of potential prey in her forest, she will stalk and harry it until she finally catches it. She is particularly fond of using her burrowing abilities to wait in ambush in unlikely places (such as under the forest-trail). She is cunning enough to be wary of attacking large groups of people, but is capable of trying to terrify individuals into panicked flight, when she can pick them off one-by-one.

Uist Parish

Parish Uist consists of the islands of North and South Uist, Benbecula and Barra. North Uist is separated from Harris by the Sound of Harris, and Barra is separated from South Uist by the Sound of Barra. The isles of North and South Uist and Benbecula are separated by channels that can often be forded at low tide — pathways of “stepping stones” have been laid in several places to assist this. The bol of Uist, Choismuil, is situated on the island of Barra around Choismuil Castle — seat of the MacNeill family (descended from Niall of the Nine Hostages, first High King of Ireland).

In Uist, there are two kinds of freshwater trout in the lochs — the “Air Trout”, which have the ability to fly (and can provide Auram vis), and the Finless Trout, which are associated with the Devil, and are not advisable to catch (though they do sometimes provide infernally-tainted Vim vis). The river of Snishival on South Uist is the home of the King Salmon, ruler of all the fish in Uist; if one can strike a bargain with him, he can grant very successful fishing in the rivers of the island.

North Uist

The island of North Uist (Uibhist a’ Tuath) contains the small town of Cearsabhag, on Loch nam Madadh; at the head of the bay at the town is a stone called Madadh (“wolf”) that was a ravening wolf that was turned to stone by St. Columba. This stone contains 4 pawns of Animal vis, and the immediate area around it has a dominion (Scottish) aura of 4, with a regio. In fact, the wolf was a magical animal that has been trapped within this regio by the prayers of the saint — unable to leave due to being weakened by the divine aura. If the stone is somehow removed from the dominion aura (and especially if it is brought into a magical one), the wolf will eventually emerge from the stone. Additionally, the vis within the stone might be colored with “wolfness” by the animal, possibly leading to consequences if used for an item...

The recently-founded Cistercian College and Monastery of Teampall na Trionaid (“Temple of the Trinity”) is also found on this island, though the

main buildings of this complex are still being constructed.

The large cairn of Barpa Langass on North Uist is a dwelling place of the Aitheach Tuatha, and it is inadvisable for people to approach this site.

Benbecula

Benbecula (Beinn na Faoghla), between North and South Uist, is a smaller island. It is where you find Borge Castle, the home of the MacRuari family, (important local bönder, descended from the sons of Somerled), and is also the site of Nunton, a recently-established Cistercian Convent dedicated to St. Columba.

Benbecula, like the Flannan Isles, is inhabited by many Luisbirdan, who dwell in the more isolated areas of the island.

The small island of Kirkibost, northwest of Benbecula, is the dwelling-place of the Giant Glom MacNuaran, brother of Cuithach. Glom lives within a magical S-shaped cavern. This whole island has a magical aura of 1, and Glom’s home has an aura of 3, with a level 2 regio.

South Uist

South Uist (Uibhist a’ Deas) is an island with a lot of magical sites.

Gow na Cuan, the Smith of the Ocean is a skilled faerie smith who lives somewhere on South Uist, but can often be seen sailing and fishing in the seas around Lewis — even in the worst of weather. It was he who crafted MacLuinn, the magical sword of the hero Fionn Mac Cuil.

The South Uist glen of Glenslyte, between the mountains of Ben More and Hecla, is inhabited by “The Great Men” — powerful fay who have absolute control over the weather and geography of their valley. It is inadvisable to attempt to travel through this valley without saying “a resigning prayer” to the inhabitants. The entire valley has a faerie aura of 2-8 (depending how deep one goes), and has multiple regiones. Ben More itself is inhabited by a faerie

Muiredach O’Daly the Bard

Also found on South Uist, near the village of Staoilgearraidh, is Ormaclett Castle, the home of the MacMhuirrich family. Muiredach O’Daly is a famous Irish bard, a member of the hereditary O’Daly bardic family. He was educated in the great bardic colleges of Ireland, but unfortunately he argued with the powerful O’Donnell family, and was forced to flee Ireland in 1213. He settled in the isles, and was immediately claimed by the MacRuari family as their bard, being titled Muiredach Albanach (“Muiredach of Scotland”). His family — the MacMhuirrichs — are all gifted musicians and poets in the mould of their father, and their skills are greatly sought (most, if not all of this family will have the “Enchanting Music” and “Puissant Ability (Music)” Virtues); they are now important local landowners. Their music is rumored to be able to charm faeries and the weather.





weaver called Wualking. If one is brave enough to travel to see her, she will weave wonderful (and possibly magical) cloth for visitors in return for some interesting tidbit of gossip, but she will be thrown into a rage if she already knows the tale she is told.

Loch Bee on South Uist is inhabited by an enormous Brollachan (a shapeless monster; see *Lion of the North*, page 61 for details) that preys on passers-by.

St. Columba's Chapel on South Uist was founded by St. Columba himself, and it has a dominion (Scottish) aura of 7. The church of Kilphedrick is dedicated to St. Peter, and every St. Peter's Day (June 29th), a Stormy Petrel, being St. Peter's bird, will fly round the walls, blessing all present with plentiful fishing. On the south coast of the island is the chapel of Kilbride, which is dedicated to St. Brigit, as this is the spot where this saint first landed on the Hebrides on her travels.

Barra

The Isle of Barra (Eilean Bharraigh) is the smallest, and furthest south of all The Lews, though there are several small islets dotted around it; it is separated from South Uist by the Sound of Barra. There is a Culdee Monastery on Barra called Cille Bharra, based around the Churches of St. Finnbarr and St. Mary; and Choismuil Castle, seat of the hersir of Uist, Tormod MacNeill, is also found here. The village of Bagh a Chaisteil ("Bay of the Castle") has grown up around Choismuil Castle.

Skye

Known as Eilean a'Cheo, ("the Isle of Mist"), the Skye group consists of 9 main islands: Skye (the largest of the Inner Hebridean islands), with Rona, Raasay, and Scalpay to the north and east, and Canna, Rum, Eigg, Muck ("the Small Isles"), and Soay, to the west and south. There are 3 parishes on Skye: Waternish (to the north — encompassing the peninsulas of Duirinish, Waternish, and Trotternish, and the isles of Rona and Raasay), Minginish (in the center — including Canna, Rum, Eigg and Muck), and Sleat (in the south, and including Scalpay). Skye and its dependent islets have a population of around one thousand in 1220.

Being somewhat more sheltered from the Atlantic gales than The Lews, Skye is slightly more hospitable, and does have a few trees growing on it. Wood is still an expensive commodity, however, and firewood is still not generally used (though fires made entirely of rowan wood are burnt at Beltane, to ward against malicious faeries). There are plentiful deer on Skye, even the impressive Highland Red Deer, as well as a population of majestic Golden Eagles.

The group is separated from mainland Scotland (Ross) by the Sound of Sleat, though the separation is narrow between Kyleakin (on Skye) and the Kyle of Lochalsh (on the mainland). Skye is separated from The Lews by the Little Minch, or Sound of Shiant. Being the closest of the Out Isles to mainland Scotland, Skye is fairly heavily-fortified with several castles and forts. The Scots have followed suit with

the recently-constructed castle of Eilean Donan ("St. Donan's Isle", between the three lochs of Loch Long, Loch Alsh, and Loch Duich), built to guard against Norsemen from the isles. Eilean Donan is currently occupied by Colin Fitzgerald, progenitor of Clan MacKenzie, and it was entrusted to him by King Alexander III.

Magic of Skye

In mythic times, the Irish hero CuChulainn came to Skye to be trained in the arts of war. It is said that he reached the hills of Skye from Ireland in only three strides, and on his arrival, he challenged and defeated all opponents in combat. In honor of his victories, the hills in Minginish Parish where he fought were named The Cuillin Hills.

Skye is said to be the abode of the goddess Brighid in her winter guise as the one-eyed crone, Cailleach Bhur, the goddess of winter. Cailleach Bhur ushers in winter on Halloween, by washing her plaid cloak in the Corryvreckin whirlpool, bleaching it to a snowy-white. On the eve of Candlemas (St. Bride's day), she returns to Tir nan Og, the Land of Youth, and is restored to her youthful appearance as the maiden Brighid. It is said that Cailleach Bhur once angered Lugh Lamfada (Tuatha de Danaan god of the sun), such that Lugh flung his fiery spear at the Cailleach. Unfortunately, he missed and his errant spear threw up the earth to create the Cuillin hills; the heat from his spear is why, even in the snowiest of winters, the Cuillins are bare and black against the sky.

Fearsome kelpies, who will attempt to beguile and drown all passers-by, inhabit every single freshwater loch on Skye, and locals will not consider walking past one of these at night (see *Faeries, Revised Edition*, page 101 for information on kelpies).

Skye is also home to a unique type of mischievous faerie called the Ludag, which has only one leg; this is not a hindrance, however, as the Ludag is capable of hopping enormous distances. Its favorite trick is to jump on top of unwitting passers-by, and render them unconscious.

The red lichen found on the rocks of Skye is called Crotal, and it can be used to make a valuable bright red dye. This dye, however, retains some of the qualities of the rocks it is obtained from, and if someone wearing clothes dyed red with crotal falls into the sea, he will "sink like a stone" (it might also contain Terram vis).

Waternish Parish

Waternish parish is the northernmost on Skye; it includes the peninsulas of Duirinish (west), Waternish (central), and Trotternish (east). Duirinish and Waternish are separated by Loch Dunvegan, and Waternish and Trotternish are separated by the large Loch Snizort. Waternish Parish also encompasses the isles of Rona and Raasay. The bol of Waternish, and capital of Skye, is Dunvegan Castle. In addition to Dunvegan castle, there is also Duntulm castle (home of the MacShuibhe family, relatives of the MacNeills

of Lewis), overlooking the natural harbor of Tulum bay at the northernmost tip of the Trotternish peninsula. Duntulum, also known as Dundavid, after David MacShuibhe, head of the family, is a recently-constructed four-storey tower, with a wooden palisade wall.

The main towns in Waternish are Uig and Portree. Uig, off Loch Snizort on the west side of the Trotternish peninsula, is the main port-of-call for travelers from Ireland and the Outer Hebrides. Portree (from Port Rìgh, “Port of the King”) on the east coast of Trotternish, overlooks a natural bay on the Sound of Raasay, and is the main port for travelers from Scotland. Portree is also home of the Skye branch of the MacNeacail family, who own the nearby lands of Scurrybreac.

The menhir of the Uig High Stone, overlooking Uig Bay, stands atop a faerie sith-mound inhabited by Duine Sith. A few miles south of Uig, on the coast of Loch Snizort, is the Snizort Circle, while a few miles east (in the region known as The Quiraing) is the Fairy Glen, a valley full of conical sithean (faerie-mounds); this glen is well-known as a dwelling-place of the Aitheach Tuatha, and is avoided by the locals. Another dwelling-place of the Aitheach Tuatha is Carn Liath: a chambered cairn, covered in an odd, white lichen.

On the western coast of Waternish are the Eyre Stones: these two stones were erected by the Fianna (bodyguards of Fionn Mac Cuil) to support their cooking-pot while they cooked venison, and the stains on the rocks are from when an inferior seafood stew was poured away.

Off the northern point of Trotternish is Fladda Chuain — a small island that is a gateway to Tir Nan Og, the Celtic “Land of Youth” (the realm of Barathrum in Arcadia; see page 34 of *Faeries* 1st Ed.). This isle is greatly feared and avoided by the Hebrideans — as it is “a powerful thin place”. The entire island has a strong faerie aura (of 10), and multiple-layered regiones. The isle has abundant vis sources of just about any Art — however, it is very easy to accidentally wander into Arcadia, and to get lost, unable to return (there is a +10 modifier to entering any level of the regio, but a -10 penalty for leaving).

Waternish parish is also quite dense with Christian sites. At the head of Loch Snizort is the church of St. Columba’s at Skeabost (meaning “sheltered house”) — also known as “Kilmore” (keill mór or “the big church”). St. Columba preached from the adjacent “St. Columba’s Rock” when he visited Skye. This church is the home of the bishop of the Isles when he is visiting Skye, and it has a dominion (Scottish) aura of 4, while St. Columba’s Rock has an aura of 5.

The small seawater loch of Chailum Chille is found at the north of the Trotternish peninsula. It has an islet in it that has a small church (known as Monkstadt) dedicated to St. Molua — the 6th century bishop of Lismore, and founder of the monastery



at Apurcrossan, Ross. The island will also be the site of the capture and mutilation of Godred Dunn by Olaf and Paul MacBhaic, in 1223. The church of Monkstadt has a dominion (Scottish) aura of 5.

Dunvegan Castle

Dunvegan Castle is a large castle on a rocky promontory overlooking Loch Dunvegan, on the west coast of the Waternish peninsula. To reach the castle, you must cross the Fairy Bridge, and no animals can cross this bridge without becoming mad with fear. The castle and its inhabitants are said to be under the protection of the faeries of Dun Fiadhairt (a faerie mound around a mile north of the castle). The castle is the home of Paul MacBhaic, the hersir of Waternish, and the sheriff of Skye. Currently, Leod Olafsson, son of Olaf the Black (and foster-son of Paul MacBhaic), is the acting sheriff — as Paul MacBhaic has fled to Ross with Olaf, to escape the wrath of Queen Katla and Prince Godred Dunn. Also living there currently is Catriona MacRailt (daughter of Armuinn MacRailt, hersir of Harris), who recently wed Leod. The entire castle has a faerie aura of 2.

The Quiraing

At the northern end of the Trotternish peninsula is a craggy region known as The Quiraing, containing such pinnacles as The Needle, The Prison and The Old Man of Storr (reputed to be a petrified giant). This area is mazelike and unearthly, and very easy to get lost in. The region also contains Crow Bay



Leod Olafsson

Leod Olafsson, first son of Olaf the Black, is currently the acting sheriff for Skye, ruling in the stead of Paul MacBhaic, his foster-father. He is currently helping his father, and his foster-father to build an army, with the help of Ferchar MacIntsagart, Earl of Ross, and foster-father to Leod's brother, Gunnr.

— the lair of a fearsome witch called Gorm-Shuil Crotach, who makes her home under Creag an Fhithich (“the Raven’s Rock”). She has the ability to change into a raven, and can control the seas in the Sound of Raasay — sinking the ships of those who refuse to pay her fee.

An Cuidreach

This elevated plateau in The Quiraing, known as “the place of power”, is the former site of a Díedne covenant. This whole plateau has a magical aura of 5, and a level 5, single-tiered regio (within which the covenant is to be found). Members of House Díedne (and possibly any magus with a magical lineage descending from the Díedne) have a +5 modifier to entering the regio. In addition, there is a +5 modifier applied on the summer solstice, when it will be easier for non-Díedne to enter; rumors of this possibility persist in local tales about ascending the hill “on the day out of the year” (to the Celts, midsummer was considered an extra day that did not belong within the rest of the year).

The inhabitant of this covenant all left to travel to the Domus Magna of House Díedne on Anglesey (now known as “The Nameless Covenant” as all records were stricken after the war) to assist in their struggle during the Schism War, and none returned from that cataclysmic battle. The covenant itself, inaccessible except through the regio, has been left undiscovered and unmolested for the intervening centuries. While much of the legacy of the Díedne was taken to Anglesey, or will have rotted away in the intervening centuries, it is possible that some items of interest remain here for re-discovery; of course, it is also likely that mundane and magical traps were laid by the embattled Díedne before they left...

Skinidin Convent

The elevated Culdee Convent of Skinidin — also known as the “Sheiling of the Women” — is situated above the fishing village of Braevalla, on the shores of Loch Greshornish on the east coast of the Duirinish peninsula. This convent was built in the foothills of the flat-topped holy mountains of Healabhal Mór and Healabhal Beg, on the outskirts of The Quiraing. According to legend, the flat summits were created after the visit of St. Columba to the island; he was not well received by the Chief and was refused any hospitality. St. Columba was invited to preach a sermon in the local church and chose as his theme: “The rabbits have their warrens, the birds have their nests but the messenger of the Lord has nowhere to lay his head”. During the sermon, the

skies blackened and the ground shook, culminating in an almighty crash. On leaving the church, the congregation discovered that the tops of the two local mountains had been struck off, creating a bed for St. Columba to sleep on and a table for him to dine at. The convent has a divine (Scottish) aura of 5, and the two mountains have a divine (Scottish) aura of 3, with a level 3 regio. The regio on the mountains is exceptionally beautiful: no matter what the weather is like on the mundane level, it is always clear and crisp here — feeling like a fine spring morning, or the air after a storm. The view from the mountains in the regio is breathtaking, and occasionally beautiful creatures are seen flying high in the sunlit sky. It is rumored that angels themselves visit the hills here to indulge in moments of quiet contemplation.

Isles of Rona and Raasay

The island of Raasay (“Isle of the Red Deer”) is to be found off the east coast of the peninsula of Trotternish. It is the site of another small chapel dedicated to St. Molua, and a small Ogham-stone. The chapel has a dominion (Scottish) aura of 4.

On the west coast of the island is Uamh na Rumh (“cave of the oars”), which is the entrance to a faerie realm, and has a faerie aura of 6, with a level 4 regio.

At the northern point of Raasay (Eyre Point) is Dun Eyre, a cairn inhabited by Aitheach Tuatha. This area has a faerie aura of 4 (during the day), and 8 (at night).

Rona is a small island off the northern point of Raasay, and is the site of the grave of St. Ronan (who died here, after traveling from Lewis on the back of a whale) — marked by a three-holed stone. The entire island has a divine (Scottish) aura of 3.



Minginish Parish

Minginish parish, also known as Strath, is central on the Isle of Skye, but it also includes the island group of Canna, Rum, Eigg and Muck (“the Small Isles”), and the Isle of Soay. Minginish also contains

the Cuillin Hills. The bol of Minginish, and seat of the hersir, Kieran MacAsgaill is the town of Drynoch, a fishing village at the head of Loch Harport on the west coast of Skye. Like many of his family (who live in Dunsgaith Castle in Sleat), Kieran MacAsgaill is a Gruagach.

The Rocking Stone is an unusual recumbent megalith on the western coast of Skye. It is an enormous granite slab, delicately balanced on a supporting limestone table — such that the slightest push with a finger causes it to rock back and forth. The Strath also contains Aant Sithe, a mound and stone circle with radiating causeways where, on clear moonlight nights, the fay can be seen dancing and playing their unearthly music.

North of the village of Kilmane is a stone circle called Na Clachan Breithach (“The False Stones”), within which it is impossible to utter a lie. This circle was historically used for oath-swearing by the ancient lords of the isle.

Kilbride

At Kilbride church lie the remains of a stone circle, and nearby stands the impressive standing-stone Clach na h’Annait, with the well of Tiobart na h’Annait close by — both named for Annait, an ancient fertility goddess (and possibly a local faerie?).

Also near Kilbride is the mound of Tigh-nan-Druinich, (“House of the Craftsmen”), home of a peculiar type of fae. These craftsmen are of small stature, and they prefer solitude and the times of darkness; they are, however, famed as crafts people, producing pottery, wicker, and metal-work of a quality unknown elsewhere on the islands. Lucky visitors might find examples of their craft near the mound.

Dun Grugaig

Dun Grugaig (or Dun Gruagach), overlooking Loch Slapin at the south of Minginish, is the home

Liam an Strianach

Liam an Strianach (“Liam the badger”) is a Gruagach of the Hebrides, and a student of Brude Deathless (the oldest and most powerful extant Gruagach). His disfigurements and his Blatant Gift have ensured that he is regarded with apprehension, if not exactly fear, by the locals who live within a few miles of his home. Liam lives in what might be regarded as a glorified burrow — a home-dug cave/dug-out under Dun Grugaig, on the cliffs around Loch Slapin. He will typically be found tending his small herd of goats or his vegetable-patch, or rowing across the loch in his small coracle to gather herbs from the surrounding countryside.

Recently, Liam has had a few run-ins with his new “neighbor” Spairt Dhu, and he has been trying to curse the drake to be unable to attack inhabitants of Skye. Unfortunately, he has been unable to penetrate its Magic Might, and killing it himself is unfeasible. Though it goes against his independent bent, Liam has been considering recruiting some assistance in disposing of the drake.

of Liam an Strianach, most senior of the Gruagachan of the Hebrides, and it has a magical aura of 4. Liam is a student of Brude Deathless (see *Lion of the North* for details on Brude Deathless), and is an old and potent wizard with a temperament nearly as grumpy as that of his teacher. He has taught the MacAsgaill family their magic for generations, and is always present at the birth of the new heir.

Spar Cave

A few miles west of Dun Grugaig, on the north shore of Loch Eishort and Loch Slapin, is the isolated Spar Cave — inhabited by a sort of Sea-Drake or Wyrn called Spairt Dhu; the cave has a magical aura of 4.

The Small Isles

The Isle of Canna has one small village — Cill, built around the chapel of St. Columba. The cliffs around the coastline of this island are rich in the mysterious stones called lodestones, that yearn towards north.

Rum consists of two hill-peaks: Hallival and Askival.





The Isle of Eigg is sparsely populated (with only the small village of Cleadale on the north coast), but it does have the ruined Monastery of Kildonan — dedicated to St. Donan, a contemporary of St. Columba's who was martyred here, along with 52 of his monks. This church has a dominion (Scottish) aura of 3. There is also the mysterious beach of the Singing Sands. The sand of this beach possesses a strange inner-light and glows in twilight. If wet, these sands squeal when trodden on, and if dry, they emit a constant low moaning (this beach is an abundant source of Im vis).

Muck, named "Muc" (Goidaelic for the sea-pig or porpoise) is surrounded in craggy and cave-riddled cliffs. The few westerly beaches on the island are common spots for the treasure of the merrows to be washed-up after storms, including the enigmatic "sea-beans", seeds for plants of unknown provenance. These beans are occasionally kept by some of the more daring islandmen, as they are said to bring luck.

Sleat Parish

Sleat is the southernmost parish on the island, and it includes the small island of Scalpay. The bol is the town of Baile Camus, built near to Castle Camus, the seat of Colin MacDhomhnuill, hersir of Sleat.

Colin is a descendant of Somerled, and is cousin to Queen Katla of Man. The Castle stands on a rocky knoll, overlooking Knock Bay and the Sound of Sleat, and it is said to be haunted by a spectral Green Lady (this might be a ghost, or a faerie of some kind).

The other castles in Sleat are Dunakin Fort, and Dunsgaith Castle. Dunakin Fort (also known as Fin-danus' Castle) is built on the small isle of Kyleakin, overlooking the narrow strait separating Skye from mainland Scotland at the Kyle of Lochalsh. This is a fairly heavily-garrisoned toll-castle, as ships are not permitted to pass through the strait without paying a toll. Dunakin castle and the neighboring lands are owned by the MacFhionghuin family, who also own lands on Arran, Mull, and Tiree. The MacFhionghuins have the right to levy a toll on ships passing through the strait.

Dunsgaith Castle

Dunsgaith Castle, whose name means "Castle of Shadows", was built in a single night by the sorceress Sgathaich ("the Shadowy"), when CuChulainn came to Skye to train with her and to romance her daughter Uathach ("spectral"). It overlooks Tarskavaig bay on Loch Eishort, on the north side of the peninsula of Sleat, and has an excellent panoramic view of the



Cuillin Hills (which were named for CuChulainn). The castle can only be reached by crossing a drawbridge, which can be raised to prevent attackers crossing. Dunsgaith is the home of the MacAsgaill family, who are renowned magicians, being descended from Cúar, son of the sorceress Sgathaich; their ancient Pictish blood gives them access to the abilities of the Gruagachan. The castle itself has a magical aura of 3, and the shadows at night seem to move and shift of their own accord; indeed, some legends dictate that the shadows will come to life to defend the castle in time of need.

Torkavaig Wood and Loch an Doirenach

Not far from Dunsgaith Castle lies a place called the Wood of Torkavaig. This wood was once an ancient grove named Doir'an Druidhean ("druids' grove"). There is a tale of an ancient spirit rising each midwinter from nearby Loch an Doirenach, taking the form of a horse and walking to the sacred grove of the druids, always to be sacrificed with a silver knife. Both the loch and the wood have a faerie aura of 4, and the loch is inhabited by a kelpie — perhaps the horse-spirit told of in the story?

Isle Oransay

This small islet, dedicated to St. Oran, is a short distance off the south coast of Skye, in the Sound of Sleat. The islet has a dominion (Scottish) aura of 6.

Story Seed

What was the nature of the relationship or agreement between the horse-spirit and the druids? There must have been a good reason why the spirit was willing to be sacrificed every year. Perhaps the breach-of-contract caused by the absence of the druids (Díedne?) is the reason why all the lochs on Skye contain fierce kelpies, waiting to kill any passers-by? If the nature of this agreement is discovered, and the sacrifice reinstated, will this result in the placation of the kelpies?

St. Oran was a disciple and friend of St. Columba's at Iona who volunteered to be buried alive under the foundations of the Iona chapel, after St. Columba experienced a vision foretelling that the chapel would never be built unless it was on the body of a living man. Some months later, St. Columba asked for the face to be uncovered so that he could bid a final farewell to his friend, but Oran was found to be still alive and claimed he had seen Heaven and Hell, describing them in such blasphemous terms ("Death is no wonder, nor is Hell as it is said.") that St. Columba ordered he be covered up immediately. Columba's words, "Earth, earth upon the mouth of Oran, lest he talk more." have passed into popular folklore.



Running a Game on Man



Generating a Manx or Hebridean Character

If a character is native to the Isle of Man or the Hebrides, then the Social Status Virtues and Flaws at character generation will be slightly different. Below is a guide to the available Virtues and Flaws, with their costs for a Manx or Hebridean character.

All the Virtues and Flaws are taken from either the ArM5 rulebook (pages 36-61), from *Ultima Thule* (pages 65-67), or from *Mythic Seas* (page 66).

Unavailable Virtues and Flaws

The following Virtues and Flaws are not suitable for Manx or Hebridean characters:

Branded Criminal, Knight, Landed Noble, Gentleman/woman
+1 Odalsböndi, +2 Naval Captain, +2 Ship Captain

Note also that, dependent on your exact campaign concept, certain Virtues and Flaws relating to the relationship between the character and the covenant (for example, Covenfolk and Custos) might not be applicable, as there is no established covenant on Man currently. Also, give careful consideration to creating a character who is an Outlaw or Outlaw Leader, as the Kingdom of Man and the Isles is small, and you would be sure to be found before long; a better flaw might be Feud.

Changed Virtues and Flaws

Companion Social Status Flaws

Thrall (Social Status, minor): On Man, thralls are known as sgallag.

Companion Social Status Virtues

Böndi (Social Status, free): Known on Man as a Beg Böndi, a böndi of this status will rent a quarterland, or a davach in the Hebrides. Equivalent to a standard “Peasant” from ArM5.

Styrimathr/Merchant (Social Status, free): A Manx or Hebridean Styrimathr would own either a Snekke or a Twelveaeringr as his beginning craft (see *Mythic Seas* or *Ultima Thule*). If you are also “Wealthy”, you will likely own two or three twelveaeringr, or be part-owner of a fleet of seven or eight of them.

Wanderer (Social Status, free): Man is not really large enough itself to have much of a wandering population, so this Flaw is generally restricted to wandering tinkers, or to those who sail the Irish Sea.

Hersir (Social Status, minor): See *Ultima Thule* for more details of the rights and duties of hersar; a hersir will also be a böndi, as the free Virtue above. If you are also “Wealthy”, you

are likely also the Böndi for several treens (or many davachs) that may or may not be within your parish.

Mendicant Friar (Social Status, minor): Similarly to “Wanderer”, Man does not have much in the way of a wandering priesthood, though there are several Culdee priests who have had their parishes “reassigned” to a Latin priest. Note also that in 1220, there are no Franciscan friars in the British Isles; they first arrive in England in 1224.

Priest (Social Status, minor): Either a Culdee, or from the mainland Latin Church.

Skald (Social Status, minor): Some of the Celtic hersar employ a bard as an alternative to the Norse skalds. The Virtue cost and benefits will be the same.

Wise One (Social Status, minor): In all likelihood, a wise one on Man will be a Seithkon-nur, though there are some “ordinary” Cuning-Folk in the isles (see *Hedge Magic*). Alternatively, a lay Culdee might be an Aescetic.

New Virtues and Flaws

Companion Social Status Virtues

Mooar Böndi (Social Status, minor): A böndi of this status will rent an entire treen (or several davachs in the Hebrides), and may sub-let it to other farmers; equivalent to the Odalsböndi Virtue from *Ultima Thule* in terms of income and status, except without the inalienable Odal-rights.

Mikill Hersir (Social Status, major): Known as a “Sheriff” in the Hebrides; equivalent to the Landed Noble Virtue in terms of income and relative power, though it is important to remember that the status of hersir is awarded at the king’s pleasure, and can be revoked at any time. If you are also “Wealthy”, you are likely also the Böndi for several treens (or many davachs) that may or may not be within your parish.

Moar (Social Status, major): Manx tax-collectors, who report to the hersir of their parish. Tax collection will be a duty that they perform on top of their normal life (as tax-collection is not a year-round activity), so the moar is allowed to choose one other Social Status background at character generation, but will only pay for the more expensive one (for example, one might be a “Mooar Böndi” as well as a “Moar”, but one would only pay for the “Moar”). Tax collectors are permitted to keep one-eleventh of the skatt tax they collect, so some are unscrupulous in the means they employ to extort their fees.

Establishing a Covenant on Man

Introducing the magi to the Isle of Man should be relatively straightforward. The published scenario *The Fallen Angel* is an excellent introduction to Man, and magi may well decide to stay on in Man and

establish a covenant there after encountering the plentiful magic to be found there. As an alternative, the second chapter of the older scenario *Deadly Legacy* (originally published by White Wolf) can easily be relocated from mainland Scotland to any of the Hebrides, or even to Man itself without too much difficulty (and magi beginning the game with any of the magical treasures from that scenario will have a distinct edge in establishing a covenant). Of course, ambitious magi might just decide to build a covenant there, or might be sponsored to do so by one of the more established covenants of the surrounding three tribunals.

For magi intending to establish a covenant on the Isle of Man, there are a number of practicalities that must be considered:

First of all, on what land do they build their covenant? If the magi inherit or purchase some inhabited farmland on Man, they will have to present their claim at the next Tynwald for royal approval. At this parliament, the magi will be asked who they are, and their response will be important. Do they perhaps tell the truth, and admit they are magi (as wizards are relatively acceptable in Norse society), or do they risk lying to the king, and claim to be mere scholars (avoiding any risks of being asked to “perform” for His Majesty’s pleasure). If the latter course is chosen, then the magi will need to be careful once established: any dramatic or obviously magical activities (such as *Conjuring the Wizard’s Tower*) will be noticed, and commented on.

If the magi wish for anonymity, there is plenty of uninhabited wilderness on Man, but none of it can truthfully be described as “remote”, so their comings-and-goings are bound to be noticed in fairly short order — leading to much the same problems, with the added complication of their attempted deception of the king.

Secondly, there is the matter of the magical inhabitants of the island: the Norse magicians, the fae, and the dragons. Assuming the king knows that the magi are wizards, then what is the reaction of Thorbrand Finnsson, High Priest of Odin? He knows little of the Order of Hermes, but is distrustful of what he does know — and he would make a powerful political (and magical) enemy. What happens if he requires the magi to swear oaths of loyalty to his king, in order for him to be able to trust them? This risks breaking the Code, and there is the possibility that Thorbrand can make such oaths magically binding. If Thorbrand does accept the magi, he is likely to invite them to his Yule Hof-thing at Saurssgrove; what then is the reaction of the magi to this apparent “Tribunal of the Order of Odin”? And, while vitki have little use for vis, the plentiful seithkonnur on Man do use it; what happens when a conflict for magical resources arises? Note that the Norse term for “foreign wizard” is Toframan, and this is what the magi will likely be referred to as by the Manx vitki and seithkonnur.

The other major magical threat on the island is Tharmaneagh. This dragon fiercely hates Hermetic magi, and will stop at nothing to destroy the covenant, as soon as he wakes and discovers they exist. Fortunately, Tharmaneagh does not socialize with anyone on the island (unlike his foe Chenney-Mooar), and he spends much of his time asleep — possibly giving the magi time to prepare.

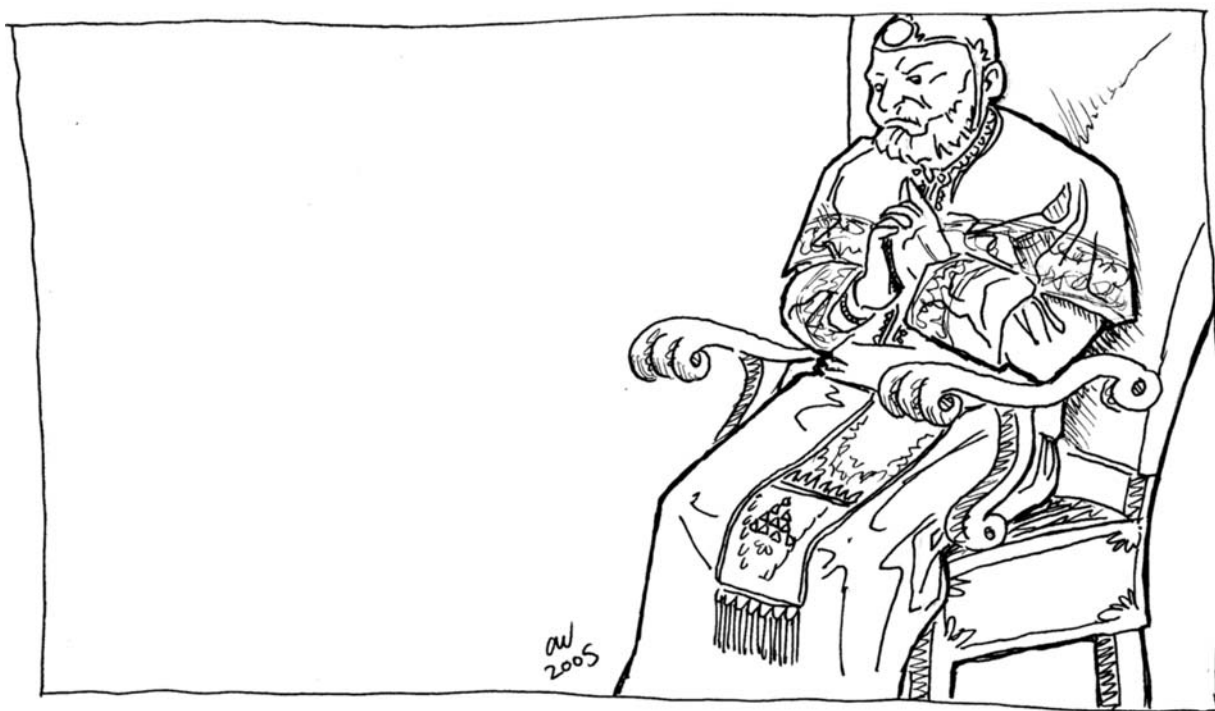
Finally, of course, there is the rest of the Order to consider. According to the strictures of the *Partitio Monaviae*, the magi must present themselves at the next Grand Tribunal (in 1228), and declare which of the three surrounding tribunals (Stonehenge, Loch Leglean or Hibernia) they wish to declare for. At the next Grand Tribunal (in 1261), if the covenant is still in existence, they will be asked if they wish for their initial choice of tribunal to be ratified; if they do, the Isle of Man is declared as belonging to that tribunal, if they do not, the process starts over, and the Order must wait until the next Grand Tribunal (1294). Thirty-three years is a long time to be struggling for existence, while three entire tribunals jockey for position and attempt to either persuade the magi to declare for them, or to have their covenant destroyed. It is also possible that some other, unscrupulous (or desperate, or ignorant) covenants have been illegally harvesting vis from Man despite the *Partitio Monaviae*, and they will doubtless be both angered at the potential loss of this resource, and afraid that the new covenant will discover and report their crime. During this time, the magi must also be careful how friendly with the vitki, seithkonnur, and wind-wizards they become, lest a strong case for collaboration with the Order of Odin be leveled, and a Wizard’s March declared against them. Finally, before the covenant has decided which tribunal it is going to belong to, there is the issue of Redcaps: must the covenant employ Redcaps of their own, or can they simply trust that the Redcaps of each of the surrounding tribunals will visit them regularly?

In Covenant-creation terms, these features will likely manifest as particular Hooks and Boons (see *ArM5* pages 72-74). For example, the covenant may be “Beholden” to the hersir who owns the land their covenant is on; there might be a “Contested Resource” for vis supplies with local seithkonnur; the covenant will certainly automatically receive the “Politics (minor)” Hook, simply by being on Man. Conversely, the situation on Man will make some Hooks and Boons inappropriate: “Seclusion” on Man is practically impossible without being located within a faerie forest (though it is much easier to be secluded in the sparsely-populated Hebrides).

Running The Second Manx Civil War

If any *Ars Magica* campaign set on the Isle of Man begins around the “canon” date of 1220 AD, it will inevitably encounter the forthcoming Second Manx Civil War (1225-1226 AD), and might possibly





also have to endure the third (1248-1252 AD) and fourth (1265-1266 AD). This is an interesting century for the Kingdom of Man and the Isles...

Lead-Up to the War

The ground-work for the Second Civil War was actually laid 33 years ago in 1187, when the hersar chose Reginald as king, over his younger brother Olaf (who was not only legitimate, but also the old king's designated heir). Their choice was understandable, as Olaf was only 10 years old, while Reginald was a seasoned and proven warrior and leader-of-men, but it created a rift between the brothers that would never heal. See "Olaf Godredsson" (HP#14, page 48) for details.

After Olaf's failed attempt at rebellion, and imprisonment in 1207, his sons were fostered to other families. Leod, was fostered to Paul MacBhaic, sheriff of Skye and a close friend of Olaf's, and Gunnr was fostered to Ferchar MacIntsaggart, hereditary abbat of the monastery of Apurcrossan (and soon to be made Earl of Ross). Olaf was released as part of an amnesty in 1217, and he currently hides in exile in Ross, plotting how he can seize the throne.

Olaf's main supporters are his father-in-law Ferchar MacIntsaggart, his friend Paul MacBhaic, his sons Leod and Gunnr Olafsson, and the Lagman for the south of Man — Arnlang Hareksson. Each of these is effectively a co-conspirator with Olaf. Ferchar will lend Olaf a force of men, and several warships to assist him, on the understanding that Olaf's children with Christine will be designated as Olaf's heirs instead of Leod or Gunnr, should he succeed.

With Paul in hiding, Leod is the acting sheriff of Skye, and both he and Paul are very popular with the hersar there. Kieran MacAsgaill, hersir of Minginish, and Tormod MacNeill, hersir of Uist have both been

promised money and land. Colin MacDhomhnuill, hersir of Sleat, is a cousin of Queen Katla's, but he has never liked King Reginald, and he also took little persuasion to join Olaf's cause. Colin can also bring the forces of several of his cousins (the grandchildren of Somerled, on the other isles) to the battle. On Lewis, Hugh Morrisson, hersir of Barvas was promised the Sherifffdom of Lewis, while Barra MacAuley, hersir of Uig, has been promised help against the MacNeacails of Stornoway, with whom he is feuding. Armuinn MacRailt, hersir of Harris, already hitched his boat to Leod's when he gave him his daughter's hand in marriage. The last hersir of the Out Isles is Callum MacNeacail, hersir of Stornoway, and sheriff of Lewis; Callum is a staunch supporter of King Reginald, but he is an old and failing man without direct heir, and several of his bönder have been enticed away without his knowledge. Olaf, Ferchar, and Paul also write to various English knights and to the English Church; they promise land, and increased control over the Manx Church in return for a force of men to help conquer Man (the mainland Church are already poorly-disposed towards Reginald, as he does not seem to be taking his oath of fealty to Rome very seriously). A pledge of 12 marks per year to Furness Abbey, along with the right to choose the Bishop of Man and the Isles, is given and accepted. Arnlang Hareksson is also recruiting hersar from the South of Man to Olaf's cause, with promises of land and money (he might even approach the magi, depending what he knows about their power and loyalties).

While this is happening, Arnlang Hareksson is getting his son Ofeig (King Reginald's seneschal) to spy on the king and his hirð. Ofeig discovers that Queen Katla is having an affair with Cnut Haraldsson, the lithsmathr. Using this information, they will

Olaf Makes His Move

In 1223, after the birth of Harald, his first son with Christine, Olaf will capture Godred Dunn while he is visiting Skye, and will have him castrated and blinded. Godred's loyal retainers flee with him to Norway, seeking refuge in the court of King Haakon the Old. In 1224, Reginald, apprehensive of the gathering forces against him, makes a trip to the English Court with a "gift" of 800 marks for King Henry III to try and enlist some military assistance. This effort is to little effect, as Henry has already been approached by the English knights who will be fighting under Olaf, and he has pledged to provide Olaf with 40 marks per year to defend the English coast of the Irish Sea, should he win. Reginald does have some remaining allies, however — most particularly, Alan McDubh, his son-in-law and Lord of Galloway, who provides him with a force of ships and men.

By mid-1225, Olaf and Paul MacBhaic have raised an army sufficient to war with Reginald, and they will land on Man at Ronaldsway, and rendezvous with the hersar from the south now loyal to Olaf; Olaf will have all the forces of the Out Isles, plus half of those levied from the South of Man. With his soldiers and knights from England, mercenaries, and men from Ross provided by Ferchar MacIntsaggart, Olaf will greatly outnumber the forces of King Reginald and Alan McDubh. King Reginald is forced to retreat to Peel from Castletown; during the retreat, Macabuinn mysteriously vanishes, along with Ofeig Arnlangsson. Reginald is besieged in Peel Castle over the winter (during which time the ill-omen, the Moddhey Dhoo, is sighted several times, and many men are driven mad by its stare), and Peel is blockaded from the sea by Olaf's fleet. Over the winter, Olaf's men sack various strongholds for Reginald's men across the island: Bishopscourt is destroyed and Bishop Reginald slain, and Saurssgrove is despoiled by a band of English Church mercenaries.

In the spring of 1226, Reginald attempts to break out of Peel Castle, and a pitched battle is fought at the Tynwald hill. During this battle, Thorbrand Finnsson is killed, and eventually King Reginald is slain by Olaf — killed by his own sword. Queen Katla takes her own life after her husband is slain. Olaf, in a frenzy of bloodshed, then goes on to raid Mull, Islay, Kintyre, and Caithness, to garner more money to pay for his mercenaries (though incidentally building a long-standing resentment from the descendants of Somerled ruling there). Lands in Caithness are given to Ferchar MacIntsaggart and Gunnr in part-payment for their support. Having little choice, and being reduced in numbers of those who might object, the Tynwald crowns Olaf king in June.

In his first act as king, Olaf gifts land to the Church (as well as giving them certain other rights), and seizes the land of all hersar and bönder who did not fight for him; he ransoms this land back to the nobles, and uses the proceeds to pay for the merce-

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The Aftermath

There are several long-reaching consequences of the war. One of the rights Olaf granted to the English Church (specifically the Archdiocese of York) was the right to choose the bishop of Man. Simon of Argyll is appointed bishop; he travels to Rome to be consecrated (a further demonstration of Rome's increased hold over the Manx Church), and he calls a synod at Kirk Braddan after his return in 1229 AD. There he imposes the “Smoke Penny” tax: an additional yearly tithe of 1 penny per hearth per household to be given to the Church. He uses this to pay for the rebuilding of Bishopscourt and St. German's Cathedral in impressive red sandstone. The Manx deeply resent this tax, but have little choice but to pay, especially as Bishop Simon also institutes his own proctors to collect the tithe, and vicars-general to imprison or excommunicate anyone who does not pay (a special prison is constructed beneath the rebuilt cathedral to hold these prisoners). Bishop Simon only appoints parish priests from the mainland Latin Church — sounding the death-knell for the ancient Celtic Church on Man. Note that the auras of the churches will therefore drop temporarily, as they change from dominion (Scottish) to “normal” dominion; this offers a perfect opportunity for diabolic influences to gain a foothold on the island.

There are several long-reaching consequences of the war. One of the rights Olaf granted to the English Church (specifically the Archdiocese of York) is the right to choose the bishop of Man. Simon of Séggyll is appointed bishop; he travels to Rome to be consecrated (a further demonstration of Rome's increased hold over the Manx Church), and he calls a synod at Kirk Braddan after his return in 1229 AD. Here he imposes the “Smoke Penny” tax: an additional yearly tithe of 1 penny per hearth per household to be given to the Church. He uses this to pay for the rebuilding of Bishopscourt and St. German's Cathedral in impressive red sandstone. The Manx deeply resent this tax, but have little choice but to pay, especially as Bishop Simon also institutes his own proctors to collect the tithe, and vicars-general to imprison or excommunicate anyone who does not pay (a special prison is constructed beneath the rebuilt cathedral to hold these prisoners). Bishop Simon only appoints parish priests from the mainland Latin Church — sounding the death-knell for the ancient Celtic Church on Man. Note that the vicars of the churches will therefore drop temporarily as they change from dominion (Scottish) to “normal” dominion; this offers a perfect opportunity for papal influences to gain a foothold on the island.

This weakening of the church on Man might have been part of an ambitious long-term plan by the diabolists. Perhaps the diabolical Richard de Marsh, Bishop of Durham, has a hand in this, helping Olaf in support in the English Church during the build-up to the war. How might Abbot Lawrence Martins react if he discovers this plot? If he has formed a relationship with the magi, it is possible that he will share his concerns with them.



One of the English knights appointed as a baron is one Sir Kitter. He is an insatiable hunter, and he, along with several of his companions, begins the process of hunting out all of the game on Man; combined with the drop in fertility, this results in the loss of all the deer on Man within 10 years. Sir Kitter dies in a sailing accident while journeying to hunt the last deer on the Calf of Man; the tiny islet of Kitterland, where he crashes, is named after him.

On Lewis, the MacNeacail family is slain by Olaf and Kieran MacAsgaill's forces. The Morrissons are not made sheriff, but are instead made Brieve (a new position of Hereditary Judge; approximately equivalent to a Lagman) of the Isles — empowered to make legal decisions as the king on the Isles. Leod's son Torquil is made Sheriff of Lewis, and is given Stornoway Castle — while Tormod (Leod's other son) stays with Leod on Skye. These two sons form the main two branches of the future Clan MacLeod — the Siol Tormod ("Line of Tormod") on Skye and the Siol Torquil on Lewis. Similarly to Leod, Gunnr is rewarded by being granted lands — in his case, he is granted extensive lands in Caithness, especially around Halbury Castle, which Olaf and Ferchar's mercenaries had captured from the Atholl family; this castle forms the future seat of Clan Gunnr.

In 1230, King Haakon the Old, concerned at the increasing independence of Man, requests that Olaf travel to Norway to re-swear his oaths of fealty. In a gesture of respect for the late King Reginald (and no doubt after extensive pleas from Godred), Haakon also divides the kingdom in two — granting Man to Olaf, but instating Godred Dunn as King of Skye and Lewis, and removing Torquil MacLeod from sherifffdom. In 1231, Godred has Paul MacBhaic and Leod killed on Lewis, and removes Tormod

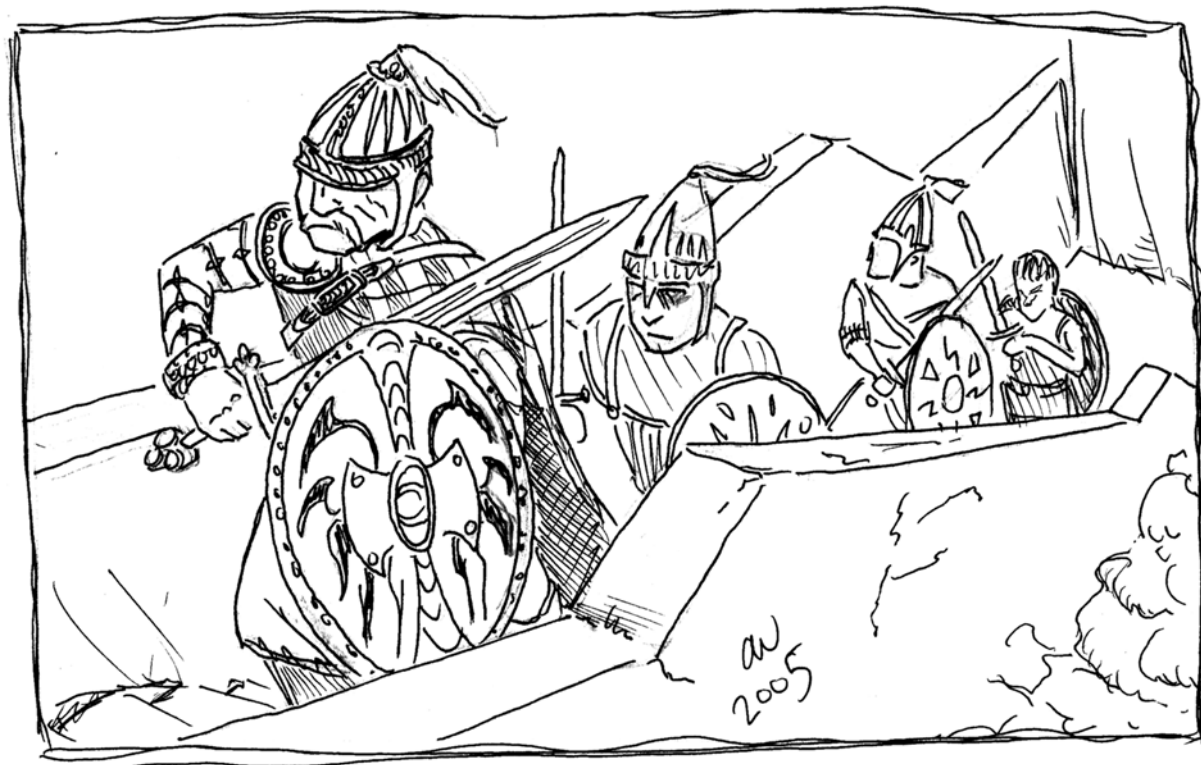
MacLeod from his sherifffdom also. In 1236, with the help of his grandsons Tormod and Torquil, Olaf has Godred Dunn assassinated (leaving only his two sons Ivar and Harold), and re-claims the Out Isles for his kingdom — re-instating the MacLeods as sheriffs.

Involving the Magi in the War

While Hermetic magi will doubtless attempt to distance themselves from the "mundane" political happenings around them on Man, this is not a practical possibility, and for a resourceful Storyguide, there are many places where the covenant could be forced to participate in the war.

If the covenant is established early enough (1219), it is possible that they will accidentally intercept/overhear the letter from Queen Katla to her son Godred Dunn, in which she commands him to have Olaf killed for divorcing her sister. If the magi choose to involve themselves this early, it will be interesting to see with whom their sympathies lie: they might warn Olaf of the plot, and thereby be dragged into the war later as unwitting supporters of his claim.

In the run-up to the war itself, there is plenty of opportunity for the magi (on their travels for vis sources possibly) to hear rumors of discontent and treason among the hersar of Skye and Lewis, or even in the south of Man. Perhaps they discover from Abbot Lawrence Martins that Arnlang Hareksson is secretly a Christian, or hear news of the feud between the MacAuleys and MacNeacails of Lewis; maybe they catch wind of Queen Katla's infidelity, and Ofeig Arnlangsson's spying, or notice that Macabuin is magical (probably enough in and of itself to pique their interest). It is also possible that the magi will be approached by Arnlang Hareksson and asked to join Olaf's cause; of course, it is like-



wise possible that they have already been recruited to advise or serve King Reginald through Thorbrand Finnsson. Note that, according to Hermetic Law, it is not forbidden for a magus to swear loyalty to a liege lord, only for them to use their magical Arts to interfere in mundane matters (so the covenant could send grogs to fight, or hire mercenaries for either side, and not break the Code). If the magi are actually renting land — a treen, or a couple of quarterlands — then they will in fact be obliged to provide men for the war under the Vapna Stefna laws. Of course, it is possible that the magi actually decide to violate the Code, and take part themselves in the battles of the war — an interesting opportunity for a Storyguide to run pitched battles, with magi participating, and possibly making a decisive difference to the outcome. In either case, there is the very real possibility that those fighting in the war do not return...

During the war itself, 1225-1226, if the magi have sworn loyalty to one side or the other, it is very likely that forces of the opposing side will attempt to destroy them. How strong a force is sent against them will depend on how much the magi have let be known about their capabilities: a band of solitary scholars is unlikely to warrant much of a war-band, while a known group of powerful Toframen (wizards) might require a mighty pogrom. Either side will likely have magical support of their own, of course: Reginald commands the loyalty of the vitki, while Olaf will recruit Hebridean wind-wizards, Gruagachan, and possibly even Aonaranan magi from the order — so the covenant might have magical opponents to face, as well as mundane forces. If the magi refuse to pick a side in the conflict, they might still find themselves assaulted — but this time by forces from both sides! Some of the more desperate or unscrupulous covenants from the mainland Tribunals might provide magical support to one side or the other in this war in return for “considerations” from Olaf or Reginald (perhaps Blackthorn from Stonehenge, or Horsingas in Loch Leglean); how will the Manx magi react if they discover this violation of the Code? The participation of any Hermetic magi in the war will certainly be an issue that can be raised at Tribunal, assuming proof can be gathered, and that the participants survive to attend.

In the aftermath of the war, much of the fallout will affect the covenant. If they did not fight for Olaf, the covenant lands will certainly be seized by Olaf — either for redistribution to his allies, or for ransoming back to the magi. Even if they are offered the land back, will the magi be able to afford to buy it back without breaking the Code? On top of this, there is the impending Smoke Penny tax, which might well be crippling for a young covenant struggling for resources. Bishop Simon’s vicars-general will be granted extensive powers of arrest, and those refusing to pay the new taxes will find themselves imprisoned in the gaol below St. German’s Cathedral. The despoliation of the Lhondaig ny Rhiannon results in a dramatic drop in both the yield of the

fields, and the harvest of vis; if the covenant depends on food grown on their own lands, they might well be unable to feed themselves fully, and the magi are certainly going to feel the pinch of the reduction in vis. Depending on their relationship with the deceased Thorbrand, the magi might be contacted by his shade, and asked to restore Saursgrove. This will have the benefit of restoring the fertility of the island, but the magi will have to commit to maintaining the grove in perpetuity (with sacrifice and veneration, using rituals that they might not fully understand), unless they can find a surviving vitki to take over. If the magi sided with Olaf, will they be able to get any remaining vitki to trust them? Also, King Olaf is a devout Christian, and he will not approve of the magi maintaining the pagan site (and might disapprove of magi in general, even if they did side with him). If the magi are harboring fugitive vitki, they will have to be especially careful of Olaf’s scrutiny, and of suspicion from the mainland Order. Finally, there is the issue of the magi having to re-establish themselves within the entirely-rearranged political structure of the Kingdom, as most of the hersar will have been replaced with Olaf’s barons — many of whom are not from the islands, and won’t even speak Manx or Norse.

The Third Manx Civil War

Having reunited his kingdom, Olaf finally dies in 1237. Harald, his eldest son by Christine, is crowned king despite being only 14 years old. In 1248, King Harald is invited to marry the daughter of King Haakon the Old of Norway. Unfortunately, both bride and groom drown on the return journey that same year, so Harald’s younger brother Reginald is crowned King Reginald II.

By this time, Ivar Godredsson, youngest son of Godred Dunn, has managed to ingratiate himself as a trusted lithsmann of Reginald II. He assassinates Reginald II a fortnight after the coronation, and his older brother Harold attempts to take the throne, with the support of the remaining MacNeacails, and other disenfranchised bönder and hersar. Reginald’s wife — Mary MacDougall de Ergadia — subsequently remarries, marrying Malise, Earl of Strathearn (in modern Perthshire) and the Orkneys.

A sporadic civil war rages for four years between the followers of Harold, and of Magnus (Olaf II’s remaining son), until 1252, when Magnus wins, and is crowned King Magnus II. Harold dies during the war, but Ivar survives — only dying during Reginald III’s attempted rebellion against Scotland in 1276. The MacNeacails’ power-base is forever broken in the aftermath of this war, and almost all of their remaining lands on Lewis are forfeited to the MacLeods.

The Battle of Largs, the Fourth Manx Civil War, and the Loss of Manx Independence

In 1263, William of Ross (son of Ferchar Mac-Intsaggart, and grandson of Somerled) invades Skye with the support of the MacDhomhnuills, Mac-





Dougalls, and MacAlasdairs, and takes it for his own. King Haakon the Old of Norway takes umbrage and sails to mount a punitive expedition — joined by his vassal, King Magnus II of Man.

Knowing they have no hope of winning a naval engagement, the Scots, under Alexander III, prolong the negotiations until autumn, when the seasonal gales force Haakon to ground his ships at Largs, on the Firth of Clyde. There, the Scots meet with and defeat the Norsemen, who are forced to fight with their backs to the sea. This decisive battle — some say cunning, others underhanded — effectively ends the Norse influence in Britain (though it takes another two hundred years until the Orkneys and Shetlands are fully annexed to Scottish rule).

Magnus II is killed in the Battle of Largs in 1263, and Haakon himself flees homewards, only to lose more of his ships in the Swelkie whirlpool, and then to fall ill and die in Orkney. By 1266, the Treaty of Perth had been signed between Alexander II of Scotland and Magnus V of Norway (successor to Haakon), granting the Isles to Scotland for the sum of 3,000 marks, plus a yearly payment of 100 marks to Norway.

The death of Magnus II is followed on Man by a Civil War in 1265-1266 between Magnus II's illegitimate son, Reginald Magnusson, and Simon de Montacute (Olaf II's son-in-law, who married Affreca Olafsdottir). Reginald (who is now also the Earl of Moray) is supported by the Scottish throne, as he is negotiating the Treaty of Perth, granting the islands back to Scotland, while Simon (Earl of Salisbury) is supported by England. Alexander II sends a force to Man, commanded by Alexander Stuart of Paisley, to assist Reginald.

With Alexander Stuart's assistance, Reginald wins, and is granted suzerainty of Man by Scotland, as King Reginald III; but he is dissatisfied, and in 1276 he attempts rebellion against Scotland. A large force is gathered, but Bishop Mark convinces both sides to reduce the bloodshed, and instead decide the battle by a contest of 30 champions each. This battle is fought on St. Michael's Isle off Malew parish; the Scots lose 25 men, and the Manx all 30 — including Ivar Godredsson, and King Reginald III; the last King of Godred Crovan's line dies in the mud of this tiny islet.

This is followed by a period of confusion and misrule until 1281, when Edward I of England conquers Man, and grants suzerainty to William de Montacute, son of Simon de Montacute, and grandson of Olaf the Black (William has also married Mary de Waldeboef, great-granddaughter of Olaf II, to increase his legal claim to the throne). William is not interested in governing Man, merely in the revenue it provides, so he mortgages the island to Anthony Beck, bishop of Durham. Anthony reigns until his death in 1305, when suzerainty returns to William de Montacute.

English rule remains until 1313, when Robert the Bruce (supported by the Lewis MacLeods) conquers Man, after a six-month siege of the Manx forces in Rushen Castle (led by their general Dougal MacDoull). Robert then grants rulership of Man to Thomas Randolph, Earl of Moray. He remains ruler for only 3 years, until the English Richard de Mandeve pillages Man. Thereafter there is no ruler until 1334, when rule is (permanently) returned to England, after the Scots' defeat at the Battle of Halidon Hill. William de Montacute II (son of the original) is made ruler.

Appendix II: Dramatis Personae

Arawn Midir, Chairn nan Niurin

Characteristics: Int +5, Per +6, Pre +6, Com +2, Str +6, Sta +6, Dex +6, Qik +5

Faerie Might: 75

Size: +1

Personality Traits: Bloodthirsty (when hunting) +8, Proud +7, Callous +4, Noble +4, Enjoys Chess +3

Reputations: 'Known as Odin' 3, with The Manx; Feared 4, with The Manx

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	+5	+10	+8	+7
Sword	+7	+20	+15	+13
(while mounted)	+7	+23	+18	+13
Spear	+7	+20	+16	+12
(while mounted)	+7	+23	+19	+12
Hunting Bow	+4	+22	+4	+13

Soak: +7 (+16 with Armor)

Wound Penalties: -1 (1-6), -3 (7-12), -5 (13-18), Banished (19-24)

Abilities: Bows 12 (Hunting Bow), Brawling 4 (Wrestling), Hunt 10 (Airborne), Intrigue 10 (Playing Chess), Music 10 (Harp), Ride 8 (Hunting), Single Weapon 10 (Spear)

Powers:

- *Control Niurin*, 0/1 points, Initiative +20: Being absolute ruler of Niurin, Arawn can cause any effect he desires to manifest there. In effect, he can produce the equivalent of any An, Aq, Au, He, Ig, Im, Te, or Vi magical effect, up to level 60. Effects greater than level 30, or any ritual effects cost 1 point of Might, other are free.
- *Track*, 0 points, Initiative +20, An/Co: Once Arawn has seen someone, he always knows where his quarry is. This power does not work if the quarry enters a divine aura or recites the Lord's Prayer, and the connection must be re-established thereafter.
- *Eyes of the Cat*, 0 points, Corpus: As the spell of the same name (though his eyes remain unchanged). This effect is permanently on, so has no initiative score.
- *Flight of the Hunt*, 5 points, Initiative -20, An/Co: When the Wild Hunt roams, Arawn can cause it to be airborne by the use of this power. All huntsmen and their mounts gain the ability to fly for the entire night.
- *Bargain of Pnyll*, 10 points, Initiative -10, Co: Arawn can exchange appearance with another who is in his presence. The transformation lasts for up to a year, but Arawn can cancel it at any time, and it is perfect (not detectable by normal means, and requiring a level 30 InCo or InVi spell to detect).

Equipment: While hunting, Arawn is often attired in his black armor and carrying his sword and

bow. He also hunts while astride an enormous black steed with burning red eyes.

Encumbrance: 0 (Burden: 4)

Weaknesses: Arawn is particularly vulnerable to divine weaponry, taking double damage from them.

Vis: 7 pawns of Perdo vis in his armor, 4 pawns of Corpus vis in his skeleton, and 4 pawns of Vim vis in his bow.

Étaín de Aogas-Dara

Characteristics: Int +3, Per +5, Pre +8, Com +4, Str 0, Sta 0, Dex +1, Qik 0

Faerie Might: 35

Size: 0

Virtues and Flaws: Enchanting Music, Second Sight

Personality Traits: Solemn +4, Gentle +2

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	+0	+1	+0	+0

Soak: +0

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Charm 7 (Courtly Love), Enchanting Music 8 (Inspiring Sorrow), Enigmatic Wisdom 4 (Interpreting Signs), Second Sight 12 (Ghosts), Music 12 (Ballads), Penetration 5 (Empathy)

Powers:

- *Grant Visions*, 5 points, Initiative -10, Me: If Étaín experiences a vision through her Divination power, she can use this power to project it into the mind of another.
- *Shapechange to Dragonfly*, 5 points, Initiative +10, Co: Having once been transformed into one, Étaín is capable of shape-shifting into a large, purple dragonfly.
- *Invisibility*, 5 points, Initiative +10, Co: Étaín can become invisible.
- *Glamour*, 5 points, Initiative +0, Im: see *Faeries: Revised Edition*.
- *Divination*, 5 points, Initiative -10, Im: Étaín is gifted with the ability to see visions of the past, present, and future. She can act as an oracle, for those who ask it of her.
- *Empathy*, 0 points, Me: Étaín has the ability to determine the emotional state and needs of others, no matter how they might try to hide it. This power is always on, and has no initiative score.

Vis: 7 pawns of Intellego vis in her heart.

Ree Mannannán, Beg Mac-y-Lír

Characteristics: Int +3, Per +4, Pre +4, Com +4, Str +8, Sta +8, Dex +2, Qik 0

Faerie Might: 75

Size: +5 (usually)

Virtues and Flaws: Wilderness Sense, Ways of the Sea

Personality Traits: Brave +5, Honorable +5, Volatile +5, Merry +3

Reputations: Powerful 4, with Inhabitants of the Irish Sea; 'Known as Njörd' 3 with Norse Manx





Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	+0	+10	+3	+13
Yellow Shaft (spear)	+2	+17	+3	+18
(while mounted)	+2	+20	+6	+18
Red Javelin (thrown)	+0	+13	+3	+18
The Answerer	+2	+15	+7	+19
(sword & shield, ignores armor protection)				
Little Fury	+2	+15	+7	+19
(sword & shield)				
Great Fury (greatsword)	+2	+18	+10	+30

Soak: +13 (+32 with Armor)

Wound Penalties: -1 (1-10), -3 (11-20), -5 (21-30), Banished (31-40)

Abilities: Awareness 7 (Alertness), Brawling 8 (Wrestling), Great Weapon 12 (Claymore), Single Weapon 8 (Sword), Thrown Weapon 10 (Javelin), Carouse 8 (Feasts), Leadership 8 (Yn Mannannaigh), Profession — Sailing 12 (Storms), Area Lore — Irish Sea 12 (Seas), Wilderness Sense 12 (Storms), Ride 6 (Embarr), Thrown Weapons 8 (Javelin)

Powers:

- *Control Wind & Waves*, 1/2 points, Initiative +0, Aq/Au: Mannannán has absolute control over the elements of the sea, and can produce the equivalent of any Aq or Au Hermetic effect of up to level 60. This effect works best in the Irish Sea — the further he is away from there, the lower the maximum effect Mannannán can induce down to a minimum of 30 (for example, his maximum is 50 in the Atlantic and North Sea, 40 in the Mediterranean, and only 30 in the Black Sea). Effects of a level of less than half the maximum possible cost 1 point — all others, and those duplicating ritual effects, cost 2 points of might.
- *Control Inish nan Mag Mel*, 0 points, Initiative +10: Mannannán also has absolute control over all occurrences in his realm of Inish nan Mag Mel, being able to duplicate any An, Aq, Au, He, Ig, Im, Te, or Vi effect of up to level 70.
- *Know Isle of Man*, 0 points, Initiative -10: Mannannán can become aware of any occurrences on the Isle of Man, if he exerts himself, duplicating any Im effect of up to level 60. This effect will not allow him to penetrate any dominion aura (or a sufficiently powerful *Aegis of the Hearth*)!
- *Control Isle of Man*, 5 points, Initiative +0: Mannannán also has a great deal of control over the “mundane” Isle of Man. Like *Control Inish nan Mag Mel*, but producing the equivalent of effects up to level 40.
- *Shapechange*, 5 points, Initiative +0, Co: Mannannán is capable of shape-changing into the form of any other animal or person (his Size and Wound Penalties will have to be adjusted accordingly).

Magical Items: Mannannán owns quite a range of different magical items — several of which are the weapons detailed above (see HP#14, page 39).

Equipment: armor, sword & shield.

Encumbrance: 0 (Burden: 4)

Vis: At least 7 pawns of Auram in his lungs, and 8 pawns of Aquam in his blood, plus varying amounts of vis of different sorts in his magical items.

Rhiannon Sand

Characteristics: Int +3, Per +6, Pre +7, Com +5, Str 0, Sta 0, Dex +2, Qik 0

Faerie Might: 45 (Magic Resistance of 37, with her Magic Sensitivity)

Size: 0

Virtues and Flaws: Animal Ken, Magic Sensitivity, Soft Hearted

Personality Traits: Merry +4, Kind +4, Gentle +4,

Reputations: ‘Known as Freyja’ 4, with Vitki and Seithkonna of Man

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	+0	+2	+0	+0

Soak: +0

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Animal Ken 10 (Birds & Horses), Carouse 3 (Feasts), Charm 10 (First Impressions), Chirurgy 12 (Broken Bones), Etiquette 10 (Faeries), Magic Sensitivity 8 (Auras), Ride 10 (Graceful)

Powers:

- *Shapechange to Horse*, 5 points, Initiative +0, Co: Rhiannon can shapeshift to the form of a beautiful white mare.
- *Shapechange to Owl*, 5 points, Initiative +0, Co: Rhiannon can similarly change into an albino barn owl.
- *Control Fertility*, 0 points, An/Co/He/Vi: Through her regular visits to Saurssgrove, Rhiannon is responsible for the unusual magical and mundane fertility of the Isle of Man. This power is always on, and so has no initiative score.
- *Invisibility*, 5 points, Initiative +0, Im: Rhiannon is capable of fading from sight; she typically uses this power only when threatened.
- *Control Animals of Earth and Air*, 2/0 points, Initiative +0, An: With her intimate understanding of the creatures of the earth and air, Rhiannon can control them, at a cost of two Might points per animal so controlled. She has a special connection to owls and horses, and this power costs 0 points when used on them.
- *Heal*, 10 points, Initiative -20, Co: Through the use of miraculous salves and poultices, Rhiannon is capable of restoring a body (or animal) to full health, including reattaching severed limbs and restoring lost senses. She cannot, however, restore the dead to life.

Vis: 4 pawns of Creo vis in her heart, 3 pawns of Vim vis in her eyes, and 1 pawn each of Corpus, Herbam and Animal vis in her blood, skin and hair respectively.

Embarr of the Splendid Mane

Characteristics: Cun 0, Per 0, Pre n/a, Com n/a, Str +8, Sta +9, Dex 0, Qik 0

Faerie Might: 15

Size: +6 (+2*)

Personality Traits: Spirited +3, Loyal to Mannannán +3

Weapon/Attack	Init	Atk	Dfn	Dam
Hooves	+0	+2	-6	+20
Hooves	+0	+2	+2*	+16*

Soak: +15 (+11*)

Wound Penalties: -1 (1-11), -3 (12-22), -5 (23-33), Incapacitated (34-44)

(Wound Penalties: -1 (1-7), -3 (8-14), -5 (15-21), Incapacitated (22-28) *)

Abilities: Awareness 2 (alertness), Brawl 4 (hooves)

Powers:

- *Walk on Water*, 0 points, Aq: Embarr is just as capable of galloping over water as he is over land. This effect is always on, and has no initiative score.
- *Shrink/Grow*, 5 points, Initiative -10, An: Embarr can shrink to the size of a normal horse, so Mannannán can ride him if he is similarly shrunk. Use the statistics in brackets (*) when he is shrunk.

Vis: 2 pawns Animal vis in his mane, 1 pawn Aquam vis in his hooves.

Tonn Sguabach

Hull Size: 3 (Seaworthiness: OK, -1, -3, -5, Swamped)

Material: Leather (Soak: 10)

Crew: 1

Propulsion: Sails (Speed: 4)

Steering: Steering Oar (Maneuver +2)

Total Tonnage: 30

Cargo Capacity: 25

Powers:

- *Protected by Mannannán:* Tonn Sguabach is protected by Mannannán's Faerie Might while he is on board.
- *Tough*, 0 points, Te: Tonn Sguabach is supernaturally toughened, giving it a Soak of 10. This effect is permanently on.
- *Flight*, 0 points, Initiative -20, Te: Tonn Sguabach is capable of sailing through the sky.
- *Winds of Good Sailing*, 0 points, Au: The sailing weather, is always favorable for propelling Tonn Sguabach, unless a gale or storm is already blowing (though Mannannán could stop that, of course). This effect is always on.
- *Magical Propulsion*, 0 points, Initiative +0, Te: Tonn Sguabach can move, even with no wind to propel it. It has a Speed of 3 and a Maneuver of +1 when so willed into movement.

Vis: 5 pawns each of Terram and Auram in its hull and sails.

Tehi-Tegi

Characteristics: Int +1, Per 0, Pre +5, Com +1, Str -1, Sta -1, Dex 0, Qik +2

Faerie Might: 15

Size: 0

Virtues and Flaws: Entrancement

Personality Traits: Desirable +4, Cruel +3

Reputations: Drowner of Men 3, with the Manx; Shapechanges to Wren 2, with the Manx

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	+2	+0	+2	-1

Soak: 0

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Entrancement 10 (men)*, Folk Ken 5 (men), Guile 7 (men), Penetration 3 (Entrancement)

Powers:

- *Entice* (*), 0-3 points, Me: Tehi-Tegi can beguile men with whom she converses into doing whatever she says. She uses her Entrancement ability to do this, and it only works on men. She can choose to spend up to 3 points of Might to help her succeed, gaining a one-for-one bonus to her roll. This effect cannot be used in combat, so has no initiative score.
- *Shape of Wren*, 5 points, Initiative +0, Co: Tehi-Tegi can assume the form of a wren in order to escape from dangerous situations. Her statistics as a wren are given below

Vis: .2 pawns of Muto vis in her fingers (in her feathers as a wren), 1 pawns of Rego vis in her eyes.

Tehi-Tegi (as a wren)

Characteristics: Int +1, Per 0, Pre n/a, Com +n/a, Str -5, Sta -5, Dex +1, Qik +5

Size: -5

Soak: -5

Wound Penalties: -1 (1), -3 (2), -5 (3), Incapacitated (4)

Tarroo-Ushthey

Characteristics: Cun 0, Per -1, Pre n/a, Com n/a, Str +6, Sta +8, Dex 0, Qik -1

Faerie Might: 5

Size: +2

Personality Traits: Docile +2, Lustful +1

Reputations: Good for Bloodlines 2, with Manx Farmers; Cattle-Thief 2, with Manx Farmers

Weapon/Attack	Init	Atk	Dfn	Dam
Horns (gore)	-1	+7	+2	+11
Trample	-1	+5	+2	+12

Soak: +10

Wound Penalties: -1 (1-7), -3 (8-14), -5 (15-21), Incapacitated (22-28)

Abilities: Awareness 3 (cattle), Brawl 5 (mad-dened charge)

Powers:

- *Swim*, 0/1 points, Initiative -5, Aq: The Tarroo-Ushthey can move through water as if on land, and can breathe water as easily as it can air. It can extend this power to other cattle by spend-





ing 1 point of Might for each cow so enchanted.

- *Lure Cow*, 1 point, Initiative +0, An: By bellowing lustfully, the Tarroo-Ushtey can lure cows into the water with him and away.

Vis: 1 pawn of Aquam vis in his horns.

The Galashtin

Characteristics: Cun +1, Per 0, Pre n/a, Com n/a, Str +3, Sta +4, Dex 0, Qik -1

Faerie Might: 10

Size: +1

Personality Traits: Hates non-Manx ponies +4, Malevolent +1

Reputations: Kills non-Manx ponies 3, with Manx Farmers; Good for Bloodlines 3, with Manx Farmers; Tries to drown riders 2, with Manx Farmers

Weapon/Attack	Init	Atk	Dfn	Dam
Hooves	+0	+4	+2	+7

Soak: +6

Wound Penalties: -1 (1-6), -3 (7-12), -5 (13-18), Incapacitated (19-24)

Abilities: Awareness 4 (non-Manx ponies), Brawl 2 (dodging), Penetration 4 (Sticky Back)

Powers:

- *Sticky Back*, 1 point, Initiative +20, Co: If anyone mounts the Galashtin, they will find themselves stuck firmly to its back — requiring a Str stress roll of 6+, or the cutting-off of their clothes to remove themselves (woe betide those whose bare skin touches it). The Galashtin will then gallop into the nearest pool of water to drown its rider.
- *Slay Pony*, 2 points, Initiative +0, An: The Galashtin detests non-Manx ponies, and can use this power to kill them outright. The range of this ability is equivalent to “Voice”.

Vis: 2 pawns Aquam vis in his mane.

Chenney-Mooar

Characteristics: Int +4, Per +3, Pre n/a (+3*), Com n/a (+3*), Str +10 (+2*), Sta +10 (+3), Dex 0, Qik -2

Magic Might: 40

Size: +5 (0*)

Personality Traits: Brave +4, Curious +3, Calious +2,

Reputations: Knowledgeable +4, with Manx Vitki

Weapon/Attack	Init	Atk	Dfn	Dam
Breath	-6	spec.	-7	+20**
Bite	-2	+8	-1	+18
Claw (×2)	-1	+10	+0	+20
Brawling (fist)*	-2	+6	+4	+3

Soak: +21 (+3*)

Fatigue levels: OK, 0/0/0, -1/-1, -3, -5, Unconscious

Wound Penalties: -1 (1-10), -3 (11-20), -5 (21-30), Incapacitated (31-40)

(Fatigue levels: OK, 0, -1, -3, -5, Unconscious *)

(Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20) *)

Abilities: Area Lore — Irish Sea 10 (Isle of Man), Awareness 5 (thieves), Brawl 6 (claw), Faerie Lore 8 (Isle of Man), Guile 8 (elaborate lies), Magic Lore 9 (Isle of Man), Beth-Luis-Nion 7 (magical), Brythonic 7 (poetry), Goidaelic 7 (poetry), Latin 3 (academic), Norse 4 (conversation), Profession — Storytelling 8 (Celtic tales), Teaching 7 (legends)

Powers:

- *Shapechange to Man* (*), 10 points, An/Co: Chenney-Mooar can change his shape to that of a muscular, handsome man. While in this form, he cannot use his Fiery Breath power, and he uses the characteristics scores, attacks, and Fatigue Levels and Wound Penalties marked with an asterisk (*). Chenney-Mooar can remain in the shape of a man for up to a day, but can change back at any point; either transformation takes two rounds to complete, during which time he can take no actions. All injuries incurred in one form carry over to the other, so if reduced to being unconscious or incapacitated while in human form, Chenney-Mooar reverts to his natural shape, and will “wake up” in two rounds. However, if killed in human form, he reverts to his dragon-shape, but is dead.
- *Fiery Breath* (**), 5 points, Initiative (as above), Ig: Instead of choosing to Bite, Chenney-Mooar can exhale a cloud of flame, around 10 paces across, that does +20 damage to all within it (and requiring no attack roll). The flames might also ignite flammable substances they come in contact with.

Vis: Chenney-Mooar has 6 pawns of Ignem vis in his heart, and 2 pawns of Corpus vis in his liver.

Tharmaneagh

Characteristics: Int +3, Per +4, Pre n/a, Com n/a, Str +8, Sta +9, Dex +3, Qik +2

Magic Might: 40

Size: +5

Personality Traits: Hates Magi +5, Cruel +3, Dislikes Humans +1

Weapon/Attack	Init	Atk	Dfn	Dam
Breath	-1	+9	+3	+30*
Bite	+2	+9	+4	+16
Claw (×2)	+3	+12	+4	+18
Tail-Lash	+4	+12	+3	+20

Soak: +20

Fatigue levels: OK, 0, -1/-1, -3/-3, -5, Unconscious

Wound Penalties: -1 (1-10), -3 (11-20), -5 (21-30), Incapacitated (31-40)

Abilities: Awareness 3 (magi), Brawl 6 (bite), Gaelic 2 (threats), Norse 1 (threats), Brythonic 4 (subtle threats).

Powers:

- *Fiery Breath* (*), 5 points, Initiative (as above), Ig: Instead of choosing to Bite or Roar, Thar-

maneagh can exhale a narrow jet of flame at a target (at up to 50 yards), doing +30 damage. The fire might also ignite flammable substances it comes in contact with.

- *Deafening Roar*, 10 points, Initiative +0, Au: If Tharmaneagh forgoes his Breath and Bite attacks, he can chose to roar instead. This cry is stunningly loud: everyone within earshot must make a Stamina stress roll of 9+ or be deafened (a botch indicates permanent deafness, as the Flaw). If this roll is failed, the target must make another Stamina stress roll of 6+ or be stunned and unable to act that turn (a botch indicates a Light Wound). A deafened victim can attempt another Stamina stress roll of 9+ each turn to recover his hearing (a botch here means the hearing will not return for at least a day).

Weaknesses: Tharmaneagh is easy to goad into a rage, especially by Hermetic magi, whom he hates. If he is taunted or otherwise annoyed, he must make a stress roll with the appropriate Personality Trait; a result of 9+ indicates that he has entered a blind fury. When in this fury, Tharmaneagh can do nothing but mindlessly attack with his physical weapons (in other words, he cannot use his powers).

Vis: 4 pawns of Auram vis in his teeth, 4 pawns of Ignem vis in his heart. The eggs (of which there are seven) each contain a pawn of Animal and Vim vis.

Sgoagh

Characteristics: Cun +2, Per +2, Pre n/a, Com n/a, Str +5, Sta +4, Dex +4, Qik +1

Magic Might: 20

Size: +4

Personality Traits: Hungry +3, Cowardly +1

Reputations: Dangerous +3, with The Manx

Weapon/Attack	Init	Atk	Dfn	Dam
Bite	+1	+13	+4	+12
Sting	+1	+11	+6	+12(*)
Constrict	-1	+12	+5	Spec**

Soak: +8

Fatigue levels: OK, 0/0/0, -1, -3, -5, Unconscious

Wound Penalties: -1 (1-9), -3 (10-18), -5 (19-27), Incapacitated (28-36)

Abilities: Awareness 6 (potential prey), Brawl 7 (constrict), Hunt 5 (boglands), Penetration 4 (Ignis Fatuus), Stealth 7 (boglands).

Powers:

- *Camouflage*, 0 points, Im: Sgoagh's gray-green coloration blends in with the color of the bogs it inhabits. While it lies still, it gains an effective +3 to Stealth, while it is moving, it gains +1. This power does not operate in combat, though Sgoagh might use it to help him escape, or to ambush his victims.
- *Ignis Fatuus*, 5 points, Initiative -20, Me: Sgoagh can generate dancing balls of dim light that are unnaturally enticing and attractive. It does this

to lure its victims off the road, and deeper into the swamp. The lights last two or three minutes, and anyone seeing them must make a stress roll of 6+ against an appropriate Personality Trait (like Stubborn or Cautious) or feel an uncontrollable urge to follow them.

- *Poison Sting* (*), 2 points, Initiative (as above), Co: Sgoagh's sting is filled with a deadly poison. Anyone taking damage from a successful "Sting" attack has been injected with the poison, and must make a Stamina stress roll of 9+ or take an additional medium wound. If using this power, Sgoagh must spend the points to "prime" its sting with a dose of poison; the dose is lost on any successful hit (whether or not the victim took damage).
- *Constriction Attack* (**): A successful Constriction attack does no damage initially, but merely symbolizes a successful wrapping of the victim in the creature's coils; this requires an Attack Advantage of at least 3. If a human or humanoid target is attacked, and the Attack Advantage is less than 6, then the target has still got one or more arms free; a success by 7 or more means both arms are trapped. If the target has his weapon hand free, he can attack Sgoagh on each subsequent round, and Sgoagh gets no defense — but the attacker suffers a -6 penalty for the awkward angle.

For each round of constriction, the victim makes a Stamina stress roll, while Sgoagh makes a Strength stress roll. For every 5 (or part thereof) Sgoagh rolls higher, the victim loses a Fatigue level from suffocation; the victim does not get to "hold his breath", as the air is literally being squeezed out of his lungs. Once the victim is Unconscious, he gets no defense against Sgoagh and it can be assumed that they will be killed if left alone with Sgoagh.

In order to extricate himself from the coils, the victim can forgo any attacks to try and wriggle free. This is resolved by another "Constrict" attack roll against the victim's Strength or Dexterity + Brawling stress roll (+3 if he has arms free). If the victim beats Sgoagh's score by 5 or more, he has managed to wriggle free of the coils, and is no longer being constricted.

Sgoagh may only constrict one victim at a time, and cannot move while it has a victim so constricted (giving all attackers a +3 to all relevant attack rolls), but it may continue to Bite or Sting (and the trapped victim gets no defense roll).

Weaknesses: Sgoagh dislikes strong lights. It will not be encountered on most days, except very dark and overcast ones, and bright lights (equivalent to CrIg 15) will cause it to flee.

Vis: 5 pawns of Perdo vis in its sting.





Kione-Dhoo

Characteristics: Cun -2, Per +1, Pre n/a, Com n/a, Str +4, Sta +4, Dex +1, Qik -3

Faerie Might: 20

Size: +3

Personality Traits: Hungry +3, Impatient +2

Reputations: Dangerous 3, with Manx sailors

Weapon/Attack	Init	Atk	Dfn	Dam
Ram	-2	+12	+2	+14
Bite	-3	+9	+0	+10

Soak: +7

Wound Penalties: -1 (1-8), -3 (9-16), -5 (17-24), Incapacitated (25-32)

Abilities: Awareness 2 (ships), Brawl 6 (ramming)

Powers:

Scuttle Boat, 2 points, Initiative (as above): Used in conjunction with a successful "Ram" attack (which can be dodged by a Shiphandling roll as per the guidelines in *Mythic Seas*), this power



inflicts one additional level of Seaworthiness damage, unless the boat rolls a soak of 15+. Those on board may fall overboard (at the Storyguide's discretion), and any doing so will be harassed by Kione-Dhoo, and will be dragged under the water to drown.

Vis: 2 pawns each of Aquam and Perdo vis in Kione-Dhoo's hide and teeth, respectively.

Devil's Den Imps

Characteristics: Int 0, Per 0, Pre -3, Com -2, Str +1, Sta +2, Dex 0, Qik +2

Infernal Might: 10

Size: -2

Personality Traits: Tormenting +2, Cowardly +1

Weapon/Attack	Init	Atk	Dfn	Dam
Claw	+2	+4	+8	-1

Soak: +0

Wound Penalties: -1 (1-3), -3 (4-6), -5 (7-9), Incapacitated (10-12)

Abilities: Awareness 5 (night-time), Brawl 3 (claw), Sense Holiness and Unholiness 4 (sinners)

Powers:

- *Psychomachia*, 2 points, Initiative +0, Me: Each Imp has a different Psychomachia, such as Lustful, Hateful, Angry, Intolerant, etcetera. These are demonic powers which force their target to make a stress roll with the appropriate Personality Trait with a +2 (even if they do not normally possess that particular trait). The result of the roll indicates how much the target is overcome with that particular impulse. This power is obviously most successful when used on victims who are already lustful, or slothful, etc.
- *Invisibility*, 1 point, Initiative +0, Im: While working their mischief abroad, the Imps have the ability to become invisible for the whole night (though their inane tittering may still be heard). Extremely pious individuals, or those with Virtues like Second Sight or Sense Holy and Unholy might still be able to perceive them, however, on a Per + Ability stress roll of 12+.
- *Flight*, 1 point, Initiative +0, Co: The Imps can fly diabolically fast; this power lasts all night.

Though they are individually weak, there are literally dozens of these tiny demons in the pit of the Devil's Den, and they like to work in packs to harass hapless victims.

Weaknesses: The Imps are unable to enter any sort of divine aura, and the prayers of the faithful, or splashes of holy water will drive them away.

Vis: 2 pawns of Vim vis in their claws.

King Reginald Godredsson

Characteristics: Int +1, Per 0 (-1), Pre 0, Com 0 (-1), Str +1, Sta +2, Dex +1, Qik 0 (-1)

Magic Resistance: +20 (with Macabuin)

Age: 59

Decrepitude: 1 (4)

Size: 0

Confidence: 1 (3)

Virtues and Flaws: Landed Noble, Wealthy, Clear Thinker, Warrior, Feud, Enemies, Overconfident, Missing Ear, Weakness (flattery)

Personality Traits: Valiant +3, Noble +2, Canny +1, Determined +1

Reputations: Wise 3, with Manx and Hebrideans; Good Warrior 2, with Manx and Hebridean nobles

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	+0	+5	+4	+1
Macabuin &	+0	+17	+15	+12
Round Shield				

Soak: +2 (+11 in armor)

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Area Lore — Irish Sea 4 (Isle of Man), Athletics 3 (grace), Awareness 3 (alertness), Bargain 3 (ransoms), Bows 2 (hunting), Brawling 4 (Glima wrestling), Carouse 3 (feasts), Charm 3 (nobility), Etiquette 3 (nobility), Faerie Lore 1 (Isle of Man), Folk Ken 3 (nobles), Guile 3 (fast-talking), Hunt 2 (deer), Intrigue 2 (alliances), Leadership 4 (armies), Magic Lore 2 (Norse Legends), Norse Law 3 (rulership), Profession — Scribe 2 (Norse), Ride 1 (battle), Profession — Sailing 2 (birlinn), Siege Equipment 2 (naval blockades), Single Weapon 6 (longsword), Profession — Storytelling 2 (sagas), Swim 3 (endurance), Theology — Norse 3 (feuds), Goidaelic 5 (speeches), Norse 5 (orders), Anglo-Saxon 4 (letters)

Exceptional Abilities: Rune Bindings 4 (fertility), Rune Casting 4 (health), Rune Scripts 4 (speed), Scribe Runes 4 (Rune Bindings)

Runes:

Freyr's Ætt	Heimdall's Ætt	Tyr's Ætt
Fe 4	Hagall 0	Tyr 0
Ur 4	Nauthr 0	Bjarkan 0
Thurs 0	Iss 4	Ior 0
Ass 0	Jera 4	Mathr 4
Reith 4	Yr 0	Lög 2
Kaun 4	Perta 0	Yngvi 0
Gipt 0	Ihwar 0	Dagr 0
Vend 4	Sól 0	Othal 0

Equipment: Royal retinue, Macabuin (see below), round shield, full chainmail armor

Rune Bindings: King Reginald wears Rune Bindings that ensure that his age-related Afflictions do not affect him (if these bindings fail — use the statistics in brackets).

Encumbrance: 0 (-2 in armor) (Burden: 3)

Vis: Macabuin contains 5 pawns of Rego vis.

Olaf Godredsson

Characteristics: Int +1, Per -1, Pre +2, Com +2, Str -1, Sta 0, Dex +1, Qik -1

Age: 43

Size: 0

Confidence: 2 (5)

Virtues and Flaws: Educated, Inspirational, Strong-Willed, Wealthy, Landed Noble, Self-Confident, True Friend, Enemies, Black Sheep, Driven

Personality Traits: Ambitious +3, Brave +2

Reputations: Pretender to the Throne 2, with Manx & Hebrideans

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	-2	+4	+2	-1
Longsword &	-3	+11	+6	+5
Round Shield				

Soak: +0 (+9 with armor)

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Area Lore — Irish Sea 4 (Lewis), Artes Liberales 3 (logic), Athletics 3 (running), Awareness 3 (alertness), Brawling 3 (wrestling), Bows 2 (hunting), Carouse 3 (feasts), Charm 4 (nobility), Etiquette 4 (Norse), Folk Ken 3 (nobility), Guile 3 (persuasion), Hunt 3 (hawking), Intrigue 4 (nobility), Leadership 4 (nobility), Norse Law 3 (inheritance), Philosophiae 2 (morals), Profession — Sailing 2 (birlinn), Ride 2 (speed), Siege Equipment 3 (battering-rams), Single Weapon 5 (longsword & round shield), Profession — Storytelling 2 (sagas), Swim 3 (speed), Theology 2 (prayer), Latin 3 (prayer), Goidaelic 5 (Hebrides), Norse 5 (speeches),

Equipment: Longsword, Round Shield, full chainmail armor

Encumbrance: -1 (-4 in armor) (Burden: 3)

Abbot Lawrence Martins

Characteristics: Int +4, Per +1, Pre +1, Com +2, Str -1, Sta 0, Dex -1, Qik -2

Age: 44

Size: 0

Confidence: 1 (3)

Virtues and Flaws: Magister in Artibus, Puissant Alchemy, Wealth, Great Intelligence, Educated, Magic Sensitivity, Diabolic Past, Monastic Vows, Plagued by Demons (Devil's Den Imps), Obese

Personality Traits: Curious +2, Greedy +2, Impatient +1,

Reputations: Learned 2, with Manx and Hebridean scholars; Reclusive 2, with Manx and Hebridean nobility

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	-3	-2	-3	-1

Soak: +0

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Alchemy 6 (anti-demon charms), Area Lore — Durham 2 (church lands), Area Lore — Man 2 (Rushen), Artes Liberales 5 (logic), Charm 2 (clergy), Civil and Canon Law 3 (Manx Church), Concentration 2 (reading), Dominion Lore 4 (saints), Etiquette 3 (nobility), Faerie Lore 2 (Isle of Man), Folk Ken 2 (clergy), Guile 2 (elaborate lies), Infernal Lore 5 (demons), Magic Sensitivity 3 (auras), Medicine 3 (anatomy), Norse Law 3 (religion), Organiza-





tion Lore — The Church 4 (Cistercian Order), Philosophiae 6 (metaphysics), Profession — Scribe 4 (original works), Theology 5 (history), Teaching 4 (debate), Greek 4 (philosophical debate), Latin 5 (church ceremonies), Anglo-Saxon 5 (conversation), Goidaelic 4 (conversation), Norse 4 (conversation)

Equipment: Cassock, Extensive Occult Library, Charm of protection against demons (Jasper pendant; ReVi 12)

Encumbrance: 0 (Burden: 0)

Vis: Abbot Lawrence seldom makes the trip out for vis unless he absolutely has to, as he is mortally afraid of the demons, but there may be a small stockpile of vis in his private chambers in the abbey.

The Buggane

Characteristics: Int +1, Per 0, Pre n/a, Com n/a, Str -2, Sta 0, Dex +1, Qik +3

Infernal Might: 15

Size: -3

Personality Traits: Hateful +4, Sly +4, Cowardly +2

Weapon/Attack	Init	Atk	Dfn	Dam
Bite	+3	+6	+10	-3*

Soak: -3 (**)

Wound Penalties: -1 (1-2), -3 (3-4), -5 (5-6)
Destroyed (7-8)

Abilities: Awareness 3 (holy men), Brawl 3 (bite), Stealth 6 (shadows), Guile 6 (vicious lies), Folk Ken 6 (mortal weaknesses), Penetration 5 (Psychomachia).

Powers:

- *Psychomachia*, 1 point, Init +0, Me: Distrust +4, Fear +2, Anger +1. See "Devils Den Imps" on page 32 for a description of Psychomachia.
- *Craft Dreams*, 2 points, Me: The Buggane is capable of shaping the dreams that it's victims experience, changing them so they are nightmarish and hideous. It enjoys disrupting people's sleep with this power, rendering them more vulnerable to its Psychomachia. The nuns' sleep is already somewhat irregular, due to the introduction of Cistercian prayer-times, so they are particularly susceptible.
- *Cloak of Shadows*, 0 points, Im: The Buggane is perpetually surrounded by an aura of complete blackness, though it's pale, lidless eyes can sometimes be seen iridescently glowing from the middle. Any natural light is simply swallowed-up by the shadows, and a magical effect (CrIg) must be higher than level 25 to be able to penetrate. This ability renders The Buggane much more difficult to attack (-6 to the roll for any melee attack or spell targeting roll).
- *Poisoned Bite* (*), 2 points, Initiative (as above), Co: If The Buggane successfully inflicts damage from a Bite attack, its victim must make a Stamina stress roll of 9+ or take an additional Medium wound.
- *Incorporeality* (**), 0 points: As well as being well-hidden within its shadowy aura, The Bug-

gane also has an advantage in that it is incorporeal, and cannot be directly harmed by physical attacks. It is still vulnerable to Faith, magic, and fire-based attacks.

Weaknesses: The Buggane fears bright light, and any light strong enough to penetrate its cloak of shadows will cause it to flee.

Vis: 3 pawns of Perdo vis in its ichor.

Br. Callum Frazer

Characteristics: Int +2, Per +1, Pre 0, Com +2, Str 0, Sta +4, Dex -2, Qik -2

Purity: 4 (Magic Resistance: +20)

Age: 42 (Apparent Age: 35)

Size: 0

Confidence: 1 (3)

Virtues and Flaws: Wise One, Strong-Willed, Famous, Great Stamina, Educated, Second Sight, Noncombatant, Enemy (Fr. Robert de Hautville), Lamé, Reclusive, Monastic Vows

Personality Traits: Pure +3, Reclusive +3, Enjoys Debate +1

Reputations: Holy 4, with Michael parish

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	-2	-2	-2	+0

Soak: +8

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Area Lore — Isle of Man 2 (Michael parish), Artes Liberales 3 (logic), Awareness 2 (alertness), Civil and Canon Law 2 (Manx Church), Charm 2 (peasants), Chirurgy 5 (diagnosis), Concentration 5 (meditation), Etiquette 1 (clergy), Folk Ken 2 (peasants), Leadership 1 (church congregations), Organization Lore — The Church 4 (Manx Church), Philosophiae 4 (moral philosophy), Second Sight 3 (ghosts), Sense Holiness and Unholiness 3 (auras), Survival 3 (Isle of Man), Theology 3 (Celtic saints), Teaching 3 (scripture), Latin 5 (church texts), Goidaelic 5 (sermons), Norse 3 (conversation)

Equipment: simple robes, begging-bowl

Encumbrance: 0 (Burden: 0)

Thorbrand Finnsson, Hrafn Odin

Characteristics: Int +2 (-2), Per 0 (-3), Pre +1 (-3), Com +1 (-3), Str 0 (-3), Sta +1 (-3), Dex +1 (-3), Qik 0 (-4)

Age: 75 (Apparent Age: mid-60s)

Decrepitude: 4 (13)

Size: 0

Confidence: 1 (3)

Virtues and Flaws: Patron (King Reginald), Shapeshifter, Raven of Odin, [Knowledge of Freyr's Ætt, Knowledge of Heimdall's Ætt], Missing Eye, Oath of Fealty (King Reginald), Offensive to Animals, Arthritis, Pious

Personality Traits: Brave +2, Cranky +2, Determined +2, Suspicious +1

Reputations: Dedicated to Odin 2, with Pagan Norse; Powerful & Knowledgeable 2, with Manx Vitki

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	+0	+5	+4	+0
Dagger	+0	+8	+5	+3

Soak: +2 (with Heavy Fur Jacket)

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Area Lore — Isle of Man 4 (Parish German), Awareness 3 (magic), Bargain 2 (inheritance), Brawling 4 (knife), Carouse 2 (mead), Chirurgy 1 (binding wounds), Etiquette 4 (royalty), Folk Ken 3 (liars), Guile 3 (persuasion), Intrigue 3 (politics), Leadership 2 (vitki), Magic Lore 4 (Norse Legends), Norse Law 4 (kingship), Profession — Storytelling 2 (sagas), Survival 2 (woods), Theology — Norse 4 (Odin), Goidaelic 4 (intimidation), Norse 5 (persuasion)

Exceptional Abilities: Rune Bindings 4 (oaths), Rune Casting 5 (Isle of Man), Rune Scripts 4 (divination), Scribe Runes 5 (protection), Shapechange — Raven 3 (speed)

Runes:

Freyr's Ætt	Heimdall's Ætt	Tyr's Ætt
Fe 3	Hagall 5	Tyr 1
Ur 5	Nauthr 3	Bjarkan 1
Thurs 2	Iss 3	Ior 2
Ass 2	Jera 2	Mathr 3
Reith 2	Yr 3	Lög 1
Kaun 3	Perta 1	Yngvi 1
Gipt 2	Ihwar 5	Dagr 1
Vend 1	Sól 1	Othal 3

Equipment: Dagger, Heavy Fur Jacket, Bag of Runes, Rune-Scripting Equipment.

Rune Bindings: Thorbrand typically wears several Rune Bindings to ensure that his age-related Afflictions do not affect him. Unfortunately, keeping these active has begun to take up more and more of his time, and when the Binding keeping his memory-loss in check fades, he sometimes forgets that he needs to restore it, until he is reminded by the reappearance of his arthritis or cataracts.

Encumbrance: 0 (Burden: 1)

Ada

Characteristics: Int +1, Per +2, Pre -3, Com -2, Str 0, Sta +1, Dex +1, Qik 0

Infernal Might: 20

Size: 0

Personality Traits: Hates Fishermen +3, Resents Loving Couples +1

Reputations: Bringer of Storms 2, with inhabitants of German Parish; Hates Sailors 2, with Manx sailors

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (claw)	+0	+6	+4	+2

Soak: +1 (*)

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Awareness 4 (sailors), Brawling 3 (claw), Wilderness Sense 5 (weather)

Powers:

- *Insubstantial*, 0 points, Co: Ada is ethereal and intangible, and as such is immune to normal physical attacks (though, at the Storyguide's discretion, certain holy or magical weapons might still affect her). She is still fully capable of making physical attacks, however. Also — see "Weaknesses" below.

- *Wrath of the Storm-Witch*, 5 points, Init -20, Aq: As *Gathering the Stormy Might* (ArM5 page 129), except that boats that have been blessed by an ordained priest are immune to the tempest: such ships sail as if in rough weather, but are untouched by the full brunt of the storm.

Weaknesses: PeAu effects can damage Ada as PeCo spells do humans.

Vis: 4 Auram vis in her hair.

The Phynnodderee

Characteristics: Int -2, Per -2, Pre 0, Com -2, Str +5, Sta +6, Dex -2, Qik -2

Magic Might: 20

Size: +1

Virtues and Flaws: External Soul +4, Second Sight +1, Common Fear (Yn Mannannaigh) -2





Personality Traits: Lustful +2, Helpful +2, Sensitive to Criticism +2, Sorrowful +1

Reputations: Helpful 2, with people living in Parish Patrick

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	-2	+3	+2	+6
Club	-1	+8	+4	+13

Soak: +7

Fatigue levels: OK, 0/0, -1/-1, -3, -5, Unconscious

Wound Penalties: -1 (1-6), -3 (7-12), -5 (13-18), Incapacitated (19-24)

Abilities: Area Lore — Isle of Man 5 (natural features), Brawling 4 (fist), Curse 3 (vengeance), Geas 4 (infertility), Gift 5 (increases in strength), Gruagach Lore 5 (giants), Hunt 3 (hares), Potency 4 (gifts), Profession — Farming 6 (plowing), Second Sight 4 (faeries), Single Weapon 5 (club), Goidaelic 3 (Manx), Giant 5 (gifts), Pictish 3 (Gruagachan), Norse 1 (conversation)

Powers:

Invisibility, 5 points, Initiative +5, Im: The Phynnodderee is able to become invisible.

Weaknesses: The Phynnodderee is highly sensitive to criticism of his farming technique, and will always stop to argue with a critic (and, in all likelihood, will never help that person again). He is also very afraid of the fay followers of Mannannán.

Equipment: Large club

Encumbrance: 0 (Burden: 1)

Vis: 3 pawns of Corpus vis in his skull, and 1 pawn of Muto vis in his viscera.

Odran Lír, Aonaranan magus Ex Miscellanea

Characteristics: Int +2, Per +2, Pre -1, Com -1, Str -1, Sta +1, Dex +1, Qik -1

Age: 60 (Apparent Age: mid-50s)

Decrepitude: 1 (3)

Size: 0

Confidence: 1 (3)

Virtues and Flaws: Major Magical Affinity (Weather), Puissant Auram, Skinchanger (Otter), Wilderness Sense, Well-Traveled, Ways of the Sea, Deleterious Circumstances (all totals halved on land), Weak Scholar, Dark Secret, Hedge Wizard, Missing Eye, Necessary Condition (whistling), Reclusive

Personality Traits: Loyal to Trusdar +3, Calm +2, Inquisitive +2,

Reputations: Hedge Wizard 3, with The Order

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	-1	+3	+1	-1
Knife	-1	+4	+1	+1

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Area Lore — Irish Sea 5 (Lewis), Awareness 3 (sailing conditions), Bargain 2 (fees for services), Brawling 2 (on board a ship), Charm 2 (sailors), Concentration 3 (maintaining spells), Faerie

Lore 3 (Hebridean faeries), Finesse 4 (weather), Folk Ken 2 (sailors), Magic Lore 3 (Hebridean folk tales), Magic Theory 4 (Auram), Organization Lore — The Order 2 (Ex Miscellanea), Parma Magica 3 (Auram), Penetration 2 (Auram), Profession — Sailing 4 (fouraeringr), Profession — Scribe 2 (Hermetic texts), Profession — Storytelling 2 (Hebridean folk tales), Swim 3 (as an Otter), Wilderness Sense 3 (storms), Goidaelic 5 (Hebridean dialects), Latin 3 (Hermetic), Norse 4 (Hebridean dialects), Mastery — *Gift of the Floating Wood* 2 (Fast Cast, Multicast), Mastery — *Charge of the Angry Winds* 2 (Penetration, Magic Resistance), Mastery — *Neptune's Ire* 2 (Penetration, Multicast)

Equipment: Fouraeringr boat (Siab-Sgairt), Knife, Fishing Nets, Spare Tackle

Encumbrance: 0 (Burden: 0)

Arts:

Cr 7	In 5	Mu 5	Pe 7	Re 9
An 10	Aq 10	Au 17	Co 1	He 5
Ig 1	Im 1	Me 1	Te 2	Vi 7

Warping Points: 4 (20)

Spells Known: *Ward Against the Denizens of the Deep* (ReAn 20/ +20; R: touch, D: ring, T: circle); *Seas of Bounty* (ReAn 15/ +20; R: voice, D: conc, T: group); *Mighty Torrent of Water* (CrAq 20/ +18); *Voice of the Lake* (InAq 25/ +16); *Sight of the Pharos* (InAq/Te 15/ +8); *Water of Ineffable Sweetness* (MuAq 3/ +14); *Cloak of the Duck's Feathers* (ReAq 5/ +29); *Ward Against the Faeries of the Waters* (ReAq 20/ +20); *Gift of the Floating Wood* (ReAq 20/ +22; R: touch, D: conc, T: part); *Pull of the Watery Grave* (ReAq35/ +20); *Waves of Drowning and Smashing* (ReAq 30/ +20); *Charge of the Angry Winds* (CrAu 15/ +37); *Clouds of Rain and Thunder* (CrAu 25/ +35); *The Fulgurous Orb* (CrAu 35/ +35); *True Sight of the Air* (InAu 15/ +25); *Talons of the Winds* (MuAu 20/ +31); *Quiet the Raging Winds* (PeAu 20/ +35); *Call Aeolus' Servants* (ReAu 15/ +39; R: voice, D: conc, T: ind); *The Fisherman's Wooden Island* (CrHe 15/ +13; R: touch, D: sun, T: ind); *Neptune's Ire* (PeHe 10/ +15; R: sight, D: mom, T: part)

Vis: 3 vials of water from Corryvreckan whirlpool (3 pawns Aquam vis), Osprey feathers (3 pawns Auram vis).

Trusdar

Characteristics: Int -3, Per +4, Pre -2, Com 0, Str -2, Sta 0, Dex +2, Qik +3

Magic Might: 5

Size: -3

Personality Traits: Greedy +3, Vulgar +3, Inquisitive +2, Loyal to Odran +2

Weapon/Attack	Init	Atk	Dfn	Dam
Peck/Beak	+3	+7	+10	-3

Soak: -3

Fatigue levels: OK, -3, Unconscious

Wound Penalties: -1 (1-2), -3 (3-4), -5 (5-6), Incapacitated (7-8)

Abilities: Awareness 7 (sharp-eyesight), Brawl 3 (peck)

Bond Strength: +17 (Gold: +1, Silver: 0, Bronze: +2)

Siab-Sgairt

Hull Size: 1 (Seaworthiness: OK / -5 / Swamped)

Material: Planks (Soak: 7)

Crew Size: 1

Propulsion: Sails (Speed: 4)

Steering: Steering Oar (Maneuver: +3)

Total Tonnage: 3

Cargo Capacity: 1.5

Glom and Tidd MacNuaran

Characteristics: Int -3, Per +6, Pre -4, Com 0, Str +15, Sta +20, Dex -1, Qik -1

Magic Might: 30

Size: +6

Personality Traits: Easily Confused +4, Irritated when Confused +3,

Reputations: Dangerous 4, with Inhabitants of Lewis; Slow-Witted 2, with Inhabitants of Lewis

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	-1	+6	+0	+21
Club	+0	+10	+1	+28
Boulder (*)	-1	+6	-7	+23

Soak: +26

Fatigue levels: OK, 0/0/0/0, -1/-1/-1, -3/-3, -5, Unconscious

Wound Penalties: -1 (1-11), -3 (12-22), -5 (23-33), Incapacitated (34-44)

Abilities: Area Lore — Hebrides 3 (Lewis), Awareness 1 ("small men"), Brawl 6 (wild flailing), Single Weapon 6 (club), Thrown Weapon 5 (boulder), Hunt 4 (deer), Survival 5 (winter)

Powers:

Boulders (*): These enormous boulders will kill most human-sized targets instantly when thrown at them. Depending on the surface they land on, they might roll, skip, sink or shatter (Storyguide's discretion). Boulder attacks missing by 3 or less might be 'grazing' blows — "only" doing +10 damage.

Equipment: Enormous club, animal skins

Encumbrance: 0 (Burden: 4)

Vis: 6 Corpus vis in body.

Uiliadh

Characteristics: Cun +3, Per +2, Pre n/a, Com n/a, Str +6, Sta +5, Dex 0, Qik +1

Magic Might: 20

Size: +2

Personality Traits: Hungry +4, Protective of her Young +3

Reputations: Feared +2, with Inhabitants of Lewis

Weapon/Attack	Init	Atk	Dfn	Dam
Bite	+1	+9	+6	+16 +11*
Claw (×2)	+2	+10	+8	+18 +13*

Soak: +19 (+7*)

Fatigue levels: OK, 0/0, -1/-1, -3, -5, Unconscious

Wound Penalties: -1 (1-7), -3 (8-14), -5 (15-21), Incapacitated (22-28)

Abilities: Hunt 8 (Tracking), Area Knowledge — Lewis 5 (Harris), Awareness 5 (hunting), Brawl 7 (claws)

Powers:

- *Scales of Brass*, 0 points, Te: Uiliadh has a hide composed of interlocking scales of thick, tarnished brass. This provides her with an effective armor Protection of 12 at all times (this is already calculated with her Soak total).
- *Talons of Iron*, 0 points, Te: Uiliadh's claws and teeth are made of an iron-like metal. This provides a +5 bonus to her damage (already calculated with her damage totals).
- *Burrow*, 10 points, Initiative -25, Te: Uiliadh is capable of burrowing through the earth at a rate approximately equivalent to a walk. She can also burrow through solid stone barriers, but it will take her several minutes to penetrate any such barrier of significant thickness.

Weaknesses: While Uiliadh is not touching the ground, her effective Magic Might is reduced to zero, and she is unable to use any of her powers (use the scores indicated with an asterisk *).

Vis: 4 pawns of Terram vis in her claws. The 6 eggs within her lair, each contain one pawn of Animal vis.

Additionally, if her skin and talons are melted-down by a skilled smith, they might be made into superior weaponry or armor (Target number 10 to forge, but +1 Protection value for armor, or +2 Damage for weapons once made). Note also that these arms and armor will not be truly composed of iron, and will therefore not have any beneficial or detrimental effects with respect to faeries.

Liam an Strianach

Characteristics: Int +2, Per -1, Pre -1, Com +1, Str +1, Sta +2, Dex +1, Qik 0

Magic Resistance: +41

Age: 143 (Apparent Age: mid-40s, but very deferred)

Size: 0

Confidence: 1 (3)

Virtues and Flaws: External Soul, Transform, Second Sight, Strong-Willed, Student of Brude, Fear (Open Spaces), Blatant Gift, Nocturnal, Disfigured, Hunchback, Oath of Fealty, Poor Eyesight

Personality Traits: Grumpy +3, Independent +3, Devoted to MacAsgaills +2, Loyal +2

Reputations: Grumpy 2, with Inhabitants of Skye; Powerful Magician 2, with Inhabitants of Skye; Patron of MacAsgaills 1, with Inhabitants of Skye

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling (fist)	-1	+3	+2	+2
Sgian Dhu	-1	+7	+3	+4
Dirk & Targe	+0	+8	+7	+6

Soak: +3





Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20)

Abilities: Area Lore — Hebrides 6 (Skye), Athletics 4 (endurance), Awareness 5 (supernatural occurrences), Bargain 3 (fees for magical services), Brawling 2 (knife-fighting), Carouse 1 (reluctant participation), Chirurgy 4 (bind wounds), Dominion Lore 1 (Hebrides), Etiquette 2 (nobility), Faerie Lore 5 (Hebridean faeries), Folk Ken 4 (nobles), Infernal Lore 1 (Hebrides), Magic Lore 4 (Hebridean legends), Profession — Boating 3 (coracle), Profession — Storytelling 6 (legends), Survival 6 (winter), Swim 2 (endurance), Single Weapon 3 (Dirk and Targe), Goidaelic 6 (conversation), Norse 5 (conversation),

Gruagach Abilities: Curse 7 (thieves)*, Geas 7 (revenge)*, Gift 6 (protective), Gruagach Lore 5 (Gruagachan history), Gruagach Wisdom 7 (geasa), Potency 4 (geasa), Second Sight 5 (faeries), Transform 7 (badger)*, Pictish 4 (geasa)

(* these Abilities contribute to Liam's Magic Resistance)

Afflictions from Gruagach Magic: Blatant Gift, Wiry Hair (lots of thick, black-and-gray hair), Horny Nails (+1 Dam in brawling combat), Incisors are short fangs, Thick, insensitive skin (+1 Soak)

Equipment: Sgian Dhu (dagger), Dirk & Targe (shortsword & round shield), Bag of Herbs, Coracle (Liam uses his small, one-man Coracle to row around Loch Slapin).

Encumbrance: 1 (Burden: 2)

Spairt Dhu

Characteristics: Cun -2, Per 0, Pre n/a, Com n/a, Str +6, Sta +6, Dex 0, Qik -1

Magic Might: 25

Size: +5

Personality Traits: Unpredictable +4, Greedy +2, Slow +2

Weapon/Attack	Init	Atk	Dfn	Dam
Bite	-1	+8	+0	+14
Constrict	-3	+8	-1	Spec*

Soak: +15 (+3 if attacking eyes)

Fatigue levels: OK, 0/0/0, -1/-1, -3, -5, Unconscious

Wound Penalties: -1 (1-10), -3 (11-20), -5 (21-30), Incapacitated (31-40)

Abilities: Awareness 3 (ships), Brawl 5 (bite)

Powers:

- *Waterspout*, 10 points, Init +0, Aq: (As Tower of Whirling Water, ArM5 page 124, except that the waterspout cannot move across land)
- *Constriction Attack* (*): A successful Constriction attack does no damage initially, but merely symbolizes a successful wrapping of the target in the creature's coils, and it takes two full rounds to complete. Spairt Dhu often attacks ships with this attack, forgoing his Bite for the two rounds in order to do so. Spairt Dhu rolls a stress die + the Atk bonus + (target ship's Hull rating × 2), and the target ship rolls a stress die + Shiphandling + maneuver modifiers. If Spairt Dhu wins, the target ship is enveloped in its coils, and each round Spairt Dhu will roll (his attack roll total — the ship's defense roll) + 4 + a stress die, to determine Damage.

Spairt Dhu may only constrict one ship at a time, and cannot move while it has a ship constricted (giving all attackers on board a +3 to all relevant attack rolls). Once the constriction is successful, however, Spairt Dhu may continue to attack the ship with his Bite.

Weaknesses: Spairt Dhu is incapable of leaving the water: anyone more than 20 feet from the shore is safe from its attacks. Additionally, its large eyes are a weak-spot: the target number to hit them is 10 higher than normal, but the soak there is only +3.

Vis: 5 pawns of Aquam vis in the spines along its back.

Appendix III: Island Families

Below is a list of the more significant families of the western isles, and of northern and western Scotland, with some brief information to help Storyguides flesh-out the population of the isles.

Atholl

The Atholl family are the current Jarls of Orkney and Caithness. The head of their family is John II.

In 1231, ownership of these lands is granted to the Robertson family of Dunkeld (Magnus II), but it returns to Atholl hands in 1276.

Note that many of the inhabitants of Caithness are descended from the ancient Cattii people, and as such, have the ability to shape-change into wildcats (see the Gillacatan family below).

Boyd

Named for their extensive landholdings on the isle of Bute, this family is headed by Robert de Boyd.

In the 1300s, Sir Robert Boyd, then head of the family, will be a committed supporter of Robert the Bruce, and will receive additional lands in Ayrshire that had been confiscated from the Balliols.

Caimbeul (Campbell)

The Caimbeuls (from Cam Beul — “crooked Mouth”) are an ancient and important landowning family in Argyll and Lorne. Their home is the castle of Innish Chonaill, on the island of the same name in Loch Awe.

The Caimbeuls are known to have been a powerful family even in the time of the ancient kingdom of Dalriada. Descent is claimed to be from the comely Ossianic fighter Dairmaid (one of the Fianna or Fingalians), and so the Caimbeuls are also called Clan Dairmaid. The Dalriadan lands in which they lived are now Argyll and Lorne.

In 1296 the Caimbeuls will be under the jurisdiction of the MacDougall Lords of Lorne. The MacDougalls kill the Caimbeul chief, Sir Caillean Mór of Loch Awe. When his son Sir Neil supports Robert the Bruce, a marriage with Bruce’s sister is arranged. Sir Neil has his revenge for his father’s murder when he is given, for his patriotism, extensive lands taken from the Lords of Lorne and others in Argyll who had been Bruce’s enemies.

Gillacatan (Chattan)

This family, like the Atholls, are landholders in Caithness. Originally, their lands were to the north of those lands, but subsequently, they have been driven south to lands around Inverness. Also like the Atholls, many members of this family are descended from the Cattii people, and retain their historical shape-changing capabilities (the “Shapeshifter” Virtue).

The Gillacatans also possess lands in Moray, around Fort William, and one branch of the family claims descent from Saint Cattan, legendary founder

of Ardochattan priory (though ownership of these lands is now claimed by the MacDougalls). Some far-ranging members of the family have married into the MacMhuirrich family on Lewis, and the MacGhillebràth on Mull, and these families are loosely allied.

Gunnr (Gunn)

This family will own land in Orkney and Caithness.

They are the descendants of Gunnr (Norse for “war”), second son of Olaf the Black, with his first wife, Margaret MacFhionguinn. Gunnr was born in 1204, younger brother of Leod (progenitor of Clan MacLeod), and was fostered to Ferchar MacIntsagart, Earl of Ross. After Olaf’s successful rebellion, Gunnr will be granted lands in Caithness. Chief among these land grants is Halbury castle, which thereafter forms the family seat.

Lamont

An important landowning family in Argyll, Cowal, and Bute. Their home is Dunoon Castle, which was once conquered by Somerled, but re-taken on his death.

This clan descends from the original Scotti who crossed the sea from Ireland to found the kingdom of Dalriada. The kindred of Lorne is mentioned as one of the three principal kindreds in the ancient “Account Of The Men Of Scotland”, along with Angus (the MacAonghais family) and Gabran (the MacGhillebràths).

In 1200 the chief of the family is called Ferchar; his sons Duncan and Malcolm grant lands to the monks of Paisley, and establish their chief seats at the strong castles of Toward (at the end of the Cowal peninsula) and Ascog (on Bute), facing each other across the Kyle of Bute.

MacAlasdair (MacAlister)

Descended from Somerled (through his son Duffgall, and grandson Alisdair), this family are important landowners on Kintyre, Arran, and Bute. Their home is Tairbeart Castle, in the town of Tairbeart at the north of the Kintyre peninsula.

Asserting themselves as independent of the main MacDhomhnuill family early in the 1200s, the MacAlasdairs are one of the earliest to do so. Joan MacAlasdair of this family, former wife of Olaf the Black, is the great granddaughter of Somerled and cousin to Queen Katla.

MacAilpein (MacAlpine)

Formerly a powerful family (after Kenneth MacAilpein, the Kings of Scotland were MacAilpeins for almost 200 years) and progenitors of the Siol Alpine. Their power has long since been broken, and they are now virtually a “landless” people, though they do still have some lands around Oban in Argyllshire.

MacAonghais (MacInnes)

The MacAonghais’ are of ancient Celtic origin. The Scots of Dalriada were divided into 3 kindreds, Gabran, Lorne and Angus; and Angus possessed the Isle of Islay.





The ancestors of the MacAonghais' were said to have formed a branch of the Siol Gillebride (see MacGhillebràth below). The clan suffered severely early in the 13th century during the conquest of Argyll by Alexander II and at about this time the clan moved under the protection of the Caimbeuls.

The MacAonghais family owns lands in Lorne and on Islay. Its seat is in the heart of Morven, at the head of Loch Aline, which winds away into the hills from the Sound of Mull.

MacAsgaill

Important landowners on Skye, and powerful Gruagachan wizards; Kieran MacAsgaill is the current hersir of Minginish parish (see page 16).

MacAuley

The MacAuley family are prominent in Lewis; Barra MacAuley is the current hersir of Uig parish (see page 13).

MacBhiocair (MacVicar)

Harpers for the Caimbeuls, and important landowners in Argyll.

MacChaluim (MacCallum)

In its original Gaelic, Saint Columba's name was Colm. MacChaluim means "son of Colm" (meaning "follower of Columba").

They have extensive lands in Argyll, and their chief seat is at Colgin.

MacCoinnich (MacKenzie)

Important landowners in Ross; the Norman lord Colin Fitzgerald, progenitor of this clan, is the current tenant in the castle of Eilean Donan, near the Kyle of Lochalsh that separates Skye from mainland Scotland.

The Gaelic "Coinneach" means "fair, bright one", and this family are thought to descend from the ancient royal house of Lorn. The clan holds lands in Ross-shire, stretching from the Hebrides in the west, to the Black Isle in the east.

MacDhomhnuill (MacDonald)

An important clan in Argyll, and all the isles not currently part of the Kingdom of Man and the Isles. They are descended from Dhomhnuill ("world-ruler"), grandson of Somerled.

When King Somerled was killed fighting Malcolm IV in 1164, he was succeeded by his son Dufgall. From Dufgall's brother Ranald came a son, Dhomhnuill — progenitor of the mighty Clan MacDhomhnuill.

MacDougall

Descended from Somerled, the MacDougall family are important landowners in Argyll and Mull. Their homes are the castles of Dunstaffnage and Dunollaigh on Loch Linnhe. Their current chief, Ewan MacDougall is the father of Katla MacDougall, wife of King Reginald.

When Somerled died in 1164, Dougall became senior King of Dalriada. Duncan MacDougall of Argyll is mentioned in records of 1244 so by this time the name had established into a clan.

On the islands they built the castles of Aros (Mull), Coeffin (Lismore), and Cairnburgh (Treshnish isles, off Mull). They also rebuilt Archchattan Priory in Argyll, burial ground of the MacDougall chiefs. It was Ewan who endorsed most of these constructions.

Ewan chooses to keep his island possessions from his King in Norway and his properties on the mainland he tries to keep from the King of the Scots. When King Haakon of Norway arrives with a huge fleet off the coast of Oban for his punitive invasion in 1263, Ewan declines to help but surrenders his islands to him. Then, knowing that to remain neutral would be a bad position however the battle ended, he chooses to attack some of the Norse fleet.

Alistair MacDougall (grandson of the original Dufgall) marries the sister of John Comyn, Scotland's most powerful man. John's son, the Red Comyn, is next in line as King of Scotland after the Balliols, but this is the time when Bruce makes his bid for the Crown. Bruce slays the Red Comyn at the altar rails in Dumfries and the MacDougalls enter into the feud: ending in the utter destruction of the Comyns and the loss of the MacDougalls' islands to Bruce.

Another of this family, Mary MacDougall, marries King Reginald II shortly before his assassination at the hands of the sons of Godred Dunn. Their granddaughter, Mary de Waldeboef, marries William de Montacute, and retains the family interest in Man.

MacDubh-Sidhe (MacFae, MacAfee, MacPhee)

Important landowners on the isle of Colonsay.

A member of the Siol Alpine, and hence descended from the high kings of Scotland, the MacDubh-Sidhe are also descended from the congress of a Selkie and a man. This man found a beautiful maiden on the shore of his home on Colonsay; she was a Selkie (a faerie shape-changer), and he hid her seal-skin, and persuaded her to marry him. Many members of this family possess the Virtues "Skinchanger (Seal)" or "Faerie Blood (Undine)".

MacEoghain (MacEwan)

The MacEoghain family trace their descent from the Kings of Ireland and claim a common ancestor with the MacLauchlans and the MacNeills; together these families were in possession of the greater part of the district of Cowal. The MacEoghains were established on a strip of land along Loch Fyne between the lands of the Lamonts to the south and those of the MacLauchlans to the north. The seat of the MacEoghains is Caisteal Eoghain ("Ewan's Castle") at Otter, on the eastern shore of Loch Fyne.

The current chief of the family is Eoghain na' h'Oitrich (Ewan the Otter), and he is succeeded by Severan II of Otter.

MacFhionghuin (MacKinnon)

The MacFhionghuins, like the MacGuaidhres, claim their descent from the royal family of Kenneth MacAilpein; the great-great-grandson of Kenneth

was Fingon (“fair-born”), and he is the progenitor of the clan, while his brother Guaire founded the MacGuaidhres.

The MacFhionghuins hold lands in Mull and Skye, including the castle of Dunakin (see page 18). They also own lands in the island of Arran, Mull, and Tiree.

Their current chief is Eowin MacLauchlan, and their seat is at Balnahard, on the head of Gribun in Mull, facing towards the isles of Ulva.

MacGhillebràth (MacGillivray)

An important landowning family on Mull. The MacGhillebràth, Lamont and MacAonghais families were members of the Siol Gillebride. They are each descended from a royal line of Dalriada; the MacGhillebràth from the Gabran line.

Some members of this family have intermarried with the Gillacatans of Caithness. The MacGhillebràth were a principal clan even before King Somerled conquered the western Isles. The MacGhillebràth are dispersed after Alexander II subdues Argyll in 1222, and their lands are gifted to the MacGuaidhres.

MacGuaidhre (MacQuarrie)

A branch of the Dalriadan royalty, the name MacGuaidhre derives from the gaelic Guaire meaning “noble”. According to tradition, Guaire was the brother of Fingon, the progenitor of the MacFhionghuin clan.

The MacGuaidhre seat is in Ulva, which lies close to the island of Mull, and their current chief is Cormac Mór, a great supporter of Alexander II. When King Alexander II mounted his campaign against the isles, the MacGuaidhres joined his side. As a result, they are initially rewarded with the lands of the MacGhillebràth, but they subsequently suffer greatly when King Haakon returns to raid Scotland in 1263. The family is broken at this time, and the chief’s two sons, Alan and Gregor, flee to Ireland.

MacIver

Another important landowning family in Argyll and Cowall.

Iver Crom, head of the MacIvers, possesses some lands in Argyllshire and the lands of Asknish, Lergachonzie and Glassary in Cowal.

MacLauchlan

The MacLauchlan family belong to the race of the Siol Conn (of the Irish Pirate-King Conn of the Hundred Battles). They possess the barony of Strathlachlan, and have other extensive possessions in Cowal, by Loch Fyne. Their current family head is Lachlan Mór.

Like the MacNeills and MacEoghains, the MacLauchlans are descended from Niall, a descendent of Aodh O’Neill, a king of northern Ireland at the beginning of the eleventh century; their original stock being the O’Loughlins of Meath.

In the early 1200s, their chief is Gilchrist MacLauchlan. When Alexander II mounts his cam-

paign against the Norsemen of western Scotland in 1222, the MacLauchlans support him.

MacLaren

Though this family’s main landholdings are in Perthshire, they also own some lands on the island of Tiree.

MacLeod

Descended from Leod, son of Olaf the Black, the clan of MacLeod comprised two main branches, the MacLeods of Skye (“Siol Tormod”) and the MacLeods of Lewis (“Siol Torquil”).

MacMathain (Mathieson)

The name MacMathain, comes from the Gaelic “son of the bear”, and this family are related to the MacCoinnich, and by marriage to the O’Beolan Earls of Ross (as their current chief, Kenneth MacMathain, is married to Ferchar MacIntsaggart’s sister).

The MacMathain were settled in Lochalsh in Wester Ross from an early period. Kenneth MacMathain, son of the current chief, will be constable of the castle of Eilean Donan during the expedition of King Haakon IV against Scotland in 1263.

MacMhuirrich (Currie)

Important landowners on Lewis, and gifted bards. Their home is Ormaclett Castle, on South Uist (see page 13).

Some members of this family have intermarried with the Gillacatans of Caithness.

MacNeacail (MacNicol or Nicholson)

Important landowners on Lewis and Skye; Colin MacNeacail is the current Sheriff of Lewis. See page 11.

MacNeachtain (MacNaughton)

The MacNeachtain family trace their descent from Neachtain Mór, who lived in the 10th century. In the days of David I (1124-53), the clan was already a powerful tribe in the north, in the district of Moray.

Their lands in Cowall are based around Loch Awe — which, legend has it, was created when a careless maid left the lid off a fairy well on Ben Cruachan, and thereby flooded the valley the loch is now in. In the middle of this loch is the island of Innish Fraoch (stronghold of the MacNeachtain chiefs), on which is said to dwell a dragon, guarding a magical tree whose fruit grant eternal youth.

MacNeill

Important landowners on Lewis and Colonsay; Tormod MacNeill is the current hersir of Uist (see page 13).

Like the MacLauchlans and MacEoghains, this clan claims descent from Niall, a descendent of Aodh O’Neill, a king of Northern Ireland at the beginning of the eleventh century. Niall came to the island of Barra in the Outer Hebrides around 1094 and is commonly held to be the first chief of the clan.

Of the two branches of the MacNeill clan, the Lewis line is the chief line; Neil MacNeill of Barra,





will be recognised as a “Prince” at a council of the Isles in 1252, a great honour for the family.

MacRailt (MacRae or MacRath)

Important landowners on Lewis; Armuinn MacRailt is the current hersir of Harris (see page 12).

The name of this family is understood to mean “son of grace” and is commonly thought to be of ecclesiastical origin.

MacRuari (MacRory)

Important landowners on Lewis, descended from Ruaridh, grandson of Somerled. Their home is Borve Castle on the island of Benbecula (see page 13).

This family have adopted the MacMhuirrichs as their hereditary bards.

MacShenaigh (MacShannon)

Harpers for the MacDhomhnuills of Kintyre, the MacShenaigh family are important landowners in Kintyre.

MacShuibhe (MacSween or MacQueen)

Important landowners on Skye, Lewis and in Argyll. Their home is Duntulm Castle in Waternish parish (see page 14).

The MacShuibhe clan claim kinship with the Irish high kings, and are numerous on the islands of Skye and Lewis. They also hold lands at Castle Sween in Argyllshire (on Loch Sween), until 1262, when it is captured by the MacDhomhnuills.

The Hebridean branch of the MacShuibhe have long enjoyed a reputation as outstanding fishermen.

Morrisson

An important landowning family on Lewis, descended from Somerled on the distaff side; Hugh Morriison is the current hersir of Barvas parish (see page 10).

After the second Manx Civil War, when they support Olaf the Black, the Morrison chiefs hold the hereditary office of “Brieve” (“judge”) of the Isles. This, together with their links with the Lords of the Isles, makes them a family of great power and influence. However, they are not a numerous clan and try to maintain the peace with their more aggressive neighbours throughout almost two centuries of unrest in the Isles.

O’Beolan (Rôs)

This family are the Earls of Ross (and hereditary Abbats of the monastery of Apurcrossan, or Applecross) — their current head, Ferchar MacIntsaggart (“Son of the Priest”) has recently become the father-in-law of Olaf the Black, and his grandchildren will therefore hold the Kingdom of Man and the Isles.

Ferchar dies in 1251, and his son William Ross takes over, before dying himself in 1274, leaving the title to his son William II.

Sinclair (St. Clair)

This noble Norman family is descended from the same line as William the Conqueror. They will achieve great influence in Scotland and the Isles — including being granted the Earldom of Orkney in

1379, and being co-signatories of Robert the Bruce’s “declaration of Arbroath” in 1325 — but are as yet unimportant, being restricted to their lands in Lothian.

Stewart (Stuart)

The Stewart family are descended from Walter Fitz-Alan, a Norman who came across to Britain with William the Conqueror. Walter was awarded large land grants, and the hereditary title of “Senescallus Scocioe”, Lord High-Steward of Scotland (from which the family name derives).

The current chief of the family is Walter’s grandson — also called Walter. He has been appointed justiciary of Scotland by Alexander II, in addition to being High-Steward. After he dies in 1246, Walter’s third son — also called Walter — marries Jean, daughter and heiress of James Boyd, and in her right claims both the Isles of Bute and Arran. Walter’s oldest brother, Alexander (now head of the family) fights on the side of Alexander II in the battle of Largs, in 1263.

Sutherlarach (Sutherland)

This family own much land in Sutherland (known as Sudrland by the Norse).

The family are thought to be descendants of Freskin, who is also an ancestor of the Murrays of Atholl. Freskin’s grandson, Hugh was granted land in Moray by David I in 1130. Hugh’s estates grew substantially when he acquired further lands in Sutherland, where he held the title of Lord of Sutherland. Hugh’s success is mirrored by his son, Atholl, who is created Earl of Sutherland by Alexander II around 1235.

Hugh’s daughter, Eustach, is married to Ivar Godredsson, the King’s of Man’s brother, and Lagman for the North.

Appendix IV: Kings of Man and the Isles

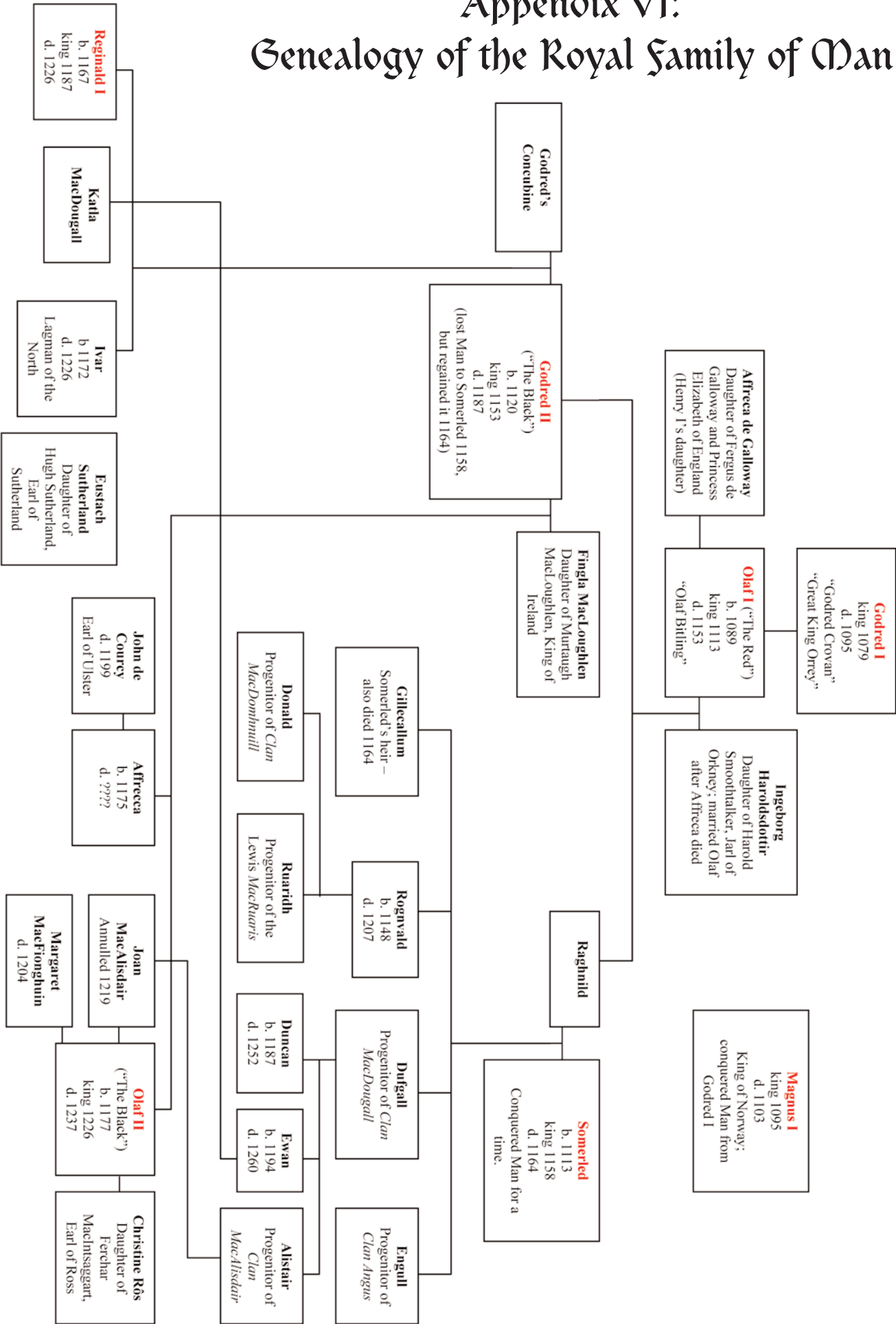
??? – 940	Harald (King of Limerick)
940 – 978	Magnus, King of Many Isles
978 – 989	Godred Haraldsson
989 – 1004	Ragnall Godredsson
1004 – 1014	Lagmann (slain at Battle of Clontarf)
1014 – 1052	Echmarcach Mac Ragnall
1052 – 1070	Godred Sitricsson
1070 – 1079	Fingal (dethroned by Godred Crovan)
1079 – 1095	Godred I (“Godred Crovan” or “Great King Orrey”)
1095 – 1103	Magnus I (“Magnus Barelegs”; King of Norway)
1103 – 1113	No King (1st Manx Civil war)
1113 – 1153	Olaf I (“Olaf the Red”) — slain by his nephews.
1153 – 1158	Godred II (“Godred the Black”; lost Man to Somerled, but regained it in 1163 AD) Godred was also King of Dublin.
1158 – 1163	Somerled
1163 – 1187	Godred II (again).
1187 – 1226	Reginald I
1225 – 1226	2nd Manx Civil war
1226 – 1237	Olaf II (“Olaf the Black”, won Man in 2nd Manx Civil war)
1237 – 1248	Harald
1248	Reginald II
1248 – 1252	No King (3rd Manx Civil war)
1252 – 1265	Magnus II (lost Man to Scotland in Treaty of Perth)
1265 – 1266	No King (4th Manx Civil war)!
1266 – 1276	Reginald III (also made Earl of Moray; rules Man under Scottish control)
1276 – 1281	No Ruler
1281 – 1304	Anthony Beck, Bishop of Durham (mortgaged Man by William de Montacute)
1305 – 1313	William de Montacute (given suzerainty by England)
1313 – 1316	Thomas Randolph, Earl of Moray (given suzerainty by Scotland)
1316 – 1334	No Ruler
1334 on	William de Montacute II (given suzerainty by England)

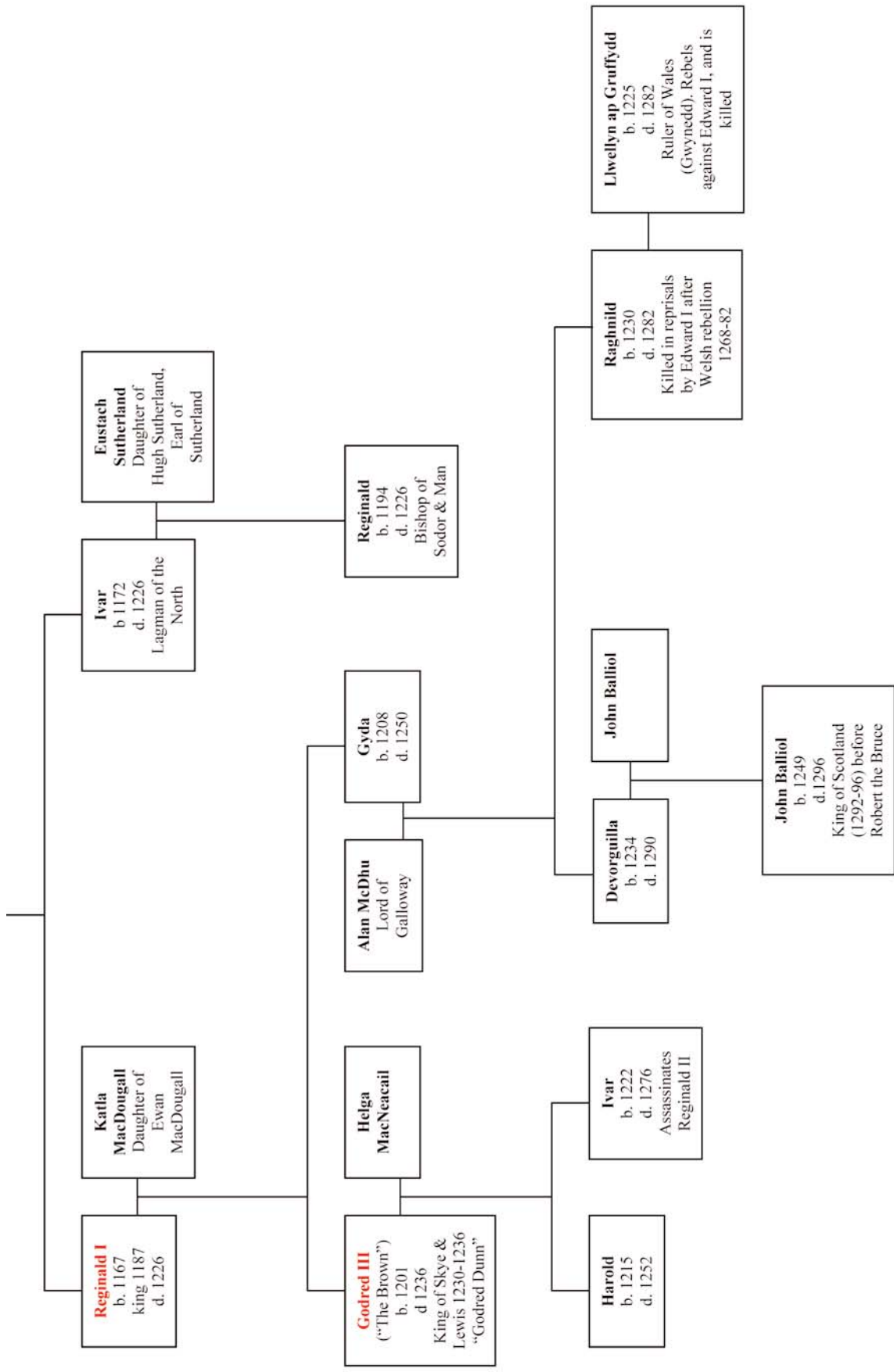
Appendix V: Bishops of Sodor and Man

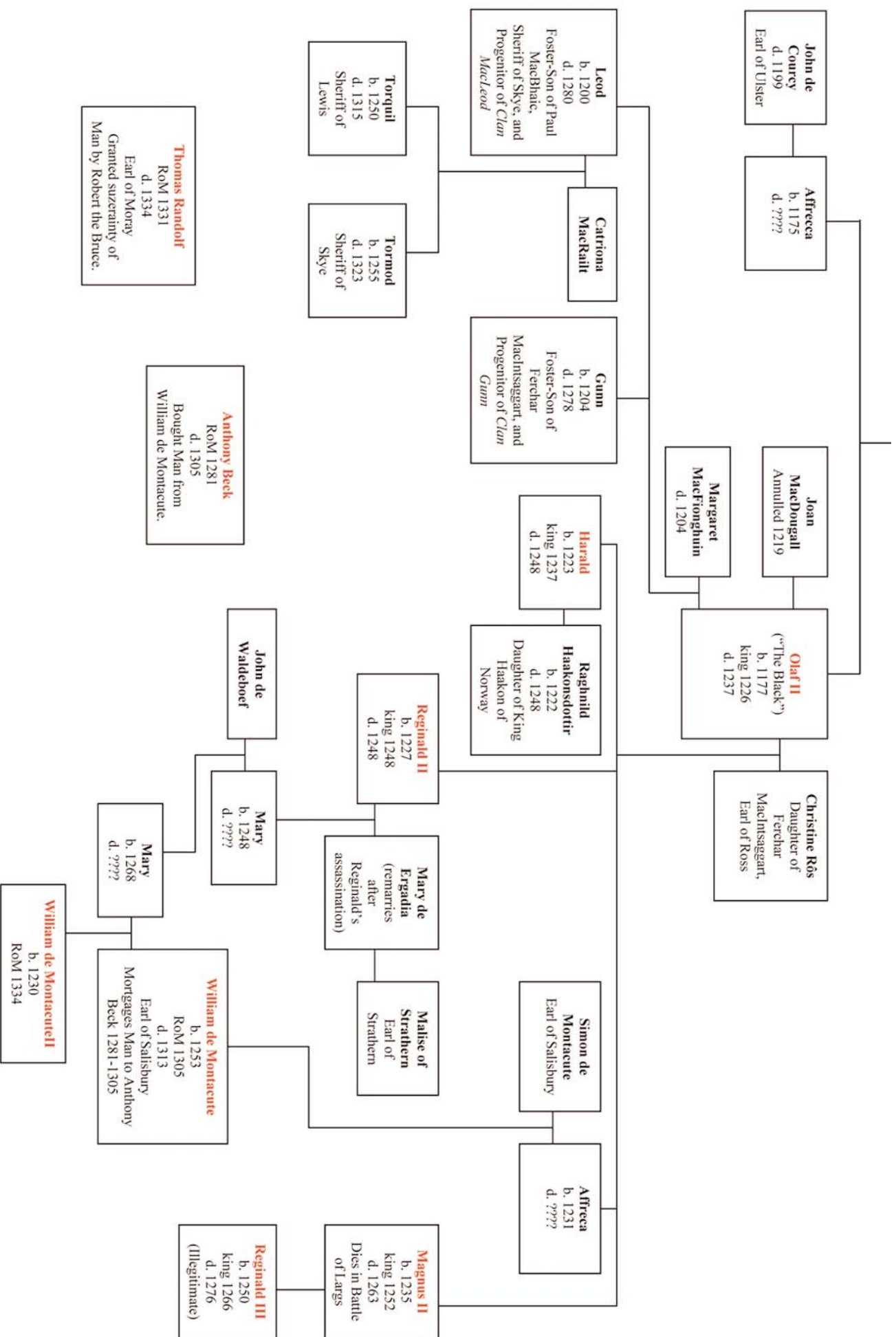
447 – 474	St. Germanus (appointed by St. Patrick)
474 – 493	Conindrius (appointed by St. Patrick)
493 – 498	St. Runius (appointed by St. Patrick)
498 – 518	St. Maughold (appointed by St. Patrick)
518 – 540	St. Lomanus (St. Patrick’s nephew)
540 – ???	Conaghan
??? – 600	St. Marown
600 – 648	Conanlus
648 – ???	Contentus
??? – ???	Baldinus
??? – ???	Malchus
No recorded Bishops until 1025 AD	
1025 – 1050	St. Brandon
1050 – 1065	Roolwer
1065 – 1077	William
1077 – 1100	Hammond M’Auley
1100 – 1134	Wymund Mac Heth (Earl of Moray, and brother-in-law of Somerled)
1134 – 1151	Nicholas (also Abbot of Furness Abbey)
1151 – 1152	John
1152 – 1154	Reginald
1154 – 1181	Gamaliel
1181 – 1190	Reginald
1190 – 1195	Christian
1195 – 1203	Michael
1203 – 1217	Nicholas de Meaux
1217 – 1226	Reginald (nephew of King Reginald I)
1226 – 1247	Simon of Argyll (first appointed by York; introduces the “Smoke Penny”)
1247 – 1255	Lawrence
1255 – 1275	Richard
1275 – 1302	Mark of Galloway (indicts whole of Man 1291 – 1294 AD)
1302 – 1316	Anastacius of Galloway
1316 – 1321	John



Genealogy of the Royal Family of Man







Appendix VI: Timeline of Major Events

Past Events

327 – 331 The Irish “Scotti” conquer Man — prior to this, it was ruled by the Briton Lords of Wales.

410 The Romans abandon Britain, leaving the Britons open to the predations of the Picts and Scots.
The Angles and Saxons arrive under Hengist.

Circa 450 St. Patrick visits Man on his way to Ireland — he lands on St. Patrick’s Isle, and invests St. Germanus as Bishop.

493 Douglas Convent founded by St. Runius and St. Brigit.

498 St. Maughold’s Monastery founded by St. Maughold.

597 Death of St. Columba.

620 Last Briton kingdom of Elmet falls — Britons now restricted to Wales.
The lands of England now “united” under the Angles and Saxons.

767 The Order of Hermes officially established at Durenmar.

Circa 790 Vikings begin raiding British Isles, and Irish Sea.

814 The Order of Hermes follows Dav’nalleous into mainland Britain, led by Pralix, follower of Tytalus.

816 “Ordo Miscellanea” established by Pralix, and rapidly integrated into the Order as House Ex Miscellanea; Cad Gadu established in Wales as their domus magna.

817 Tribunals of Loch Leglean (named after a camping-site of Pralix and her forces), Stonehenge and Hibernia established.
Domus Magna of the Díedne established on Anglesey. Now known as “The Nameless Covenant”, as all records were stricken from The Order after the Schism War.

848 Domination of House Tremere, and “The Sundering”

Circa 850 First Viking settlers on Man.

866 Covenant of Rector Maris founded on Man, and destroyed within 6 months.

870 Danes have now conquered most of England — establishing the Danelaw.

871 King Alfred the Great of England crowned, and he begins his re-conquest of England.

890 Dav’nalleous defeated in Scotland, but his body is never found.

938 Covenant of Rector Novus founded on Man, and destroyed within a year.

961 Diabolic Corruption of House Tytalus, and execution of the leaders of that House.

984 Díedne covenant of Caarjyn Arawn established on Man.

Late 10th c. Ragnail Godredsson builds Round Tower on St. Patrick’s Isle.

1003 – 1014 The Schism War! Díedne covenant of Caarjyn Arawn on Man destroyed early on, and Díedne’s domus magna on Anglesey destroyed as last major engagement of the war.

1014 Battle of Clontarf in Ireland; Vikings defeated, but King Brian Boru of Ireland slain.

1016 Cnut the Younger conquers England.

1066 Battles of Stamford Bridge and Hastings, in England; William “the Bastard” conquers England, and becomes known as “the Conqueror”.

1079 Man and the Isles conquered by Godred Crovan (“Great King Orrey”), former soldier under Harald Hadrada of Norway.

1095–1103 Magnus Barelegs, King of Norway, rules Man personally, and adds Kintyre Peninsula to his kingdom.

1100 King Magnus builds the wooden fort around the stone tower at Peel.

1103 – 1113 First Manx Civil War: between sons of Godred Crovan.

1134 Rushen Abbey founded as an offshoot of Furness Abbey. Originally a Savingian abbey.

1145 Partitio Monaviae established by emergency tribunal in Hibernia.

1147 Rushen Abbey transferred from Savingian to Cistercian rule.

1153 Olaf I slain by his nephews.

1154 Bishop Reginald builds St. German’s Cathedral on St. Patrick’s Isle.

1155 “Laudabiliter” Papal Bull issued by Pope Adrian IV, empowering King Henry II to invade Ireland for the purpose of “reforming” the Irish Church.

1156 – 1166 Civil War in Ireland.

1157 Godred II invited to rule Dublin.

1158 Somerled conquers Man from his brother-in-law, Godred II.

1160 Henry II and Richard FitzGilbert de Clare (“Strongbow”) begin Norman invasion of Ireland.

Covenant of Servus Maris founded on Man, and destroyed within 6 months by a dragon.





- 1164 Godred II regains Man after Somerled's death, but fails to hold on to Mull, Islay, and Kintyre.
- 1171 Norman conquest of Ireland "complete".
- 1180 Rushen Castle begun by Godred II.
- Circa 1200 "Orkneying Saga" written in Iceland by Snorri Sturlasson.
- 1210 Man plundered by King John of England, because of Reginald I's allegiance to Norway.
- 1219 The Pope grants assistance to Man, and King Reginald swears fealty to Rome; he now holds Man as a fief under the Pontiff
- 1220 "Present Day"

Future Events

- 1222 King Alexander II completes his conquest of Argyll.
Princess Gyda Reginaldsdottir marries Alan MacDubh, Lord of Galloway.
- 1223 Olaf the Black and Paul MacBhaic castrate and blind Prince Godred Dunn on Skye.
- 1224 King Reginald visits the English court to ask for assistance in the forthcoming war; he imposes a tax of 800 marks on his Bõnder (approximately 750d per teen), to provide a gift for King Henry III.
- 1225 – 1226 Second Manx Civil War: Olaf the Black vs. King Reginald I.
- 1226 Olaf the Black crowned; he grants much greater powers to the Church, and goes on to raid Islay, Mull, Kintyre, and Caithness.
- 1228 Ruairidh Reginaldsson (grandson of Somerled) raids and conquers Eigg and Muck.
- 1229 Bishop Simon of Argyll introduces the "Smoke Penny" tax.
- 1230 Olaf II founds first hospital on Man — at Rushen Abbey.
Bishop Simon of Argyll begins rebuilding Bishops court and St. German's Cathedral (as part of this, he constructs a private dungeon on St. Patrick's Isle too).
King Haakon of Norway requests that Olaf II re-swear his oaths of loyalty to Norway, and grants all the isles except Man to Godred Dunn to rule as a separate kingdom.
- 1231 Godred Dunn has Paul MacBhaic and Leod murdered on Skye and claims all of Paul's land.
- 1235 King Olaf II "invited" before Henry III of England & commanded to supply 50 ships to defend Irish Sea, at disposal of the English.

- 1236 King Olaf has Godred Dunn assassinated on Lewis, leaving his 2 sons Harold & Ivar. Olaf then claims the entirety of the Kingdom of Man and the Isles as his again, granting the isles of Lewis and Skye to Leod's sons Torquil and Tormod.
- 1237 King Olaf II dies.
- 1246 King Harald grants mining rights of Man to Furness Abbey.
- 1247 King Harald is knighted by King Henry III of England.
- 1248 King Harald travels to marry King Haakon of Norway's daughter — but drowns on return journey.
- 1248 Ivar, grandson of King Reginald I, assassinates newly-crowned King Reginald II, and Harold (Ivar's brother) tries to claim throne.
- 1248 – 1252 Third Manx Civil War: Harold (Reginald I's grandson) vs. Magnus (Olaf II's son).
- 1251 Ferchar MacIntsaggart, Earl of Ross dies, leaving Ross to his son, William of Ross.
- 1256 King Magnus is knighted by King Henry III of England
- 1257 King Magnus gives St. Patrick's Isle to the Church.
- 1260 The world does not end — confounding a long-standing prophecy that Armageddon will arrive 1260 years after the birth of Christ.
- 1261 Greenland joins Kingdom of Norway.
- 1262 King Haakon of Norway takes Iceland.
- 1263 William of Ross invades Skye; King Haakon of Norway sails to Scotland in retaliation.
King Alexander III of Scotland defeats King Haakon (and King Magnus II of Man) at battle of Largs.
- 1265 – 1266 Fourth Manx Civil War: Simon de Montacute (Olaf II's son-in-law) vs. Reginald (Magnus II's illegitimate son, and Earl of Moray).
- 1266 Treaty of Perth grants all the Isles to Scotland (for a payment of 3000 marks, plus 100 marks per year), under suzerainty of Reginald III.
- 1274 William of Ross dies, leaving Ross to his son William II.
- 1276 Attempted rebellion by Reginald III is crushed! Reginald III, last King of Godred Crovan's line dies.
- 1281 Edward I of England conquers Man.
William de Montacute (maternal grandson of Olaf II) granted suzerainty, but he mortgages it to Anthony Beck, Bishop of Durham.

- 1291 – 1294 Entirety of Man indicted by Bishop Mark of Galloway.
- 1299 Bishop Mark of Galloway expelled from Man by King Edward I — Pope places entirety of island under indictment again.
- 1302 Bishop Mark allowed to return — Papal indictment lifted.
- 1305 Bishop Anthony Beck dies — rulership of Man returns to William de Montacute.

- 1313 Robert the Bruce re-conquers Man for Scotland: William de Montacute dies, Rushen Castle partially destroyed, and Man given to Thomas Randolph, Earl of Moray to rule.
- 1316 Richard de Mandeville and an Irish force pillage Man. Thomas Randolph is killed, and Man is “Kingless” until 1334 AD (when rulership returns to English hands, under William de Montacute II).

Appendix VII: Glossary

Æsir [AS-eyr]: The major type of Norse god, including Thor and Odin. The female equivalent were Æsinjor.

Ab [AB]: Goidaelic term for the founder of a monastery of the Celtic Church.

Abbat [AB-at]: The secular leader of a monastery of the Celtic Church; often an hereditary position. The religious leader is the “Comarb”.

Aescetic: A Hedge-Magic tradition, based on denial of the physical and development of the spiritual. Adherents are often, but not always, devout Christians (though their abilities have nothing to do with True Faith).

Aitheach Tuatha [AYTH-eegh TOO-ah-tha]: “The skulking people”, a Hebridean term for “Trow”

Annwyn [AH-noon]: The Celtic underworld, and realm of Arawn Midir (also known as “Niurin”).

Arawn Midir [AHR-on mih-DEER]: the faerie lord of Annwyn, and leader of one of the two faerie courts on Man.

Ben-varrey [BEN VAH-ray]: Manx for “mermaid”

Birlinn [BIHR-linn]: The modern Hebridean version of the Viking longship.

Bol [BOHL]: Administrative centre of a Parish

Böndi [BUN-dee]: Landowner/farmer (pl. bönder).

Brighid [BRIH-gid]: A powerful faerie “goddess”, also known as Bride, Brigit, or Brigid. She is patron of bards and craftsmen, as well as the inventor of the funeral dirge. In her different aspects, she symbolizes the maiden, mother and crone aspects of the Goddess.

Brighidian [brih-GHID-ee-ahn]: A Culdee Order of nuns following the teachings of St. Brigid. They were founded by St. Brigid, and the center of their Order is Kildare, Ireland.

Brythonic [BREY-thohn-ik]: “p-line” Gaelic languages (Breton, Cornish and Welsh)

Cairn [KAYRN]: A pile of rocks; often covering a prehistoric burial chamber, or marking a navigational or territorial landmark.

Calanais [kalla-NEESH]: A large stone-circle on the isle of Lewis.

Calf [KAF]: A small island, off another, larger one (from Norse “kálfr”).

Caman [KAH-man]: A shinty-playing stick.

Camanacht [KAH-man-AGHT]: Hebridean for shinty

Carnane [KAHR-nayn]: A standing-stone

Chibbyr [CHIB-ihɹ]: Manx for “well” (usually a holy well)

Cianag [CHEE-ahn-ag]: “quarter-farthings”, the smallest subdivision of land in the Hebrides

Clitig [KLIH-tig]: “half-farthings”, a further subdivision of land in the Hebrides. Below the size of a Tirunga, but larger than a Cianag

Cloan-ny-moyrn [KLOAN NI MOYRN]: Manx for “children of pride”; Arawn’s faerie court

Comarb [KOHM-arb]: The religious leader of a monastery of the Celtic Church. The secular leader is the “Abbat”.

Corca-Dubh [KOHR-kah DOO]: “black oats”, a common Highland and Island crop, more hardy than “white oats”, but providing a lower yield.

Creg Clach [KREG CLAGH]: Goidaelic for “Rattlestone”; a magical warning-stone in Stornoway Castle.

Crotal [KRO-tahl]: A red lichen found on Skye, used as a red dye.

Cruithni [KROO-nee]: The Celtic peoples who invaded Britain and Ireland. See also Milesians.

Culdee [KUHL-dee]: Celtic Christianity (more specifically, a Celtic priest) – from the Goidaelic for “servants of God” (“cele de”).

Curragh [KUHR-agh]: [1] Manx for “swamp” or “bog”; [2] a type of Celtic sailing-ship, built of leather skins, stretched over a wickerwork frame.

Davach [DAH-vagh]: A land-division in the Hebrides (35-120 acres; enough to raise 60 cattle)

Deosil [DEE-oh-SIHL]: “clockwise” (literally, “with the sun”)

Dolmen [DOLE-men]: An arrangement of two to five standing-stones; usually one horizontal stone placed on top of two to four vertical ones.

Dooorney troor cassagh [DOO-inn-ay TROOR KASS-agh]: Manx for “three legged people”; Man-nannan’s faerie court.

Dun [DUHN]: A prehistoric dry-stone tower. Usually conical, with a large central chamber surrounded by galleries contained within double-layered walls.

Dverge [DVERGE]: Norse Dwarves.

Eayn Jiarg [AY-in jee-ARG]: “the red lamb”, a magical faerie lamb that appears every spring on





Man, heralding great fortune for the family in whose herds it is seen.

Eòrna [EY-OAR-nah]: Scots Gaelic for “barley”

Eric [ERIC]: Manx and Hebridean term for “wergild” (fines paid as compensation for crimes committed in Norse society).

Étaín de Aogas Dara [EYT-ah-EEN DE AUG-ahs DARA]: consort of Arawn; a faerie spirit of prophecy.

Famhair [FAH-var]: Scots Gaelic for “giant”.

Fianna [FEE-ah-nah]: the mythical warriors who followed Fion Mac Cuil.

Fichell [FIE-ghel]: A traditional (Celtic) board-game, similar to chess. Known in Brythonic as Gwyddbwyll or “Wooden Wisdom”. The playing pieces are named fianna fichell after the legendary Fianna warriors.

Fir Bolg [FEER BOLG]: a race of giants; predecessors to the Tuatha de Danaan in Ireland.

Fion Mac Cuil [FINN MAC COOL]: a mighty giant and hero; one of the Fir Bolg inhabitants of Ireland and the Hebrides. He was known as Fingal in Scotland, and he created the Isle of Man accidentally.

Foarw [FO-ER]: Manx for “giant”.

Folksting [FOAKS-thing]: A sheading-court, for deciding local matters. Presided over by the mikill hersir.

Fomhori [FOH-mohr-EE]: a race of fearful demons and monsters; the original inhabitants of Ireland, before the Fir Bolg and Tuatha de Danaan.

Geas [GAYSS]: A magical curse or prohibition, spelling doom for the recipient should he inadvertently fulfill the triggering conditions. For example: CuChulainn was geased to be unable to refuse hospitality, and also to be unable to eat the flesh of a dog; this doomed him when he was invited to join the camp of several witches, and then offered a dog-meat stew. (pl. Geasa)

Goidaelic [GOY-DAY-lik]: “q-line” Gaelic languages (Irish, Manx, and Scots Gaelic).

Grend [GRENÐ]: The collective term for all the farms in a Treen.

Gruagach [GROO-ah-GAGH]: A Scottish, non-Hermetic tradition of wizards of Pictish descent, largely concerned with the laying of Geasa. (pl. Gruagachan)

Hagbui [HAG-buh-ee]: A form of Norse undead, usually magically bound into a burial how to protect the contents from pillage.

Herad [HEHR-ad]: Another term for a Parish.

Hersir [HAIR-seer]: The royally-appointed representative from each parish to the Tynwald parliament (pl. Hersar).

Hirð [HERÐ]: Norse for a noble’s “retinue”, including family, bodyguards, and friends.

Hof [HOHF]: A small building, dedicated as a shrine to the Æsir.

Hof-thing [HOHF-thing]: “Religious-parliament”; the gathering of Vitki and Seithkonna each year at Saurssgrove.

Hrafn Odin [huh-RAY-fen O-din]: Norse “Raven of Odin”; a title of distinction among Vitki, approximately equivalent to the Hermetic “Quaesitores”. The only Hrafn Odin in the Kingdom of Man and the Isles is Thorbrand Finnsson, High Priest of Odin.

Hus-thing [HUS-thing]: “Domestic Parliament”.

Inish nan Mag Mel [INN-ish NAHN MAHG MEHL]: “Isle of the Plain of Joy”; Mannannan’s realm.

Keeill [KEE-il]: A small, Celtic-styled church building.

Kerrou [KEHR-roo]: Another term for “Quarterland”.

Ree Gorrey [REE GORREY]: King Orrey; the Manx term for Godred Crovan, conqueror of the Isles, whose descendants still rule the kingdom.

Kione Dhoo [KEE-oh-NEE DOO]: “Black Head”; a sea-kelpie who dwells on Calf Head.

Kirk [KIHRK]: A more modern, Norse-built church building (from “kirkja”).

Kunal Trow [KHOO-nahl TROW]: The larger, stronger and more intelligent leader of a band of Trow.

Lagman [LAHG-man]: “Lawman”; parliamentary deputy to the king of Man. There are two of these: one for the north of the island, and one for the south.

Leagher Glass [LEEgh-er GLASS]: “Green Sedge”; the plant Mannannan accepts tribute of, in remembrance of a time he drove off an invading fleet by conjuring an illusory armada from this plant.

Leidar-thing [LEE-dahr-thing]: Special parliament convened to chose a new king.

Lith [LITH]: The king’s bodyguard.

Lithsmathr [LITHS-mah-thur]: Leader of the king’s bodyguard (currently Cnut Haraldsson).

Loaghtan [LOAGH-tahn]: The four- or six-horned Manx breed of sheep.

Loch [LOGH]: Scots Gaelic for “lake”.

Log-thing [LOG-thing]: “Law parliament”.

Luisbirdan [LOO-is-BIHR-dahn]: A type of Hebridean leprechaun.

Mabinogion [MAHB-in-oag-EE-ohn]: An ancient series of bardic tales from Wales, describing many Celtic legends, and containing magical riddles. “Mabinog” means “graduate”, and this poem was the absolute minimum one had to memorize and understand in order to call oneself a “Bard” in ancient times.

Mannannaigh [MAN-ahn-AYGH]: “Manxmen”; also the faerie inhabitants of Inish nan Mag Mel.

Mannannan, Beg Mac-y-Lír [MAHN-ahn-ahn BEHG MAK-EE-LEER]: the faerie lord of Man and the Irish Sea, a mighty Tuatha de Danaan.

Mark [MARK]: A Scots/Norse amount of currency, equivalent to $\frac{2}{3}$ of a pound (or 13s 4d).

Menhir [mehn-HEER]: A solitary standing-stone.

Mikill Hersir [MIH-kill HAIR-seer]: Chief hersir of all the parishes in a sheading.

Milesians [myle-EEZ-EE-ANS]: Another term for the Celts, who invaded Britain and Ireland, and displaced the Tuatha de Danaan. See also Cruithni.

Moar [MOAR]: Manx “tax-collector”, who ensured the skatt is paid to the hersir.

Monolith [MON-oh-LITH]: A single standing-stone.

Mór [MORE]: Goidaelic for “big”.

Niurin [NEE-yoo-RIHN]: Manx term for Annwyn, the Celtic underworld ruled by Arawn.

Nordreys [NOHR-drays]: The “Northern Isles”: the Orkneys and Shetlands, ruled by the Jarl of Orkney.

Ogham [OGE-hahm]: An ancient and magical writing-style of the Druids. Based on simple slash-marks, and corresponding to holy trees, months, and numbers as well as letters, the language described by these markings was highly symbolic.

Out Isles: The other islands of the Kingdom of Man and the Islands than Man itself; the Lewis and Skye island groups. Originally, this also included the Mull and Jura island groups.

Parish: A subdivision of land on the Isles (16 on Man, 3 on Skye and 5 on Lewis). Each parish sends one hersir representative to the Tynwald. Also known as a Herad.

Pennyland: Another term for “Tirunga”, so-called because the skatt tax was one penny per year.

Quarterland: A subdivision of land on Man, around $\frac{1}{4}$ of a Treen (50-180 acres, enough to raise 80 cattle).

Rhiannon Fand [REE-ahn-ohn FAND]: consort of Mannannan; a faerie spirit of fertility.

Rumpy: Descriptive term for tailless Manx wildcats.

Savingian [SAH-vin-JEE-ahn]: A now-defunct “Rule” of monks (similar to Cistercian and Benedictine).

Seithkonna [SAYTH-kohn-AH]: The Norse form of “Cunning-Folk” (a Hedge Magic tradition of nature-associated potion and charm-creators). Almost exclusively female.

Seneschal [SEN-ehs-KAHL]: “Butler” or “Housemaster”; the member of a noble’s Hirð who takes care of the day-to-day practicalities of the household.

Sgallag [SGAHL-ag]: Manx for “thrall”.

Sheding (from “settungr”): A subdivision of land on Man, ruled by a mikill hersir; there are 6 on Man, and the Out Isle groups (Skye and Lewis) count as another two.

Sheriff: Term for the mikill hersir of each of the Out Isles.

Shinty [SHIN-ty]: A highland sport, superficially similar to hockey; played by two teams, with sticks used to hit a hard leather ball towards the opposing team’s goal-area.

Sith [SHEE]: Scots (Irish) Gaelic term for the fay who inhabit sithean-mounds. “Sidhe” in Irish.

Sithean [SHEE-an]: Faerie-mounds inhabited by fay called sith.

Skatt [SKAT]: The tax payable from the grend to the hersir, via the Moar.

Soettur [SOH-eh-UHR]: The farmlands of a parish.

Stumpy: Term for short-tailed Manx wildcats.

Sudreys [SUHD-rays]: The “Southern Isles”: the Skye, Lewis, Mull and Jura island groups, plus Man.

Suire [SOO-eer]: Scots Gaelic for “sirens”, or mermaids. “Ben Varrey” in Manx.

Taghgairm [tagh-AYRM]: An unpleasant Hebridean form of divination, where you spit a live cat over a fire, and other cats appear to answer questions.

Taroo Ushtey [TAHR-oo OOSH-tay]: Manx for “water-bull”; a type of relatively benevolent Manx faerie bull.

Taxi Taxi [TAXI-axi]: The representatives at the Manx Tynwald parliament. Also known as Yn-kiare-as-feed.

Thing [THING]: Norse parliament.

Tiobart [CHEE-oh-BAR]: Scots Gaelic (Hebridean) for “well”.

Tir Nan Og [CHEER nan OGE]: Goidaelic for “land of youth”; the Celtic afterlife (in other words, the realm of Barathrum in Arcadia).

Tirunga [CHEER-ung-GAH]: A subdivision of land in the Hebrides (1/20th of a Davach; 1.67-6 acres: enough to raise 3 cattle). Also known as a “Pennyland”.

Treen [TREEN]: A subdivision of land on Man (200-600 acres; enough to raise around 320 cattle).

Trefoil (Trifoss) [TREH-foyl (TRY-foss)]: The “three-legged swastika” crest of the Isle of Man.

Trow [TROW]: A form of troll found on the Hebrides and Man. Usually solitary, but may band together if led by a “Kunal Trow”.

Toframan [TOF-ra-man]: A Norse term for “foreign wizards”, and likely how Hermetic magi will be referred to by Vitki and Seithkonnur.

Tuatha [TOO-ah-THAH]: Goidaelic for “people” — usually referring to a type of faerie: “Aitheach Tuatha”, “Tuatha de Danaan”, etcetera).

Tynwald [TYNE-wald]: [1] The Manx parliament, attended by the hersir and taking part at midsummer; [2] the hill outside Peel where the Tynwald meeting takes place.

Vapna-Stefna [VAHP-nah STEYF-nah]: Norse for “weapon-calling”; the king’s muster in time of war.

Vitki [VIT-kee]: A Norse, non-Hermetic tradition of magicians, based on the use of magical Runes (Odin’s gift to humanity).

Wind-Wizards: A Norse (Finnish) tradition of magicians capable of controlling winds and weather through the use of magical chants and knot-tying.

Yggdrasill [IGG-drah-zill]: The Norse “World-Tree” from which Odin hung himself to gain knowledge of the runes.

Yn-kiare-as-feed [IN KEE-air-ass-FEED]: Manx for “the four-and-twenty”; the 24 hersar representatives of the Manx Tynwald parliament. Also known as Taxi Taxi.



Appendix VIII: Manx Gaelic



In Manx, there is no simple word for ‘Yes’ or ‘No’ — so any answer to the question involves an explanation. For example: “*Are you going?*”, “*I am going.*”

There is no verb ‘to have’ — instead something will be described as being ‘at’ someone. For example: instead of saying “*I have a house*”, you say “*There is a house at me.*” Similarly, there is no word ‘to know’; instead “*I have knowledge at me.*” For feelings, you do not say “*I am sad*”, but “*There is a sadness on me.*”

There is no neuter gender: all nouns are either male or female.

For pronunciation, the ‘gh’ is pronounced as in the ‘ch’ in the Scots Gaelic ‘Loch’ (that hard-to-describe, soft, back-of-the-throat aspiration that sounds like clearing your throat); indicated in the pronunciation guides as ‘gh’. Other than this, Manx Gaelic is pretty much pronounced as it is spelt (indeed, the modern spellings are an attempt to anglicize the original Gaelic pronunciations). ‘dh’ is pronounced as a hard ‘th’ (as in ‘their’, not ‘three’); indicated in the pronunciation guides as ‘th’. ‘mh’ is pronounced as a ‘v’.

Numbers

- 1 – un [UN]
- 2 – daa [DAA]
- 3 – troor [TROOR]
- 4 – kiare [KEE-air]
- 5 – queig [KWEIG]
- 6 – shey [SHEY]
- 7 – shiaght [SHI-aght]
- 8 – hoght [HOGHT]
- 9 – nuy [NOOY]
- 10 – jeih [JEEY]
- 11 – un jeigh [UN JEIGH]
- 12 – daa jeigh [DAA JEIGH]
- 13 – troor jeigh [TROOR JEIGH]
- 14 – kiare jeigh [KEE-air JEIGH]
- 15 – queig jeigh [KWEIG JEIGH]
- 20 – feed [FEED]
- 21 – un as feed [UN ASS FEED]
- 22 – daa as feed [DAA ASS FEED]
- 23 – troor as feed [TROOR ASS FEED]
- 24 – kiare as feed [KEE-air ASS FEED]
- 30 – jeigh as feed [JEIGH ASS FEED]
- 31 – un jeigh as feed [UN JEIGH ASS FEED]
- 40 – daeed [da-EED]
- 50 – jeigh as daeed [JEIGH AS da-EED]
- 60 – troor feed [TROOR FEED]
- 70 – jeigh as troor feed [JEIGH AS TROOR FEED]
- 80 – kiare feed [KEE-air FEED]
- 90 – jiegh as kiare feed [JEIGH AS KEE-air FEED]
- 100 – keead [KEE-ad]
- 200 – da cheead [DA CHEE-ad]
- 1000 – jeigh cheead [JEIGH CHEE-ad]
- 1st – yn cheid [IN CHEID]

- 2nd – yn nah [IN NA]
- 3rd – yn trass [IN TRASS]
- 4th – yn chiarroo [IN chia-ROO]
- 5th – yn wheiggoo [IN whei-GOO]
- 6th – yn sheyoo [IN shey-OO]
- 7th – yn shiaghtoo [IN SHI-agh -TOO]

Colors

- dhoo [DOO] – black
- bane [BAYN] – white
- jiarg [jee-ARG] – red
- gorrym [goh-REEM] – blue
- dhoan [THO-an] – brown
- glass [GLASS] – green
- ouyr [OO-ir] – yellow

Learning

- lioar [lee-O-AR] – book
- schoillar [SKOI-lar] – scholar
- druiaightagh [DROO-ee-agh-TAGH] – wizard
- obbeys [OHB-eis] – magic

Places/Languages

- Sostyn [SOS-tin] – England
- Sostnagh [SOST-nagh] – Englishman
- Nerin [NER-in] – Ireland
- Yernagh [YER-nagh] – Irishman
- Nalbin [NAL-bin] – Scotland
- Albinagh [AL-bin-agh] – Scotsman
- Yn thalloo Bretnagh [IN THALL-oo BRET-nagh] – Wales
- Bretnagh [BRET-nagh] – Welshman
- Gaelk [GALE-k] – Goidaelic language
- Baarl [BARL] – English language
- Bretnish [BRET-nish] – Brythonic language
- glare [GLAYR] – language, speech
- breearey [bree-ARREY] – vow
- yllagh [ILL-agh] – shout

Geography

- thie [THEE-eh] – house
- slieau [SLEE-ow] – mountain
- beinn [BEN] – peak
- cronk [CRONK] – hill
- boayl [bo-AILE] – place
- thaooll [tha-LOO] – land, earth
- curragh [KUHR-agh] – swamp
- ooir [OO-eer] – soil
- magher [MAGH-er] – field
- cheance [CHEY-anse] – meadow
- cleiy [CLEY-i] – hedge
- raad [RAD] – road
- cassan [CASS-an] – pathway
- balley [BALL-ey] – town
- cashtal [CASH-tal] – castle
- rhaa [RAH] – fort
- purt [POORT] – harbor
- chibbyr [CHI-bir] – well
- awin [AH-win] – river
- strooan [STROO-an] – stream
- logh [LOGH] – lake
- poyl [POYL] – pool
- inish [INN-ish] – island

Big and Small

beg [BEHG] – small
veg [VEHG] – small
mooar [MOO-ahr] – big
vooar [VOO-ahr] – big

Farming

billey [BIL-ey] – tree
luss [LUSS] – herb
mess [MESS] – fruit
curnaght [CUR-naght] – wheat
oarn [OH-arn] – barley
corkey [COHR-kay] – oats
napin [NA-pin] – turnip
caayl [CAH-il] – kale
mheillea [VEE-ill-EA] – harvest
skynn [SKIN] – knife
cabbyl [CAHB-il] – horse
tarroo [TAHR-oo] – bull
booa [BOO-ah] – cow
keyrrey [KEHR-rey] – sheep
eayn [AY-in] – lamb
ollan [OHL-an] – wool
ushag [OO-shag] – bird
foillan [FOY-lan] – seagull

Fishing

baatey [BAH-tey] – boat
lhong [LONG] – ship
croan [CRO-an] – mast
shiault [SHEE-owlt] – sail
shiolteyr [SHEE-ol-tayr] – sailor
eeast [EE-ast] – fish
eeasteyr [EE-ast-eyr] – fisherman
licen [LIH-eyn] – net

Elements/Weather

lossey [LOSS-ay] – flame
ushtey [OOSH-tay] – water
faarkey [FAHRK-ay] – sea
keayn [KEE-ane] – ocean
mooir [MOO-eyr] – tide
sruth [SROO] – ocean-current
grian [GREE-an] – sun
eayst [EE-aste] – moon
collage [COLL-age] – star
earish [EE-ar-ish] – weather
sterrym [STEHR-im] – storm
geay [GEE-ay] – wind
snaightey [SNAYGH-tay] – snow
snaightey-garroo [SNAYGH-tay garh-OO] – hail (lit. “rough snow”)
rio [REE-oh] – ice, frost
kay [KAY] – fog

Time

blein [BLEE-in] – year
mee [MEE] – month
shiaghtin [SHAYGH-tin] – week
kegeesh [kehg-EESH] – fortnight
laa [LAA] – day
oie [OY-e] – eve (as in “New Year’s Eve”)
Arragh [AHR-agh] – Spring
Sourey [SOW-ray] – Summer

Fouyr [FOH-oo-ir] – Autumn

Geurey [GEW-ray] – Winter

Religion

Jee [JEE] – God
Yeeshey Creest [YEESH-ay CREEST] – Jesus Christ
Spyrryd [SPIHR-id] – Spirit
Flaunys [FLOH-nis] – Heaven
Ainle [AYN-il] – Angel
Annym [AHN-im] – soul
aspick [AHS-pik] – bishop
maynagh [MAYN-agh] – monk
caillagh [KAYL-agh] – nun, old woman
bwaagaght [BWAHG-aght] – hermitage
cabbal [kahb-AHL] – chapel
keeill [KEE-il] – church
slaynt [SLAYNT] – health
marroo [mah-ROO] – dead
baase [BAHS] – death

Body Parts

kione [KEE-oh-nay] – head
folt [FOLT] – hair
eddin [EHD-in] – face
beeal [BEE-al] – mouth
roih [ROY] – arm
cassagh [CASS-agh] – leg
lane [LAYN] – hand
cass [CASS] – foot
cree [KREE] – heart
fuill [FOO-ill] – blood
yesh [YESH] – right
chiuttagh [CHEE-oo-tagh] – left

People

dooiney [DOO-in-nay] – man
ben [BEN] – woman
caillagh [KAYL-agh] – old woman, nun
moidyn [MOY-din] – maiden
guilley [GOO-ill-ay] – boy
inneen [ihn-EEN] – girl
oikan [OY-kahn] – baby
cloan [CLOH-ahn] – child, children

Money/Metal

punt [PUHNT] – pound (money or weight)
skillin [SKILL-in] – shilling
ping [PING] – penny
argid [AHR-jid] – silver
airh [AYR] – gold
prash [PRASH] – brass
yiarn [YEE-ahrn] – iron
staillin [STAI-lihn] – steel
leoae [lee-O-ay] – lead
stainney [STAY-nay] – tin
meain [MEE-ayn] – mine, ore
quarral [KWAH-rall] – quarry



Vis sources

by Sheila Thomas and John Post

Salvete sodales,

As every apprentice knows, raw vis is the physical manifestation of magic. Likewise, every magus knows that studying vis can lead to enhancing one's knowledge of a specific Art. It is not widely known, however, that to gain insight into the very nature of magic, it can be useful to examine how magic takes physical shape in this world. By examining the many forms that vis can take, we peer through a window into the very nature of magic itself. I have assembled this collection of vis sources to aid and encourage the study of magical theory in this way.

I have included only vis sources for the ten Forms in the first half of this letter. Should your covenant provide the Redcap bearing this letter with a description of a vis source, I will provide you with the second half of my letter, which contains descriptions of vis sources for the various Techniques. Of course, I will gladly assemble the resulting collection of vis sources into a series of letters to be distributed throughout the Order; thereby enhancing the knowledge of magic for all who read them.

Although, I am required by the Code to share my knowledge with my sodales, obviously, no magus would willingly disclose the exact location of his vis sources to me. Therefore, I have removed any reference to specific locations in my descriptions to ensure that these sources remain undisturbed. I ask that you do the same in submitting your vis sources to me. Through this, I hope to foster the exchange of information on vis sources and add to the knowledge of magic itself without causing friction among magi by allowing their vis sources to become contested.

Montesquieu of House Bonisagus

Herd of Faerie Deer

A herd of magical roe deer inhabits a nearby forest. The roe deer are small animals that weigh between four and five stone each and are only about two feet tall at the shoulder. The roe deer live in groups, which can be as large as two dozen deer or as small as six. A herd is usually composed of equal numbers of bucks and does with one dominant male and several younger ones.

In the summer, the deer range widely throughout the forest, but as winter approaches they concentrate in a smaller foraging area. The herd will select a place that is relatively protected from the cold winter winds and that contains suitable forage. In late autumn, the bucks will drop their antlers, usually within a few yards of each other. Each set contains one pawn of Animal vis. The antlers must be collected within a few weeks of shedding; otherwise vermin and the elements will destroy them. Because the antlers are small and likely to be hidden by leaves, magic or Awareness checks should be required to locate them.

The deer are secretive and difficult to track or hunt. Each doe has a Faerie Might of 10, and the bucks have scores of 15, which drop to 10 when they shed their antlers. If the magi attempt to hunt the deer, it should be difficult, but not impossible. Each deer has two pawns of Imaginem vis in its hide, which gives it the power to obscure its tracks and camouflage itself. These defenses protect the deer from any hunter not using magic. The herd will flee for safer territory if it is over-hunted.

Vis on the Wing

Twice a year, in spring and autumn, migrating birds pass through the area where the covenant is, or somewhere that is not too far away. Coasts, river valleys oriented north-south, land bridges, narrow straits and wetland areas tend to concentrate the migrants. Some species are particularly strong fliers who all cross the area within a few days and hardly ever land during this time, perhaps kept aloft by the Auram vis contained in their leading primary feathers.

Throughout the tribunals of Normandy, Provençal, Stonehenge, Loch Leglean, Hibernia, Rhine and Iberia, the most suitable bird is the arctic tern, although it will be most often encountered in coastal areas. In the Greater Alps, Roman and Theban tribunals, the bluethroat is more appropriate. In the Levant and Transylvania, the pallid harrier will serve. The challenge lies in learning about the source, then identifying the right species (which doubtless goes under a range of local names in the thirteenth century), the time of passing (which will vary a little from year to year depending on weather conditions), the best places to find the birds, and in acquiring the right feathers (the first long feather on each wing).

Cistercian Vineyard

On a gentle slope rising from the valley floor, about halfway up a mountain, there is a special Cistercian vineyard. A small regio sits on a portion of this vineyard. Centuries ago, this area was the garden of a powerful magus. The grapes and vines in the regio vineyard are magical. The entrance and exit to the regio is on the path between the vines. As the lay brothers tend the grapes, they cross between the two vineyards without noticing.

Unlike most medieval wine producers, who only make wine for local consumption, the Cistercians make fine wine. They have discovered the secret of terroir and prune their vines every spring to produce small, concentrated batches of wine from well-defined vineyards. The prunings taken from the regio contain a few pawns of Herbam vis. More importantly, the vineyard produces six barrels of wine every year, which are a mix of magical and mundane grapes. Each barrel contains a pawn of Aquam vis. The Cistercians supply one barrel each to the Pope, their bishop, and their local abbot. The remaining barrels are sold to wealthy nobles, who pay well for the wine's exquisite taste and longevity.



The magi may attempt to purchase the wine, but will not be able to acquire it all without arousing suspicion. The nobility of Europe are willing and able to match any realistic price. If the magi attempt to collect the grapes directly from the vineyard, they will encounter several problems — beyond simply stealing and transporting almost a ton of grapes. The brothers will notice the grapes are missing and notify their leaders. Wine produced without the magical grapes will not be of the same quality. The Cistercian's disappointed customers will assist them in finding the thieves.

Gallows at the Crossroads

A circle of standing stones is located near an important intersection. The standing stones mark a small pocket of magical aura. Across two of the stones, local authorities have placed a large wooden beam, which acts as a semi-permanent gallows. There murders, thieves and deserters are executed. From the gibbet, the condemned are hanged by the neck until dead. The bodies of the convicted are left to the carrion crows to send a message to would-be felons. An executed criminal may be displayed for months before the authorities allow the family to retrieve the body for burial.

When someone is executed at the gallows and the corpse remains until the next new moon, the body becomes imbued with Corpus vis. Occasionally, an executed person will die with an unfinished task and remain behind as a ghost. Many ghosts will want forgiveness from their victims or to have a Christian burial. If the magi are able to communicate with the ghost and assist it in passing on, they may be able to collect one or two pawns of Mentem vis.

Because the roads are deserted at night, the corpses can be collected with little interference — from the living. Superstitious grogs, however, will be unwilling to perform the work. The presence of ghosts should force most grogs to make successful “Bravery” checks to participate. Hanging is generally reserved for peasants, but occasionally someone of importance will be hanged, either by accident or because he committed a particularly heinous act. If the magi take such a corpse, the authorities or the family may investigate.

The Hum of Sweet Vis

In a magical aura, of level 2 or 3, there is a broad glade or hedgerow where the sun and gentle rain fall on blossoms of hawthorn, dog rose, honeysuckle, and bramble. In the long grass beneath the hedge grow stitchwort, clover, campion, knapweed and buttercup. Throughout the summer months, bees work here to collect nectar. These are social bees with a nest nearby in a hollow log. If left to accumulate, in late September their honey yields three pawns of Animal vis. It could be gathered a month or so earlier, for a lower yield.

If there is nobody available who has a score in Craft: Bee-keeper, it will be necessary to use magic in some way so as to gather the honey without being badly stung. Treat evading the bees as a Difficult task, and every three stings as a Light wound. Unless a third of the honey (1 pawn) is left each year, the colony will die.

The same swarm, if taken elsewhere, will not generate vis in their honey, because the particular nature of the source is important. Nor will it be beneficial to by-pass the bees and collect the nectar by magic.





The Glow of Lust

In a short stretch of mixed hedgerow where slugs and snails abound, beside a field or along the edge of a path, there is sometimes found a glow worm so bright that it can be seen even during the day, if the sun is veiled by cloud. Each glowworm contains a pawn of Ignem vis.

Glowworms are actually beetles, as magi will discover when they collect one. The adult female beetles display their presence by lighting up the last few segments of their bodies to emit a greenish-yellow luminescence, which generates no heat. On close inspection, the final three segments of the beetle's body are glowing, looking like two or three bands of lime green chitin, lit from within so that the central part of each section is fully lit up.

Depending on where the magi are, any of several beetle species may be the one that makes up 'their' glowworms, so each beetle could be in the range 5-7 or 15-25 mm in length. They are typically seen from late May to early September when each individual will glow for a few hours, and while usually only visible on nights with little moonlight, the vis-bearing few shine very much more brightly.

Scent of the South

In the courtyard of the mosque in the Andalusian city of Cordoba grow several orange trees. Of those trained espalier against the south-facing wall, one is a little taller than the others. The fruits that form on the topmost branches catch the first and last rays of the sun, ripening faster than the rest.

Their pips are larger than usual and, even when dry, still retain a noticeable scent of orange. Each pip contains a pawn of Imaginem vis. The number of pips available at any time may be chosen to suit the saga, or determined by rolling a simple die and dividing by two. The orange containing these valuable pips looks indistinguishable from many others although the scent, the richness of the colour and the slightly smaller than usual size of the fruit will help to narrow the choices.

It is not necessary to harvest this fruit in person. When the big fair is held and merchants gather from all over to trade, exotic and expensive foodstuffs are often available to those who can afford to pay. Every year, a particular merchant brings a range of merchandise from Andalusia, usually including at least one orange with vis-bearing pips. He is not himself from that area and has acquired his stock by trading with other merchants so is ignorant of the source of the oranges. Of course, if your covenant is in Iberia, the magi will have other ways of getting hold of this vis.

Graves Covered by Periwinkle

In a small aura there is a patch of magical periwinkle growing on an unconsecrated graveyard. The low stone markers of the graves are almost completely covered by the shiny dark green leaves of this dense growing ground plant. The pale blue flowers

of the magical periwinkle emit an eerie glow under the light of the moon. The unnatural appearance of the flowers keeps most people from entering the graveyard after dark.

If collected after nightfall on All Hallows' Eve, the flowers of this plant will contain Mentem vis. When the flowers are hung above the entrance of a dwelling, they grant some protection from ghosts. The flowers will provide protection equivalent to a Ring of Warding Against Spirits cast at level 15 over the home. Although the protection will last the entire year, it consumes any vis contained within the flowers. Collecting the flowers is not without peril. Popular folklore states that anyone who picks periwinkle growing on a grave will have nightmares and be haunted for a year. Therefore, superstitious grogs will be completely unwilling to perform the task.

In addition, the periwinkle keeps restless spirits confined to their graves. If a periwinkle flower on such a grave is picked, the spirit will be released. Many ghosts will simply want a Christian burial, but some will have other unfinished tasks. If the magi can assist the ghost in passing on, they may be able to collect additional pawns of Mentem vis. If the magi are not able to put the ghost to rest, it may haunt the area. All grogs will have to make successful "Bravery" checks to participate in future harvests if the graveyard becomes haunted.

Vulcan's Slag

A rumour tells that once a wise man, scholar, or maga found teardrop-shaped pieces of stone that spattered from the forge of the god Vulcan while he worked. They were found in the ground, buried two hand's breadth or three deep, in a wide circle about a shallow depression in the ground. Each stone is said have magic properties, though reports of just what these are vary with the teller. A narrator with knowledge of things Hermetic will describe them as a source of Terram vis. The small stones may be almost any shape, and have a smooth or pitted surface but those that contain vis are smooth and rounded, usually black or very dark green.

The depression was the impact site of a meteorite and the stones are tektites formed during impact. The rumour or folk tale they hear should give enough clues for the magi to be able to seek out and investigate a noticeable depression surrounded by a ring of higher ground. Intellego Vim will help locate a few stones containing one pawn each. After a while, further weathering and soil disturbance by animals will bring a few more closer to the ground surface so harvesting at one site could continue for years.

Griffin's Nest

High atop a foreboding mountain lives a griffin. The griffin has assembled a nest of silver and gold extracted from the surrounding mountains. Just to reach the griffin's nest, which lies above the snow line for much of the year, the magi must undertake an arduous journey. Because of the constant threat of

thieves, the griffin is especially vigilant in watching for intruders. If the griffin notices a party approaching its nest with its Keen Vision, it will attack — stragglers and isolated individuals will be the first targets. Griffins love the taste of horseflesh and will attack them on sight.

Every spring, the griffin lays one or more large eggs of agate. The agate eggs are usually blue or green and are banded in varying shades of that color. Each egg contains Vim vis. Even when properly cared for, griffin eggs will very rarely hatch. But, if a magus does not use the collected vis and forgets about the egg, one day a griffin hatchling might surprise him in his sanctum. The griffin's nest is also littered with many feathers from its wings. If one year's worth of feathers are gathered, they will collectively contain a pawn or two of Auram vis.

The griffin is not an attentive mother; even if her eggs are harvested yearly, she will not notice. However, the griffin does not like to be disturbed, and deception is likely to succeed where force does not. The griffin is a powerful magical creature (Magic Might 30), which will not be easily defeated. The griffin will not defend its nest to the death. If attacked and forced to flee, the creature will abandon its nest forever.

Silken Tatters

Within an area having a magical aura of level seven at least, the magi find a piece of fine silk fabric caught in the branches of a prickly bush. The fabric, a piece about the size of a large handkerchief, is very fragile and contains three pawns of Vim vis.

In case the magi investigate its origins, the silk came from the East along a trade route to the Levant where it was dyed a rich purple and used as a lining to an opulent garment for a very wealthy merchant. Then it passed by way of Venice, where the fabric was reused to line a wooden jewel box. The lining became frayed so was eventually replaced, and the old silk was discarded. Now so faded and frail that no-one had any use for it, it was thrown out with the rubbish, caught by the wind and eventually carried to where it was found.

It is not this particular piece of fabric itself that yields the vis but the fact that it has hung inside the strong aura for six years. If someone replaces it with another piece of equally fine fabric, that will absorb Vim vis at the same rate of a pawn every two years. It is possible that the covenant can afford to hang a piece of silk as large as a bedspread, in which case they will discover that it absorbs two pawns per year over the whole sheet.





Complicating the 5th Edition Combat System

by Ty Larson

The new combat system is very straightforward and simple. It is a vast improvement over the 4th edition in that troupes that are not combat heavy can avoid unnecessary complications in combat and move on to the more important aspects of the story. For those who glory in combat though this system's very simplicity robs them of the precious choices that are the hallmark of the combat monster's needs.

I have not modified the basic structure of the system and have limited myself to add-ons that give greater detail and complexity to the combat system. These enhancements include additional weapons, maneuvers, two weapon fighting, surprise, and movement.

I have not play tested this at all since at the moment I don't have a troupe and also because I wrote all this in one day. So, advice would be appreciated and I apologize for any mistakes made.

I would recommend to Storyguides with players that relish in combat to familiarize themselves with combat at least a little bit so they can get into describing combat so as to make it more than just a bunch of rolls. Good descriptions of medieval style combat are available in Roger Zelazny's, Raymond E. Feist's, Mickey Zucker Reichart's, and Janny Wurt's novels.

Additional weapons

Bow, Composite

Ability: Bow, Init: -1, Atk: +3, Def: 0, Dam: +7, Range: 25, Str: +1, Load: 2, Cost: Exp.

Bow, Composite: A bow of ancient origins, this weapon has been used in various designs for several millennia. Most commonly it is composed of wood, horn, the sinews of animals, birch bark, and glue.

Crossbow, Light*

Ability: Bow, Init: -5 (0), Atk: +1, Def: 0, Dam: +8, Range: 20, Str: -1, Load: 2, Cost: Std.

Crossbow, Light: A bow fixed transversely on a wooden stock grooved to direct a quarrel. The crossbow usually takes the shape of a cross, hence the name. The stock of the crossbow looks similar to that of a rifle.

Crossbow, Heavy*

Ability: Bow, Init: -8 (0), Atk: +3, Def: 0, Dam: +10, Range: 25, Str: 0, Load: 3, Cost: Exp.

Crossbow, Heavy: Similar to a light crossbow but equipped with a crank or goat's foot to help handle the higher tension. The prod (or bow) part is constructed of composite materials to allow higher draw weight or tension.

Shield, Tower

Ability: Single, Init: -1, Atk: -1, Def: +5, Dam: 0, Str: +1, Load: 4, Cost: Exp.

Cloak**

Ability: Brawl, Init: +1, Atk: +1, Def: +1, Dam: 0, Str: -2, Dex: +3 Load: 1, Cost: Inexp.

* The initiative modifier in parenthesis is the initiative modifier if the crossbow is loaded and ready at the beginning of the combat and is used in the first round only. After the first round reorder the initiative order to take into account the new initiative score of the crossbow wielder if they should continue to use the crossbow. If they switch to another weapon they suffer a -3 penalty on combat rolls for the next round but use the Initiative Total of the new weapon.

* When wielding a crossbow you get one less botch dice to roll.

** Weapon is used in two weapon fighting.

** Dex: The minimum dexterity score needed to use the weapon. Failure to meet the required dexterity means the loss of the bonus points provided by the cloak equal to the difference from the requirement and the wielder's dexterity score starting with initiative, then attack, and then defense.

Combat Maneuvers

Maneuvers are special effects within combat that are offered to provide specialization for a warrior and to provide combat options. They are not limited to straightforward attacks or defenses but include various abilities that are martial that the expert warrior may learn.

Each character knows one maneuver for each point in their highest martial ability score. The character also gets a special maneuver that only works with their specialty from their highest martial ability score. If during game play another martial ability becomes higher the initial specialty remains as the free maneuver.

A combatant can only use one combat maneuver each round. The maneuver must be declared prior to rolling for the action. From these maneuvers you can easily design "advanced versions" that require requisites.

Accurate Shot: Add +2 to the Attack total of a missile weapon attack for the purpose of hitting but don't add the bonus for the purpose of damage.

Advanced Disarm: This maneuver must be declared prior to the attack roll. It allows the attacker to remove the defender's weapon from their hand. The required Advantage is 7 to remove and 10 to take the weapon away and use it yourself. Failure to achieve the required advantage means the attack failed. Any excess Advantage can be applied to damage calculation if the attacker so chooses.

Advanced Missile Parry: Add a total of +3 to your defense score when using a shield or a weapon when blocking missiles. (Requisite: Parry Missile)

Castling: This maneuver allows the defender to save their defense advantage and add it to their next defense total.

Combat Trip/Throw: The required advantage of 3 is necessary to succeed with this maneuver. The target suffers a penalty of equal to the attack advantage on his next attack and defense rolls. The target is allowed a Dexterity + Athletics roll of 3 + the full attack advantage of the trip to recover instantly. Encumbrance from weapons and armor applies to the recovery roll.

Deadly Shot: Calculate wounds as if the target is one size smaller. For example size 0 creatures take light wound normally after taking 1-5 points of damage but with this maneuver the defender takes a light wound as a -1 size creature or 1-4 points of damage. (Requisite: any two missile weapon maneuvers)

Multiple Strikes: The attacker makes multiple melee combat attacks with different rolls for each attack. For every 2 full points of the attacker's Martial Ability the attacker gains an extra attack. These attacks may be used against any targets within the attacker's base move radius. Use of this maneuver requires "Exertion" as described on Pg 173 Ars Magica 5th Edition. This use does not give the bonuses described there. (Requisite: any two melee maneuvers)

Feint: This maneuver is a trick involving faking an attack at one location to lure the defender into a bad position so the attacker can strike at another location. The attacker adds their Intelligence score +1 to their attack total and the defender adds their Perception score +1 per previous feint attempt by the attacker in this combat to their defense total.

Fleche: With this maneuver the attacker makes a surprising lunge that doubles their base move. This movement must be in a straight line and on level ground.

Giving up ground: When a defender uses this maneuver they gain a +1 to their defense total per pace they back up. The defender must have room they can back up and the maximum number of spaces that can be declared is the defender's Quickness + 1. If the ground is difficult then the Storyguide can declare the necessity of a Dexterity + Athletics roll.

Impenetrable Shield Defense: This maneuver allows the defender to add + 3 to their defense total against a single melee attack.

Missile Parry: Add your weapon's defense score when blocking a missile attacks or if using a shield add 1 to your defense score.

Press the Attack: This maneuver allows the attacker to save their attack advantage and use it on their next attack rather than immediately apply for damage this round.

Rapid Fire: This maneuver allows multiple missile weapon attacks. The attacker declares how many attacks will be made and suffers penalties on all those attacks. Against a single target the penalty is -3 to the attack total for each attack. Against multiple targets the penalty is -5 for each attack. For example a master archer may fire 3 shots at a single target and suffer a -9 penalty on every attack. This maneuver is unavailable when using a crossbow. (Requisite: at least three missile weapon maneuvers)

Reengage: This maneuver causes a new initiative roll for the individual or group. The required Advantage is 4. Each point by which the attacker surpasses the minimum gives a plus one to the new initiative total. The new initiative takes effect instantly and could thus allow a second attack attempt. (Do not reroll everyone's initiative just the attacker's.)

Riposte: This maneuver allows a defender to save their defense advantage and apply it to their next attack.

Shield Hook: This maneuver cancels out the defender's shield defense bonus for this round for all attackers. The required Advantage is 3. The attacker still gets to make a normal attack. This maneuver must be declared prior to the attack roll and if the attacker's advantage fails to achieve the minimum then do not calculate the Damage Total.

Sidestep: This maneuver allows the defender to add + 2 to their defense total against a single attack.

Strong pull: This maneuver gives a missile weapon wielder a +2 to their damage total should they hit. This maneuver is unavailable when using a crossbow.

Sundering the Shield: This maneuver is a powerful attack designed to destroy the defender's shield with a precise strike at the shield's weak points. The damage total required to destroy a shield are as follows: 10 for a buckler, 15 for a round shield, 20 for a heater shield, and 25 for a tower shield. Any damage that surpasses the required Advantage to sunder a given shield is then applied as normal.

Whirling Dervish: This maneuver allows a two weapon fighter to strike at all targets within their base move radius. The attacker suffers a -5 penalty to their Attack Total for all the attacks. (Requisite: Any four melee maneuvers and two weapons)

Two weapon Fighting

I was shocked to see that the fifth edition has no rules for two weapon fighting and this is what actually inspired this whole article.

When fighting with two weapons there must be a primary weapon and a secondary weapon. The pri-





mary weapon sets all the statistics and the secondary weapon modifies that. The primary weapon is usually the weapon that is larger, more damaging, or has a heavier load.

The ability used in combat is that of the primary hand. For example a combatant with two daggers would use the Brawling Ability and a combatant using a short sword and a dagger would use Single Weapon.

Fighting with two weapons is very difficult for the uncoordinated; as a consequence I have made a new requirement when using two weapons. This requirement is "Minimum dexterity" which is mainly based on the size of the secondary weapon. The minimum strength is also increased for both weapons because of the difficulty of using all your strength effectively when wielding two weapons.

Failure to match the requirements of two weapon fighting causes penalties. Each point by which either the minimum Strength or Dexterity is missed gives a -1 to all combat totals.

Most "Brawling" or short secondary weapons give a +1 to the wielder's Attack Total.

The minimum required Dexterity score is +1 and both weapon's standard Strength requirement is raised by 1.

Examples of "Brawling" or short secondary weapons are: Cloaks, daggers, knives, bludgeons, and gauntlets. Cloak fighting is the exception to the rule and modifies your combat totals by adding its modifiers to the primary weapon's total.

Medium single weapons give a +3 bonus to either the wielder's Attack Total or their Defense Total chosen at the beginning of each combat round.

The minimum required Dexterity score is +2 and both weapon's standard Strength requirement is raised by two.

Examples of medium single weapons include the short sword, hatchet, and club.

Large single secondary weapons give a +1 bonus to either the wielder's Attack Total or their Defense Total chosen at the beginning of each combat round. They also add their Damage Modifier -3 to the Damage Total.

The minimum required Dexterity score is +3 and both weapon's standard Strength requirement is raised by three.

Examples of large single weapons include the Axe, Mace, Mace and Chain, Short Spear, and the Long Sword.

Surprise

The Storyguide during each surprise situation secretly rolls each of the defender's Perception + Awareness vs the "sneaking" characters Dexterity + Stealth.

There are many possible modifiers from the environment such as loud noises, stinks, invisibility, to name a few and the Storyguide should be prepared to offer modifiers to these rolls based upon that.

Should the defenders be surprised they suffer various penalties depending on their readiness for combat.

If the defender's highest Perception Total is more then five less then the ambushers lowest Stealth Total then they are "totally surprised" and cannot make an attack this round and are at -5 to their Initiative Total and Defense Total for this round.

If the defender's highest Perception Total is less then the ambushers then they suffer a -3 to their Initiative Total and are "unprepared."

If the defender's Perception total is equal then there are no modifiers.

If the defender's Perception Total is more then 5 more then the ambushers they can turn the table on them and gain a +1 to their Initiative Total per point that they beat the ambushers Total.

Movement and Miscellaneous

You may automatically move your base movement rate in paces each round without penalty. For each pace you go beyond that you suffer a one point penalty on all rolls in combat unless dictated otherwise by a specific maneuver.

Your base movement is the character's Quickness + Athletics.

If you run in combat your maximum movement is three times your base movement and you cannot take any other action and may be required to make a Dexterity + Athletics roll to avoid tripping on difficult terrain.

The Defense Total of a running target is three higher for the purpose of Missile Weapon attacks. The Defense Total for a moving target is one higher if the target moves their full base movement.

Missile attacks within a melee are at a -3 total and a missed shot can hit an ally if they attack would have ordinarily hit without the penalty.



Liturgical cursing

by Sheila Thomas

For brevity and simplicity, I have amalgamated examples from a range of times and places and simplified in hopes of providing something with an authentic feel that is suitable for use in a game.

In the part of Europe that now makes up northern France, during the eleventh and twelfth centuries, law was only weakly upheld, unpredictable Viking raids spread fear, knights were inclined to use force of arms to assert their will over anyone, and feudal over-lords were often away, visiting their other territories, serving their own over-lord or on crusade. If an irreverent and greedy knight chose to steal treasures from a rich place of pilgrimage, or refused to honour an agreement made by his predecessors to grant the income of certain lands to a monastery, how could the monks respond to such threats?

If the Church can give blessings, then it can also curse. In the early Middle Ages, ritual liturgical cursing was highly developed in the region between the Charente and the Rhine, covering much of what is now France, Flanders and part of Germany. It appears that the tradition of calling down curses on enemies derived from Irish druidic practices and was brought to France by Celtic monks. Not surprisingly, the practice remained in use in Ireland and Wales too.

The enthusiasm for these practices declined as scholars took up the study of civil law and it became possible to apply to a judicial court for a ruling in a dispute. However, clamour and cursing remained sufficiently popular that the 2nd Council of Lyon in 1274 forbade humiliation of the crucifix or relics. The same prohibition was repeated at Castres over eighty years later. It became part of canon law in 1313. Clamour was forbidden in a ruling at Cologne in 1310 but it did not entirely die out then — a case in 1455 is recorded. Thus, it is not unreasonable for scenes such as those presented here to appear in a saga set in these parts of Mythic Europe.

Curses

A typical maledictory formula incorporates a reference to the specific problem and a string of Old Testament curses.

I present a form of words that, I hope, sound adequately convincing and which should give players an idea of what is going on, and be long enough for them to have time to interrupt, should they so wish. Modify to suit the situation, of course.

By the authority of Almighty God, the Father, Son and Holy Ghost; and of the Blessed Virgin Mary, Mother of our Saviour; and of all the angels, archangels, thrones, dominations and powers; and of the holy patriarchs and prophets, the apostles and the evangelists; and of the holy martyrs and confessors, the virgins and all the saints; we curse NNN until such time as he/she/they change his/her/their

ways, return what is rightfully ours, repent and cease to trouble us.

May the Father who created us all curse them. May the Son who suffered for us all curse them. May the Holy Ghost who sustains Holy Mother Church curse them.

May they be cursed in all four corners of the earth.

May the fruit of their loins be cursed as well as the fruit of their lands.

May their barns be cursed and their bones be cursed.

May they be cursed in the head and in the brain. May they be cursed in the eyes and in the ears. May they be cursed in the hands and in the feet. May they be cursed in the heart and in the stomach.

May they be cursed in coming in and in going out. May they be cursed in the fields and in the pastures. May they be cursed in the towns and in the markets. May they be cursed in the streets and in the squares.

May they be cursed in waking and sleeping, in working and resting, in eating and drinking, in speaking and when silent.

May they be cursed in all places and at all times.

Clamour

There are a number of recorded examples of liturgy specifically for requesting God's help in time of trouble. Typically, it was used during the celebration of Mass, either just after the Offertory or following the Lord's Prayer. A few relevant psalms would be recited, during which the monks might prostrate themselves, and a few short scripture passages relating to God's intervention to help his people would be read. The bells might be rung as a prayer of supplication was made in a spirit of great humility.

Sometimes the local populace started a clamour for themselves, rather than waiting for the clergy to take the initiative.

Sometimes it was necessary to remind a local patron saint of his or her responsibilities. There are recorded examples of the people raising a clamour to their local saint to protect them against natural disasters. When their crops were being destroyed by unusually large hailstones, the people of Provins put the reliquary of St. Aigulf on the floor of the church, and they cried out to the saint, "Why are you asleep? Why do you let us perish? If you are a true martyr, help us in our great need!". At Saint Calais sur Anille, the peasants once went to the church after dark, carefully folded back the altar cloths, then used sticks to beat the altar, which housed the relics of a saint whom they felt was ignoring their plight.

There is an example from the Abbey of Sainte Foy of a successful clamour raised by the people against the local monastic community which had attempted to bar them from the church on the eve of





a major feast because their typical behaviour on such occasions, telling stories and singing popular songs inside the church, was deemed unsuitable. The clamour caused the door of the church to open, which the monks took as a sign of divine approval of the peasants' style of vigil.

Humiliation

This sounds as if it was done to make God or the saints take notice of some wrong, though often the target was the immediate oppressor of the community; the mistreatment of holy things was intended to frighten him or her into repentance.

Typically, the altar would be stripped bare then the crucifix would be taken down and laid on coarse cloth spread out on the ground, or even laid on a bed of thorns upon the floor. If the church possessed any relics of the saints, their reliquaries would be set down on the floor of the church as well, and surrounded by thorns. The monks would sing psalms and recite litanies, often prostrate. In one example, over a period of twenty days, a different psalm was recited each day, each directed at a particular saint.

In some cases, results came quickly:

There is a story of a visit by Philip I of France to Saint Germain des Prés in 1061 which suggests that a properly anointed king may have been immune from the effects. In this instance, one of his retinue suffered when the king seized treasures from the church and the monks placed the reliquaries of St. Germain and St. Vincent on the floor of the church and prayed for help. One of the men who had

encouraged the king in his sacrilegious actions was at once made blind, leaving the king himself untouched. (See also *Ordo Nobilis* p.9 on the nature of Kingship.)

In others, the clamour went on much longer:

At the Abbey of Marchiennes in Flanders, it took a year before the monk's clamour persuaded Saint Richtrude to act against Sir Hilouin who had taken over a property of theirs.

In many cases, the offender repented and made restitution, or stopped the oppression, but in others the outcome was more drastic. At Llandaff cathedral in Wales, the 'Great Sentence of Excommunication', supposedly given to St. Teilo by the Pope in the sixth century, was read regularly on the feast day of St. Teilo (9th February). After it was read in 1410, seven transgressors became insane within a few days and remained so for the rest of their lives. Similarly, at the Abbey of Lobbes in Hainault, they called upon Saint Ursmer and Saint Ermin for three days while the castellan of Beaumont ransacked the monastery but then the castellan went mad and died a miserable death.

In some reported cases, the problem was not resolved until the saints, upset at the humiliation of their relics, took direct action against the person who had driven the monks to such a pass, perhaps appearing to him in a dream and even, in at least one case, beating him until he bled. Gerald of Wales (ca.1147-1223) recorded that "the saints of this country appear to be of a particularly vindictive cast of



Resolving the effects of a rite by formula

Simple version

The effect that is generated by the rite is equivalent to a spell of level S

where $S = (M \times D)/100 + (L \times D)/1000$

M = number of religious (monks, nuns, priests),
D = number of days and L = number of laity, where the participants are not in mortal sin, and most of them keep up prayer most of the time.

Complex version

Spell-like effects are determined using a pyramid scale

5 points for L5 effect

15 points for L10 effect

30 points for L15

50 points for L20

75 points for L25

105 points for L30 etc.

points = $(M \times D)/50 + (L \times D)/1000 + \text{Divine aura} + \text{bonus} + \text{stress die (no botch)}$

The Divine aura added is the average for the place where and period of time when the rite is conducted, typically 4 or 5. The die roll takes account of the unpredictability of many medieval saints, so that

just once in a while, a saint will be roused to bring about a strikingly powerful effect.

Situation	Bonus
Praying over a 9 day period (novena)	+1
Praying over a 40 day period	+2
Lead celebrant is a priest	+1
Lead celebrant is a bishop or abbot	+2
Lead celebrant is an archbishop	+3
Target is morally in the wrong	+5
All participants sustain a fast on bread and water during the full period	+3

Penetration

As with spells, any points generated during the rite but not used for creating the spell-like effect may be used to increase the Penetration of the effect. Faith Points deriving from the True Faith Virtue or possession of a relic will grant protection from a curse according to the same formula used to calculate Magic Resistance. Thus, if a rite calls down a curse on a village that causes the inhabitants to sicken, a peasant who owns a relic will stand a good chance of remaining well. One may feel that it is mythically appropriate that such protection extends to the property of the fortunate individual, so his crops stay healthy when a curse withers those of his neighbours.



mind”, so direct action by them seems quite likely if the story in your saga takes place in Wales.

Effects

While Blessings may draw on Corpus, Herbam or Mentem effects, Curses might have effects like spells from the following Forms:

Animal e.g. *Agony of the Beast*, but affecting a group of animals

Aquam e.g. *Calling the Odious Drought*

Auram e.g. *Breath of the Open Sky*, *Talons of the Winds*

Corpus e.g. *Invocation of Weariness*, *Curse of the Leprous Flesh*, *Curse of the Unportended Plague*

Herbam e.g. *Wizard's Autumn*, *Plant's Withering Bane*, *The Great Rot*

Mentem e.g. *Pains of the Perpetual Worry*, *Weight of a Thousand Hells*, *Poisoning the Will*, *Confusion of the Numbed Will*, *Visions of the Infernal Terrors*, *Unyielding Earth*

One way of adjudicating the efficacy of a curse or a clamour is to go with whatever makes for the most entertaining story; another valid method is to rule that God and his saints will inevitably side with right.

If you want to make it more complicated, I suggest that the nature of the effect that any liturgical cursing ritual can bring about should be related to the number of aggrieved participants and the dedication they bring to carrying out the details of the rite and praying for the curse. Story guides might also like to take into consideration the status of the participating clergy, their position in the Church hierarchy or their state of grace. Certainly the active involvement of a

sizeable congregation of the laity should influence the outcome. Significant durations are 9 days (a novena) and 40 days (often given in the Bible as a special length of time).

It is also worth considering who the curse is aimed at and why. The only time that such a curse called down for an evil reason could take affect would be if the intended victim knew of the effort being made against him or her, and succumbed, out of fear, to the equivalent of a Mentem effect. However, if a liturgical rite was used for evil ends, it is likely that an agent of the Infernal would notice and take advantage.

The highest members of the nobility probably have a degree of natural resistance to maledictions in addition to carrying relics that can protect them against curses; at least, the King himself is unlikely to succumb (see *Ordo Nobilis* p.9-10).

When using the spell guidelines to work out the effect of a liturgical curse, Range presents a problem, since the target is extremely unlikely to be within Sight range. I suggest taking every effect to Arcane Connection Range but not insisting that the leader of the rite must actually have such a physical connection. Thus, Perdo Corpus level 35 is required to inflict painful cramps for the space of one night on the knight who is taking the church's tithe for himself and Perdo Herbam level 30 will wither the crops in a field belonging to the same villain.

Excommunication and Anathema

In many times and places, only a bishop had the power to go this far.



These formulae were used to exclude the miscreant, sometimes just forbidding them to participate in the Eucharist but in some cases cutting them off from Christian society more generally. The wording used would make it clear that the separation from the body of the Church was intended to be a salutary experience, in expectation that the person affected would amend their ways and repent. If this did not happen, in extreme cases, the subject could be punished after death by the withholding of the usual prayers.

The ceremony of excommunication would probably take place after the Gospel reading during the celebration of Mass. After detailing the benefits from which the subject is to be excluded, a version of the cursing text would probably be used. It might end, "As this light is put out in the eyes of men, so may their light be extinguished in perpetuity unless they make amends", then candles carried throughout the recitation were symbolically quenched.

Reconciliation

There is record of an equivalent liturgical ritual of reconciliation to reinstate the penitent in the body of the Church. Such a ceremony would be conducted by the bishop who pronounced the excommunication. Accompanied by a number of priests, the bishop greets the penitent outside the church door and asks him if he wishes to do penance. The suppliant prostrates himself there, confesses his sins, begs forgiveness of God and undertakes to perform penance. Then the bishop bids him rise and leads him by the right hand into the church, symbolising his re-integration into the Church.

Story idea 1

Several monks have stationed themselves close to the entrance to a large manor house. They have been fasting for two days, refusing all food and taking only water. Two or three times every hour they stand together and chant psalms while ringing hand bells.

People are beginning to get very irritated with the disturbance but dare not interfere with the holy men's prayer. If questioned, the monks will say that they are using bells and psalms against the Lord of the Manor, whom they accuse of stealing a plot of land from their monastery.

The plot was donated to the monastery by the lord's father, but the son did not get on well with his father and sees no reason why his father's agreement should also apply to himself. To make his claim to the land, he rode in with men at arms and asserted his right to take all the produce.

If no action is taken to sort out the situation, the monks will proceed to call down a long and detailed curse upon the thief, his family and his lands.

Ideally, some sort of settlement is required which re-instates the monks' land but preserves the honour of the nobleman. It would be usual for friends of both sides to negotiate in hopes of reaching a suitable settlement.

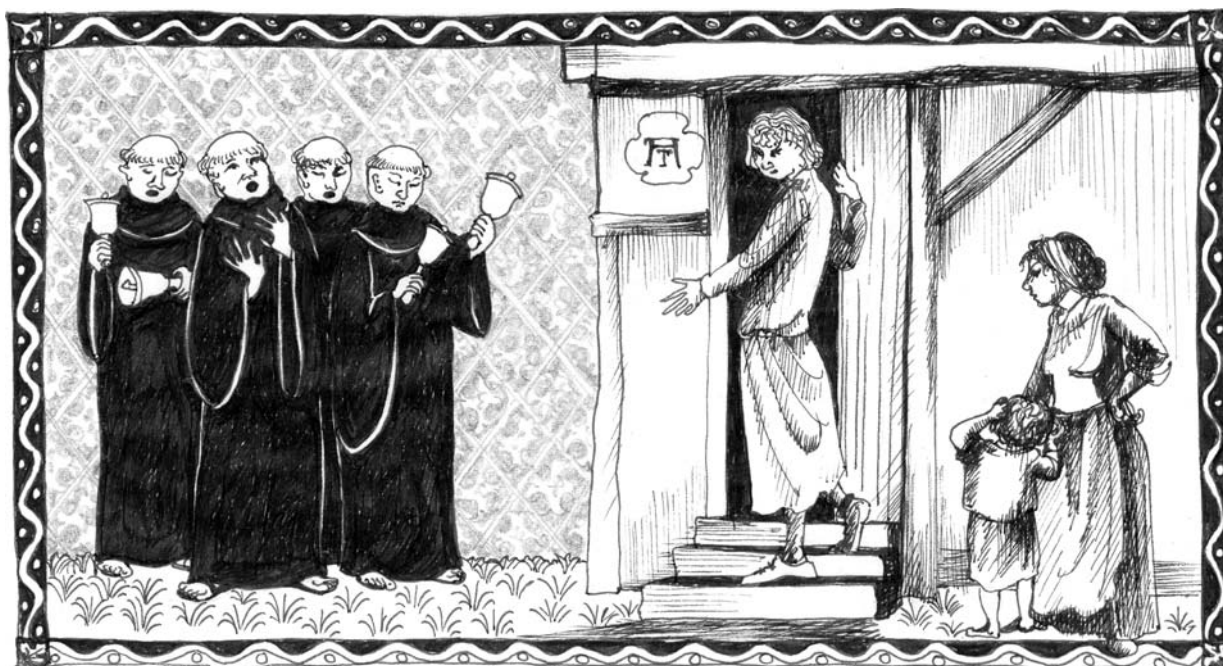
Story idea 2

The covenant finds out that a church in the vicinity is working against them for some presumed offence. Having prayed in vain for forty days, more drastic measures have been put in train. Communities might prepare themselves for a clamour or curse by fasting, so arrange for news to reach the covenant that such a fast is in progress. By the time the player characters get to the church, the rite has just begun. How can they stop it without making things worse and while avoiding anything that might attract the attention of the Quaesitors?

Reference

Benedictine Maledictions — Liturgical Cursing in Romanesque France, Lester K. Little. Cornell University Press; 1993. ISBN 0-8014-2876-9, 0-8014-8113-9.

Thanks to Neil Taylor for helpful suggestions on improving the text.



Omnibus Grimoire

Scroll X: Vim

by Andrew Gronosky

Friends and honored colleagues,

It is with mingled satisfaction and regret that I present to you the last of my ten-volume grimoire of rare and unusual spells.

This season's scroll concerns the Form of Vim, and I think it appropriate that the final scroll in my series concerns this ultimate Form of magic itself. Many wizards are acquainted with this Art, but few are its master. Though Vim spells are often of little use by themselves (with the exception of Intellego Vim spells, which are an essential part of any traveling wizard's grimoire), with a little ingenuity they can greatly extend the versatility of otherwise inflexible formulaic spells. Magi who chafe at the rigidity of formulaic magic — the inconvenience of trying to silently cast a Voice-range spell, for example — would do well to devote themselves to the Art of Vim. Surprisingly many limitations may be overcome with the proper application of meta-magic. Since most Vim spells are of General level, the greater one's devotion to the Art of magic, the greater the rewards.

Serving the Order by assembling these spells has been one of the most gratifying experiences of my magical career. When I set out on this project, my hope was to publish a collection of one hundred spells: two of each combination of Form and Technique. In fact, now that the final scroll is complete, I find I was able to assemble more than one hundred and thirty spells with the help of only a few correspondents. I believe this shows that with a little diligence, any magus can find a great many spells that are not part of the Standard Grimoire but are none the less useful and informative. My hope is that, now that my first Omnibus Grimoire is complete, other magi will rise to the challenge and publish new scrolls of spells for the edification of their colleagues.

May these spells reach you in good health and be of service to you in all your magical affairs.

Your colleague and servant,

Jarius of House Mercere

Vim Spells

Creo Vim

Cloak of the Phantom Magic (CrVi Gen)

R: Touch, D: Moon, T: Ind

Create a false "shell" of magic that appears real to any Intellego spell of level less than (twice the level of this spell - 3 magnitudes). For example, a level 20 *Cloak of the Phantom Magic* would appear real to any Intellego spell of level 15 ((2×20) - 15) or less. The magical shell does not give any false information, so it can be readily identified as a Creo Vim spell. This

limits its effectiveness somewhat, but it can still fool low-magnitude Intellego Vim spells that give scant details about the target. Most commonly, this spell is used in a magus's sanctum to make potential thieves (or curious apprentices) suspect magical traps, or to help conceal valuable items among apparently-enchanted but worthless ones: the best place to hide a tree is in a forest.

A stronger, Ritual version of this spell (*Shell of the Phantom Magic*) also exists. It has Momentary Duration and looks real to all Intellego spells of double its level or less. The Ritual is rarely used, however, since few magi are willing to expend vis to create an empty shell of magic when they could use an effective spell like *Watching Ward* (ArM5, p. 162) instead.

(Base General effect, +1 Touch, +3 Moon)

House of Unnatural Foreboding (CrVi 30)

R: Touch, D: Moon, T: Structure

Taint a structure (and its contents) with magic, similarly to the way a Gifted individual is tainted with magic. Normal animals will not willingly enter such a place, and mundanes approach it only with a sense of dread. Any who happen upon such a place are apt to tell wild stories of how "haunted" it seemed.

Some magi and covenants — those who care little about what mundanes say or think about them — use this spell to ensure their privacy. Note that only objects that are inside the structure at the time of casting are affected, so it is easy to avoid Warping by having everyone step outside when it is time to cast the spell. It is possible that the structure itself, and the inanimate objects therein, may be subject to Warping (see "Warping and Non-Humans," ArM5 p. 167).

Parma Magica blocks the ill feeling caused by the magical taint, just as it blocks the social effect of the Gift.

This spell was invented by Trimenus of House Criamon, who used it repeatedly on his home. He wanted to cause his house so much Warping that it would accompany him into Twilight. He seems to have been unsuccessful, since his grimoire was found in his sanctum.

(Base 3, +1 Touch, +3 Moon, +4 Structure)

Intellego Vim

Answering the Call of Magic (InVi 10)

R: Per, D: Sun, T: Hearing

You can detect the presence of raw vis as if it gave off a noise. How the noise sounds to you — a low hum, a high whine, even singing — depends on your Wizard's Sigil. The sound is loud enough to be heard from ordinary Voice range (about 20 paces) and its volume does not depend on the amount of vis. This spell allows you, for example, to find vis that is hidden inside a closed container. You do not learn anything about the amount of vis or the Art with which it is associated. Most magi use additional spells to identify the vis, once it has been found. A lower-magnitude variant of this spell exists with Duration: Concentration (level 5). This variant is simple





enough to be accessible to novice magi and some apprentices.

(Base 1, +2 Sun, +3 Hearing)

Discerning the Spark of Magic (InVi 15)

R: Eye, D: Mom., T: Ind

You gaze into the subject's eyes to detect the "spark" of magical power. The appearance of the "spark" is distinctive for each type of magic: Hermetic magi (everyone who has been opened to the Hermetic Arts) have a golden spark. Each tradition of hedge wizards has a different spark with a distinctive color, as does each species of magical beast. One does not necessarily learn the exact powers of the subject merely by using this spell, but one can learn to recognize specific types of magic if one has seen their spark before. (A generous Storyguide may allow an Int + Magic Lore roll to guess some details of a non-Hermetic creature's powers.) The pure, unfocused Gift appears as a white spark and clearly identifies a suitable Hermetic apprentice.

The spark is evident in any creature with the Gift, anything with a Supernatural Ability of magical (not faerie or infernal) origin, or any creature with a Magic Might score. A creature with no innate magical ability of its own, for instance one under the effects of spells cast by another, does not possess the spark of magical power.

This spell must overcome the subject's Magic Resistance, if any. It should be used with discretion, as one could argue that casting this spell on a fellow magus is unlawful — consult your local Quaesitor for advice on the Peripheral Code of your Tribunal.

It is said that a Bjornaer a magus in heart-beast shape appears to be a mundane animal and would not display the Hermetic spark while in beast form. Your humble archivist has been unable to confirm this rumor due to a lack of Bjornaer volunteers willing to submit to magical examination.

(Base 5, +1 Eye, +1 identify type of magic)

Muto Vim

Enlargement of the Paltry Spell (MuVi General)

R: Touch, D: Mom., T: Ind.

Modify one of your own spells to affect a larger-than-normal target. An Individual spell affects a larger Individual target (it cannot be changed to affect a Group — that would be a different Muto Vim effect). A Group spell affects a larger group, that is, a group with more members. The affected spell gains a +1 magnitude Size modifier (see "Targets and Sizes", ArM5 p. 113). The affected spell may be up to the same level as the *Enlargement of the Paltry Spell* effect.

For example, *Purification of the Festering Wound* (CrCo 20) normally affects targets of up to Size +1, the base Individual for Corpus magic. By use of a Level 20 version of *Enlargement of the Paltry Spell*, one could modify the spell to work on an exceptionally large person of Size +2.

As noted in the Muto Vim guidelines, Touch range is sufficient to affect one of your own spells.

(Base General effect, +1 Touch)

Spells of Beast and Man (MuVi General)

R: Touch, D: Mom., T: Ind.

This spell allows you to cast an Animal spell on a human. For instance, you could use it to make *Agony of the Beast* affect a person instead of an animal.

The level and effects of the target spell are unchanged: this spell merely allows you to cast it on a target of a different Form than that for which it was designed. No casting Requisite is required. The affected spell may be up to half the level of the *Spells of Beast and Man* effect.

There is a reciprocal spell, *Spells of Man and Beast*, which allows Corpus spells to be cast on animals. Both spells are the inventions of Eirian Willowwood of the covenant of Spiritus Draconis in the Stonehenge Tribunal. She claims they are evidence in support of her unorthodox theory that animals and humans have a similar essential nature. This archivist does not endorse the inventor's conclusions — if beasts and men are so similar, then why is Muto Vim magic required to let Corpus spells affect beasts? None the less, the spells have been tested and are known to work.

(Base General effect, +1 Touch)

Perdo Vim

Break the Shackles of Magic (PeVi Gen)

R: Pers., D: Mom., T: Ind.

Dispel any single magical effect that is affecting you — whether it was cast by yourself or another. You must at least double the level of the effect on a (stress die + level of this spell + 4 magnitudes). For example, if you cast a level 10 version of this spell, you must double the level of the target spell on a stress die +30. Since the range of this spell is Personal, you do not need to suppress your Magic Resistance in order to cast it on yourself.

If there is more than one effect acting on you when you cast *Breaking the Shackles of Magic*, you must specify which effect you want to dispel. You do not need to name the spell (though you may do so if you wish), but you must be able to describe either the Form, the Technique, or the approximate time it was cast. If there are no spells meeting your description, then the lowest-level effect on you is dispelled instead. If there is more than one spell meeting your criteria, the lowest-level one is dispelled.

Apart from its obvious use as a counter to hostile spells, this spell can be quite useful to cancel spells one has cast on one's self, but which are no longer needed.

(Base General effect)

Cloak of the Hidden Magic (PeVi Gen)

R: Touch, D: Sun, T: Ind.

Make a single spell or effect seem non-magical to any Intellego spell of less than twice the (level of this spell - 1 magnitude). For example, a Level 20 version of this spell would hide a magical effect from Intellego spells of less than level 30 (2×(20-5)). A Level

31 version of *Cloak of the Hidden Magic* would be sufficient to hide magic from any non-Ritual Intellego spell.

(Base General effect, +1 Touch, +2 Sun)

Rego Vim

Spell for Another Day (ReVi General)

R: Touch, D: Moon, T: Ind.

Store a spell in some physical object. You select any specific time within one lunar month of the casting; the stored spell is cast by the object at that time. You must choose a specific time, such as “at six o’clock next Tuesday morning” or “sunrise tomorrow,” not an indefinite time like “the next time someone enters this room.”

The stored spell must be of level less than or equal to the level of this spell plus one magnitude. Thus, with a level 20 version of *Spell for Another Day*, you could store a spell of up to level 25. You must cast *Spell for Another Day* simultaneously with the spell you want to store (see ArM5, p. 82). Record the stored spell’s casting total, since the final casting total of the stored spell will be adjusted by the local aura at the time the spell is actually triggered. For example, Carolus stored *Veil of Invisibility* in his grog’s cloak, to be triggered at the next sunset. He rolled a 5 + 21 for his casting total, and since he cast the spell in his sanctum at Semita Errabunda, his original casting total was 26 + 4 Aura = 30. Later, when the spell activates, the grog happens to be standing in a Dominion aura of 3. The stored spell loses the ben-

efit of the original magic aura where it was cast (-4) and then suffers a penalty from the Dominion aura (-9) for a final casting total of 17. The spell works, but has negative Penetration due to the unfavorable aura.

The stored spell only affects things that are touching the object in which the spell is stored (the magic cannot intelligently choose targets). If more than one valid target is touching the object, determine the actual target randomly.

This spell is very useful for storing one-use spells to be given to grogs and other servants. You may only store one spell in a given object at one time.

(Base General effect, +1 Touch, +3 Moon)

Wizard’s Invisible Staff (ReVi Gen)

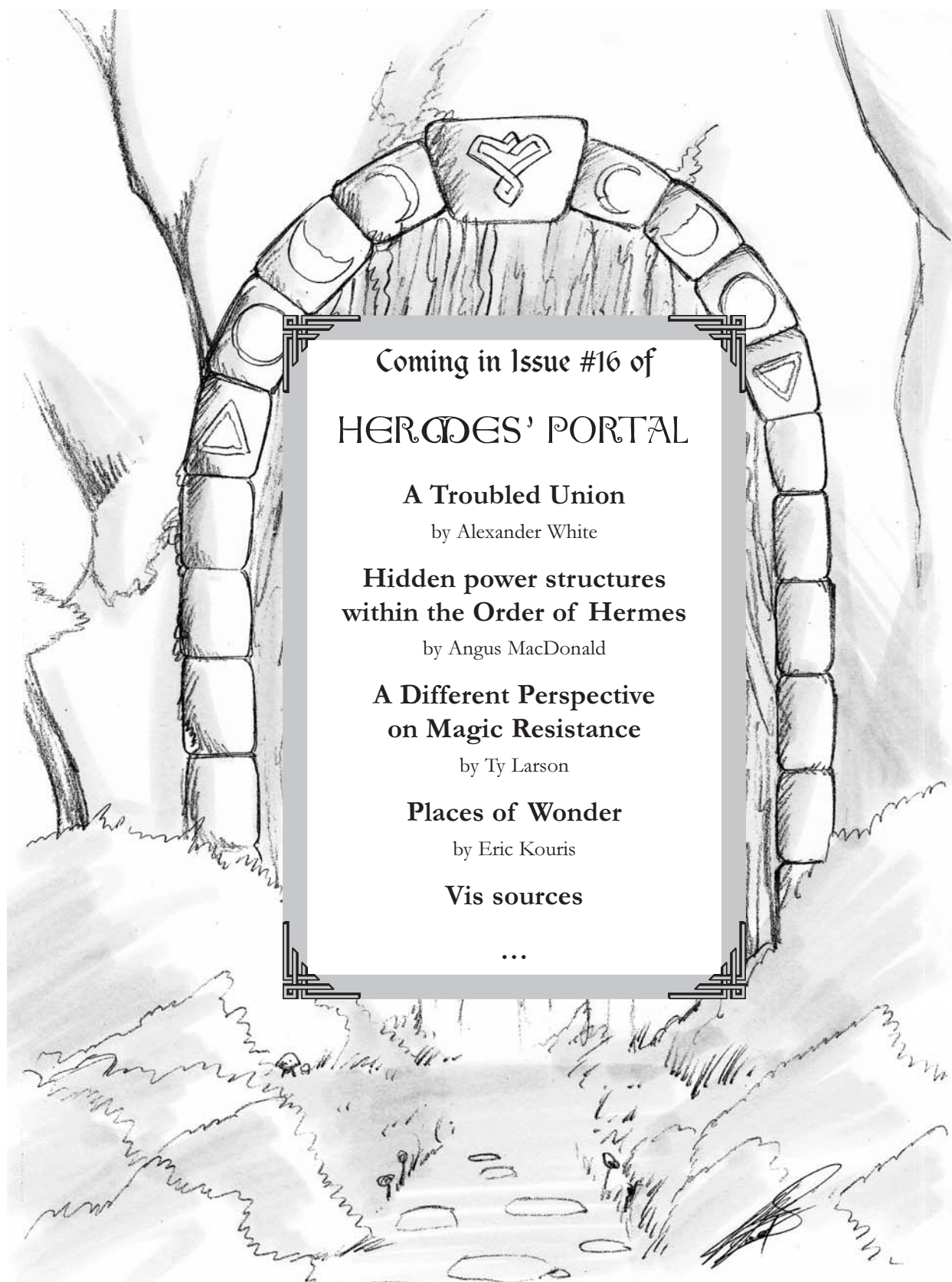
R: Sight, D: Mom., T: Ind.

Cast this spell simultaneously with another spell (see ArM5, p. 82) and the second spell may be delivered as if you were touching the target, provided you can see the target with your own eyes. The second spell may be up to the level of this spell plus 2 magnitudes (so a Level 20 version of *Wizard’s Invisible Staff* could deliver spells of up to Level 30).

This spell was invented by Elarus of House Tytalus, who used it to silently cast Voice-range spells at a distance. He was a Quiet Caster, but any magus could do the same if his Arts are strong enough. The spell’s name refers to the way a magus’s Talisman may be used to deliver Touch spells.

(Base General effect, +3 Sight)





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