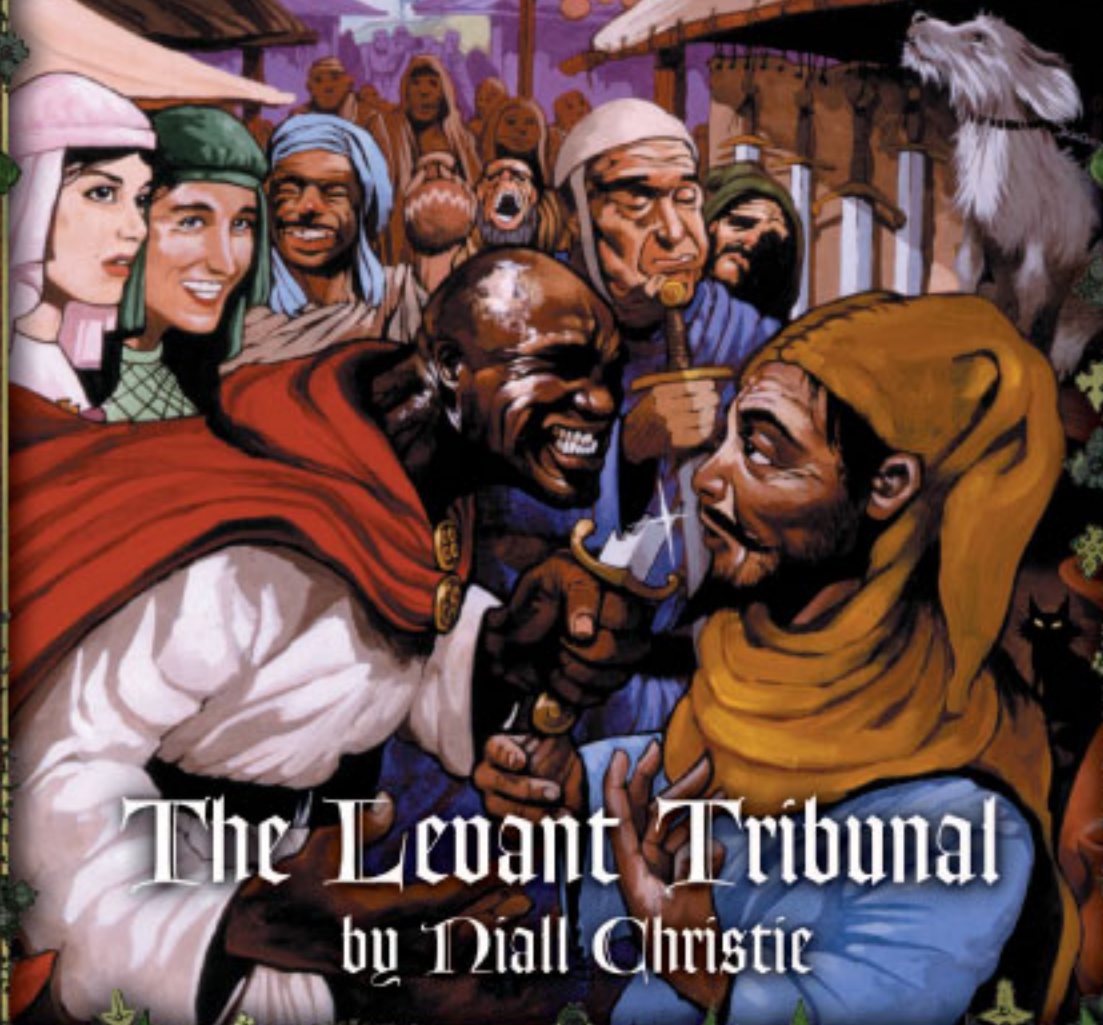


Arx Magica

Blood & Sand



The Levant Tribunal
by Diall Christie

Blood and Sand

C R E D I T S

Author: Niall G. F. Christie

Editing & Development: David Chart

Layout & Proofreading: John Nephew

Cover Illustration: Christian Bravery

Interior Illustrations: Leo Brown, K. McCann, Jesse Mohn, A. de Neuville, J. Scott Reeves

Contributors, witting and unwitting: Adam Bank, Jeremiah Genest and David Honigsberg (original concepts for Quaesitor Felix and Arash), David Chart (help with Latin, Jerusalemite ghosts and jinn markets), Daniel Gagnon (authentic ancient Egyptian names and symbols), Deborah Gerish (useful comments and suggestions), Sebastian Günther (useful comments and suggestions), Thomas M. Kane (original concept for Urania), Eve Kimbrough (original concepts for the Islamic ranges, durations and targets, the covenants of the Pyramids (II), Para Belli and their magi, other comments and suggestions for rules and background), Eric Kouris (original concepts for the magi of the Pyramids (II), additional suggestions and help with bibliography), Pramas (original version of military order Virtues), Alan Smithee and Roderick Robertson (original text

for Alexandria and Damietta, the covenant of the True Cross), Steph van Willigenburg (original concepts for Aurora of Jerbiton and Tau of Flambeau), all at the WebRPG Ars Magica Forum for their suggestions, intentional or otherwise, and all the members of the academic community whose teachings and works contributed to the content of this book.

Prototype Playtesters: Raja Bhattacharyya, Jessica Buster, Margaret Cairns, Daniel Gagnon, Di Jurcevic, Neil Macpherson, Claire McKinnell, Tom McKinnell, Andrew Patterson, Liz Watson, Pete Willmott and Mary Woodcock-Kroble

Playtesters: Angus MacDonald, Jane Han, Luke Miller, Kevin Sours, Stephanie Sours; Mary Harcourt-Kroble, Graham Pierson, Derek Middlemass, Ian Radford, Henry Sullivan; Brian Malcolm, E. Hendrickson, Joe Zurla, Scott Kieffer, Jeffrey Miller; Neil Taylor, Phil Masters, Sheila Thomas; Damelon Kimbrough, Eve Kimbrough, Rich Evans, Robert Angeloni; Eric Kouris, Yves Leblanc, Stéphane Paquet, Hubert Quatreville.

Special thanks to: Angus MacDonald, for his invaluable editing and test-reading, Stefan Mykytiuk, for making time for me, and Steph van Willigenburg, for her patience.

About the Author

Niall Christie is a professional medieval Islamic historian, with a primary specialty in the Crusades. His wife, Steph, is a professional mathematician, and so they don't argue about their work very much. Niall has been playing and writing material for Ars Magica since he was first introduced to the game in 1992, although this is his first book. Comments are welcomed, either to niallchristie@yahoo.com, or via the publisher.

Dedication

The author would like to dedicate this book to three people: to Damelon Kimbrough, for first encouraging him to publish games material; to Charles de Lint, for his words of wisdom; and to Steph van Willigenburg, for more than words can express.

Fans of **Ars Magica** discuss the game on an e-mail discussion list. To subscribe, send the command "subscribe ars-magica" (no quotes) in the body of an e-mail message to majordomo@soda.berkeley.edu. To subscribe to a digest version of the list, send the command "subscribe ars-magica-digest" (no quotes) to the same address.

Project: Redcap archives and links to many of the fan-created **Ars Magica** pages on the World Wide Web. To get to Project: Redcap, point your browser at <http://redcap.org>.

Ars Magica, Mythic Europe, and Covenants are trademarks of Trident, Inc. Atlas Games and Charting New Realms of Imagination are trademarks of John Nephew, used under license. The Atlas Games logo is a trademark of John Nephew and Trident, Inc. Order of Hermes and Tremere are trademarks of White Wolf, Inc. and are used with permission.

©2002 Trident, Inc. d/b/a Atlas Games. All rights reserved. Reproduction of this work by any means without written permission from the publisher, except short excerpts for the purpose of reviews, is expressly prohibited.

The logo for Atlas Games, featuring the word "ATLAS" in a large, stylized, serif font above the word "GAMES" in a similar but slightly smaller font. The letters are bold and have a classic, slightly gothic feel.

Saint Paul, Minnesota

info@atlas-games.com • www.atlas-games.com

Blood and Sand

Table of Contents

Chapter 1: Introduction

The Arrangement of this Book	4
Words of Caution	5
Onward!	5

Chapter 2: History

The Middle East Before Islam	6
Muhammad and the Rise of Islam	6
The <i>Rashidun</i>	7
The Umayyad Dynasty	8
The 'Abbasid Dynasty	9
The Fatimids	10
The First Crusade	11
The Second Crusade	12
The Third Crusade	13
The Fourth Crusade	15
The 13th-Century Crusades	16
The Levant After 1220?	16

Chapter 3: The Levant in 1220

Christian Lands	19
Muslim Lands	23

Chapter 4: Life in the Latin States

Social Structure	32
Features of Life in the Latin States	40
Life in the Kingdom of Cyprus	41

Chapter 5: Islam in *Ars Magica*

Islam in <i>Ars Magica</i>	42
Muslim Life	42
Variations on Islam	57

Chapter 6: Middle Eastern Magic

Powers and Limitations of Middle Eastern Magic	62
The <i>Sahirs</i>	66
Hedge Magics of the Middle East	76
Other Magical Traditions	78

Chapter 7: The Mythic Levant

Mythic Denizens	80
Legendary Artifacts	92
Places of Power	96

Chapter 8: The Hermetic Levant

The Order of Hermes in the Levant	99
Major Covenants	100
Other Covenants	113

Appendices

Appendix I: Muslim Names	118
Appendix II: Ruling Dynasties (1200-1300)	119
Appendix III: The Muslim Calendar	120
Appendix IV: Combined	
Mundane/Mythic Timeline	121
Glossary of Middle Eastern Terms	123
Select Bibliography	126
Rules Reference Guide	127



Chapter 1

Introduction

Ahlan wa sahlan! Welcome to *Blood and Sand*, the guide to the Levant Tribunal for **Ars Magica**. This book presents information on both the mundane and Hermetic history of the area Hermetic magi call the Levant, stretching from the valleys of Egypt to the mountains of Asia Minor. Descriptions are given of the mundane and magical inhabitants of the area, as well as the covenants of the Order, items of power and sites of holy and mystical importance. In addition, this book also describes Islam in **Ars Magica**, including rules for playing Muslim characters, be they religious scholars, Mamluk warriors, or mysterious sorcerers.

The Arrangement of this Book

In this book every effort has been made to indicate where the real-world information ends and the **Ars Magica** material begins. This means

Mysterious are the works of the Creator, the author of all things! When one comes to recount cases regarding the Franks, he cannot but glorify Allah (exalted is He!) and sanctify Him, for He sees them as animals possessing the virtues of courage and fighting, but nothing else; just as animals have only the virtues of strength and carrying loads. I shall now give some instances of their doings and their curious mentality.

— Usama ibn Munqidh (1095-1188)

For we who were Occidentals have now become Orientals. He who was a Roman or a Frank has in this land been made into a Galilean or a Palestinean. He who was of Rheims or Chartres has now become a citizen of Tyre or Antioch. We have already forgotten the places of our birth; already these are unknown to many of us or not mentioned any more.

— Fulcher of Chartres (b. c. 1058)

that in chapters 2-5, which deal with almost entirely historical material, game information is distinguished by being placed in boxed sections. This will allow storyguides to decide how far they wish to integrate the mythic material and real-world history. To avoid separating them from the background surrounding them, rules have also been placed in boxed sections throughout the text. A Rules Reference Guide at the back of the book will allow you to find game-related material quickly when necessary.

Comparing chapters 4 and 5, some may feel that this book is rather unbalanced, in that it devotes a large proportion of its space to Islam and Muslim life. This arrangement is entirely intentional. The life of medieval Europeans has already received a large amount of attention in a number of **Ars Magica** supplements, most particularly *Ordo Nobilis* and *Heirs to Merlin*. Therefore, it has been decided that this supplement should only detail how the life of the Latins in the Levant differs from that of their European counterparts. Given the importance of Islam to the Crusades and the Levant, this

book has the task of introducing the religion and culture into **Ars Magica**, and showing how it interacts with that of the Crusaders. This has necessarily taken up a large amount of space. I believe, however, that by adopting this approach I have enriched the possibilities for roleplaying in the Levant.

Words of Caution

Before proceeding with our description of the Levant, there are one or two thoughts that should be borne in mind.

On Historical Accuracy

Due to limits of space and the **Ars Magica** system, this book gives an imperfect depiction of the Levant and Islam. Information has often been condensed, sometimes at the expense of accuracy. Do not use this book for school or university research! In addition, while an attempt has been made to remain true to the real-life material, I have not hesitated to flavor it with

the pinch of mythic salt that distinguishes the mythic world from the real world.

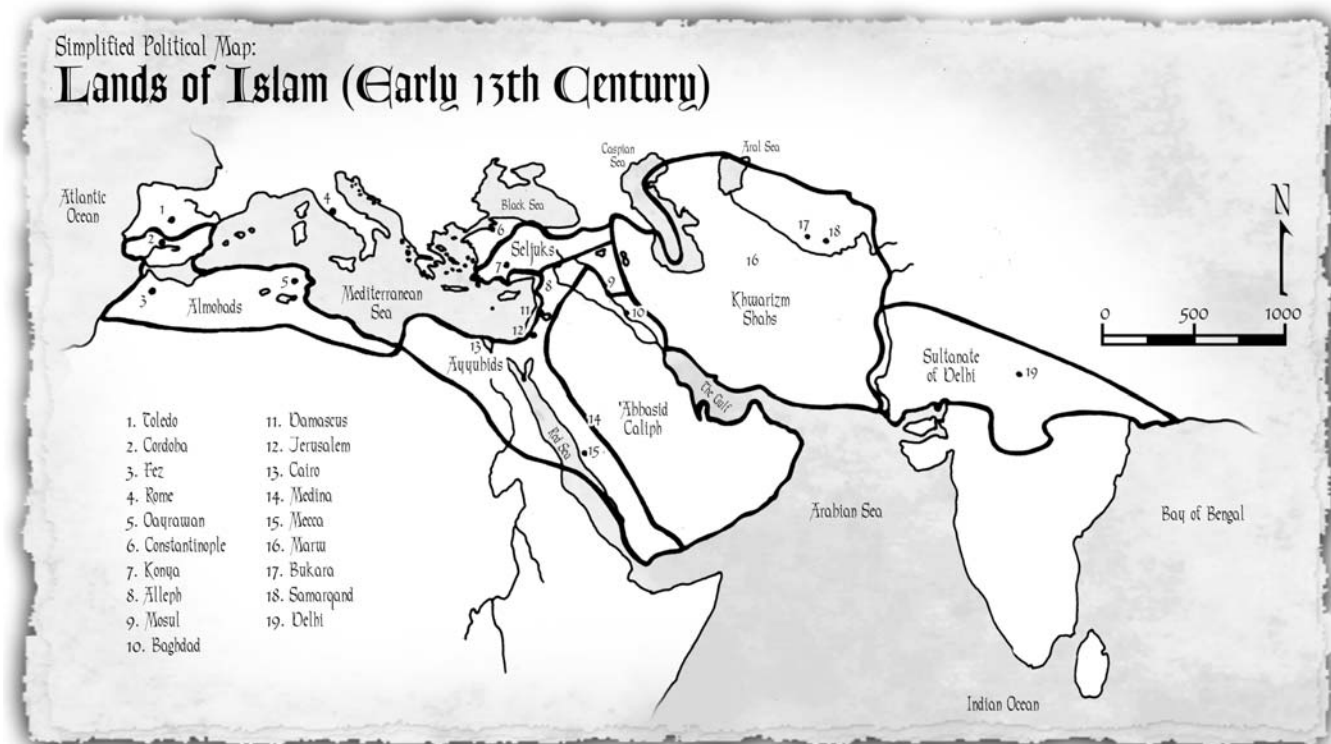
On Language

Many Arabic or Persian words have been used in this book. Generally, the first time such a term is used, a translation is provided. Sometimes the Arabic or Persian word is given after a more commonly used English word, in which case it is indicated in parentheses as Ar. (Arabic) or Pe. (Persian). Thereafter Arabic and Persian terms are used without the translation. The words and their translations are also listed in the Glossary of Middle Eastern Terms at the back of the book.



Onward!

The preparations for our journey are now complete. Let me take your camel's rein and lead you into a time not entirely unlike our own Middle Ages, and a land of strange and wonderful things. Let me lead you into a land of *Blood and Sand: The Levant Tribunal*.





Chapter 2 History

This chapter describes the history of Islam and the Middle East, in particular the area known to Hermetic magi as the Levant. As has been mentioned in the Introduction, mythic history is given in boxed sections, in order to distinguish it from real-world history. This will allow storyguides to incorporate as much or as little of the mythic history into their sagas as they wish.

The Middle East Before Islam

At the start of the Christian era, the majority of the area known to players of *Ars Magica* as the Levant Tribunal, including the coastal territories stretching from the Bosphorus to the Nile, formed part of the Roman, and later the Byzantine Empire.

Further east, Iraq formed the western end of the empire of the Persians, the great rival of the Romans and Byzantines, ruled from Ctesiphon, near the future site of the Muslim capital of Baghdad. To the south of the main frontier between these powers was the Arabian Peninsula, inhabited by a mixture of settled cultivators living in or near oases, and nomadic pastoralists wandering the desert. The inhabitants of the area followed a wide range of religions, including Christianity, Judaism and a number of local cults based around the worship of divinities related to particular locations or objects, or to the stars.

Muhammad and the Rise of Islam

Muhammad was born at Mecca in about 570. He was a member of the Quraysh, the dominant tribe of the city. The main livelihood of the tribe was drawn from trade, particularly as they were the guardians of the sanctuary around the Ka'ba (the Black Stone) and some idols at Mecca, an area known in Arabic as the *haram*. Early on in his childhood, Muhammad lost both his parents and his grandfather, after which he was brought up in the house of his uncle. Muhammad became a merchant, and was soon taken on as business manager for a wealthy widow named Khadija, whom he married shortly afterwards.

Muhammad's life changed completely in 610, when he began to receive divine revelation. These Words of God, as Muslims believe them to be, would eventually be compiled into the Muslim holy book, the Qur'an, which contains the basic Islamic teachings on theology and law. Islam was described as a continuation of the relations between man and God embodied in Judaism and Christianity, confirming and clarifying the previous revelations. Muhammad began to preach his message at Mecca the following year. Initially he was unopposed, but as his teaching began to challenge the society of the city, including the position of the *haram* and its idols, his words began to be greeted with increasing hostility. By 622 the situation had become intolerable, and so Muhammad and his

followers slipped away from Mecca to the nearby oasis of Yathrib, which soon became known as *al-Madina* (Medina, the city) or *Madinat al-Nabi* (the city of the Prophet). This emigration is known in Arabic as the *hijra*, and it is from this event that Muslims date their calendar.

At Medina Muhammad was able to communicate openly the revelations he received. However, he soon found himself embroiled in a struggle for supremacy with Mecca. After eight years of conflict, he was finally able to take over the city of his birth. The *haram*, which had been confirmed as a place of vital importance to the Muslims, being both a shrine built by Abraham and the direction of prayer, was cleansed of idols, and Muhammad made a point of demonstrating its continued importance to Islam. The last two years of the Prophet's life were spent increasing Islam's influence over the Arabian Peninsula, mostly through diplomacy. Christian and Jewish tribes were generally allowed to retain their own faith, but were required to accept inferior status to the Muslims and pay a head tax. Paganism was fiercely opposed.

For the rest of his life Muhammad lived in Medina, but in spring of 632 he made the *hajj* (greater pilgrimage) to Mecca. His behavior on this pilgrimage defined the correct procedure for this ritual, which every Muslim must perform once during their life. Shortly after his return he fell ill, and on the 8th June 632 he died at the house of 'A'isha, who was probably his favorite wife. He was about sixty years old.

The Rashidun

Muhammad was succeeded by Abu Bakr, an early convert to Islam and the father of 'A'isha. Abu Bakr was chosen to lead the *umma* and took the title of *khalifa* (caliph, successor to the Prophet), without claiming to be a prophet himself. He was the first of four caliphs chosen by the general agreement of the Muslim community (Ar. *umma*), known as the *rashidun* (rightly-guided ones). During his reign (632-634) he defeated and reconverted a large number of tribes who apostasised immediately upon hearing of the death of the Prophet, and also began the conquest of Syria from the Byzantines. Abu Bakr was succeeded after his death

by 'Umar ibn al-Khattab, who completed the conquest of Syria, conquered Jerusalem and the Holy Land, Egypt and Iraq, and began incursions into Persia. 'Umar was assassinated by a Persian slave in 644, and was succeeded by Uthman ibn 'Affan (r. 644-656), during whose reign much of Persia was incorporated into the rapidly-expanding Muslim *umma*. The Muslim conquests were only partially military, in that as Islam expanded it attracted converts from outside the *umma*, and also embraced Jewish and Christian communities, which retained their own religion.

Islamic tradition divides Uthman's reign into six good years and six bad, with the turning point being his loss of the Prophet's seal ring in 650. In the second half of his reign he faced rebellions from various quarters, mainly in opposition to his policy of appointing members of his own clan as provincial governors. Eventually he was assassinated by discontented elements from Egypt and Medina, as he sat reading the Qur'an in his home. Thus began the first of what was to be a large number of civil wars.

The last *rashid* was 'Ali ibn Abi Talib (r. 656-661), who was the Prophet's son-in-law. 'Ali spent his entire reign struggling against enemies, of whom the most significant was Mu'awiya ibn Sufyan, a relative of Uthman and the governor of Damascus. The two met in battle at Siffin in Iraq, but after fighting for a time they agreed to have their dispute arbitrated by representatives chosen from the two sides. As negotiations went



Muslim Mages

Before Islam, the Middle East was home to a number of wizards, most of whom either lived in isolated places as hermits, or occupied positions as advisors to tribal rulers. With the rise of Islam, many of these wizards converted. Most continued to serve their chiefs or the new Muslim governors of their home territories, but many joined the Muslim armies as warrior mages. The precise size and quality of the magical contingents of Muslim armies varied, depending on the whims of the wizards who joined them, but it became normal for the caliph to be served by a small force of mages. As time went on, local sultans would also gather their own retinues of mages, and this situation persists up to the Middle Ages. This is not an ideal situation, for rivalries between wizards can still sometimes erupt into violence, crippling Muslim forces.



on, 'Ali was abandoned by displeased members of his forces and eventually assassinated.

Although 'Ali was dead, he was not forgotten. His followers remained, and would continue to be a cause of trouble for future caliphs. They hoped for a regime that would return to the basic values of Islam, uncorrupted by the failings of the previous *rashidun* and headed, by divine right, by the family of the Prophet. Later they became known as Shi'at 'Ali (the party of 'Ali), or more commonly as Shi'is (or Shi'ites). Followers of mainstream Islam later became known as Sunnis, because they followed the Sunna, the sayings and actions of the Prophet, which supplemented the teachings of the Qur'an, and described how Muslims should live their lives.

The Umayyad Dynasty

Even before 'Ali's death Mu'awiya had claimed to be the rightful caliph. After the assassination of his rival he moved the political capital of the Islamic world to Damascus in Syria, and began a tradition of hereditary succession to the caliphate by nominating his son Yazid as his successor. Mu'awiya was a member

of a branch of the Quraysh known as the Banu Umayya, and so the dynasty which he thus founded later became known as the Umayyads. Although periodically plagued by civil wars and unrest, Mu'awiya and his descendents would reign in the Middle East until 750, and in Spain until 1031.

Under the Umayyads Islam expanded across the Middle East and parts of Europe. In the west, Constantinople was repeatedly besieged, but not taken. North Africa was conquered by 707, then in 712 Muslim armies invaded Spain (see *Tribunals of Hermes: Iberia*, page 13). They crossed the Pyrenees and advanced through France, only being turned back in 732 by the Carolingian Charles Martel at Poitiers. In the east they conquered the remains of Persia, Afghanistan (651) and other lands east of the Oxus River (671), all of which would be known to the Muslims as Khurasan. They also reached the borders of China and northwestern India (711).

The Umayyad caliphate also saw the establishment of many of the Islamic world's administrative and social structures, including the development of an increasingly urban society and the introduction of a uniform coinage. Cultural advances included the beginnings of theological and judicial debate and the construction of numerous monumental buildings, of which the best known is the Dome of the Rock in Jerusalem, but also including great mosques in Damascus and Medina.

Perhaps the fiercest opponents of the Umayyads were the supporters of 'Ali ibn Abi Talib and the direct descendants of the Prophet. When Mu'awiya died al-Husayn, 'Ali's younger son and the grandson of the Prophet, came out of retirement in Medina and traveled towards Kufa in Iraq, responding to Kufan calls for him to realise his claim to the caliphate. He and his followers were intercepted by the governor of Iraq at a place in the desert called Kerbala', where al-Husayn and most of his followers were killed. This event had a major impact on supporters of the direct family of Muhammad and 'Ali, and is still remembered by Shi'is today. The Shi'is would continue to be the source of uprisings throughout the Umayyad caliphate.

As time went on, the Umayyads encountered increasing opposition from not only the Shi'is, but also other disaffected members of the *umma*, who felt that they were too concerned

The Hermetic Arrival in the Levant

Charlemagne, a man of wisdom and culture, had more allies in the Order of Hermes than the Quaesitores would like to admit. One result of the embassies he exchanged with Harun was that he managed to secure the caliph's permission for the Order to found two covenants in the Levant. In 802 Urbs Rubra was founded at Petra in southern Palestine, followed by Urania in the Caucasus in 806. Harun himself took an interest in Hermetic magic, and it is rumored that he was taught its use by members of the Order. In Europe the area occupied by these covenants was soon recognized by Hermetic magi as a tribunal of the Order. It was named "the Tribunal of the East," as at the time the Order had not made any further progress in this direction.

with worldly issues and not sufficiently focused on Islam itself. They were also weakened by rivalries among the tribes supporting them in Syria. Eventually, the black flag of revolt was raised in Khurasan by an emancipated slave named Abu Muslim. The uprising spread to Iraq, where a descendant of the Prophet's uncle al-'Abbas, himself named Abu'l-'Abbas, was proclaimed caliph with the regnal title of al-Saffah. The last Umayyad army was defeated in 750 in Egypt, the last Umayyad caliph, Marwan II, being killed in the fighting. The victors hunted down and killed the remaining Umayyads. Only one, 'Abd al-Rahman, escaped, reaching Spain where he formed a dynasty which would rule until 1031, and would even, from 929 on, claim to be the true caliphate, before degenerating into a number of warring principalities. See *Tribunals of Hermes: Iberia*, pages 14-16, for more details.

The 'Abbasid Dynasty

Al-Saffah and his family were known as the 'Abbasids, after their ancestor al-'Abbas. They made their capital at Baghdad in Iraq, although they also relied heavily on Persians, particularly in their administration. They claimed to restore the tradition broken by the Umayyads, emphasizing closer union of temporal and spiritual power in the person of the caliph. Although rebellions and disputes continued to haunt them, in the early days the succession of the 'Abbasid caliphs was fairly smooth, each normally selecting his successor before he died. Perhaps the best known of the 'Abbasid caliphs was Harun al-Rashid (r. 786-809), under whose reign Baghdad became a center of intellectual activity, and the Islamic world saw a flowering of literature, science and theological debate. This was matched by significant developments in economic and diplomatic activity, with embassies being exchanged with Charlemagne himself.

From the mid-ninth century the power of the 'Abbasid caliphate began to decline. Financial problems, rebellions by Shi'is and other

disaffected elements, and increasing domination of the caliphs by their Turkish household guards led to their becoming less effective rulers, some of whom were even appointed or dismissed by their servants. Meanwhile, the provinces of the Islamic world gradually became independent kingdoms. In 945 Baghdad itself was taken by Ahmad ibn Buya, a Shi'i adventurer from the mountains of Daylam in Persia. In 977 his nephew, 'Adud al-Dawla, gained mastery over most of Persia and Iraq, but after his death in 983 even this central part of the Islamic world fragmented.

Although the Buyids were Shi'is, they maintained the existence of the Sunni caliphate under their control, not attempting to impose their doctrine on their subjects. Which Shi'i sect they adhered to is not clear. It seems that they preferred to find their own place within the established order rather than attempting to replace the Sunni caliph with a Shi'i one.



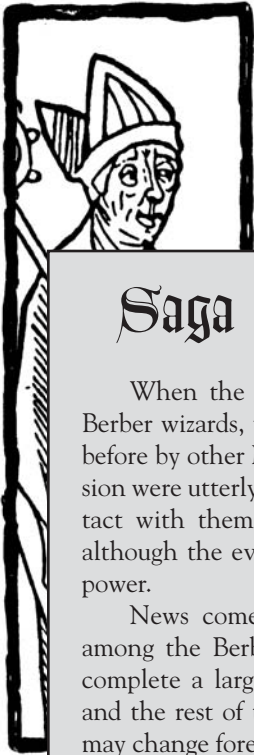
End of Contact

After Harun's death civil war broke out between his sons. The attention of the Muslim world turned inward, and contact with the Hermetic covenants was brought to an abrupt end. The covenants found themselves forgotten by their former Muslim comrades, a state that was further reinforced by the fragmentation of the Muslim world. The tribunal continued to be a quiet backwater of the Order until the period of the Crusades.

Saga Seed: Unusual Neighbours

Harun's reign was an age of wonders, when interaction between the mundane and magical realms was at its height. In some areas *jinn* and humans interacted freely, sharing communities and trading with one another. It may be that in some remote areas this continues to be the case. The characters may find themselves sharing their lands with very strange neighbors!

Storyguides might also want to use this situation to parallel the interaction between the Muslims and the Latins of the Levant. It may be that the characters come to prefer their *jinn* neighbors to their mundane ones!



The form of Islam followed by rulers of other provinces also varied widely, even if they acknowledged the caliph's authority.

Saga Seed: Berber Wizards

When the Fatimids invaded Egypt, they were supported by Berber wizards, who practiced a form of magic never encountered before by other Muslim wizards. The mages who opposed the invasion were utterly destroyed, and no magi of the Order ever had contact with them, so the magic they wielded remains a mystery, although the evidence would seem to suggest that it was of great power.

News comes to the tribunal that a new leader has arisen among the Berbers, and even now is gathering a massive army, complete a large magical contingent, intending to invade Egypt and the rest of the Middle East. If the invasion is not stopped, it may change forever the face of the Levant. In addition, if the invasion happens to coincide with that of the Mongols (see below), the magi of the Levant may find themselves crushed between the hammer and anvil of two simultaneously invading forces.

Story or Saga Seed: A Muslim Hermetic Tradition?

The characters encounter a Muslim magus whose magic bears a striking resemblance to that of Hermetic magi. Investigation reveals that this magus traces his magical lineage to Harun himself. It would seem that Harun was indeed taught Hermetic magic by members of the Order, and he passed what he learned on to a number of mages in his retinue, who passed it on to their own apprentices, and so on throughout the ages. How will the characters deal with this? It is normally forbidden for Hermetic magi to teach their magic to those outside the Order, but faced with this *fait accompli*, the characters might try to persuade the Muslim magus and others of his tradition to join. There might even be enough of them to form a new house! In this way the characters might win renown among their sodales. They may also make enemies among some of the more zealous crusading magi. Another consideration is how the Muslim Hermetic tradition may have evolved. The Muslim magi may have developed unusual powers or new techniques, which the characters may be keen to learn.

The Fatimids

Towards the end of the ninth century there emerged in Syria a follower of the Shi'i Isma'ili sect (see Chapter 5) called 'Ubayd Allah. He claimed descent from the Prophet, through the line of 'Ali and his wife, the Prophet's daughter Fatima. He also claimed to be the true living *imam* (spiritual leader) of the sect and the rightful caliph. A missionary who accepted his claims, Abu 'Abd Allah, spread the message among the mountain Berbers of North Africa, and in 909, with their support, they drove out the governor of Qayrawan and 'Ubayd Allah was proclaimed caliph, with the title of al-Mahdi. Al-Mahdi and his successors spent the next sixty years simultaneously securing their position in North Africa and attempting to take Egypt. Finally in 969 Jawhar, a former slave who had risen to a position of importance in the service of the fourth caliph al-Mu'izz, led an army of 100,000 soldiers to Fustat and negotiated its surrender. He founded Cairo as a new capital for his master, who arrived in Egypt in 973. Although the Fatimids were Shi'is, their doctrine remained largely confined to the caliph and elite, with most of the inhabitants of Egypt continuing to follow Sunni Islam.

The Fatimids then conquered Syria, the Holy Land, and parts of Arabia and Sicily, while Egypt became a wealthy trade center. The high point of their reign came in 1056-7, when a pro-Fatimid general conquered Baghdad itself on their behalf. However, he was driven out the following year, and a number of their other gains were also lost. By the start of the Crusades, they were locked in a struggle with the Seljuks (see below) for control of Syria and the Holy Land, while their main stronghold remained Egypt. Back in North Africa, they allowed their control to lapse, power falling into the hands of the Zirids, who had previously ruled the area on their behalf.

The Seljuks

In 1055 the Buyids were overthrown by another Turkish dynasty, the Seljuks. The Seljuks had entered the Islamic world at the end

of the tenth century, embraced Sunni Islam and served the local ruling dynasty, the Ghaznavids. In 1040 they defeated their masters in battle, and with their followers began to expand across the lands of Islam. They took control of the caliphate, with the head of the dynasty, Tughril, assuming the title of *al-sultan al-kabir* (great sultan). They would continue to rule the caliph and Baghdad until 1152, when they would be excluded from the city by the caliph al-Muqtafi (r. 1136-60). By 1079 the Seljuks had taken Syria and Palestine from the Fatimids and conquered most of Asia Minor from the Byzantines. Thus the Islamic world was reunited under the caliph and the great sultan. After the death of the third great sultan Malikshah in 1092, the Islamic world again split into a number of independent states, with variable depths of allegiance to the caliph and great sultan. Syria and Palestine again became an arena of conflict between the Fatimids and the Seljuks, with Jerusalem itself being conquered by the Fatimids in 1098. It was during this period of division that the Crusaders arrived in the Levant.

saders were exterminated. One army, led by Peter the Hermit and a knight named Walter Sansavoir, reached Constantinople where the emperor hastily shipped them across to Asia Minor. He ordered them to wait there, but they refused, advanced and were destroyed by the Seljuk Turks in October 1096.

In the late summer of 1096, the official crusading armies began to leave Europe for the East, led by a number of important figures including Raymond of Toulouse, Bohemond of Taranto and Godfrey of Bouillon. The armies assembled at Constantinople in Spring 1097. The Byzantine emperor, Alexius Comnenus, required the leaders to swear homage to him, and to promise to yield towns conquered to him, in return for which he offered military aid and support. Most submitted, albeit reluctantly, but Raymond of Toulouse would only swear to respect the emperor's person and possessions. Once across the Bosphorus the Crusaders took Nicaea, which was yielded to the emperor in June 1097. They defeated the Seljuk army at



The First Crusade

In November 1095, at a Council at Clermont in France, Pope Urban II preached the First Crusade. Responding in particular to Byzantine calls for aid, he exhorted his listeners to aid their Christian brethren in the East, who were suffering under Muslim oppression, and to liberate the Holy Sepulchre in Jerusalem. In return, he offered his listeners remission of their sins. The pope's call was only really directed at the knightly classes. However, a number of popular preachers, of whom the best-known was named Peter the Hermit, took up the pope's message and transmitted it, with embellishments, to the lower classes. In the spring of 1096, before the date set by the pope, a mass migration occurred, commonly called the Peasants' Crusade, consisting of countless non-combatants, women, clerics, the old and the young, as well as able bodied men. The first targets of their aggression were the Jews of the Rhineland, many of whom died in attacks by men inflamed with greed and fanaticism. However, when they reached Hungary, the majority of these Cru-



Peter the Hermit calling for crusade



Dorylaeum and besieged Antioch in October 1097. Meanwhile, a splinter group under Baldwin of Boulogne crossed to the Armenian city of Edessa and took it in March 1098, establishing the first Latin state in the East, usually called the County of Edessa.

The Byzantine emperor's chief representative, Taticius, left Antioch in February 1098, so when it fell to the Crusaders in June, it was given to Bohemond. Thus the second Latin state, the Principality of Antioch, came into being. The Crusaders were almost immediately besieged within the city by the Turkish general Kerbogha, but fought him off and, leaving Bohemond at Antioch, continued marching south towards the Holy Land. Eventually they reached Jerusalem, besieging it in June 1099. The city fell on the 15th July, 1099, amid a great slaughter of Muslims and Jews alike. It was said that in some places the slaughter was so great that the Crusaders were up to their ankles in blood. Godfrey de Bouillon was elected the first ruler of Jerusalem, but rather than claim kingship, he took the title of *Advocatus sancti sepulchri*, the Defender of the Holy Sepulchre. However, those who followed him took the title of king, and the area was known as the Kingdom of Jerusalem. A Fatimid army was defeated in August 1099. In 1109 the fourth Latin state, the County of Tripoli, was established when the city of Tripoli fell to the Crusaders.

The initial Muslim reaction to the arrival of the Crusaders was one of apathy and compro-

A Time of Signs and Miracles

The First Crusade was a time of signs and miracles. Comets heralded expeditions, ghosts of saints led the Latin armies into battle, and visions and other miracles became almost commonplace. Perhaps the greatest of these miracles occurred while the Crusaders were besieged in Antioch in 1098, a time of direst need. The leaders of the Latin forces were approached by a southern French servant named Peter Bartholomew, who had received several visions of St Andrew, revealing to him the location of the Holy Lance that pierced the side of Christ. Following his instructions, the Crusaders found the Lance under the cathedral Church of St Peter. Soon after they carried the Holy Lance in a sortie from the city and broke the siege. The Crusaders continued to carry the Lance into battle until 1101, when it was lost in Asia Minor. No one knows what became of it after then.

Story Seed: Quest for the Lance

The characters receive signs directing them to the resting place of the Lance. However, the quest will be long and hard, potentially taking many years, and will require the characters to prove themselves worthy of the relic. In this way the search could become as much an internal as external challenge for the characters.

mise. Many Muslim rulers made truces with the Crusaders, being preoccupied with internal struggles, and some even employed the Crusaders as allies against other Muslim rulers. Thus during the first decade of the 12th Century the Crusaders were able to take most of the seaports on the Levantine coast. Some Muslim expeditions were launched from Iraq, but received little support from the local inhabitants. Then in June 1119, at a battle known to the Latins as *Ager Sanguinis*, the Field of Blood, the ruler of Mardin, Il-Ghazi, defeated Roger of Antioch. On Christmas Eve 1144, the Turkish *atabeg* (regent) of Mosul, 'Imad al-Din Zangi, took the city of Edessa, bringing the first of the Latin states to its end. Zangi was murdered in 1146, and so it was left to his son Nur al-Din to take up the *jihad*, or holy war, against the Crusaders.

The Second Crusade

In October 1147, responding to calls for the Crusade, King Louis VII of France and Emperor Conrad III of Germany arrived at Constantinople. They fought their way across Asia Minor, eventually reaching the Latin states in Spring 1148. At a meeting of the High Court at Acre on the 24th of June, the decision was made to attack Damascus, even though at the time the city was allied with Jerusalem. The

The Levant Tribunal

The First Crusade also saw an explosion of Hermetic activity in the Levant. Many Hermetic magi took part in the Crusade. Members of Houses Flambeau, Tremere and Tytalus in particular joined the crusading armies. Some were genuine Crusaders, fired by zeal for their faith. Others recognized the opportunity to plunder the resources of the East, while some Flambeau magi also sought revenge for what they saw as the murder of their founder by Muslim wizards. Some Muslim magi attempted to oppose the Hermetic onslaught. Latin chroniclers noticed in particular the activities of the sorcerers of Jerusalem, who used their magics to curse Latin war machines and build up the city's defenses. However, these Muslim wizards were few and far between, and not being centralized in a single organization, they were unable to stand for long against their Hermetic opponents.

Later the crusading Hermetic magi were joined by others with purposes of their own. Members of House Verditius were keen to partake of the spoils, while magi of House Criamon wished to consult with the mystics of the area. Many Jerbiton magi also traveled to the Levant, keen to take advantage of both its riches and the culture. Against the protestations of the older covenants, the new

arrivals set up new covenants and marked out territories. At the Grand Tribunal of 1129 the re-founded tribunal was recognized by the Order. Given that there were now covenants in other eastern lands, the tribunal was renamed. The Levant Tribunal was born.

Despite official recognition, the tribunal differed considerably from the Hermetic ideal. Interference in mundane affairs was commonplace, as was frequent conflict with Muslim mages. Some magi, disenchanted with the ravages of their sodales, began to side with the Muslims against the Crusaders, provoking further conflict. Wizards' Wars also became common, as magi disputed over the rich resources of the Levant. The quaesitores found it difficult to impose their authority on the area because some of their number were as involved in the chaos as any other magi. The Levantine Crusader magi usually responded to accusations of breaches of the Code by protestations that their actions were necessary to ensure continued Hermetic presence in the war-torn lands, while the counter-Crusaders claimed that their actions were taken to defend the Muslims from the consequences of these breaches. The tribunal descended into a chaos from which it seemed that it would never recover.



attack was severely mismanaged and failed miserably. Conrad left the East on the 8th September, while Louis continued his pilgrimage until summer 1149.

Nur al-Din took control of Damascus in 1154, making himself the supreme Muslim ruler in Syria. At this point both Nur al-Din and the Crusaders turned their attention to Egypt, where the Fatimid caliphate was weak and ailing. During the 1160s both sides intervened in the country, and in 1168-9 a Muslim army sent by Nur al-Din, under the command of a Kurdish emir named Shirkuh, prevented the Crusaders from conquering it. Shirkuh became the vizier of the Fatimid caliph in 1169, but died a short time after. He was succeeded by his nephew, Salah al-Din, better known to modern historians as Saladin. Salah

al-Din took control of the Fatimid caliphate, and abolished it in 1171, returning Egypt to the

Treachery at Damascus

The failure at Damascus was the result of treachery on the part of some of the Latins resident in the Levant, who accepted bribes from the city's inhabitants to betray their comrades. For their betrayal they received what they thought was a chest full of gold coins. However, these had actually been enchanted by Muslim sorcerers, and so when they attempted to spend their wealth later, they discovered that the coins were actually only made of brass. Thus one betrayal was rewarded with another, and the Muslims managed to fend off the Latin attack at little cost to themselves.



fold of Sunni Islam. Rivalry between Salah al-Din and Nur al-Din threatened to turn into strife, but was prevented from doing so by the death of Nur al-Din in 1174.

Salah al-Din now promoted himself as the rightful successor to Nur al-Din, and spent much time in the years from 1174-1187 subjugating Muslim rivals and creating a united state stretching from Egypt to northern Syria. Then on the 2nd July 1187 he attacked Tiberias. The king, Guy of Lusignan, had gathered a large army at Saffuriya from all parts of the Latin kingdom. Raymond, Count of Tripoli, whose wife was at Tiberias, advised the king against going out to fight, but Guy decided to attack

the Muslim force. On the 3rd July, the army left Saffuriya and marched out across the barren plain towards Tiberias. Salah al-Din's forces cut the Crusaders off from the water sources, and after a night without food or water the Crusader army took up position at the Horns of Hattin, a twin-peaked hill. On the 4th of July the Crusaders were decisively defeated, the king and many nobles being taken prisoner, and the kingdom's holiest relic, a fragment of the True Cross, being seized. Jerusalem fell on the 2nd of October, and by the end of the year only a few parts of the Latin kingdom remained in Crusader hands.

The Magical Powers of Nur al-Din

Nur al-Din is said by some to have had magical powers, taught to him by the mysterious prophet Khidr (see Chapter 7). In particular, Khidr is said to have taught Nur al-Din magic words that enabled him to obtain whatever he wanted, and to travel immense distances in the blink of an eye. It is possible that he may also have taught Nur al-Din secrets of longevity and prescience. In this case, the sultan may have faked his own death, foreseeing the destiny of his successor, Salah al-Din; indeed, Nur al-Din may even still be alive, working behind the scenes for the benefit of Islam.

The Tribunal under Threat

The unification of the Muslims under Zangi, Nur al-Din and Salah al-Din was also accompanied by a flocking of Muslim magi to their banners. Muslim magi were involved in the recapture of Edessa, and as stated above, were also involved in the defeat of the siege of Damascus in 1148. Muslim magi also co-ordinated their efforts with Nur al-Din and Salah al-Din, and at the Battle of Hattin Muslim mages slew many Hermetic magi and destroyed several contingents of the Crusader army. They later provided magical artillery for the recapture of a number of Latin strongholds, and by the end of 1187, several important Hermetic Crusader covenants had also been destroyed. The survivors blamed the counter-Crusading magi, saying that they had assisted the Muslim forces against them. Whatever the truth of these allegations, no definite evidence was ever forthcoming.

The Third Crusade

As a result of the defeat at Hattin, Henry II of England, his eldest son Richard Coeur de Lion, Philip II of France and the Holy Roman Emperor Frederick I Barbarossa took the cross. The French and English kings were delayed by mutual suspicion, but Frederick's expedition set out on time. Frederick never reached the Holy Land, drowning in the Saleph river on the western border of Lesser Armenia. His army broke up and contributed little to the crusading effort. Meanwhile Guy of Lusignan, who had been released by Salah al-Din on condition that he swear never to take up arms against the Muslims again, was absolved from his oath by the Latin clergy, gathered an army and in August 1189 besieged Acre. He was joined there by Richard and Philip in the spring and summer of 1191. The city capitulated in July. Shortly after, Philip of France returned home. Richard, who had conquered Cyprus on the way to the Holy Land from its Byzantine ruler, Isaac Comnenus, now sold the island to the Templars. Lacking the manpower to keep the island, they surrendered it back to Richard, who then sold it the following year to Guy of Lusignan. Guy set up a dynasty that would rule the island until the 15th Century. In this way Cyprus became a new Latin state in the Levant.

According to the agreement made at Acre Salah al-Din was required to return the relic of the True Cross and Crusader prisoners in exchange for Muslim prisoners. There were delays and eventually Richard lost patience. He

Aurora of Jerbiton and the Treaty of Baghdad

As peace was signed in 1192 between Richard and Salah al-Din, negotiations were also under way in Baghdad between the Order of Hermes and the Muslim leadership. The architect of these was a maga of House Jerbiton named Aurora Borealis. She had arrived in the Levant in 1169, and had founded a covenant near Jerusalem named "Domus Pacis." Her covenant was intended to be a place where members of the Order and other magical inhabitants of the region could meet and share knowledge. While the covenant flourished, Aurora found herself intrigued by the career of Salah al-Din, who was unifying the Muslim Levant under his rule. Recognizing the developing danger to the Order, in 1183 she contacted Salah al-Din, the caliph and their magical allies. She traveled to Baghdad and negotiated a possible treaty, then contacted the quaesitores at Magvillus, offering a possible end to

the hostilities between the Order and the Muslims. The quaesitores jumped at the chance to impose some order on the chaotic tribunal.

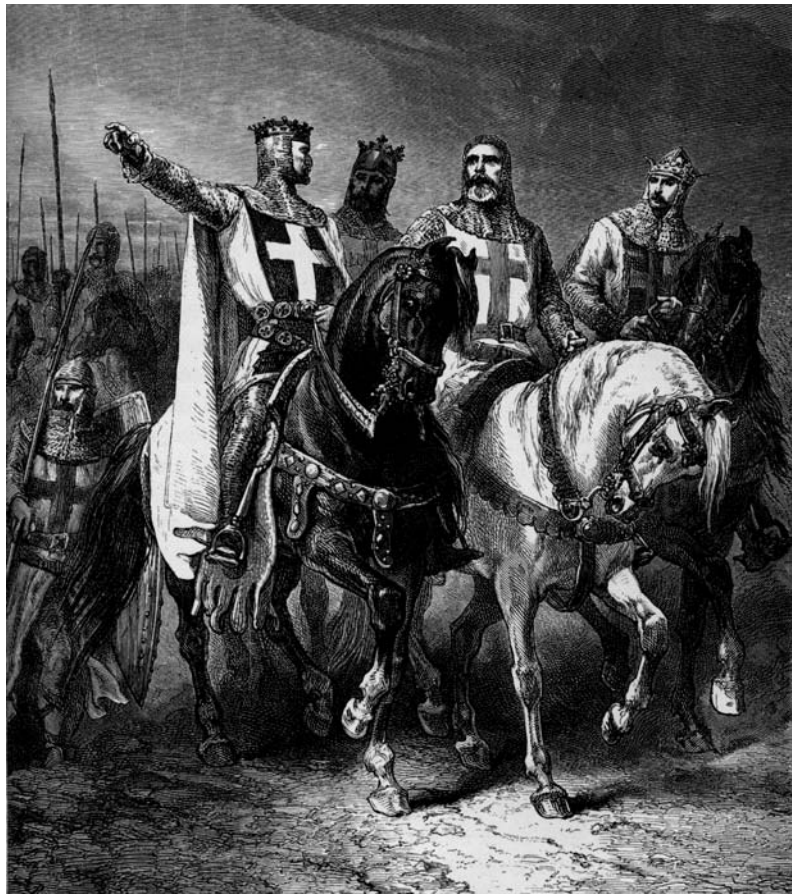
At the tribunal of 1193 quaesitors from Magvillus forced the Levantine magi to accept the Treaty of Baghdad. Hostilities with the Muslims were brought to an end. Crusading magi were less able to justify breaches of the Code as responses to the threat from the Muslims, so their activities became more controlled. As conflict was now at an end, the counter-crusading magi were also forced to stop their interference. Magi who were later discovered intervening in mundane affairs were severely punished. For her part in the brokering of peace, Aurora was invited to become a quaesitor, a duty that she accepted. To help maintain the treaty, she moved to Baghdad, where she founded a new covenant, the Hermetic Embassy. Soon after, she became an archmage.



had some 2,700 prisoners executed, a deed which some contrasted to Salah al-Din's chivalrous treatment of prisoners. Richard then gathered his army and set off down the coast. On the 7th September, he defeated the Muslims at Arsuf, then advanced and took Jaffa, the most practical base for an attack on Jerusalem, on the 10th September. Richard was unable to make the final advance due to the difficulties of supporting such an attack. Eventually, on the 2nd September 1192, a 3-year truce was signed, which allowed the Crusaders to hold most of the coastal strip, but left Jerusalem in Muslim hands. On the 9th October 1192, Richard left the Holy Land. Salah al-Din died in Damascus on the 4th March 1193.

The Fourth Crusade

In 1198, Pope Innocent III issued a call to the Crusade. In response, a number of French nobles took the Cross in 1199. The intended goal of the Crusade was Egypt, but problems



Latin Kings on Crusade



with funding resulted in it being diverted to Zara in Dalmatia, where the city, which had formerly owed loyalty to Venice but had defected to the Hungarians, was taken and looted. The Crusaders then became embroiled in the literally Byzantine politics of Constantinople, and were employed to restore the deposed co-emperors, Isaac II and Alexius IV, to the throne. Rewards promised were never given, and a new, anti-western emperor, Alexius V, usurped the throne. As a result, the Crusaders attacked Constantinople on the 9th April 1204. It was taken three days later, and a Latin empire was established. Few Crusaders actually made it to the Levant. The Latins would continue to rule Constantinople until 1261, when the city would be retaken by Byzantine troops from Nicaea.

The 13th-Century Crusades

Salah al-Din's successors did not press home the advantage which their predecessor had given them, preferring to expend their time capturing territory from one another, and to maintain diplomatic links with the Latin states to take advantage of the trade routes across Latin territory to the sea. In 1218 it was decided that a Crusade should attack the major cen-

Dispute with Thebes

In the wake of the Latin conquest of Constantinople, a number of Byzantine states were set up in places further east, at Nicaea and Trebizond. With the Byzantine refugees came several Theban magi, also seeking to establish themselves further east. The Tribunal of Thebes supported its magi, and so the border between Thebes and the Levant became disputed territory. War threatened to break out between the two tribunals, but was averted through the efforts of Aurora and other quaesitores from both tribunals. Now the Empire of Nicaea is considered part of the Theban Tribunal, while the Empire of Trebizond falls under the sway of the Levant. Not all magi are happy with this outcome, however.

Possible Renewal of Hostilities

The Crusader attack on Egypt is placing the Treaty of Baghdad under considerable strain. According to the Muslim laws of *jihad*, truces should have a duration of no longer than ten years. As a result, the treaty has to be renewed every ten years. It is discussed at every tribunal meeting. Renewal has been achieved twice, in 1203 (after the tribunal of 1200) and (barely) in 1213 (after the tribunal of 1207). The matter is due to be discussed again at the meeting of 1221, to approve its renewal in 1223. Crusading magi have called vehemently for the rejection of the treaty this time, so that they can aid their mundane allies in Egypt. A scramble has begun to gather votes before the next meeting. The fate of the tribunal rests on the outcome of this meeting. The treaty may be kept, in which case little will change, or it may be rejected, in which case the tribunal may slide into chaos again.

tre of Muslim power, Egypt. An attack was made on Damietta. The sultan of Egypt, al-Kamil, attempted to appease the Crusaders, offering them the restoration of all the former Latin territory west of the Jordan, in return for their evacuation of Egypt and a thirty-year truce, but his terms were refused. Damietta fell in 1219.

The Levant after 1220?

Provided the characters do not intervene, in 1220 a quarrel breaks out between the papal legate, Pelagius of Albano and the ruler of the Latin kingdom, John of Brienne. The Crusade loses its momentum, and in 1221 the Crusaders are cut off by the Nile flood outside al-Kamil's camp at al-Mansura. An eight-year

To the Brink

The first half of the 13th Century is likely to be a tense time for the magi of Hermes, and it is very likely that the Treaty of Baghdad will be broken, particularly if the covenant of the True Cross (see Chapter 8) is destroyed. It may be that it will only be saved through some impressive diplomatic efforts. Storyguides may wish to give the characters the opportunity to become involved as mediators between opposing factions of magi, or between the Order and the caliph and Ayyubids. Whether their efforts are successful or not, the characters are likely to gain allies and enemies both within and outside the Order.

truce is negotiated between Pelagius and the Muslims, and the Crusaders are allowed to evacuate Egypt.

In 1226 al-Kamil sends envoys to the emperor Frederick II Hohenstaufen, offering him the same terms that he had offered to Pelagius. Al-Kamil is seeking in return support against his brother al-Mu'azzam, his rival in Damascus. Since 1215 Frederick has been under vow to go on Crusade. In 1225 he marries Isabel, also known as Yolanda, the heiress to the Kingdom of Jerusalem, and hence becomes king through his marriage. After the failure of the Damietta Crusade, he is under increasing papal pressure to fulfill his vow. In response to al-Kamil's envoys, Frederick sets out for the East, arriving at Acre in September 1228. However, by this time the situation has changed. Al-Mu'azzam dies in 1227, and in the same year Frederick is excommunicated by the pope for returning from an earlier attempt to go on Crusade. In addition, Isabel has died in childbirth the previous year, so strictly speaking Frederick is only regent for his infant son. Frederick has to undertake long, humiliating negotiations with al-Kamil before an agreement is finally signed in February 1229. Jerusalem, Bethlehem and a corridor linking them to the Latin states are ceded to the Crusaders, but the Muslims retain an enclave in Jerusalem including the Dome of the Rock and the Aqsa Mosque. The agreement arouses resentment among Muslims and Chris-

tians alike. On the 1st May, Frederick leaves the Holy Land amid hostile demonstrations. Jerusalem remains in Crusader hands until 1244, when Turkish freebooters retake the city for the Muslim rulers.

After the restoration of Jerusalem to the Crusaders, a number of expeditions are launched to the East, with limited success. Then in 1244, the same year that Jerusalem is retaken for the Muslims, Louis IX, the king of France (later St Louis) takes the cross. He spends four years preparing his forces, setting out for the East in 1248. He winters at Cyprus, arriving at Damietta in 1249, following the route taken by the Crusade of 1218-1221. Damietta is taken easily in June, while the Muslims again establish their base at al-Mansura. In November 1249 the Muslim sultan al-Salih Ayyub dies in his camp. His widow, Shajar al-Durr, in collusion with a senior emir, conceals his death, forging his signature on documents where necessary. The Crusaders are defeated by the sultan's army on the 9th February 1250, allowing the sultan's heir enough time to reach the camp. The Crusaders began a disastrous retreat to Damietta, during which Louis is captured. His wife, Queen Margaret, who is in Damietta, negotiates his release in exchange for the city, and in May 1250 the Crusaders evacuate Egypt. Louis spends a further four years in Acre, strengthening the defences of the Latin kingdom, before leaving the East.

In 1250, Salah al-Din's descendents are overthrown by the Mamluks, former military slaves, many of whom had risen to become high-ranking emirs in the Muslim forces. Thus begins a long line of sultanates, lasting until 1517, where power is often taken by those who are strong enough to hold onto it, although some sultans attempt, with occasional success, to institute a hereditary succession. The Mamluk sultans are enthusiastic prosecutors of the *jihad*, and thus the counter-Crusade is revitalized, placing pressure on the Latin states. This pressure is temporarily eased by the arrival of the Mongols in the area. In 1218, under the leadership of Genghis Khan's general Jele Noyon, Mongol troops invade the eastern edge of the Islamic world, occupying the territory up to the Jaxartes River. The following year Genghis Khan himself leads his troops across the river in an invasion. By the time he dies in 1227, Genghis Khan has taken Bukhara,





The Fall of the Levant Tribunal?

If the Treaty of Baghdad holds for this long, it may be that there will be a brief period of co-operation between the Order of Hermes and the Muslims against the Mongols. However, unless combined Hermetic-Muslim efforts are able to prevent it, the Mongol invasion in 1258 temporarily throws the Muslim mages, many of whom are killed in the onslaught, into confusion. Eventually the majority of the Levantine Muslim magi officially recognize the caliph and the Mamluk sultan as their overlords. The Treaty of Baghdad is likely to be broken soon after, as a result of Baybars's attacks on the Latin states, with the probable outcome that in the years

that follow, the Order will gradually be beaten out of the Levant by the Mamluks and their magical allies, the last few magi being slain or fleeing soon after the fall of Acre in 1291. Only on Cyprus will Hermetic magi continue to be present for any significant amount of time.

It should, of course, be emphasized that what has been presented here is but one suggestion for the history of the Levant tribunal. Some players may feel that given the Order's problems with the church, it is unlikely to bind itself so closely to the Crusades, in which case the course of history may be completely different!

Samarkand, Marw, Nishapur and eastern Persia. In 1230 the Mongol offensive begins again under his successors. By 1240 western Persia, Georgia, Armenia and northern Iraq have been taken. In 1243 the Mongols overwhelm the Seljuk sultan of Asia Minor. Finally, in 1258, they take Baghdad and put the caliph and most of his family to death, before invading Syria.

The Mongol tide is turned at 'Ayn Jalut (Goliath's Spring) by a Mamluk army under al-Zahir Baybars in 1260. In 1261 Baybars becomes sultan of Egypt, restores the caliphate (under his control) and almost every year after leads an expedition against the Crusaders. In May 1268 he takes Antioch, bringing to its end the oldest of the Latin states. In 1270 there are fears of a second Crusade by Louis IX, but these are allayed when he dies of plague outside Tunis. Then in 1271 Edward, the eldest son of Henry III of England, and the future Edward I, comes to the Holy Land on Crusade. He hopes to enter into combined operations with the Mongol ruler of Persia and Iraq, but this proves to be impractical, and as his own forces are too small to be effective, he leaves Acre in September 1272, having narrowly escaped death at the dagger of an Assassin.

Baybars dies in June 1277. On the 27th November 1279 another vigorous opponent of

the Crusaders, al-Mansur Qalawun, becomes sultan. After securing his internal position, and defeating another major Mongol incursion at Hims in April 1282, Qalawun turns his attentions to the ailing Latin states. He takes Marqab, the last major stronghold of the Hospitallers, in May 1285, then on the 27th April 1289 he takes Tripoli. Now three of the four capitals of the Latin states have been retaken by the Muslims. Only Acre remains, which has been the capital of the kingdom of Jerusalem since the Holy City fell to Salah al-Din. Qalawun begins preparations to attack Acre in 1290, but dies in November of that year in his tent outside Cairo.

The fall of Acre to the Muslims comes in June of the following year, when the city falls to an army led by Qalawun's son al-Ashraf Khalil. The last few Latin strongholds fall shortly after, bringing the history of the Latin states on the Levantine coast to a close. Some attempts are made in the West to encourage further Crusades to the East as late as the 14th and 15th Centuries, but little results from these. Only on Cyprus do the Latins maintain any presence. It is ruled by the Lusignans until 1489, and then by Venice until 1573, when it is finally ceded to the Ottomans.

Chapter 3

The Levant in 1220



This chapter outlines the lands covered by the Levant Tribunal in 1220. A description is given of each country and its major cities. Maps are also given of the most important cities of the area, wherever possible.

the inhabitants also grow a wide range of crops, including cereals, olives and grapes.

Acre

Since the fall of Jerusalem in 1187, the capital of the kingdom has been Acre. The city was originally captured by the Crusaders in 1104 and has remained in their hands ever since, apart from a brief period of four years when it was under the control of Salah al-Din (1187-91). Acre is a large, bustling trading port on a sandstone promontory. The defenses have been extended to enclose the suburb of Montmusard, which developed after the original Muslim defenses were established. Thus the city is bisected by a double wall and ditch. Despite being the center of government, the Latin church and the military orders, Acre has a bad

Christian Lands

The Latin States

The Latins occupy four states in the Levant, the Kingdom of Jerusalem, the County of Tripoli, the Principality of Antioch and the Kingdom of Cyprus. Brief descriptions of these are given below. A more detailed description of life in the Latin states is given in the next chapter.

The Kingdom of Jerusalem

As described in chapter two, although the majority of the Kingdom of Jerusalem fell to Salah al-Din in 1187, crusading activity during the 1190s was able to secure its survival. It now consists of a thin coastal strip, stretching from Beirut south to Ascalon. The Latin nobility form the ruling class, headed by the effective king, John of Brienne (r. 1210-1225), ruling as regent for his daughter Isabel (Yolanda). The area is also home to Christian, Jewish and Muslim natives, who are their subjects. Much of the income of the kingdom is derived from trade in goods passing from the East to Europe, although

Story Seed: The Seedier Side of Acre

An item is stolen from the covenant. The characters trace the item to Acre, but when they catch up with the thief, he has already sold the item on. It may have passed through many hands by the time the characters are able to recover it. Thus they may have to track it through the city's underworld, while avoiding attracting attention to themselves. The Dominion aura of the city will hamper use of magic, so they will have to rely on more mundane methods to track down their property. This story could also be a springboard for further adventures, depending on whom the item was eventually given to.



reputation, as it numbers many criminals among its population. This is a result of recent developments in western law courts, which have started commuting some sentences to deportation to the Holy Land. Many western trading cities also have quarters here.

The County of Tripoli

The country of Tripoli extends north along the coast from Beirut to Valania, and slightly further inland than the Kingdom of Jerusalem. To the north-east it is bounded by Masyaf and the territory of the Assassins. As in the Kingdom of Jerusalem, the Latin nobility form the ruling class. After the death of Count Raymond III in 1187, the county passed into the control of the rulers of Antioch. Thus the current count, Bohemond I, is also the Prince of Antioch. Like the other Latin states, the county is also home to Muslim, Christian and Jewish natives. Tripoli derives most of its income from trade, and also the cultivation of fruit and cereals.

Tripoli

Tripoli itself has been in Crusader hands since it fell to them in 1109. It has excellent defenses, being situated on a peninsula jutting north-west into the Mediterranean Sea. Thus it is surrounded by water on the south-west, north-west and north-east sides. A great wall defends its south-eastern side. Some 4000 yards to the south-east a castle situated on a ridge overlooks the city. This was built by the Crusader Raymond of St Gilles when he first besieged it in 1102. The area between the castle and the city is occupied by gardens and orchards. At the end of the peninsula of Tripoli are four islands. On the largest of these is a church built by the Crusaders.

Although not as important as Acre, Tripoli is still a busy trading port on the Levantine coast. It is home to a large number of people, including both Latin and eastern Christians, Muslims and Jews. The merchant cities of Genoa, Venice and Pisa all maintain communes there. In addition to trade, the town is also known for the quality of its textiles and wine.

The Principality of Antioch

Situated on the north-east corner of the Levantine coast, the Principality of Antioch is considerably smaller than the other Latin states. When Prince Bohemond III of Antioch died in 1201, it was intended that the principality would pass to his grandson Raymond-Rupen. However, Raymond-Rupen was displaced by his uncle Bohemond IV. He managed to regain the throne temporarily in 1216. However, in 1219 he was again displaced by his uncle. In 1219 Raymond-Rupen also inherited the throne of Lesser Armenia from his great-uncle Leon II, and so he is currently in Tarsus establishing himself there. However, he is likely to attempt to regain control of Antioch again, if he successfully stabilises his position in Tarsus. In the meantime, Bohemond IV has re-established himself in the capital city.

Antioch

Antioch itself is situated on the River Orontes, some twelve miles from the sea. It has been in Christian hands since 1098, when it was taken by the Crusaders. It is an important city for Christians, for it is here that St Peter



founded his first bishopric, and it is now the seat of one of the Latin patriarchs. In the 1220s the city is a bustling trade center, home to both Latin and eastern Christians.

The city is on the south side of the Orontes, on a plain between the river and Mount Silpius. Part of it is built on the lower slopes of the mountain, and the citadel overlooks it from the height. The walls are studded with four hundred towers, so that no part of the walls is out of bowshot. Within there are a hundreds of houses and markets. There are also gardens for cultivating crops and pasture lands for livestock. A tributary of the Orontes, the Onopnicles, cuts across the north-eastern side of the city.

The Kingdom of Cyprus

Cyprus is the youngest of the Latin states, and also the only one not located on the Levantine coast. The island is about 150 miles long and 70 miles wide. The northern and western sides are mountainous, while most of the rest of the island consists of a flat plain. It is a fertile land, and much of its income is derived from agriculture, although wine and salt are particularly important products.

As has been described above, Cyprus has been ruled by the Lusignan dynasty since Richard the Lionheart sold the island to Guy de Lusignan in 1192. The kingdom is currently ruled by Guy's great-nephew Henry I. The Latins form the ruling classes, but the majority of the inhabitants are Greek, and the culture remains distinctly Greek in character. Most of the inhabitants of Cyprus live in rural areas.

Nicosia

Nicosia, the capital of Cyprus, lies some sixteen miles from Kyrenia, the nearest port on the northern coast. It stands on the Pedheios River which, although it does not flow throughout the year, still occasionally floods in winter. The city is circular, with a surrounding stone wall. At its centre the Latins have built a great cathedral, named after St Sophia. Nicosia is prospering under Lusignan rule, and is fast becoming the most impressive capital in the Latin states. It is home to both Latins and Greeks.

Saga Seed: A Cypriot Covenant?

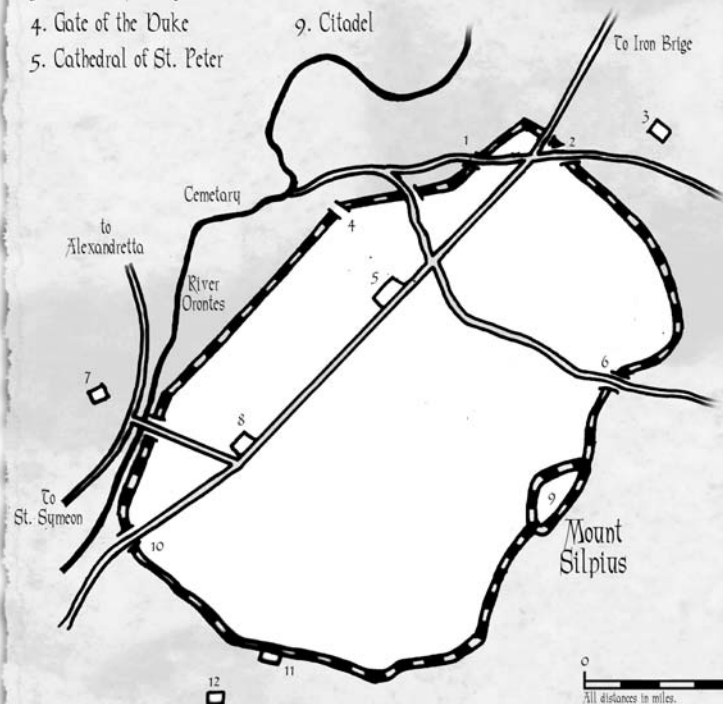
It may be that Cyprus has not yet been inhabited by magi of the Levant Tribunal. If this is the case, then the island would seem to be an ideal location for a new covenant. Trade is becoming of increasing importance to the island's economy, which would particularly please any Verditius or Jerbiton magi who chose to make their home there. However, the Lusignans are unusually wary of potential threats to their rule, so any magi establishing covenants on the island will have to be very careful to avoid offending the lords.



City Map:

Antioch

- | | | |
|---------------------------|-----------------------|------------------------------|
| 1. Gate of the Dog | 6. Iron Gate | 10. Gate of St. George |
| 2. Gate of St. Paul | 7. Tower of Mahomerie | 11. Tower of the Two Sisters |
| 3. Tower of Malregard | 8. Palace | 12. Tower of Tancred |
| 4. Gate of the Duke | 9. Citadel | |
| 5. Cathedral of St. Peter | | |





Famagusta

On the east coast of Cyprus is Famagusta, which is a thriving city and port. Limassol was originally Cyprus' main port, but Famagusta is now taking over as the island's trade center, due to the fact that it is better placed for trade with Lesser Armenia and the Latin states. Thus one finds many merchants among its population. In addition to foreign visitors, the city is inhabited by a mixture of Latins, Greeks and Jews.

Other Christian States

Lesser Armenia

Also known as Cilicia, the country of Lesser Armenia originally formed a western branch of Greater Armenia (described below). It is mostly mountainous, although it has a narrow coastal plain that widens towards its eastern end. Originally a Byzantine state, in the 10th century Lesser Armenia was populated by a number of migrants from Greater Armenia. During the 11th century the inhabitants' relations with the Byzantines were mixed, and in the wake of the Byzantine defeat at Manzikert in 1071, a number of independent dynasties were set up in the area. The country survived the Seljuk domination, and continued to fight for independence during the Crusades, having variable relations with the Latins and Byzantines. Finally in 1198 Leon II was recognized as the king, being crowned in the cathedral at Tarsus in the presence of the papal legate Conrad of

Mainz. Leon died in 1219 after a 32-year reign, and was succeeded, as described above, by his great-nephew Raymond-Rupen, who since being ousted from Antioch has ruled at Tarsus. However, his position is not stable, and the people of Tarsus itself are showing a marked preference for Leon's first cousin Constantine. It may be that the current king will not remain on the throne much longer.

Lesser Armenia's main income is derived from timber from forests in the Taurus mountains, goatskins and goat-hair cloth. The country is also famous for illuminated manuscripts and metalwork, and trades with Genoa and Venice. Lesser and Greater Armenia have their own national church, rather than being part of the Latin or Greek churches. In Lesser Armenia this branch of Christianity is the faith of the rulers, unlike in Greater Armenia, where the rulers are Muslims.

The Empire of Trebizond

Originally part of the Byzantine Empire, the city of Trebizond withstood the Seljuk invasions of the 11th century. It remained under the rule of a Byzantine governor until a few days after the fall of Constantinople to the Latins in 1204. Then it was taken over by two brothers from the Comnenus family, Alexius and David, rivals of the Angelus family who until shortly before had ruled at Constantinople. With the support of the Georgians they set up a new empire on the southern coast of the Black Sea. Their empire originally occupied more of the coast to the east of its current border, but has lost territory to the Byzantines of Nicaea and the Turks since its foundation. The last defeat was in 1214, when the empire lost Sinope to the Turks. As a result of this defeat, the Byzantines of Trebizond are now required to give military service and tribute to the Seljuk sultan. However the empire has managed to exert greater control elsewhere, receiving tribute from the Crimea, on the northern side of the Black Sea. Alexius is still the emperor.

The empire has a mild climate and fertile soil, making it ideal for growing olives and vines. Forests also flourish here. Thus the empire derives most of its income from trade in timber, olive oil and wine. Not surprisingly, the Greek church dominates here.

Story Seed: Illuminating Manuscripts

The characters obtain some illuminated manuscripts from Armenia, only to discover that the illuminations themselves are enchanted. The main function of the enchantments is unclear, although a side-effect (which probably leads to their discovery) is that they glow in the dark. Who created them, and what is their purpose? Is the illuminator even aware that their works are magical? The illuminations may be the work of a powerful mage. Alternatively, it may be a potential apprentice who is responsible.

Story Seed: In Jason's Footsteps

In ancient times western Georgia was the site of the rich land of Colchis. It was here that Jason and the Argonauts came to claim the Golden Fleece. What happened to the fleece after Jason's death is unknown. The characters hear rumors of a new "Golden Fleece" that has appeared in western Georgia. Is it the original, which has somehow returned to its homeland, or is the name a metaphor for something else of value or interest? Whichever is true, the rumors would be worth investigating. The characters may find themselves following in Jason's footsteps and facing similar dangers in their quest to find out the truth.

Georgia

The Christian kingdom of Georgia lies to the east of the Black Sea. It is a country of mountains, hills and plateaux, with lowland areas only on the coast of the Black Sea and the valleys of the rivers Rioni and Kura. It was invaded by the Muslims in the 7th Century, and paid tribute to a Muslim governor until the mid-8th Century. There then began a period of continual warfare with the Muslims which continues today. In 1121 the original capital of Tiflis was taken from the Muslim conquerors by King Dawid II, who made it once again the capital of an independent country. The current king is Giorgi III Lasha.

Georgia is inhabited by a number of different peoples, including Turks, Persians, Georgians, Armenians and Alans. There are both Christians and Muslims among its population, although like Armenia it has its own national Christian church, owing loyalty neither to the Pope in Rome nor the Byzantine Emperor.

The Alan Tribes

The mountains of the Caucasus and the country to the north of them are inhabited by a people known as the Alans. They are divided

into a number of tribes living throughout the area. Most of the Alans are Greek Christians, although the strength of their loyalty to the church has been variable in the past.

Muslim Lands

Egypt

Egypt has been in Muslim hands since it was first conquered in 639-42. Initially it was ruled by governors in the name of the caliph. Then in 969 the country was conquered by the Fatimids. They ruled the country until 1171, when Salah al-Din brought the dynasty to its end and returned the country to the fold of Sunni Islam. The country became the power-base of Salah al-Din's family, the Ayyubids, and is currently ruled by Salah al-Din's nephew al-Kamil. Since the 1160s the Crusaders have recognized that Egypt is the key to furthering their reconquest of the Levant, and so it has come under repeated attacks. The latest Crusader expedition is currently active in the Nile delta, having established itself in Damietta.

Not surprisingly, most of the cities of Egypt are located on the Nile, which provides both water for drinking and a means of transport. In the Nile delta and valley agriculture flourishes in the area covered by the annual floods, which



Story Seed: Fact-finding Mission

The Alan lands are invaded by the Mongols in 1238. As part of this invasion, the covenant of Urania (see Chapter 8) is destroyed by Mongol shamans. There are no survivors, and no witnesses to bring news of what happened to the Order. The Mongol shamans also conceal their activities from all scrying magics. The characters are sent by the tribunal to find out what happened. They will have to sneak in, find out what happened, and sneak away again without being discovered and captured. If they succeed, the Order will be better able to deal with the Mongol threat, and the characters will gain respect in the eyes of their sodales.



restore fertility to the soil, while much of the rest of the country is desert, inhabited for the most part by wandering Bedouin tribes. In addition to agriculture, Egypt also derives income from trade in products from the country itself, areas further up the Nile and from beyond the Indian Ocean, including spices, textiles, cereals, sugar and gold. In addition to the Muslims, Egypt is also home to Christians, most particularly of the Coptic church, and Jews.

Cairo

When the Muslims took Egypt, the leader of the Muslim forces, 'Amr ibn al-'As, founded a permanent encampment on the east bank of the Nile, named Fustat. When the Fatimids took over the area in 969, they founded a new capital, al-Qahira (Cairo, the Victorious) to the north of Fustat. Since then the two cities have begun to merge together, becoming known collectively as al-Qahira. The citadel, built by Salah al-Din, was the first major expansion outside the Fatimid city, although both Giza and Rawda island are important residential areas.

As the capital of Egypt, Cairo is the main center of Ayyubid power. Its geographical location makes it hard to attack, and gives it control of goods passing up the Nile to the ports on the coast. Thus much of the city's income derives from trade and tolls. Cairo is also Egypt's intellectual and religious heart, partially due to the fact that in the wake of his destruction of the Fatimid caliphate, Salah al-Din founded a number of institutions dedicated to propagating Sunni Islam. In addition, as Salah al-Din's first capital the city by necessity developed a flourishing administrative culture. Like much of the rest of the country, Cairo is home to Christians and Jews, as well as Muslims.

The Ring of Fire

If one travels far enough south through Egypt, one crosses its borders and comes to the Christian kingdom of Ethiopia. It is said that if one has the strength and courage to travel even further south, one will come to the Ring of Fire, a place where the air burns and the sea boils. It is also said that if one passes beyond this ring, one comes to a land of wonders, including a great realm ruled by the good Christian king Prester John.

City Map: Cairo

- | | |
|--|----------------------------------|
| 1. Bab Al-Futuh
(Gate of Conquests) | 6. Bab Zuwayla
(Zuwayla Gate) |
| 2. Mosque of al-Hakim | 7. Mosque of al-Salih Tala'i' |
| 3. Mosque of al-Aqhar | 8. Citadel |
| 4. Fatimid Palace | 9. Mosque of Ahmad ibn Tulun |
| 5. Mosque of al-Azhar | 10. Mosque of 'Amr ibn al-'As |

- | | |
|-----------------|------------------|
| A Bulaq | F Maydan |
| B Azbakiyya | G Muqattam Hills |
| C Fatimid Cairo | H Giza |
| D Rawda Island | I Fustat |
| E Al-Qata'i' | J Pyramids |



Alexandria

Named after its founder, Alexander the Great, Alexandria in 1220 has lost the prominence it once had in Egyptian culture, being currently overshadowed by Cairo. Still, it is a world-class center of trade, rivaling the Italian cities. The city offers goods from the interior of Egypt, carried by barges up the Nile from Cairo. Its shipyards once supplied the Muslim navies with enough power to conquer Cyprus. Alexandria exports spices, sugar and cotton, while it imports olive oil, dyes, precious gems, arms and other goods from the Orient.

A famous lighthouse stands in Alexandria, known as the Pharos. The ground level of the building has now been converted into a mosque, but the rest of the lighthouse still serves as a beacon for sailors. There also used to be a great library here, reputedly containing 500,000 volumes, but it was destroyed in the early 1st Century AD by the Roman conquerors.

Damietta

Damietta is a city in turmoil. In 1219, the Crusaders sacked the city with such violence that Frances of Assisi, accompanying Christian troops, decided that the Crusaders were less virtuous than covetous, and returned to Italy. The city now lies in Latin Christian hands. Muslim

forces, their peace terms — including the return of the True Cross — having been rejected, are steadily working their way back to the city they once held.

Meanwhile, the garrison at Damietta is enjoying itself and Latin Christian settlers are establishing communities, all at the expense of the Muslim natives. The Muslims are more philosophical than their Latin Christian counterparts have been under similar circumstances, however, and firmly believe all will work out for the best. Even they fear the return of the Muslim forces, for another lengthy siege might not be bearable so soon after the last.

Sinai

Between Egypt and the Holy Land lies the peninsula of Sinai. Mountains cover the southern part of the area, surrounded by deserts, while one finds swamps in the north. Sinai's beaches on the Red Sea coast are also famous for their beauty. The area is of great importance to Islam, Judaism and Christianity, for they all trace some of their origins here. Mount Sinai, deep in the southern part of the peninsula, is the place where Moses received the Ten Commandments from God, an event that is of great importance to all three faiths. At the base of the mountain is St Catherine's Monastery, which is home to a number of Greek Orthodox monks. The monastery was founded in the 6th Century by the Byzantine emperor Justinian, though the monks trace their origins to the building in the 4th Century of a small chapel, next to the burning bush from which God spoke to Moses, by the empress Helena. It is dedicated to St Catherine because it is said that her body was



Story Seed: Under Pressure

The characters are approached by agents of the sultan al-Kamil, seeking aid against (depending on the time period) the Crusaders or al-Mu'azzam of Damascus. Naturally, they characters are forbidden from meddling in mundane affairs by the Hermetic Code, but how will they convince the sultan of this? The rewards for helping him could be very great. On the other hand, he could make life extremely difficult for them if they refuse. Cruel storyguides may wish to complicate things further by also having the characters approached for aid by supporters of the other side.

Damietta and the Dominion Aura

Due to the violence of the sack of Damietta in 1219, the Dominion aura in the city is extremely low (+1) and vanishes altogether at night.

Most of the above information on Alexandria and Damietta was first published in *The Mythic Seas*, pages 51-2.



found nearby by Greek monks, some 300 years after her martyrdom at Alexandria in the early days of Christianity.

Bilad al-Sham

In the middle ages, the area corresponding to the modern states of Syria, Lebanon, Jordan, Israel, the Palestinian autonomous areas and the edge of south-east Turkey is known as Bilad al-Sham (the country of Syria). With the exception of a few territories currently in the hands of the Latins or other Muslim rulers, the area is governed by Ayyubid emirs, presided over by the sultan of Cairo. The most important Ayyubid centers are Aleppo, ruled by Salah al-Din's grandson al-'Aziz, and Damascus, ruled by his (Salah al-Din's) nephew al-Mu'azzam.

Bilad al-Sham is mostly mountainous. In particular, two parallel mountain ranges run from north to south, with a rift valley between

them. The western range is divided from the sea by a mostly narrow coastal plain. The eastern range is lower and more broken than the western, forming the western border of the Syrian desert, which extends to the Euphrates. Bilad al-Sham has fertile valleys where agriculture flourishes. The Holy Land, in particular, is well-known for its fruit, sugar cane and indigo, although it is also a valuable source of minerals and rocks, including chalk, marble, sulphur, salt and bitumen. While the population of the area is mostly Muslim, it is also home to native Jews and Christians belonging to a variety of sects.

Jerusalem

Much has already been said about Jerusalem and the Crusades. When the city fell to the Crusaders, it had been in Muslim hands for over 400 years. They took it from the Byzantines in 638, and Sunni Muslim rule lasted until the 10th Century, when the Fatimids began to exert their influence over the area. The Fatimids ruled until 1071, when it became the object of seven years of fighting between them and a Turkish chieftain named Atsiz ibn Uvak. The Seljuks took control of the city in 1078, but some twenty years later the Fatimids retook the city. A year later, in 1099, Jerusalem was conquered by the Crusaders. As described earlier, the city remained in Latin hands until 1187, when it was taken by Salah al-Din. The city remains in Ayyubid hands in 1220.

Jerusalem is currently in very poor condition, for in 1219 al-Mu'azzam of Damascus, fearing that it might be necessary to return the city to the Crusaders, ordered its destruction. Only the Temple area, the Church of the Holy Sepulchre and the citadel were spared. Now many houses lie empty, their Muslim inhabitants having fled east away from the anticipated Crusader arrival. However, the city remains home to a



Mythic Jerusalem

Not surprisingly considering its importance, Jerusalem is a site of many manifestations of supernatural power. More information on this aspect of the city may be found in Chapter 7.

mixture of Muslims, Jews and eastern Christians. In times of peace it sees pilgrims from the west, followers of all three faiths. However, in view of current events in the Nile delta and the recent destruction, pilgrims are currently few and far between.

Damascus

Located on the edge of the desert, at the foot of the mountains of the Anti-Lebanon, Damascus was taken from the Byzantines by the Muslims in 635. After the death of Muhammad and the first caliphs (see Chapter 2) it became the capital of the Umayyads. With the fall of the Umayyads in 750, the capital of the Muslim world moved to Baghdad and Damascus was reduced to the status of a provincial town, ruled by governors on the behalf of the caliph. The town was taken by the Fatimids of Egypt in 970, who held it until 1076. The city was then ruled by a succession of Turkish dynasties until 1176, when it passed under the control of Salah al-Din. It has been ruled by the Ayyubids ever since, with the current ruler being al-Mu'azzam.

Damascus prospered under the rule of Nur al-Din, and has continued to prosper under the

rule of Salah al-Din's successors. It is an active trade center, even visited by Italian merchants during more peaceful periods. Industry flourishes, and the city is well known for its silk brocades, copper utensils, glassware and tanned lambskins. The city also has an active intellectual and cultural life. Many religious institutions have been founded by the Ayyubids, and a number of scholars and writers have received their patronage. The administrative culture of the city is also flourishing. To protect Damascus from the Latins, the Ayyubids have strengthened its walls and reconstructed its citadel.

Aleppo

On the northwest extremity of the Syrian desert, on the banks of a small river known as the Quwayq, the city of Aleppo stands in the centre of a vast chalk plain. It was taken from the Byzantines by the Muslims in 636, who built a great mosque in the city. For much of the time since Aleppo was a frontier city with the Byzan-

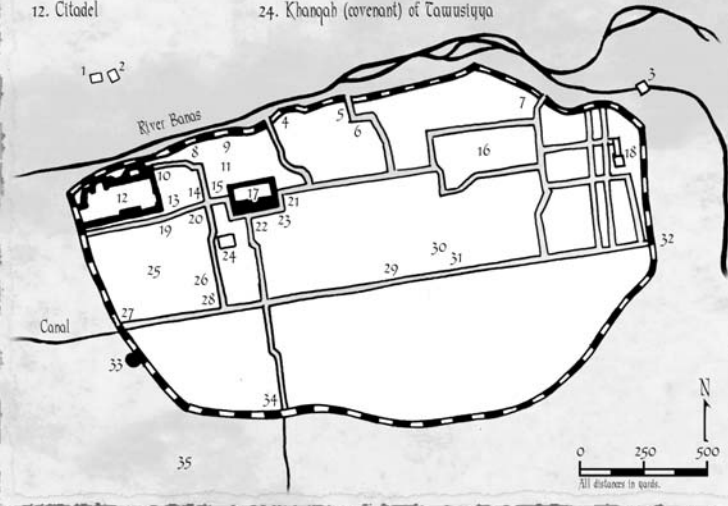


Story Seed: Scholarly Attention

The characters attract the attention of intellectuals from Damascus. Although not Gifted, the scholars are fascinated by Hermetic magic, and particularly with its relation to Classical wisdom. Initially the attention is flattering, and the magi may be tempted to invite the scholars as guests to their covenant. The scholars will certainly do their best to solicit such an invitation. However, as time passes the scholars start to become annoying, disrupting the characters' studies with their questions and generally getting in the way, in a very well-meaning and respectful fashion. The characters will have to get rid of the scholars without offending them, otherwise they may make enemies among the intellectual circles of Damascus.

City Map: Damascus

- | | | |
|------------------------------|-------------------------------------|----------------------------|
| 1. Najmi Masoleum | 13. Dar al-Hadith of Nur al-Din | 25. Hospital of Nur al-Din |
| 2. Masoleum of Zaun al-Din | 14. Postal Gate | 26. Madrasa of Nur al-Din |
| 3. Masoleum of Shaqib Raslan | 15. Sadrqa Madrasa | 27. Gate of the Pool |
| 4. Paradise Gate | 16. Forum | 28. Madrasa of al-Amin |
| 5. Gate of Peace | 17. Great Umayyad Mosque | 29. Roman Arch |
| 6. Gate of Jiniq | 18. Chapel of Ananias | 30. Church of St. Mary |
| 7. Thomas Gate | 19. Madrasa of Salah al-Din | 31. Fruit Market |
| 8. Madrasa of al-Sadil | 20. Church of St. John (demolished) | 32. East Gate |
| 9. Madrasa of al-Zahir | 21. Gate of Jayrun | 33. Tower of Nur al-Din |
| 10. Gate of Repose | 22. Hostel of the Ambassadors | 34. Small Gate |
| 11. Madrasa of al-Caziz | 23. The Green Palace | 35. Castle of al-Hajaj |
| 12. Citadel | 24. Khanqah (covenant) of Tawusiyqa | |





tine Empire, and so it saw a great deal of conflict. However for the most part it has remained under the control of governors ruling in the name of the caliph of Baghdad. In 1128 the city passed under the control of 'Imad al-Din Zangi, who would in 1144 become the destroyer of the Latin County of Edessa. Under the rule of his son Nur al-Din the city flourished. Nur al-Din himself founded a number of religious and social institutions, including several religious colleges, convents and a hospital. In 1183 the city passed into the hands of Salah al-Din and the Ayyubids. The city is currently ruled by Salah al-Din's grandson al-'Aziz.

Under Salah al-Din's successors Aleppo has prospered. The fortifications have been restored, the citadel has been reconstructed, and Turkish mercenaries live in newly built suburbs. Aleppo's canal system has been repaired and now stretches throughout the city. More religious institutions have been built, further enriching the city's intellectual culture. The markets have been enlarged, and in times of peace the city trades with the Venetians. People of the area cultivate wheat, cotton, olives, figs, vines and, as a particular specialty, pistachio nuts. Sheep are also raised, while the region is well-known for its textiles and soap.

Iraq

To the east of Bilad al-Sham lies Iraq. The country stretches east to the borders of Persia and south to the Persian Gulf, with much of it being cradled by the Tigris and the Euphrates.

Story Seed: A Tempting Prize

An unusual feature of Aleppo is that it is impossible to be poisoned by snakes in the city. This is due to the effect of a talisman kept in one of the towers of the city wall, which is known as the Tower of the Serpents. The exact nature of this enchantment is unknown, but it would be a tempting addition to a covenant. However, it would also be extremely difficult to steal, and also to keep, once word got out of its new owners. In addition, it is not known if the enchantment will function outside the city.

Much of northern Iraq is mountainous, although agriculture flourishes around the rivers. Southeastern Iraq is flatter, becoming steppe-land where camels are bred, although agriculture continues to flourish around the rivers, despite a highly changeable climate. Further south, towards the confluence of the two rivers, the land becomes marshy, while the weather tends to be uncomfortably hot and humid. The most common crops in Iraq are cereals, dates and other fruit. A variety of crafts are also practiced in the country, with almost every town being famous for trade in particular products.

As the country in which the caliphal capital is located, the dominant faith in Iraq is Sunni Islam. There are also large colonies of Christians and Jews living in the country. Not surprisingly for a country that saw a number of Shi'i revolts in the early years of Islam (see chapter two), it is also home to many Shi'i Muslims.

Baghdad

Baghdad is the political centre of Islam, in that it is the seat of the caliph. Founded by the second 'Abbasid caliph, al-Mansur (r. 754-75), the city has been home to the caliphs for most of the 458 years that have passed since its first stones were laid in 762. The oldest part of Baghdad is the Round City, the original triple-walled city founded on the west bank of the Tigris by al-Mansur, at the center of which lies Bab al-Dhahab (the Golden Gate) the first caliphal palace. Over the next two centuries the caliphs expanded the city on both sides of the river, building mosques, palaces and gardens, so that it enjoyed a summer of intellectual and cultural achievement.

However, Baghdad has declined greatly since the old days. Repeated fires and floods have left much of it in ruins. On the west bank, each of the quarters is isolated from the others by walls and surrounded by a wasteland of architectural remains. On the east bank, the quarters around the Dar al-Khilafa, the current residence of the caliph, are prospering, but this only comprises a third of the city. Sectarian dissent between both Shi'is and Sunnis, and also between different Sunni schools of law, are a cause of internal tension, which occasionally turns into violence. The major social group in the city unaffected by the decline is the Sufis (Muslim mystics), who are flourishing as a

City Map: Baghdad

1. Tomb & Mosque of abu Hanifa
2. Rusafa Mosque
3. Palace of al-Mabdi
4. Bab al-Sham (Syrian Gate)
5. Bab al-Kurasan (Kurasan Gate)
6. Dar al-Mamlaka Palace
7. Mosque of the Sultan
8. Al-Khuld Palace
9. Bab al-Dihag Palace & Mosque
10. Bab al-Zafariyya (Zafariyya Gate)
11. Bab al-Sultan (Gate of the Sultan)
12. Bab al-Kufa (Kufa Gate)
13. Bab al-Basra (Basra Gate)
14. Al-Mustansiriyqa Religious College
15. Al-Chalatha' Market
16. Al-Nizamiyya Religious College
17. Mosque of the Caliphs
18. Bab al-Halaba (Halaba Gate)
19. Old Bridge
20. Caliph's Palace
21. New Bridge
22. Bab al-Basaliyya (Basaliyya Gate)

- | | |
|-------------------------------|-----------------------------------|
| A Shammasiyya Quarter | H Zafariyya Quarter |
| B Abu Hanifa Quarter | I Nahr al-Mus'alla Quarter |
| C Al-Harbiyya Quarter | J Ourayya Quarter |
| D Rusafa Quarter | K Al-Ma'muniyya Quarter |
| E Bab al-Babra Quarter | L Bab al-'Azaj Quarter |
| F Makharrim Quarter | M The Round City |
| G Karkh Quarter | |



Story Seed: A Strike at the Heart

At the next tribunal meeting, the magi of the Levant decide to break the Treaty of Baghdad, and in particular to attempt to cripple the caliphate's mages by striking at their leaders in the Muslim capital. The characters come under pressure from the Crusader magi to participate in the attack. How will they respond to this? If they have made friends among the Muslim magi of the tribunal, they may

be less than enthusiastic, but if they show any reluctance, their sodales may suspect them of being allies of the caliphate, and hence enemies. It is likely that obviously pro-Muslim covenants, like Aedes Veritatis, will be Renounced and destroyed early on in the conflict, and the characters will have to be careful to avoid becoming targets themselves.



result of the building of several *ribats* (hospices) for them by the caliphs. The caliphs are also building number of other religious institutions, in an attempt to ease tensions, remove the divisions in the community and promote a cultural revival.

Mosul

Mosul lies on the west bank of the Tigris, opposite the remains of the ancient city of Nineveh. Mosul was first taken by the Muslims in 641, and for most of its history since has remained in the hands of governors ruling on behalf of the caliph of Baghdad. In 1128 it was taken over by Zangi, and it remains a possession of his successors up to this day, despite being twice besieged by Salah al-Din himself. However, it recognizes Ayyubid overlordship. Currently Mosul is effectively ruled by a Mamluk regent, Badr al-Din Lu'Lu', ruling on the behalf of the emir al-Qahir Mahmud.

Mosul is defended by a double wall, a strong citadel and, on the east side, the Tigris itself. Outside the walls are suburbs and fertile gardens, while a wide north-south road runs through the city itself. Many of the houses are built of marble. The city is particularly well known for its textiles. Indeed, it is from the name of the city that the word "muslin" is derived.

Asia Minor

Asia Minor is the domain of the Seljuk sultans. They have ruled this land, known to the

Muslims as Bilad al-Rum (the country of the Romans), since the 11th Century. It is a rugged land, with many mountain ranges, on the fringes of which grow forests. In the centre of the country is a desert plateau, bounded by the Pontic mountains to the north and the Taurus mountains to the south. At the western end of the country, the Byzantines maintain an empire on the coast, from which they direct their efforts against the Latin Empire of Constantinople. Many towns dot the landscape.

The social elite of Asia Minor are Turks, while those who live under their rule consist of a number of different ethnic groups, including Georgians, Armenians and even Persians, although most of the inhabitants are Muslims. The people here are strong and hardy. The town-dwellers trade with the other countries surrounding the Black Sea, including the Russians and the Venetians of Constantinople, via the port of Sinope. Their wood carvings and ceramics are particularly sought after. Those dwelling in more rural areas breed sheep and goats, as well as exceptionally fine fruit.

Konya

Konya has been the Seljuk capital ever since the Crusaders took Nicaea in 1097, and it is from here that the current sultan 'Izz al-Din Kay Kawus rules. Originally a Byzantine military base, it was avoided by the original Muslim conquests, but was taken by the Seljuks in the 11th Century. It is home to a number of Greeks, Armenians and Jews, in addition to the Turkish rulers. In contrast to the rest of the area, Konya is well irrigated, making it both an agricultural and political center.

Although it became the capital in 1097, it was not until 1118 that Konya truly began to rise to prominence. In that year the sultan Rukn al-Din Mas'ud I built a mosque there, and this was soon followed by the construction of more mosques, *madradas* (religious colleges), markets and ramparts. An unusual feature of the town is that the social hierarchy is reflected in the quality and height of the houses — the larger or more impressive the house, the more important the owner. The Greeks, Armenians and Jews live throughout the town, rather than in separate quarters.

Story Seed: Preventative Measures

In 1226, the Sufi Jalal al-Din Rumi makes his home in Konya. Before his death in 1274, he will found an order of Sufis known as the Mevlevis, who will be famous in later years for their whirling dance rituals. A Criamon seer has learned of the impending foundation, and is travelling to Konya in order to influence Rumi's activities. The characters live closest to the Criamon's intended route, and are instructed by the quaesitores to stop him before he interferes. Should they fail, the Criamon's actions could lead to conflict between the Order, the mundanes and possibly God Himself!

Greater Armenia

To the east of Asia Minor, and to the southwest of Georgia, lies Greater Armenia. It is a land of mountains, high plains and valley basins. Its climate is very severe, with winters often lasting for over eight months. The country was conquered by the Muslims in the 7th Century, but managed to become an independent, tributary state in the mid-9th Century. However, soon it was torn by wars between the Muslims and the Byzantines and in the 10th Century many Armenians migrated to Lesser Armenia, as described above. Greater Armenia fell to the Seljuks in the 11th Century, and remains a contested area, for the Ayyubids have annexed some of its southern territories, while Byzantine Comneni retain their empire at Trebizond, to the northwest.

The population of Greater Armenia is mixed, consisting of Greek and Armenian Christians and Turkish Muslims. They grow cereal crops, fish in the rivers and mine for various metals and minerals, including silver and salt. The area is also well-known for its weaving, dyeing and embroidery.



Saga or Story Seed: Braving the Elements

Due to the difficulties with regard to supply and provisioning caused by the severe winters, there are relatively few covenants in Greater Armenia, meaning that there are magical riches waiting to be discovered by the brave. The characters set up a covenant in the area, then discover that the elements themselves seem to be in opposition to them. Storms beat the covenant's defenses. Crops fail year after year, causing famine for years on end. Winters snows block mountain passes, cutting the covenant off from the rest of the world.

The harsh climate of Greater Armenia might be a natural phenomenon, or it might not. Perhaps the characters receive information suggesting that a powerful magus is behind the severe weather conditions, and he is taking a particular interest in the new intruders on his domain. Such an individual might be a suitable arch-villain in a saga based around the covenant's struggle for survival.



Chapter 4

Life in the Latin States

This chapter describes life in the Latin states of Jerusalem, Tripoli, Antioch and, to a lesser extent, Cyprus. In particular, it outlines the differences that make the Latin states of the Levant different from those of western Europe.

Social Structure

When they arrived in the Levant, the Crusaders set up states organized along classically feudal lines (see ArM4, pages 225-226). However, circumstances meant that a number of differences evolved in the social structure of the area. These are described below.

The King

The most senior ruler in the Latin states of the coast is the king of Jerusalem. Theoretically at least, the succession is both hereditary and elective, in that the king must both be the next in line to the throne after his predecessor, and have his claim approved by the nobles of the Latin states. However, the elective principle only actually comes into play when the succession is disputed. The king rules the Kingdom of Jerusalem, and also claims precedence over the rulers of Antioch and Tripoli. However during the second half of the 12th Century, particularly in the aftermath of Hattin, a number of disputed successions and weak kings have allowed the nobility to become more powerful at the king's expense. King John has attempted to

reverse this trend, but is currently in a difficult position. The Crusaders have recently moved against Damietta, and the papal legate is claiming that any lands conquered will not belong to the Latin Kingdom. Only once the Crusade is over will this dispute be resolved.

The central body of government is the King's Court, known as the Haute Cour. Here the king rules in consultation with the nobles, the heads of the military orders, the heads of the communes (described below) and the major clergy. In practice, the major land-holders usually dominate the court.

Beneath the king are a number of military and administrative offices, which carry out much of the day to day running of the Latin states. These are headed by officers chosen from among the nobility, and include the seneschal (the king's deputy), the constable (commander of the armies) and the chamberlain (head of the king's household). The chancellor (head of correspondence and the treasury) is always a clergyman, and plays a relatively minor role in royal affairs.

The Nobility

The major nobles of the Kingdom of Jerusalem hold land from the king, which they then apportion among their own vassals, according to the feudal structure. The rulers of the other Latin states on the coast also run similar feudal states of their own. However, the relatively small size of the Latin states means that there are many more knights than there is land to go around. Consequently, many nobles, particularly minor ones, hold "money-fiefs," con-

sisting of a fixed income, in return for which they owe their liege-lord military service. The exact amount of these fiefs varies from individual to individual, and can sometimes be barely enough to live on! The land-shortage has created a two-tier system within the nobility, in that there are senior nobles, holding large amounts of land, and more junior knights, holding either a small amount of land or a money-fief. As the junior knights' income is rarely ample, this makes them highly dependent upon their immediate liege-lords. This also means that many knights live in the cities, rather than being spread out along the more classically feudal model.

The Burgesses

Below the nobility there is another land-holding class, known as the burgesses. When the crusading knights arrived in the Levant, they were followed by a number of peasants, both serfs and free people, who also settled in the new states. Some of these followers acquired property of their own, while other, less lucky individuals became tenants. These followers and their descendants became known as burgesses, a name which signifies free, non-noble people. Their property, known as burgage tenure, remains their own, and they are required to pay only a nominal rent to their overlords. Such property is often urban, consisting of a house with a surrounding garden, perhaps including a well or a vineyard.

Most burgesses are artisans and tradespeople, but some have risen to greater heights, usually through involvement in the royal or ecclesiastical administration. As a result, some burgesses have gained great prestige or importance, and it has even been known for lesser members of the nobility to marry into burgess families. Burgesses also occupy positions as administrators, policemen, customs officials and salaried foot soldiers, to name but a few. Whatever their profession, they are always free men and women.

The Communes

Many nobles and burgesses of the Latin states have intermarried with the local inhabi-

tants and become true Easterners. However, there continue to be communities of foreigners living in the area who have never integrated themselves, remaining distinct as national entities. One finds in particular communities from Italy, Spain and Provence. These are known as the communes. They remain organs of their native countries, do not answer to the king of Jerusalem, and concern themselves mostly with the trade between Europe and the Levant. Indeed, the three great Italian cities of Venice, Pisa and Genoa in particular have been granted trade privileges in return for aid during the Crusades, and they take full advantage of these in their activities. Communes are found in many cities of the Latin Levant, particularly in its major ports. They are largely self-governing, but each nationality (or city, in the case of the three Italian cities) answers to a representative in one of the major cities of the area. Thus the Venetians, for example, are ruled by a *bailli general* in Acre.

The kings of Jerusalem have done their best to control the communes, with varying degrees of success. Members of the communes are prevented by law from holding feudal fiefs or burgage tenures, although some have acquired them through marriage or land transactions. Levantine lawyers have never satisfactorily resolved what should be done in such cases.

The Church

The structure of the Latin church in the Levant largely follows that given in ArM4, pages 226-227. However, the archbishops and bishops of the coastal states answer to two patriarchs, one in Antioch, ruling over the Principality of Antioch and the County of Tripoli, the other in Acre, ruling over the Kingdom of Jerusalem. The patriarch in Acre is officially the patriarch of Jerusalem, but rules from Acre while the holy city is in Muslim hands.

In the early days of the Crusades, the clergy attempted to assert authority over the kings of Jerusalem, with little success. Now it is the crown that, for the most part, controls the clergy. The King of Jerusalem chooses the patriarch and bishops of his kingdom. Clergy and church establishments are also forbidden from holding fiefs, although this has not prevented the church from receiving property donated from





these fiefs. The church actually holds a fairly large amount of property, and is even required to provide military contingents for the royal armies raised from the property it owns.

The Levant is also home to many monasteries. Almost without exception, these were founded after the first arrival of the Crusaders. The majority of monks in the Levant are Benedictines, but recently a new monastic order has been founded, known as the Carmelites. Followers of an austere rule written by the Latin Patriarch of Acre, they represent a small but significant presence on the slopes of Mount Carmel in the Holy Land.

In addition to the organized clergy, there are also many hermits living in the Levant, seeking God through their own private worship. The area also attracts a great number of pilgrims. Even though they have retaken the city, the Muslims have not forbidden pilgrims from visiting Jerusalem, and every year it receives many visitors from Europe, both Jewish and Christian.

The Military Orders

The 12th Century witnessed the foundation of orders of warrior-monks, dedicated to

the protection of the Latin states. The history of these military orders began in about 1118, when a small group of knights formed a brotherhood dedicated to the defense of the pilgrim roads to Jerusalem. These knights received the support of both the king and patriarch of Jerusalem, and were granted a part of the temple enclosure in Jerusalem as their headquarters. From this area they took their name, the Order of the Temple. The ideology of the order as a brotherhood of warrior-monks was first formulated in about 1128, and became an official Rule in 1129. Their duties quickly expanded from protecting the pilgrim routes to protecting the entire Latin Levant.

About the same time, the Order of the Hospital of St John of Jerusalem, originally a brotherhood founded in the 10th Century to run a charitable hospital for the sick in Jerusalem, began to take on an increasingly military role. By the mid-12th Century they were the Latin states' second military order, known as the Knights of St John or the Hospitallers. Their headquarters was also in Jerusalem.

The military orders quickly grew in power. They were granted many privileges by the papacy, and became directly answerable only to the pope in religious matters. This immunity caused tension between the orders and the local clergy.



Saga Seed: Templar Sorcerers?

It is not clear whether the Templars were actually guilty of the crimes of which they were accused. Philip IV was said to have been driven by a devout but morbid religious belief, expressing itself as a desire to establish royal authority over all. In addition, some 2/3 of the Templars' possessions were in the royal domain of France, and must have been a tempting prize. However, later historians eagerly took up and expanded on the theme, portraying the Templars as agents of the devil or powerful wizards. Whatever the truth of the matter, players of *Ars Magica* may wish to cast the Templars as diabolists or sorcerers, with potent magical abilities. This might have dire implications for the saga. The extent of the Templars' holdings in Europe and the Levant gives them the potential to be a major force in the area, and a serious rival to the Order. In addition, if they are to be dia-

bolists, any activities they engage in will be hard to detect, as Hermetic magic is incapable of perceiving the deceptions of the Dark One and his minions. This means that the characters will have to rely on mundane methods to track the source of any such activities. Such stories could allow companions and grogs to shine.

While the Templars fall, the Hospitallers and Teutonic Knights survive to continue their activities. In 1309 the Teutonic Knights move their headquarters to Marienburg in Prussia, from where they continue to pursue their interests in Eastern Europe. The Hospitallers, meanwhile, conquer Rhodes from the Byzantines in 1310 and set up a new headquarters there. They continue their crusading activities from the island until the early 16th Century.



They were also the recipients of large amounts of property, particularly strongholds. Donations of land were made in Europe to support their efforts, while in the East the crown and nobility, finding themselves lacking the manpower or resources to support all their strongholds, turned many over to them. The increase in their wealth enabled them to build many convents, which became recruiting centers. They boasted a significant presence in the Latin armies, and the masters of the orders became important political figures. By the 13th Century, the Templars and Hospitallers have also become important as bankers, and have even been known to lend money to the kings of Jerusalem. Although not vassals of the king, they still owe him a certain degree of loyalty in their capacity as defenders of the Latin states, although their actions do not always correspond to royal policy.

The end of the 12th Century saw the foundation of a third military order in the Latin states, the Teutonic Knights, also known as the Order of St Mary of the Teutons. The order traced its origins to a German hospice founded in Jerusalem during the early 1100, then destroyed after the fall of the city to Salah al-Din in 1187. During the Third Crusade a second,

field hospital is said to have been founded by German Crusaders in Acre using sails and planks from their ships. This hospital was approved by Clement III in 1191, granted privileges by Pope Celestine III in 1196, and the following year it became the base for the new military order. In 1199 the order was approved by Pope Innocent III. The order grew rapidly, gaining possessions all over Europe, but retaining a particular connection with Germany. From there it would pursue interests in Slavic lands (see *The Dragon and*

Story Seed: A Hermetic Military Order?

A number of zealous Hermetic magi, frustrated by the Order's peaceful relations with the Muslims, attempt to form a military order to fight them, hoping papal sanction might protect them from the quaesitores. They travel to the characters' covenant and attempt to recruit them. While eventual help from the quaesitores might be forthcoming, how will the characters deal with the undisciplined magi who are encamped on their doorstep and impatient for an answer?



Latin Christian Characters in the Levant

Latin Christian characters living in the Levant are generated in the same way as other characters. However, some of the current Virtues and Flaws are very rare, while others merely require renaming or minor alterations. In addition, they have access to some additional Virtues.

Rare Virtues and Flaws

Companion Social Class: **Faerie Doctor** (+4, WGRE, page 63). Faeries are rare in the Levant. See Chapter 7 below for more details.

General Virtues and Flaws: Anything to do with the Fay.

Renamed and Altered Virtues

Companion Social Class:

Freeman/Freewoman (+0): Rename as "Burgess." You probably dwell in a city. If your property is your own, the cost of this Virtue is increased to +1.

Lesser Noble (+2): May also be used to represent holders of money-fiefs.

New Virtues

Companion Social Class:

Turcopole (+1): You are a Turcopole, a light cavalryman in service to one of the military orders. You are likely to have been drawn from the ranks of the *poulains* (see below). You are probably attached to the garrison of a fortress held by one of the military orders. You perform important functions of scouting and skirmishing, and begin play with the +1 Virtue Good Armaments.

Brother Sergeant (+2): You are one of the non-knightly members of a military order, commonly referred to as a mounted sergeant. You are bound by the same vows and subject to the same justice as the knightly members of the order (see below). You must be a free born man, and were probably born into the bourgeoisie. While the knights are theoretically more heavily armed and armored than you, in practice many sergeants are the equal of the knights and the difference is one of class. You begin play with the +1 Virtue Good Armaments and may purchase the Virtue Superior Armaments at one less point than listed during character creation. You begin play with two horses, and are entitled to wear a mantle bearing the insignia of your order.

the Bear, pages 37-49). However, it would never be a major force in the Levant.

A number of other minor military orders were founded during the 12th Century, and during the 13th Century others also come into existence. Among the minor orders are the Order of the Trinity, the Order of the Sword, the Order of the Holy Spirit, the Order of St Lawrence of the Knights, the Order of St Thomas of Acre and the Order of St Lazarus. The last of these, also known as the Order of Leper Knights, was founded during the early 12th Century in Jerusalem as a brotherhood of monks running a leper hospital. However, by the middle of the century it had become a mili-

tary order, and it was said that both the master and the knights had to be lepers themselves.

When the Latin states fall in 1291, some of the minor military orders disband, while others escape. The three major military orders escape to Cyprus. They are criticized for allowing the Latin states to fall, and in October of 1307 the French king Philip IV orders the arrest of all the Templars in France. They are accused of heresy, carrying out profane and obscene rituals and of worshipping idols. Many confess under harassment and torture. In November of 1307 Pope Clement V asserts control over the enquiry by ordering the arrest of the Templars elsewhere. In 1310, 54 Templars are burned for heresy in

Brother Knight (+4 for Templars, Hospitallers or Teutonic Knights, +3 for Knights of the other orders): You are a knightly member of a military order. You are bound by vows of chastity, obedience and poverty and are sworn to obey your order's Rule, but you are exempt from all earthly authority save that of your superiors in the Order and the Pope. You are probably stationed at a fortress held by your order. Your primary duty is to be ready to fight the infidel at any time, and you and your brethren form the elite of the crusading armies. Only you and your fellow knights are entitled to wear the famous uniform of your order (a red cross on white mantle for the Templars, white cross on black for the Hospitallers, black cross on white for the Teutonic Knights, variable for the other orders). You begin the game with the +2 Virtue Superior Armaments. You are entitled to a squire and three horses. Standard armament includes full chain mail, a long sword, a Turkish mace, a lance and three different knives.

Brother Chaplain (+4): You are a priest in a military order, charged with attending to the spiritual needs of the brethren. Unlike most priests, you do not answer to the Church hierarchy but only to your superiors in the Order and the Pope himself. You are bound by the same oaths as the other chaplains and knights, and are also forbidden from meddling in the government of the Order. In addition to your

clerical duties, you often engage in letter writing and record keeping for the Order, due to your literacy. You are entitled to wear a mantle bearing the insignia of the Order, and must wear gloves at all times to keep your hands clean for when you touch God by serving communion. You automatically have the equivalent of the +1 Virtue Educated, allowing you to purchase Formal Knowledges.

The basic framework for the military order Social Class Virtues was first published in *A Medieval Tapestry*.

General Virtues and Flaws:

Member of Commune (+1): You are a member of a commune. Your duties to the commune take up one season per year, but you answer only to your communal authority, rather than to the king's legal agents, and so you enjoy a very limited immunity from local justice.

Touched by the Jinn (+1): Be it through a mystical encounter or parentage, in some way you have been touched by the *jinn*. You receive the starting Exceptional Abilities Second Sight and Magic Sensitivity, both at scores of 1. You also automatically have the Magical Air Flaw. You may also wish to take other Virtues and Flaws reflecting the extent of the *jinn*'s involvement in your background, which you should pay for as normal. See Chapter 7 for more information about the *jinn*.



Paris, then in 1312 the pope orders the suppression of the order. Many of the Templar lands are taken over by the Hospitallers. In March 1314 the Grand Master of the Order, Jacques de Molay, and the Preceptor of Normandy, Gaufrroi de Charney, are burned at the stake.

Christians, Muslims and Jews under Latin Rule

As noted above, when the Crusaders conquered the Levantine coast, they took control

of an area that was not only home to Muslims, but also to a number of different Christian and Jewish groups, many of whom also suffered during the conquests. Several Christian groups inhabited the area, including the following:

1. **Melkites** (Greek Orthodox): In 451, the emperor of Constantinople called a great council at Chalcedon, during which a statement of faith, the Definition of Chalcedon, was drawn up affirming that the Incarnate Christ had two natures, one human, one divine, in one Person. A number of churches rejected this doctrine, but the Melkites remained in communion with



- the see of Constantinople. While the Byzantines held power in the Levant the Melkites occupied a superior position, but they have since been heavily suppressed by the Latins. However, they are still found throughout the area.
2. **Jacobites (Syrian Orthodox):** A number of Christian groups rejected the Definition of Chalcedon, asserting that Christ had but one nature, usually both human and divine, a doctrine that became known as Monophysitism. This is the doctrine adopted by the Jacobites, so called for their founder, Jacob Baradaeus. Jacobites are most often found in Syria and the Holy Land.
 3. **Copts:** The most prominent church in Egypt, the Copts are also Monophysites. Since their rejection of the Definition of Chalcedon they have become increasingly isolated from the rest of Christendom.
 4. **The Ethiopian church,** originally founded in the fourth century, is also Monophysite. Since the Muslim invasion of Egypt, the Ethiopians have been cut off from other Christians. However, some do travel north to make pilgrimages to Jerusalem and other holy sites.
 5. **Armenians:** The Armenians became Christian in the fourth century, but they also rejected the Definition of Chalcedon, and founded their own national church. They are reputedly Monophysites, but have never entered into full communion with the other Monophysite churches.
 6. **Georgians:** Georgia has been a Christian country since the fourth century. Originally ruled from the patriarchate of Antioch, its national church has been independent since the eighth century.
 7. **The Church of the East (Nestorians):** Being most significantly represented in Iraq and Persia, the church of the east was outside the Roman and Byzantine empires, and so took no part in the great church councils held there. The church's attitudes towards the Definition of Chalcedon are ambivalent, as it has a different understanding of what constitutes the Person of Christ. The Nestorians lay a particular emphasis on the humanity of Christ and the reality of his moral choices.
 8. **Maronites:** In 681 a council at Constantinople declared that Christ had two wills,

Characters

Maronite characters should be generated in the same way as other Latin Christian characters above, although they will usually have Arabic as their first language. Other Christian and Jewish characters should also be generated using the rules above (Jewish characters may also use the guidelines in *Kabbalah*, pages 106-19), while Muslim characters should be generated using the rules in the next chapter. However with a few notable exceptions, subject peoples under Latin rule may never become nobles, and are rarely involved in commerce, and so any player wishing to play a subject who is a noble or merchant should have very good reasons for doing so. Local Christians, Jews and Muslims may never be members of a commune. Subjects are usually farmers or craftspeople, although one particular career open to them is as a dragoman (from the Arabic *turjuman*, translator):

Dragoman (Companion Social Class Virtue, +1): You are an interpreter in negotiations between the Latin authorities and the Muslims. You have starting scores of 3 in Arabic and a European language (probably French). If you know either of these languages already, take an additional language. Your duties take up one season per year.

All non-Latin characters except Maronites must also take the following Flaw:

Subject People (General Flaw, -1): You are a subject of the Latin rulers of the Levant. Although this does not place you under any personal obligation, you may be required to help your home village or town meet any obligations to its Latin overlords. In addition, you are considered to be inferior in status to all Latin Christian characters.

one divine, one human. A number of Syrian Christians rejected this doctrine and remained in schism until 1182, when they



Peoples of the Latin States



unified with the Latin church. They trace their origins to a fifth-century saint, Maro, and so are known as the Maronites.

Two Jewish groups, the Rabbinites and Karaites, were also prominent in the area (see *Kabbalah* for more information on these groups).

Upon their arrival, the Crusaders supplanted the dominant, Greek Christian clergy and attempted, where possible, to subordinate the other Christian sects under their rule. All Muslims, Christians and Jews became subject peoples under Latin control. Since their unification with Rome, the Maronites have attained almost equal rights with Latins, but the other peoples in the Latin states still suffer variable treatment by the Latin rulers. In many cases, provided that their communities continue to fulfill their obligations to their overlords, they can live their lives, to a certain degree, in peace. However, some Latin rulers adopt a more interventionist policy, according their subjects a status much closer to that of European serfs. This is particularly true of Muslim subjects. One also finds a large number of slaves in the Latin states, as prisoners taken in battle by the Latins are likely to be enslaved by their captors if they are not ransomed.

The various subject peoples of the Levant speak a wide range of languages, including Greek, Hebrew and of course Arabic, which has also been learned by some of the more broad-minded Latins.

Foreigners in the Latin States

It is impractical, given the interaction between the Muslims and the Latins, to make widespread use of the Outsider Flaw to represent the position of foreign, and most particularly Muslim, visitors to the Latin states. As an alternative, it is assumed that while in the Latin states all foreigners receive a modifier to their social die rolls varying between -5 and $+5$, depending on the current state of relations between their home country and the state they are in, how far this affects who they are talking to and how far they are identifiable as foreigners. The Storyguide should decide the exact modifier to be used in any given situation.

Features of Life in the Latin States

Language

Crusaders come from all over Europe. While many are from various parts of France, Italy and Germany, some come from as far afield as Spain and Portugal, Britain and even Scandinavia. To complicate things further, many European men have taken wives from among the local inhabitants of the area. Children of such unions are known as *poulains*. This broad cultural mix means that a multitude of languages are spoken by the Latins in the Levant, although French is probably the most common European language. Official business, particularly at the level of government, is recorded in Latin.

Law

There are a number of legal bodies in the Latin states. In addition to its governmental role, the Haute Cour acts as a court of justice for the nobility. At the local level, the courts of individual lords fulfill a similar function for their vassals. In any given city or town, burgesses have legal disputes judged at the Court of Burgesses. The subject peoples of the cities usually have cases tried at the Court of the Market, although serious cases are referred to the Court of Burgesses. Maritime matters are dealt with at the Court of the Chain, while the communes and the church also have their own courts. In rural areas, villages composed entirely of subject peoples administer their own justice according to their own legal systems, while villages populated by both subject peoples and Latins must have cases judged by the Latin authorities.

While most cases are normally heard and sentences pronounced by juries, it is also known for more radical means to be used by the Latins to administer justice, including trial by combat

Latin Coinage

As in Europe, the relative values of gold, silver and copper fluctuate wildly, making it impossible to ascribe exact values for the coins. However, Storyguides may find it convenient to assume that one besant equals 20 deniers, 40 oboles or 240 copper coins. One Mythic Penny equals 2 copper coins.

or ordeal. Such practices are found at every level of Latin society.

Currency

When they arrived in the Levant, the Crusaders entered a society where both Byzantine and Muslim coins were used. The Latins soon struck their own coinage, which, while intended to become the major coinage of the area, never completely replaced the previous coinages. Trade with Europe also resulted in a large number of other currencies entering the area. The minting of coinage was originally a royal prerogative, but by 1220 some of the major landholding knights have also begun to mint their own coins.

The Latin coinage consists of three major coins, the gold besant, the silver denier and the silver obole or half denier. Copper coins are also in use in some areas, while barter is also a long established means of trade.

Relations with the Muslims

Latin relations with the Muslims are best described as variable. While the first Crusaders were zealous in their prosecution of the holy war against the Muslims, recent setbacks have dulled this enthusiasm somewhat, forcing many to realize that perpetual military expansion would be impractical. In addition, even shortly after their initial arrival in the area, many

Latins realized that there were commercial, diplomatic and military benefits to be derived from maintaining good relations with their Muslim neighbors. In particular, it has not been unknown for Muslims and Latins to ally with one another against other Muslims or Latins. Now enthusiasm for the holy war ebbs and swells. Often it is the arrival of a crusading contingent from Europe or an upsurge in the Muslim counter-Crusade that triggers renewed enthusiasm for the Crusade. One such renewal has recently taken place, with the result being the current assault on Egypt. However, it would be inaccurate to say that all Latin residents of the Levant support this.



Life in the Kingdom of Cyprus

Since taking over the island in 1192, the Lusignans have imposed much of the same social and legal structure on it as exists in the other Latin states. The feudal structure predominates, with the mostly Greek population having been reduced to subservience, although some wealthier inhabitants still retain the status of free persons. However, a number of features distinguish the island from the mainland states. To better preserve their position of power, the Lusignans have prevented most of their vassals from holding strongholds. The king fears they might be used in a rebellion against his authority. Equally, they have strictly enforced the ban against church holding feudal fiefs. The church itself is headed by an archbishop, rather than a patriarch, who rules from the royal capital of Nicosia. In addition, the king is a monarch in his own right, not answering to the king of Jerusalem. In this way the island forms an independent state in the Levant.



Chapter 5

Islam in *Ars Magica*

This chapter describes Islam in the Middle Ages, its theology, culture and practice, and also gives a guide to playing Muslim characters.

Islam in *Ars Magica*

As stated in *Kabbalah: Mythic Judaism*, religion is a sensitive subject, which should be approached with caution and respect. It is important to emphasize that the mythic world of *Ars Magica* is an entirely fictional entity, in no way claiming to give an accurate depiction of the medieval world. This book is of limited size, and can never hope to give a complete description of Islam. In addition, like all religions, Islam has undergone a number of changes since the Middle Ages. To provide a system that fits into the game, it has been necessary to make certain assumptions and generalizations which would not be acceptable in a more academic study. This in no way implies any disrespect or criticism of the religion. This chapter seeks merely to provide a framework for incorporating Islam into *Ars Magica* games, in a fashion which I hope remains true to the spirit of the faith.

Muslim Life

This section describes how most medieval Muslims live their lives, including some of the theology and social teachings of Islam. How far the following teachings and regulations are actually adhered to in medieval Muslim society varies from place to place, so this is only a very general overview. Most of the information below applies to Sunni Muslims. Shi'is have their own interpretations of the teachings of Islam, some of which are also described below.

Theology

There are certain basic elements of theology defining Islam, common to Sunnis and Shi'is alike. God is unique, eternal, omniscient and omnipotent, with no partners or associates. He gave certain prophets the task of transmitting his commands to mankind, of which Muhammad was the last and Seal. Finally, human history will eventually be brought to its end by the Resurrection and Last Judgement, which is awaited by the dead in their tombs, with the exception of the prophets and martyrs, who go directly to Paradise. This end will be signaled by a terrible upheaval, after which the *mahdi* (messiah) will appear. Meanwhile, Jesus will slay Dajjal, the Antichrist, which will have appeared between Iraq and Syria. On the Day of Judgement the angel Israfil will blow a trumpet twice. The first blast will kill all living beings, with some exceptions, the second will bring all the dead who have ever lived to life. Each indi-

Alternative Approaches to Islam

In the world of *Ars Magica*, Islam is the “right” religion. So is Judaism, and so is Christianity. God works in mysterious ways, and so it is possible for all three faiths to be correct, even if mankind may not understand how. This is the approach adopted by this book. Other approaches require some modification of the rules presented in this book. Some suggestions follow, along the lines laid out in *Kabbalah*:

God is Love

Muslims are mistaken having, like Jews, denied Jesus, the one true Messiah. However, the church is also mistaken in assuming that Muslims are damned. Virtuous Muslims may attain a place in heaven, through living lives that are, in terms of their personal behavior and treatment of others, Christian. The main modification required to the rules for players following this option is the removal of Mus-

lim Dominion auras from mosques and other sites of holy power. Some storyguides may prefer to reduce the power of these auras, reflecting an imperfect worship of God.

God is Law

The Muslims are right, and Christians and Jews are at best misguided, having denied or distorted God’s revelation. However, through the acceptance of Muslim rule and the social restrictions and obligations associated with it, they may still attain a place in Paradise. This requires no change to the rules for Muslim auras presented here, but may require changes in the way Christianity and Judaism are played in the saga. *Kabbalah* presents some ideas for playing an imperfect Jewish faith. Similar changes will need to be made to the presentation of Christianity if this option is chosen.



vidual will appear before God, where a book recording their good and bad actions will be produced. They will be judged, and then will pass over a bridge finer than a hair, either reaching the blissful gardens of Janna (or Firdaws, Paradise), or falling into the burning circles of hell. In Paradise, Muhammad will intercede on the behalf of the Muslims, but the outer of the seven circles of hell, named Jahannam (Gehenna), is a purgatory for guilty Muslims.

Several teachings of Islamic theology have been hotly debated throughout the centuries. There has been particular debate over free will and predestination, the nature of the Qur’an and how far it is accurate to anthropomorphize God. Space will not allow a full discussion of these debates, but currently the dominant doctrines on these subjects are those evolved by al-Ash’ari (d. 935) and al-Maturidi (d. 944), and are as follows. Firstly, although God has pre-ordained everything in creation, individuals still have free will. God creates the power for individuals to act in any given situ-

ation, but it is the individuals who choose to act, and are responsible for their actions. Secondly, the Qur’an is the eternal and uncreated word of God. Finally, it is correct to speak of God in anthropomorphic terms, but how He can have human attributes and remain infinite, omnipotent and omniscient is beyond human understanding.

Veneration of Holy Forbears

Although the practice is not officially ordained by law, Muslims venerate a number of individuals in a way similar to that in which Christians venerate saints. These individuals include prophets, followers and relations of Muhammad, martyrs and famous sultans, jurists and holy men. Many of these enjoy only local influence, but some, particularly prophets and sultans, are venerated by all Muslims. Some of the prophets are the same as those of the Christians and Jews. Naturally, the most important



Muslim holy figure is Muhammad. This veneration normally expresses itself through the visitation of the tombs of the individuals concerned. Sometimes celebrations take place at these tombs, either on a seasonal basis or on the individuals' birthdays.

Social Structure

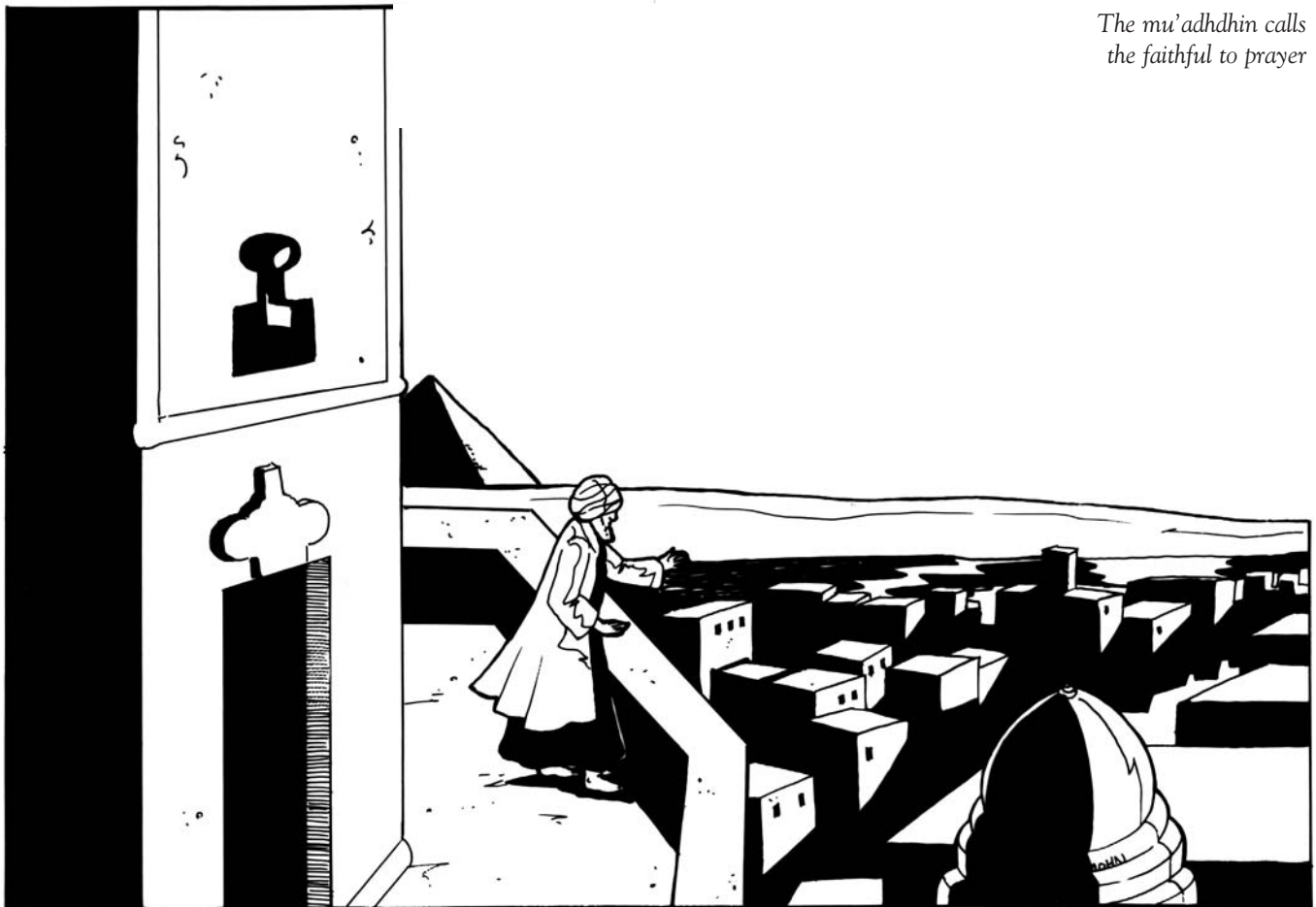
The nominal head of the Muslim *umma* is the caliph. The Buyids and Seljuks severely restricted the ability of the caliph to exert power as head of the *umma*. However, after the Seljuks lost control of the caliphate in the mid-12th Century, the caliphs were once more able to assert themselves. The current caliph, al-Nasir (r. 1180-1225), is a particularly vigorous ruler.

As implied above, the Muslim world is divided up into a number of areas ruled by local dynasties. In the Levant, the Ayyubids rule Syria, the Holy Land and Egypt, the Seljuks

Muslim Rulers and Divine Might

If you are using the rules for Divine Might of Kings from *Ordo Nobilis* (page 9), then the caliph, the Shi'i *imams* and other major Muslim rulers also have Divine Might, also having been appointed by the will of God. As spiritual leader of the *umma*, the caliph has a Divine Might of 40, the same as that of the Pope. Rulers officially invested as sultans have a Divine Might of 30. Other Muslim rulers have a Divine Might of 20. Rulers' wives have a Divine Might which is 10 less than that of their husbands. The Shi'i *imams* have Divine Might of 40, matching that of the Sunni caliph.

The mu'adhhdhin calls the faithful to prayer



rule Asia Minor and the caliph rules Iraq. Although the Ayyubids and Seljuks owe allegiance to the caliph, they generally operate as independent rulers. The actual influence exerted by Baghdad on them is usually fairly slight. The heads of the ruling dynasties are sometimes officially endorsed by the caliph, who invests them with the title of sultan (ruler). In fact, many rulers use the title sultan regardless of whether or not they have been officially invested with it by the caliph.

Rulers are normally served by viziers, who run their civil and military administration for them. Weak rulers are sometimes dominated by these viziers. Beneath the major rulers and their viziers, there are three major classes involved in running Muslim society.

The Military Elite

The heads of the local dynasties are served by emirs, the equivalent of western European nobility, to whom they may (but do not always) grant *iqta's* or *niyabas* (see below). These emirs are appointed by the ruler, and may be of local origin or from other parts of the Muslim world (as has been mentioned above, Salah al-Din was a Kurd). Thus one finds Turkish, Kurdish, Persian or Arab emirs.

Iqta's are similar to feudal fiefs, in that they are pieces of land granted to vassals, in return for which the vassal is required to provide a specified number of troops (usually cavalry) to the ruler. This does not mean the vassal commands his own troops in battle, however. Commanders of contingents are appointed by rulers as they wish. *Iqta's* are normally hereditary, passing to the next most senior member of the family. The ruler may revoke an *iqta'* if he wishes. How an emir levies troops and raises income is his own affair, as long as he remains within the limits of the law.

Niyabas are governorships of areas that do not have *iqta'* status, usually large cities. They do not include an obligation to provide a set number of troops, but the *na'ib* (governor) is expected to be obedient to the ruler, and to provide whatever support is requested, financial or military. *Niyabas* are not hereditary, and the ruler may appoint and dismiss a *na'ib* at will. *Na'ibs* usually also hold *iqta's* elsewhere.

The emirs are not organized into a formal hierarchy like that of the European nobility.

However, the influence of an emir may be judged by the size and/or quality of any *iqta'* he is granted, and whether or not he is appointed to *niyabas* and other important positions by a ruler. Members of the ruler's family are usually appointed to the most senior positions. Some emirs have titles reflecting their senior status, including *amir kabir* (great emir) or *amir isfah-salar* (chief emir).

It should be noted that the standing armies of major rulers and their vassals often consist of a core of Mamluks, former slaves bought, trained as soldiers and then set free upon attaining adulthood. Although free, these Mamluks usually owe loyalty to their former masters. They are often of Turkish origin. In addition to the Mamluk core, Muslim armies generally contain other troops, including other troops raised by the emirs, mercenaries and Bedouin volunteers.

The Civil Elite

Also important in running the Muslim world is the civil administration. The two most important sections in any ruler's civil administration are the *diwan al-insha'* (the office of correspondence) and the financial section, consisting of a number of *diwans* (administrative offices), devoted to the collection and redistribution of various revenues. Careers in civil administration are open to both Muslims and non-Muslims, and are entered through apprenticeship. Normally bureaucrats obtain a basic religious education before entering apprenticeship.

The Religious Elite

Also called the '*ulama'* (the erudite, sing. '*alim*'), the religious elite are headed by one chief judge (*qadi al-qudat*) from each of the four major schools of law (*madhhabs*, see below), each of whom is appointed by the ruler. The '*ulama'* are concerned with the religious life of the state, and range from the chief judges down to the lowest mosque attendant. Important positions include the *muftis* (people entitled to give a legal opinion) and the *qadis* (judges). Other positions include that of *mu'adhdhin* (caller to prayer) or *imam* (prayer leader). Some '*ulama'*, particularly the *qadis*, are also charged with a number of duties in the civil administra-





Muslim Characters

Muslim characters, be they town dwellers, denizens of the countryside or nomads, are generated in the same way as other characters. However, some current Virtues and Flaws are forbidden to them, or at least very rare. Others merely require renaming or minor alterations. They also have access to some additional Virtues and Flaws. Finally, two new Academic Knowledges are also described; Theology: Islam and Islamic Law.

Forbidden Virtues and Flaws

Companion Social Class: **Mendicant** (+1), **Magister in Artibus** (+3; European-style universities do not exist in the Levant), **Priest** (+3), **Branded Criminal** (-1; Muslims do not brand convicted criminals)

General Virtue: **Indulgences** (+2)

Rare Virtues and Flaws

Companion Social Class: **Faerie Doctor** (+4, WGRE, page 63)

General Virtues and Flaws: Anything to do with the Fay

Renamed and Altered Virtues

Companion Social Class:

Freeman/Freewoman (+0): Rename as "City Dweller" or "Peasant" depending on chosen abode.

Pauper Knight-Errant (+1, WGRE, page 63): Rename as "Poor Wandering Emir."

Knight-Errant (+2): Rename as "Wandering Emir."

Guild Alchemist (+4, WGRE, page 63): As listed, only you may choose Arabic or Greek instead of Latin. In addition, the

guild structure does not exist in the Middle East, and so you are an independent practitioner of alchemy. On the one hand this is good, as you have no guild rules or ties. On the other hand, you do not have the support of the guild in times of need. Rename the Virtue as "Skilled Alchemist."

Landed Knight (+5): Retitle as "*Muqta*" (holder of an *iqta'*). You are an important emir, entrusted with an *iqta'*.

General Virtues:

Educated (+1): You have been educated in a mosque or Qur'an school, so you should take Arabic instead of Latin, if you do not know it already. If you do, choose another language, such as Persian, Greek or Latin.

Further Education (+1): You have been educated at a Qur'an school or religious college. This is only open to characters with the Educated Virtue.

Folk Magician (+2): Use the guidelines listed under the 'Arrafs, in the next chapter.

New Virtues and Flaws

Companion Social Class:

Sufi (+1): You are a Muslim mystic, seeking a closer union with God through asceticism and rituals. You are a member of a group of Sufis (*tariqa*), led by a *shaykh* (lit. old man, actually a master). While the group supports you in times of need, it expects equal commitment from you to the other members. Most people treat you with respect for your pious lifestyle. For more information on Muslim mysticism (known as Sufism), see below.

Bureaucrat (+2): You are a member of the civil administration, probably a *katib* (scribe or secretary) or *watha'iqi* (writer of legal documents). You have scores of 3 in Theology: Islam and Scribe Arabic. If you do not have it already, you have a score of 4 in Speak Arabic; otherwise choose another language, such as Persian, Turkish, Greek or Latin. You may

spend your other experience points on Academic Abilities. Your duties effectively take up one season per year.

'Alim (+2): You are a member of the religious elite. You may be a *mu'adhdhin* or an *imam*. You have scores of 3 in Theology: Islam and Scribe Arabic. If you do not have it already, you have a score of 4 in Speak Arabic, otherwise choose another language, such as Persian, Turkish, Greek or Latin. You may spend your other experience points on Academic Abilities. Your duties effectively take up one season per year.

Qadi (+3): You are a religious judge, involved in both the religious and civil administration. You have scores of 4 in Theology: Islam, Islamic Law and Speak Arabic (or another language, if you already speak Arabic). You have a score of 3 in Scribe Arabic. You may spend your other experience points on Academic Abilities. Your duties effectively take up two seasons per year. Most people treat you with respect, due to your importance in the community.

Mufti (+4): You are a jurisconsult, frequently called upon to make decisions in difficult legal cases. You work closely with the *qadis*. You have a score of 5 in Islamic Law, scores of 4 in Theology: Islam and Speak Arabic (or another language, if you already speak Arabic), and 3 in Scribe Arabic. You may spend your other experience points on Academic Abilities. Your duties effectively take up two seasons per year. Most people treat you with respect, in recognition of your expertise.

Mamluk (+5): You are a former military slave, bought as a child, trained at a military school and educated in Islam, and then freed upon reaching adulthood. You are probably Turkish, but you may also be Mongol or even Greek. You have scores of 3 in Ride, Longshaft Weapon (Lance), Bow (Composite) and Shield and Weapon (Longsword and Kite Shield). You are also highly trained with both one and two swords, giving you a score of 4 in Single Weapon (Longsword) and Two Weapons (Longswords — Weapon Statistics: Init +4, Atk +4, Dfn +4, Dam +6, Str +2, Load -1.5, Spc 1, Eff Rn Reach, Cost

standard). Your armor of choice is chain or lamellar (same statistics). You automatically have the +1 Virtue Good Armaments, and may buy the Virtue Superior Armaments at a one point reduction in cost. You also have scores of 3 in Speak Arabic (or another language, if you already speak Arabic) and 2 in Theology: Islam. You still have obligations to your former owner, which take up 2 seasons per year, and may also occupy you at other times. You have a minimum age of 16.

General Virtues and Flaws:

Shahid (+1): You are publicly acknowledged as a trustworthy soul, and are often called upon to be a witness (Ar. *shahid*) and signatory to legal documents. You have a good Reputation, at a score of 2, in the local community.

Touched by the Jinn (+1): As described in "Life in the Latin States" above. This Virtue is more common among characters native to the Middle East.

Eunuch (-1): You are a eunuch, and so are unable to procreate. Regardless of when the operation was carried out, you display outward characteristics identifying you as a eunuch, which may make you seem odd in the eyes of other characters. You enjoy a certain freedom of movement among the sexes, and it is likely you were made a eunuch for work at a harem or a military school. This flaw is only available to male characters.

New Academic Knowledges

Theology: Islam — This is the Islamic equivalent of Theology: Christianity. The major sources for Islamic theology are the Qur'an and the Sunna. Specialties include the Qur'an, debates and history (Intelligence).

Islamic Law — This is the Muslim version of Civil & Canon Law. The major sources again are the Qur'an and the Sunna. Specialties include any one of the sources of Islamic Law, particular topics and customs of a particular area (Intelligence).





with a number of duties in the civil administration.

Other Groups

There are several other groups in Islamic society. The peasants (Ar. *fallahun*) work the land, much like European peasants. They are free subjects of the ruler, not bound to the land in the way that some European peasants are. Merchants ply their trade in cities. Special mention should also be made of the nomads, the Bedouin of the deserts and the Turcomans of the Asian steppe. Although some are headed by emirs, and settled in particular areas, many more remain nomadic, wandering where they will and staying outside the established social order. Although occasionally the source of trouble for rulers of settled areas, normally they maintain good relations with them, and can be a source of troops in time of war. Finally, there are the followers of other faiths living under Muslim rule. Their status is discussed under “Islamic Law,” below.

The Muslim world represents a variety of ethnic groups. In terms of social hierarchy, lower classes tend to come from the areas they inhabit while the elites, and most particularly the military elites, are mostly Turks, Kurds and Arabs. As Arabic is the official language of the medieval Muslim world, this means that many members of the elites are bilingual.

Foreigners in the Muslim States

As stated above with regard to the Latin states, it is impractical, given the interaction between the two sides, to make widespread use of the Outsider Flaw to represent the position of foreigners in the states of their opponents. So the same rule as has been described in the previous chapter should be used for foreigners in the Muslim states. Foreigners receive a modifier to their social die rolls varying between -5 and $+5$, depending on the current state of relations between their home country and the state they are in, how far this affects who they are talking to and how far they are identifiable as foreigners. As before, the Storyguide is the one who decides what the exact modifier will be.

Muslim Views of the Latins

Muslim relations with the Latins (whom they call *ifranj*, Franks) are best described as mixed. Some are openly hostile towards them, but others have established more friendly relations. Some rulers find they benefit from diplomatic and mercantile contact with the Latin states, and one even occasionally finds Muslim and Latin rulers allying with one another against other Muslim or Latin rulers. Since the time of Salah al-Din, however, such instances have become fairly rare, and most Muslims still look to the eventual removal of the Crusaders from the coast. Those Muslims who have had closer contact with the Latins tell tales of strange and unfathomable customs and practices, which make little sense to the Muslim mind.

Islamic Law

The Sources of Islamic Law

Islam is both a religion and a social contract, and so the law humans should use to regulate their lives is contained in its teachings. There are a number of sources the Muslim use for this law, which is called in Arabic *al-shari'a*. These sources are known in Arabic as *usul al-fiqh* (the principles of jurisprudence), and are as follows:

1. **The Qur'an:** The first source for all things in Islam is the Qur'an, the textual form of the word of God.
2. **The Sunna:** This is the collective term used to describe the actions and sayings of the Prophet, which are regarded as examples of good behavior for all Muslims. Each of these narratives is known as a *hadith* (report). The term is also used collectively to refer to the literature of Prophetic traditions.
3. **Ijma' (consensus):** In the case of debate on a legal matter, it is expected that the *umma* should come to an agreement on it. In practice, it is the legal scholars who determine such matters.

4. **Qiyas (analogy):** If a problem arises which is not addressed in the Qur'an or the Sunna, a legal scholar may take a parallel case and use it to deduce a solution. For example, the Islamic prohibition on alcohol is derived from the use of *qiyas*. The Qur'an forbids the drinking of wine on the basis of its intoxicating effect. Thus other alcoholic drinks are forbidden because they have the same effect. Some schools of law dispute the validity of *qiyas*.

These are the major ways Muslim lawyers deal with legal cases. Some use of other forms of reasoning is also allowed, and different areas also have their own customary laws, so the way in which Islamic law is practiced varies from place to place.

After the death of Muhammad, there emerged a number of schools (Ar. *madhhabs*) of law, devoted to formalizing Islamic teachings on legal matters. Of the various schools which emerged, four predominated, known as the

Hanafis, the Malikis, the Shafi'is and the Hanbalis, taking their names, respectively, from their founders Abu Hanifa (d. 767), Malik ibn Anas (d. 795), Muhammad al-Shafi'i (d. 820) and Ahmad ibn Hanbal (d. 855). Each school developed a slightly different interpretation of the Qur'an and *hadith*, with the result that their teachings on certain legal matters differ slightly. Probably the best-known example is the teaching of the Hanafis on the drinking of alcohol, for they only prohibit alcohol which is made from grapes.

Crime and Punishment

The *shari'a* divides crimes into categories:

- a) **Deliberate killing or wounding**, giving the victim or their family the right to exact vengeance, under the control of the authorities. In some cases vengeance can be replaced by a ransom.
- b) **Accidental killing or wounding**, dealt with by financial settlement.



Does the law forbid beer as well as wine? Scholars of the four dominant legal schools — the Hanafis, the Malikis, the Shafi'is and the Hanbalis — debate this question.



c) **Five major crimes**, dealt with using canonical penalties (*hudud*):

Theft

Cutting off the right hand

Brigandage

Death, if a murder involved, otherwise as theft

Adultery

Stoning or flogging

False accusation of adultery

Flogging

Use of alcohol

Flogging

Some other crimes also incur severe penalties. For example, apostasy is punished by death, as is the use of magic for evil purposes. Less serious offenses are punished with a verbal reprimand. Islamic law often requires a number of witnesses to a crime, making it difficult to impose penalties without adequate proof, and moderating the more severe penalties somewhat.

Currency and Commercial Law

The major currencies of the Muslim world are the golden *dinar* and the silver *dirham*. Theoretically a *dinar* is worth 10 *dirhams*, but in reality the value fluctuates according to the relative values of gold and silver. Sometimes a *dinar* can be worth 10 *dirhams*, at other times it can be worth 20, or even 50. In some areas a copper coinage is also used, called the *fals*. The

value of the *fals* also varies, ranging from 24 to 48 *dirhams*. Naturally not all trade is carried out using cash. Merchants use several forms of credit notes, while all classes use barter to a certain extent.

Islamic law forbids usury and gambling, although it is not forbidden among followers of other faiths under Muslim rule, allowing Christian and Jewish moneylenders to flourish in Muslim cities.

Muslims may dedicate the income of an estate or property to a religious or charitable purpose, which may include the building of mosques, schools and hospitals, or relief for the poor. This is called a *waqf* (religious endowment). A *waqf* may provide for the family of the benefactor, as long as the proceeds eventually go to a charitable purpose, once the family has died out.

Magic

Magic is permitted in Islam, as long as it is used for good purposes. Use of magic for evil purposes, on the other hand, is punishable by beheading.

Jihad

The term *jihad* refers to two sorts of individual effort towards spiritual goals. The greater *jihad* (*al-jihad al-akbar*) refers to the spiritual struggle one wages with oneself in order to mend one's evil ways. This is a necessary prerequisite for engaging in the lesser *jihad* (*al-jihad al-asghar*), which is the external *jihad* one wages against an enemy for the sake of Islam. In this way, the *jihad* is akin to the Christian Crusade. Islam divides the world into two areas, the *dar al-harb* (Abode of War), and the *dar al-Islam* (Abode of Islam). Muslims were originally required to fight until Islam was the universal religion, although some others were permitted to exist in subordinate positions (see below). Recently the *jihad* theory has been modified to allow for peaceful co-existence with other non-Muslim states, allowing trade and diplomatic relations between Muslims and non-Muslims. Truces are intended to be for no longer than ten years, but are frequently renewed. The *jihad* is both a defensive and offensive obligation, intended for both the expansion of Islam and its

Muslim Coinage

Storyguides may find it convenient to assign a fixed value to the three Muslim coinages. A reasonable system would be 20 *dirhams* to the *dinar*, and 36 *fals* to the *dirham*. Thus a *dinar* is worth 720 *fals*. Looking across the cultures, for ease of exchange Storyguides may wish to assume that a Latin besant is equal to a *dinar*, a Latin denier is equal to a *dirham*, and a Latin copper coin is equal to about 3 *fals*. A Mythic Penny is worth about 6 *fals*.

The Islamic Dominion Aura

The Islamic Dominion aura is generated in the same way as other Dominion auras, and Muslim characters may have True Faith, and may pray for miracles (see ArM4, pages 243-4). Muslims may also use relics containing Faith Points (ArM4, page 244). Islamic Dominion auras are compatible with Christian and Jewish Dominion auras, and Muslims may benefit from Christian and Jewish auras, and vice versa. If more than one Dominion aura is present in any given place, the strongest predominates. The Islamic aura has its own Temper (see *Pax Dei*, pages 16-27), the effect of which is that the aura does not inflict any penalty on supernatural powers that are clearly used for the benefit of believers (here defined as pious Muslims or *dhimmis*). In any case of doubt, the usual penalties should be assigned (see ArM4, page 239).

Areas of Muslim Divine Power

Area	Aura
Rural Muslim area	1
Town	2
City	3
Madrasa (religious college)	3-5
Cemetery or Tomb	3-5
Khanqah (Sufi convent)	3-5
Ribat (home for <i>jihad</i> warriors, or Sufi hospice)	3-5
Shrine of a relic	3-5
Tomb of a "saint"	3-5
Zawiya (home of Sufi order at tomb of Muslim "saint")	4-6
Small mosque	4-6
Large mosque	5-7
Major mosque	6-8
Site of martyrdom in <i>jihad</i> or otherwise	6-10

defense. It is intended to be led by political authorities, although individuals may take action if they feel it is being neglected. In addition, if sufficient people are already involved in a *jihad* to provide adequate opposition to the enemy, the obligation falls from the others. Children, the old and the sick are exempted from the obligation of *jihad*.

Other Faiths under Islam

As in the Latin states, the Muslim world has inhabitants following a number of other faiths, including Christians and Jews. These people are designated in Islamic law as *ahl al-kitab* (the people of the book, as their religions are based on books), and are permitted to live in Muslim lands as long as they accept the status of *dhimmis* (or *ahl al-dhimma*, people of the pact). The pact mentioned is said to have been made during the reign of the Umayyad caliph 'Umar ibn 'Abd al-'Aziz (r. 717-20), although its origins pre-date this. The subject peoples are required to pay a special poll tax (Ar. *jizya*), to refrain from bearing arms, riding horses or building new places of worship. Their ability to testify in court is restricted, and the value of their testimony is less than that of Muslim men. Sometimes they are also required to wear distinctive dress. How far these restrictions are actually enforced varies, and sometimes reflects



Invoking the Lesser Jihad

Storyguides may allow Muslim characters with True Faith to attempt to invoke the lesser *jihad* against an enemy. The character prays to God for aid, and rolls a stress die, adding Faith points, any appropriate Personality Trait (e.g. Pious) and any Dominion aura. The ease factor is 24+, modified by the Storyguide according to their assessment of the character's piety, how well the player is roleplaying and the appropriateness of invoking the *jihad* in the situation. If the roll is successful, the character and their companions (who may be an army!) may add the character's Faith score and any Dominion aura to their rolls (combat or otherwise) until the end of the battle. Note that if more than one character invokes the *jihad*, the most powerful (the highest total rolled) is the one that takes effect.

It should also be noted, for reasons described below, that most Shi'i Muslim characters may not invoke the lesser *jihad*.



relations between the local Muslim rulers and the Latins. In early Islamic times this usage was also extended to Zoroastrians and a star-worshipping cult in Harran known as the Sabaeans. Currently this usage is also being extended in the East to the Hindus, as the Muslim invasion of India proceeds.

Daily Life

The Pillars of Islam

The Muslim life is encapsulated in five basic duties, known as *arkan al-islam* (the pillars of Islam). These are as follows:

1. **Shahada (testimony):** Muslims witness to their faith through two statements, which signify conversion to the faith. These are “*la ilaha illa Allah*” (there is no god except God) and “*Muhammadun rasul Allah*” (Muhammad is the messenger of God). These are repeated regularly as part of the ritual prayers.
2. **Salat (prayer):** Muslims must perform ritual prayer five times every day, at fixed times. These are *fajr* (dawn), *zuhr* (mid-day), *‘asr* (mid-afternoon), *maghrib* (sunset) and *‘isha* (evening). Before performing ritual prayer, Muslims must be in a state of ritual purity, achieved through either the greater ablution of complete immersion in water (Ar. *ghusl*) or the lesser ablution of washing the face, hands, feet and head (*wudu*’), depending on how impure the individual is (in other words, what they have done since the last prayer). In some situations, when water is in short supply, sand may be used to perform the ablutions. The time of prayer is announced by the *mu’adhdhin* (caller) who pronounces the call to prayer (*adhan*) from the minaret of the nearest mosque. Although the actual prayer may be performed anywhere, the nearest mosque is recommended. Prayer is always conducted facing Mecca. It is led by a Muslim who is known as the *imam*. Although any sufficiently knowledgeable Muslim may be the *imam*, it is usually an employee of the mosque. The actual prayer

Non-Muslim Characters in Muslim Lands

Broadly speaking, characters who are members of other faiths living under Islam follow the same guidelines given for Muslim characters above, although very few are members of the nobility, and none may be members of the religious classes (*‘Alim*, *Qadi*, *Mufti*, *Sufi*), *Shahids* or *Mamluks*. Many Christians living under Islam are involved in the civil administration, while many Jews are merchants. As in the Latin states, another common career for members of other faiths under Islam is as a dragoman (described in the previous chapter).

Almost all non-Muslim characters living under Muslim rule must also take the following General Flaw that reflects their status as *dhimmi*. Exceptions tend to be those outside the social order, and hence beyond or beneath the notice of the Muslim authorities. Hermetic magi are the most obvious examples of such exceptions:

Dhimmi (-1): You are a non-Muslim living under Muslim rule. You must pay the *jizya*, and abide by certain social restrictions (described above), in return for which you receive tolerance and protection from the Muslim authorities. The actual amount a *dhimmi* has to pay in *jizya* varies, but rarely exceeds a *dinar* per year.

consists of a number of *raka’as* (cycles), which include a number of changes in posture accompanied by the recitation of certain *ayas* (verses) of the Qur’an. The number of *raka’as* varies according to the time of prayer. Again, some dispensation is made for those who might experience difficulties in the performance of the prayer. In particular, travelers may perform an abridged version of the prayer from the saddle.

The noon prayer on Friday is special. All able-bodied men should attend the nearest mosque, where a *khutba* (sermon) is given as part of the proceedings. Muslims may also perform personal prayer (*du'a*) at any time, in order to pray for God's intercession in a matter. This is not considered a part of this pillar of Islam.

3. **Zakat (alms-tax):** All Muslims who are able are required to give a portion of their wealth as charity. The amount to be paid varies between 10 and 2.5 percent, depending on what the income is drawn from. *Zakat* is gathered for a number of causes, including support of the poor, tax-collectors, those who need to be reconciled to the one paying the tax, travelers and those striving for the faith, and for ransom of captives and debtors. Exactly where it is actually directed varies, depending on the political and social situations in any given place.

4. **Sawm (fasting):** All Muslims are required to fast during Ramadan, the ninth month of the Muslim year and the month when Muhammad first began to receive the revelation. Fasting is undertaken from sunrise to sunset, and includes abstention from food, drink and sexual activity. Muslim women who are having their period and the sick are exempted from fasting. Travelers are also exempted, but must make up the fast later. The end of the fast is marked by a celebration known as the 'Id al-Fitr (feast of the breaking of the fast), which is one of the two major feast days of the Muslim year.

Muslims may also choose to fast at other times in atonement for certain sins, including killing a Muslim by mistake or breaking an oath.

5. **Hajj (pilgrimage):** All Muslims who are able are required to make the major pilgrimage to Mecca at least once during their lives. The *hajj* is undertaken during the first half of Dhu'l-Hijja, the last month of the Muslim year. The pilgrims travel to the vicinity of Mecca, where they perform ritual purification and don garments consisting of two unsewn pieces of cotton, a state of dress that represents the equality of all

believers. They must remain in a state of purity throughout the hajj. They walk around the Ka'ba seven times and run between two hillocks named al-Safa and al-Marwa, while making set prayers and invocations. Then on the 7th Dhu'l-Hijja the pilgrims take part in a prayer service in the mosque around the Ka'ba. The next day they assemble at Mina, where they stay overnight. Then they travel east to the plain of 'Arafat, where they take part in a prayer ritual, and also a ceremony known as the "standing." That night they stay at Muzdalifa, halfway between 'Arafat and Mina. The next day they return to Mina, where they throw seven pebbles at a column said to represent Satan. This is followed by the other major Muslim celebration, the 'Id al-Adha (feast of sacrifice), at which animals are slaughtered. They then return to Mecca and walk around the Ka'ba again. They may also run between al-Safa and al-Marwa if they have not done so already. Then the state of ritual purity is abandoned, men having their heads shaved, and women having a lock of hair cut off. Three days of celebration at Mina follow, including further stoning of Satan, and ending with further circumambulation of the Ka'ba.

Family Life

Islam also regulates various features of Muslim family life.

Birth: When a child is born in a Muslim family, traditionally the hair of the child is sacrificed as a purification ritual, and it is also recommended that someone recites the *adhan* in the child's ear, in order to make a Muslim of them in the future. Muslim tradition also requires circumcision, usually on the seventh day or at the age of seven years.

Education: Up to the age of seven children are brought up by the women of the household. However, after this age male children usually either attend a Qur'anic school or learn their father's trade. Female children normally stay at home, where they may or may not be educated, according to social status and the wishes of the family.





Marriage: According to Islamic law a man may take up to four wives, and must not show special favor to any of them. He may also take concubines from among his slaves, without restrictions on number.

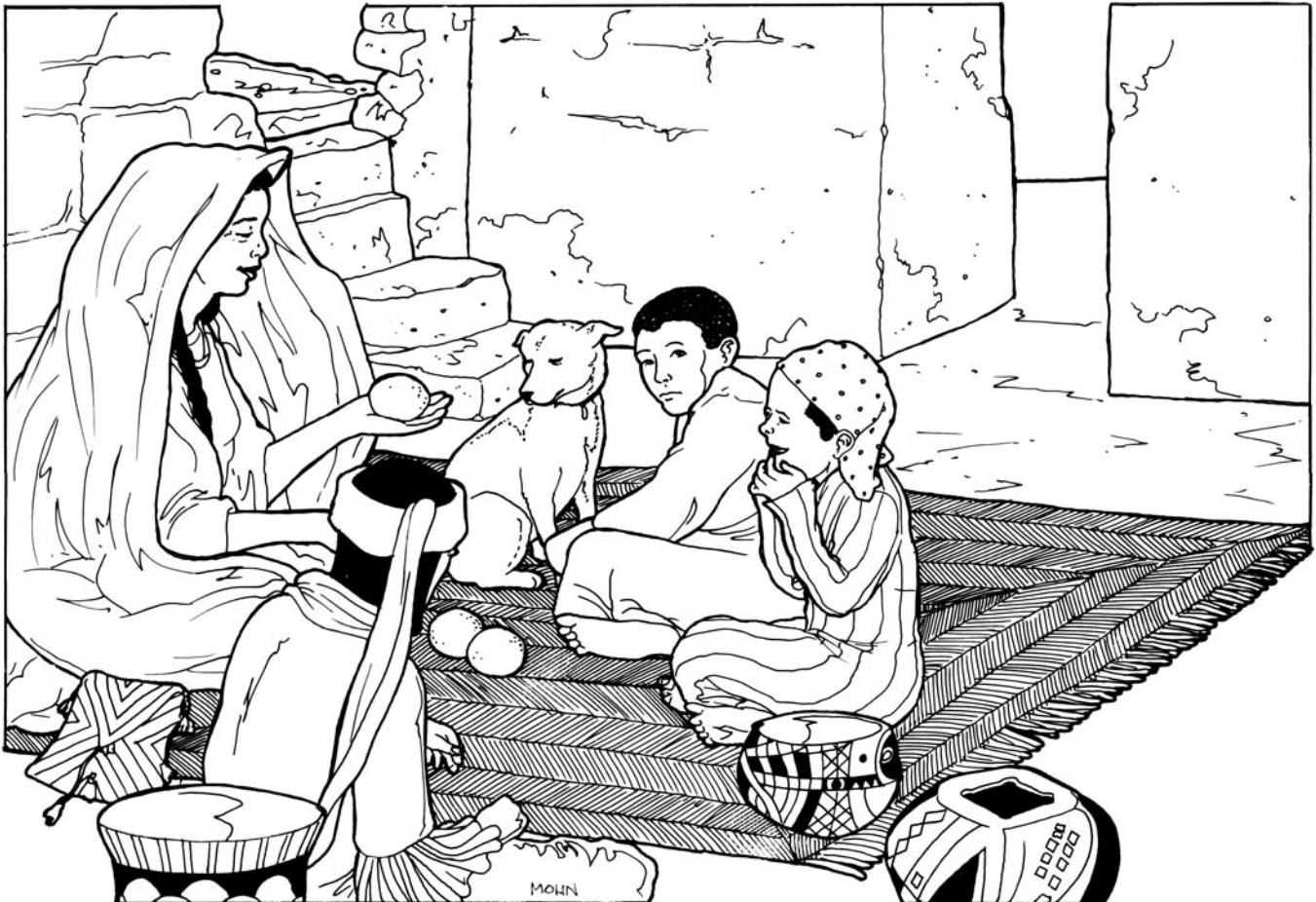
A marriage is made by a contract, and the husband is required to pay a dowry. Both parties must consent to the marriage. In some cases the woman must give her own consent, in others she is represented by a guardian. Various ceremonies mark the actual event, intended to protect the couple from evil influences, as well as celebrate their union.

A marriage may be brought to an end in three ways, although the Qur'an urges reconciliation rather than divorce. A *qadi* may annul the marriage on the request of either party, if there is a serious reason, the couple may divorce by mutual consent, or the husband may repudiate his wife. If the

last is done three times, the marriage is brought to a complete end, and the husband may not remarry the wife until she has married and consummated the marriage with another. In the last case, the husband must pay his wife the complete dowry, if he has not already done so.

The wife must be treated with justice and respect, and the dowry is her own private property. A number of important figures in Islamic history have been supported by strong wives. Muhammad's first wife, Khadija, is the earliest example.

Death and Inheritance: Islamic law lays down that when a Muslim is near death, the *shahada* should be recited where they are. After death, the body should be washed and wrapped in a piece of unsewn material, then carried to the cemetery in a funeral procession, where the Prayer for the Dead should be recited. The body should be laid



A Muslim mother teaches her children

in the tomb on its right side, with its head pointing towards Mecca. No monument should be erected over the grave. The actual practice of these funeral rites varies significantly from the law, however. Often local customs will result in more elaborate ceremonies.

Islamic law lays out what becomes of the property of the deceased. The inheritance is paid to spouses, children, parents, grandparents, brothers and sisters. Daughters receive half the shares of sons. A Muslim may make a will allocating a third of their property to whomever they wish, with the rest allocated according to the dictates of the law.

Slavery: Islam permits slavery, to a certain extent. Slaves are generally well-treated, suffering less severe punishments for crimes than free Muslims, and some rise to significant positions of power within Muslim society. While there is no official hierarchy among slaves, those belonging to higher-ranking members of the community are likely to be more influential. Liberation of slaves is recommended as a pious act. A male Muslim is required to emancipate a female slave before he marries her, and the children will be free Muslims. Slaves may also be emancipated in one's will, or they may buy their freedom. Emancipated slaves normally continue to work in the household of their master, who remains their guardian.

Women in Islam

As will have become apparent, in some respects women have a less favorable position under Islamic rule than men — their share of inheritance is less, and they can be divorced easily. In some traditions the testimony of a woman is regarded as having half the value of that of a man, and the seclusion and veiling of women is also encouraged. However, women have the same property rights as men, and in general the law instructs that they should be treated with respect and kindness. It should also be noted that the extent to which the strict letter of the law is followed varies from place to place. As has been described, some

Muslim Ghosts

As implied above, the Muslim soul does not proceed immediately to heaven or hell, the exceptions being prophets and martyrs. Instead, dead Muslims wait patiently in their graves for the end of days and the Last Judgement. This last is a divine requirement, made effective by the Muslim funeral ceremony. This means that only Muslim ghosts that have not been given a Muslim funeral may be summoned. The majority of Muslim ghosts simply will not answer the summons, in obedience to God's will. Note that as mentioned above, prophets and martyrs have already passed on to Paradise. This means that they may not be summoned, regardless of whether or not they have been given a proper funeral.



women rose to positions of great importance in Muslim society. In rural areas, in particular, the veiling and seclusion of women is not commonly practiced, and they take a more active role in everyday life.

Food and Drink

As noted above, the drinking of alcohol is forbidden in Islam, although according to some interpretations this only applies to alcohol made from grapes. In addition, Muslims are forbidden from eating pork, or the flesh of any animal that has not been ritually slaughtered by having its throat cut and being dedicated to God as the blood flows. Muslims are allowed to eat animals slaughtered by Christians and Jews, as they worship the same God, but the animal must still have been ritually slaughtered. It should be noted that in cases of absolute necessity, Muslims may break the rules given above. It is better to eat a forbidden animal than to starve.



Intellectual and Artistic Culture

Philosophy

As a result of the expansion of Islam and its subsequent interaction with the Byzantine Empire, many Classical texts passed into the Muslim world, particularly through the efforts of Christian and Muslim translators. These included philosophical works, which were welcomed by a number of Muslim intellectuals who then attempted to reconcile reason with faith. These included al-Kindi (d. 873), al-Razi (Rhazes, d. c. 925), al-Farabi (d. 950), Ibn Sina (Avicenna, d. 1037) and, later on, Ibn Rushd (Averroes, d. Morocco 1198). Islam encourages the use of reason by humans, but some of the ideas explored by the philosophers seemed to threaten mainstream Islamic dogma, attracting vigorous opposition from Muslim theologians, of whom the best known was al-Ghazali (d. 1111). In the 13th Century, philosophy continues to be seen by some as a danger to Islamic belief.

Science

The Umayyad and early 'Abbasid caliphates also saw the passing of many Classical, Indian and Persian scientific texts into the lands of Islam. Muslim, Christian and Jewish inhabitants of the area built on the knowledge of the ancients to make significant advances in various areas of science, simultaneously adapting them to suit Islamic society. Al-Razi, Ibn Sina, Ibn Rushd and the Jew Moshe ben Maimon (Maimonides, d. 1204), among others, made significant advances in medicine. Progress has also been made in alchemy, chemistry and physics. While study of all of these subjects has been advanced in particular by translations of Greek texts first made in the 8th Century, mastery of alchemy has also been attributed to earlier figures in Islamic history, including 'Ali ibn Abi Talib and Khalid, the grandson of the first Umayyad caliph, Mu'awiya. Famous alchemists of the 12th Century included the poet and statesman, Husayn 'Ali al-Tughra'i, and the preacher, 'Ali ibn Musa. Meanwhile in mathematics, the numbering system now used in

Europe, commonly known as the "Arabic" numbers, was imported from India, and a number of advances were made, particularly in the field of algebra (*al-jabr*). Important Muslim mathematicians included al-Khwarizmi (after whom the algorithm is named, d. c. 840) and the Persian poet-mathematician 'Umar Khayyam (d. 1123). Astronomy and astrology also flourished in the Muslim world. Many of these discoveries then passed on to Europe through both Muslim Spain and, later, the Latin States in the Levant.

Literary and Scholarly Writing

From its earliest days, Islam saw a flowering of various forms of literature. A number of authors, including Khalil (8th Century) and Ibn Qutayba (d. 889), wrote works of philology, attempting to explain the meaning of the language of the Qur'an, and codify the Arabic language. The writing of history began with biographies of Muhammad (Ibn Hisham, d. 834), before spreading to encompass histories of places, dynasties, empires and even humanity itself. Two of the best known Muslim historians are al-Tabari (d. 922) and Ibn al-Athir (still living in 1220, d. 1233). A number of geographers were also active, including al-Mas'udi (d. 956) and al-Idrisi (d. 1154). Another important genre was *adab*, literature aiming both to entertain and instruct, of which the best known exponent was al-Jahiz (d. 869). Other works aimed almost entirely at entertaining were also written, of which the most well known was the so-called *Arabian Nights*, a collection of tales purportedly told over a thousand (or 1001) nights to a sultan, Shahriyar, by his vizier's daughter, Sheherezade. After finding his wife being unfaithful with a servant, Shahriyar had taken to taking virgins to his bed every night, then executing them the following morning to avoid betrayal. Sheherezade prolonged her life by telling tales to the sultan every night, but leaving them unfinished, so that he would let her live to finish them the following night. After almost three years of this, and her having borne him several children, Shahriyar decided to forsake his evil ways and keep Sheherezade as his wife.

Poetry also flourished under Islam. Perhaps the most important genre in the Middle Ages is that of panegyric, praise-poems intended to celebrate a particular patron. Two particular pane-

The Arabian Nights

The origins of the *Arabian Nights* are unclear; a collection of stories, drawing on earlier folk tales, existed at least as early as the 10th Century, entitled *The Thousand Nights*. This was expanded on over the centuries, and it seems doubtful that the collection available to 21st-Century readers is entirely authentically medieval. In particular, some of the better-known stories, including those of A'la al-Din (Aladdin) and 'Ali Baba, may be 18th-Century additions. The alternative titles of the *Arabian Nights* and the *Thousand and One Nights* date from the 18th century.

gyrists of Zangi and Nur al-Din were Ibn Munir (d. 1153) and Ibn al-Qaysarani (d. 1154), the second of whom is also known for poems on other subjects, including the extolling of the beauty of women from the Latin States! Another favorite subject of Muslim poets was love (Abu Nuwas, d. 810), but other poets also explored metaphysical themes, including Abu'l-'Ala al-Ma'arri (d. 1058) and 'Umar Khayyam. Mystical poetry also flourished, of which currently the most skilled exponent is Ibn 'Arabi (dies in Damascus in 1240).

Many of these literary genres continue to flourish throughout the Middle Ages and beyond.

Art and Architecture

Islam developed its own distinct style of art and architecture, which both incorporated elements from older cultures and established its own distinct identity. Islamic art expressed itself both through major monuments, including mosques and *madrasas* (religious colleges), and in minor arts, including textiles, ceramics, illumination, sculpture on wood and ivory, and various forms of metalwork. Decoration included geometrical shapes, calligraphy (on buildings, particularly mosques, as well as in manuscripts) and both animal and even human figures.

Although some theologians objected to the use of living beings in art as being idolatrous, few Muslims followed their position, and the use of both stylized and natural human and animal figures continued to be widespread.

Variations on Islam

Sufism

Islam is in many ways a religion of action. Through one's outward actions one expresses one's piety. However, there are some who have sought other Islamic paths to God, through asceticism and spiritual quest. These individuals are known as Sufis, primarily due to the fact that they often wear simple garments of wool (Ar. *suf*). Although its roots are undoubtedly earlier, Sufism has its origins with two writers, al-Junayd (d. 910) and al-Hallaj (d. 922), the second of whom was executed for heresy when he claimed to be God incarnate. Later writers worked to formalize the theories of Sufism, including Abu Nasr al-Sarraj (d. 988) and al-Ghazali. Currently the most active Sufi thinker is Ibn 'Arabi.

Recently Sufis have begun to gather in groups known as *tariqas*, usually based at a convent or the tomb of a saint, and led by a *shaykh*. Until recently official views of Sufis were rather mixed, as they were seen as potential sources of heresy. However now they tend to be seen as forces for a more pious and devoted lifestyle, and authorities have even started encouraging them through the construction of various buildings for their use, including *zawiyas* (homes at tombs of saints), *khanqahs* (convents) and *ribats* (hospices). Of course, these constructions also allow authorities to maintain a more effective watch on the *tariqas*.

Sufis seek a closer union with God, through both personal piety and participation in group rituals, known as *dhikr* (mentioning (the names of God)) or *sama'* (listening (to music or poetry composed for God)). In a *dhikr* session, they





Sufi Rituals

No rules are given for Sufi rituals, as they fall under the category of Divine intervention. Results of such rituals should be adjudicated on a case-by-case basis by the storyguide.

form groups and intone the names of God, accompanied by certain bodily movements (sometimes dance) until they achieve a feeling of closeness with Him. In a *sama'* session, they listen to music or poetic recitation to achieve the same goal. Exactly which form of mysticism is practiced varies according to each individual *tariqa*. Through these rituals they attempt to achieve mystical insights into God's nature and the world around them.

Shi'i Islam

As has been stated above, the Shi'is began as a party supporting the claim of 'Ali ibn Abi Talib to the caliphate. They supported this claim on the basis that 'Ali was Muhammad's son-in-law, with whom he had a special relationship, and claim that he was designated by Muhammad to lead the *umma* after his death. In the Shi'i view, 'Ali was the first of the *imams*, spiritual leaders from the line of Muhammad who guided the community, having been designated by God before creation, and were privy to special knowledge transmitted directly from God, known as *ilham* (inspiration). It is through dispute over the identity and number of these *imams* that the divisions within the Shi'a have appeared.

Like the Sunnis, the Shi'is rely above all on the Qur'an, but they have slightly different systems of theology and legal practice. In particular, in their interpretation of the *hadith*, they give greater importance to accounts attributed to 'Ali and his family; they reject the use of *ijma'*; they give reason a greater role in their



Sufis dance and intone the names of God to achieve mystical insights.

theology; and they place greater emphasis on the teachings of the *imams*, as passed down through the jurists. In practice, the most distinctive features of Shi'i Islamic law include the permitting of temporary marriages and variations in divorce and inheritance law. In addition, for most Shi'is, the lesser *jihād* is in abeyance, as it must be led by the rightful *imam*, who in the majority of cases is currently hidden from the world.

There are many branches of the Shi'a. Five are particularly important in the Levant, and are described below.

The Ithna'ashari Shi'a

The most numerous of the Shi'i divisions is the Ithna'ashari (Twelver) Shi'a, also known as the Imamis. They include many Bedouin tribesmen among their number. The Twelvers recognize a line of twelve *imams*, beginning with 'Ali and passing down through his family. After the death of the eleventh *imam*, al-Hasan al-'Askari in 874, they say that his son, Muhammad al-Mahdi, went into "lesser occultation" (*ghayba*), communicating with the world through a line of four emissaries, the last of whom announced, on his death bed in 941, that the *imam* was going into "greater occultation" (*ghayba kubra*), which would last until he returned as the *mahdi* at the end of time. For the moment, he would be with his Shi'a, but would not communicate with them. A number of duties, including the lesser *jihād*, have been suspended as a result of the *imam's* occultation.

The Nusayris

The Nusayris are a splinter group from the Twelvers, whose doctrine was rejected by the majority. They trace their origins to 859 and a figure named Muhammad ibn Nusayr al-Numayri, who claimed to be the *bab* (gateway) to the *imam*. Later they developed the doctrine that immediately below the ineffable deity there is a spirit from which there are emanations to the physical world in hierarchical order. The duty of these emanations is to lead fallen beings out of their bodies to heaven. The Qur'an is an initiation in devotion to 'Ali. This devotion has resulted in them also being called 'Alawis. The Nusayris are found in the Bahra' mountain range in northern Syria.

The Fatimids

During the time of the sixth *imam*, Ja'far al-Sadiq (d. 765), a group of Shi'is claimed that he had nominated his son Isma'il as his successor. When Isma'il died in 755 before his father, they recognized his son Muhammad as the seventh and final *imam*. They maintained that he was also the *imam* who would reappear as the *mahdi* at the end of time. They existed in secret until the middle of the 9th Century, before emerging as two movements, known collectively as the Isma'ilis. The first movement, the Qarmatians, were a revolutionary group found in Kufa in Iraq. The second and (in the Levant) more important group were the Fatimids. As has been described above, the Fatimids were most prominent in North Africa and Egypt, until their destruction in 1171.

The Fatimids developed a doctrine that drew a distinction between the exterior teaching of religion and the inner truth behind it. The outer teaching changed with each prophet. The Fatimids saw history as a succession of cycles, in each of which there was a prophet followed by a number of *imams*. The Fatimid rulers themselves claimed to be *imams* as well as the rightful caliphs. The inner truth was of a God beyond all human knowledge, from which there proceeded a series of emanations through which the human world had been created. As described above, the Fatimids did not impose their doctrine on the general populace, who remained, in the main, Sunni Muslims.



Story Seed: Fatimid Survivors?

Although Salah al-Din did his utmost to destroy the dynasty, it may be that some Fatimids escaped the destruction. Perhaps a survivor will approach the player characters, seeking help to regain their throne. Given the Hermetic prohibition on mundane interference, the characters would be wise not to become involved, but the Fatimid survivor may have powerful allies who can affect the covenant, or may offer tempting rewards. In addition, the Fatimid may have the powers of the *imam*: not only Divine Might, but also the power to invoke the lesser *jihād* against the player characters if they will not help him...



The Druze

The sixth Fatimid caliph, al-Hakim (r. 996-1021), was said by some to be insane. However, there were some Isma'ili extremists, led by a man named Hamza ibn 'Ali, who claimed that he was a manifestation of the Divinity. When al-Hakim vanished in 1021, Hamza claimed he had withdrawn to test his followers. Shortly after Hamza also vanished, and the movement was led by a man named al-Muqtana. Letters by him, along with writings by Hamza, form the Druze scripture, called *Rasa'il al-Hikma* (the Epistles of Wisdom). The Druze await the return of al-Hakim and Hamza. Little more is known of their doctrine, for they are extremely secretive. The Druze were rejected by the main Fatimid organization, and were hunted down in Cairo after al-Hakim's death in 1021. However, some managed to escape, taking refuge in the mountains of the Lebanon, where they continue to exist. The name Druze (Ar: Darazi), is taken from the name of another adherent of the sect, himself called al-Darazi.

The Assassins

The word "assassin" derives from the Arabic *hashishi* (one associated with hashish), and is an uncomplimentary term probably used by the opponents of the Assassins to refer to their sect. They owe their origins to one of the most active propagandists of the Fatimid caliphate, a Persian named Hasan-i Sabbah, who in 1090 seized the fortress of Alamut, in northern Persia. From there he began a program of Fatimid propaganda and political assassination. Then in 1094 the Fatimid caliph al-Mustansir died. He had nominated his eldest son, Nizar, to succeed him, but the palace administration ousted him in favor of his younger (and more pliable) brother al-Musta'li. Hasan-i Sabbah and his followers sided with Nizar, becoming independent from the main Fatimid administration. It is from this stance that the Assassins are known by their other name of Nizaris. Nizar was murdered in prison in Alexandria, and his sons with him, but the Assassins claimed that a grandson had been successfully smuggled out and brought up at Alamut. In another version of the story it was a pregnant concubine of one of Nizar's sons who was smuggled out, and gave birth to the grandson at the fortress. During the years which followed, the Assassins established a sect arranged

The Assassins in Ars Magica

In *Ars Magica*, the master of the Syrian Assassins is always a mage, usually a *raqi*, but sometimes a *sahir* or a follower of another tradition (see the next chapter for information on the Muslim magical traditions). They use a mixture of ruses and magic to create feelings of fanatical devotion in their followers. In addition, the daggers with which they equip their followers have magical properties:

The Assassin's Dagger

The Assassin's dagger is distinctive for its gold hilt and polished blade. When the dagger is drawn, it casts the equivalent of *Endurance of the Berserkers* on the wielder (ArM4, page 128). The enchantment is such that only the Assassin for whom the dagger is constructed may use it. The dagger's power may be used three times per day. (Level Rationale: *Endurance of the Berserkers*, R. Touch, D. Salah, T. Ind. = ReCo 20).

As noted above, the masters of the Persian Assassins all come from the same family, with the result that they are less assured of being mages, so they can not always create these daggers. Hence the masters of the Syrian Assassins send a number of these daggers back to Alamut from time to time. However, the masters of the Persian Assassins have other powers. As *imams*, they have not only Divine Might, but also the power to invoke the lesser *jihad*.

along strictly hierarchical lines, with the ultimate authority being the Grand Master (*hujja*, “proof”), or (after 1162) the *imam*, at Alamut. Religious leaders were known by the title of *shaykh* (in Arabic) or *pir* (in Persian, a term meaning “elder”). Members addressed each other as *rafiq* (comrade). During this period the Assassins also continued to expand their sphere of influence, taking a number of fortresses in Persia and Syria. The most important Syrian fortress taken was Masyaf.

Much of what is known about the Assassins was written by their opponents, but their masters were said to have trained followers from an early age to be fanatical adherents to their sect. According to one account, they were drugged and placed in a garden that was intended to resemble the Gardens of Paradise, then whenever an Assassin was required for a mission, one of the young men would be drugged again and removed from the garden. Upon waking, he would be given a dagger and informed that if he wished to return to Paradise, he would have to slay a particular victim. It was promised that either when he returned or if he was killed in the attempt, angels would bear him back to Paradise again. In this way they are said to have inspired fanatical devotion in their followers.

Probably the greatest of the masters of the Syrian branch of the Assassins was Rashid al-Din Sinan, also known to the Crusaders as the Old Man of the Mountain. He ruled from 1162 until sometime between 1192 and 1194 and was said, like many of the masters of the Assassins, to have been a magician. In 1176, Salah al-Din besieged Masyaf, but is said to have withdrawn after a poisoned dagger and a threatening message from Sinan appeared in his tent overnight. Another story states that a messenger from Sinan came to the sultan, insisting on delivering his message in private.

Story Seed: Stolen Property

The characters accidentally intercept a shipment of Assassins’ daggers from Syria to Persia, but only realize what they have found when they have had a chance to examine them in the lab. Naturally, the Assassins are keen to retrieve them, but how can the characters persuade them that they only obtained them by accident? To complicate things further, other parties, including the Order of Hermes, are interested in obtaining the shipment, and may bring pressure to bear upon the characters. How will they extract themselves from this predicament?



Salah al-Din retained in his presence two bodyguards, whom he regarded as sons. The messenger turned to the guards and said, “If I ordered you in the name of my master to kill this sultan, would you do so?” They drew their swords, saying, “Yes, command us as you wish.” The messenger left the tent, taking the two guards with him, and leaving the sultan astounded. Thereafter Salah al-Din attempted to remain on good terms with Sinan.

The fourth master of the Persian Assassins, Hasan, succeeded to the position in 1162. He became recognized as a descendent of Nizar, and hence the true *imam*. His descendents still claim the Imamate in 1220, and will continue to do so until their Persian strongholds are destroyed by the Mongols in 1256. The Syrian Assassins survive slightly longer, with the last of their fortresses falling to Baybars in 1273.



Chapter 6

Middle Eastern Magic

This chapter discusses the magic of the Middle East, many practitioners of which may be found in the Levant. The influence of Islam on magic is discussed, including its interaction with Hermetic magic, and rules are presented for Middle Eastern sorcerers. The hedge wizards of the Middle East are also discussed, and ideas are also given for other magic users who may be found in the area.

Powers and Limitations of Middle Eastern Magic

The Islamic Influence

The teachings of Islam pervade all aspects of Middle Eastern culture, even affecting the way some mages work magic. This means they have access to slightly different ranges, durations and targets from those of their western counterparts. These affect Islamic-influenced mages of all the traditions described below.

The ranges, durations and targets used by such mages are listed in the form of tables, like those of the Hermetic magi (ArM4, page 103).

As for Hermetic magi, each step by which a category is increased adds a level of magnitude, and each by which it is decreased subtracts one. See ArM4, page 104 for more details. The new ranges, durations and targets are described after the table. Generally, Islamic spells tend to be slightly shorter in duration, but higher ranged, representing a reluctance to leave persistent spells in areas of Islamic influence, but a greater familiarity with wide open spaces.

It should be noted that Muslim non-Hermetic mages of the Middle East always use the ranges, durations and targets described below. Christian and Jewish non-Hermetic mages of the area may choose to use either Islamic or Hermetic ranges, durations and targets, but not both. The choice should be made at character creation, and should be justified in the character concept. Non-Muslim mages brought up in a primarily Islamic society as *dhimmi*s are likely to use the Islamic ones, whereas those brought up in Christian areas, such as the Crusader states, are likely to use the Hermetic ones.

Ranges (from low to high)

- Personal
- Touch/Eye
- Reach
- Voice
- Sight
- Arcane Connection

Voice: From the declaration of faith to the conjurations of the *sahir*, Islam is a faith governed by the voice. Islamic magi have incorporated this idea into their magic, resulting in this range. The spell can be cast

at anyone or anything within earshot of the magus. A spell cast with a Booming voice will reach 100 paces across an open area on a clear day. A Firm voice will reach 50 paces, and a Soft voice will reach 2 paces. Spells may not be cast silently using this range, but a magus using this range suffers no penalty (or bonus, for that matter) to his spellcasting total for using a non-standard voice. Either his voice is loud enough to reach his target, and the spell takes effect normally, or it is not, and the spell fails. Distances should be reduced by the Storyguide to take account of bad weather, obstructions and the like. They should also be increased to account for positive conditions, such as the target being downwind, or the caster being in an amphitheatre! It should be noted that this range may be used with inanimate targets. The target does not actually have to hear the magus to be affected, provided the sound reaches it. The target must be clearly and unambiguously identified in at least two independent ways, for example, “Ignus of Flambeau” and “the smelly magus with the red robes,” or “soldiers hunting me” and “Ignus’ bodyguards.” The major advantage of this spell is that the caster does not require either sight of his target or an Arcane Connection in order to cast spells on it. If his target is within earshot, it will be targeted by the spell.

Durations (from low to high)

- *Shahada*
- *Adhan/Qira’a/Sura*
- *Salat*
- Sun
- Moon
- Season
- *Sana*
- Permanent/Instant

Shahada: The spell will have done its effect by the time the caster has finished reciting the *shahada* (about 4 seconds). Since the *shahada* must be recited as the spell is released, silent casting is not possible with this duration.

Adhan: The spell will last for as long as it takes to recite the *adhan* (about one minute). To

use this duration, the magus must speak the words “*Allahu akbar*” (God is most great), which are the first words of the *adhan*, and so it may not be used with silent casting.

Qira’a: Some sages claim that this duration is inherited from the Sufi practice of *dhikr*. The spell lasts for as long as the caster can keep reciting verses of the Qur’an. These verses do not have to be particularly appropriate to the spell cast, but are used merely to help the caster maintain their concentration. Should the caster fail a Concentration roll at any point while maintaining the spell, they may continue to maintain it if they make a successful Int + Theology: Islam roll against the ease factor of the Concentration roll, otherwise the spell effect ceases. Should the caster ever lose a Fatigue level while maintaining the spell (not including Fatigue lost to cast this spell), they are forced to catch their breath, and the spell stops working. Silent casting may not be used, and if the caster is silenced, the spell ceases to work.

Sura: The spell lasts for as long as it takes to recite a *sura* (chapter) of the Qur’an. This ranges between a few seconds and half an hour, depending on the *sura*. An Int + Theology: Islam roll of 9+ is needed to choose a *sura* which is both suited to the occasion, and of the required length. Success indicates that the spell will last for exactly the amount of time the magus wants it to, up to a maximum of half an hour, assuming that the usual casting rolls are made. Failure reduces the duration of the spell to *Shahada*. A botch indicates that the spell lasts for an amount of time



Adapting Islamic Ranges, Durations and Targets?

As a possible Major lab discovery, Storyguides may wish to allow magi to adapt Islamic ranges, durations and targets to Hermetic magic (see WGRE, pages 84-8 for information on original magical research). They may also allow non-Muslim magi to adapt them to their own faiths. Thus a Christian mage, for example, might be able to adapt the Minaret target to affect all who can hear the bells of the nearest church.



determined at random by the storyguide. The magus must recite the first *aya* (verse) of the *sura* chosen as he casts the spell, so it may not be cast silently.

Salat: The spell lasts until the next time of prayer. The spell will be in effect until the nearest *mu'adhdhin* utters the call to prayer.

Sana: The spell lasts for a Muslim year, in other words, for 12 lunar months (12 x Moon duration) from the time it is cast.

Targets (from low to high)

- Small
- Individual
- Group/Room
- Circle/Structure
- Minaret
- Sight

Minaret: Using this target, the caster may affect everything that is intended to be reached by the call to prayer from the nearest minaret. This could range from the inhabitants of an entire village (for a village with only one mosque) to a whole neighborhood in a city. The minaret must be within the spell's range, but those targeted need not be, as long as they are within the "target area" of the minaret. It should be noted that minarets are often surrounded by Dominion auras of the Islamic Temper, and so the caster will need to be sure of the purity of their motives, if they wish the aura not to be a hindrance (assuming they are casting the spell within the Dominion aura). If there is no minaret governing the area where the spell is cast, it simply does not work.



The Faerie Problem

Faeries are extremely rare in the Mythic Middle East. This means that Middle Eastern mages have almost no experience with the fay. Thus Faerie auras are subtracted from the rolls of mages from these areas, to represent their discomfort in these auras. This problem affects all fully-Gifted mages of the Middle East, regardless of religious affiliation. The Storyguide may rule that a mage who lives in a Faerie aura for a while may eventually become used to it, and begin to use the beneficial modifier listed in the Magic column of the Realm Interaction Table (ArM4, page 239). This process should take a number of years.

The *Sahirs*

According to the Qur'an, *sihir* (magic) was taught to mankind by two fallen angels named Harut and Marut, to tempt them away from the straight path of Islam. Those they taught then passed on their knowledge to following generations. In some cases, the knowledge was corrupted under the influence of Greek and Latin texts, becoming the magic practiced by *raqis* and other natural magicians. In other cases, much was forgotten, leaving only the few snip-

Calculating spell levels

To calculate the level of a spell used by an Islamic-influenced mage, take the equivalent Hermetic spell from the Spells chapter of ArM4 (pages 102-60), look up the range, duration and target on the table below, replace these with the Islamic equivalents, then increase or decrease each as required, increasing or decreasing the level by 5 for each step. Thus the Hermetic spell *The Surgeon's Healing Touch* (CrCo 20), if converted to an Islamic spell with a range of Touch, a duration of Sun and a target of Individual will be level 25 (level 20, + 5 to increase the duration from *Salat* to Sun). Use the same process to convert an Islamic spell to a Hermetic one (starting with the Islamic range, duration and target, naturally).

Range	Islamic	Duration	Islamic	Target	Islamic
Hermetic	Hermetic	Hermetic	Hermetic	Hermetic	Hermetic
Personal	Personal	Momentary	<i>Shahada</i>	Small	Small
Touch/Eye	Touch/Eye	Concentration/Diameter	<i>Adhan/Qira'a/Sura</i>	Ind.	Ind.
Reach	Reach	Sun	<i>Salat</i>	Group/Room	Group/Room
Near	Voice	Moon/Ring	Sun	Circle/Structure	Circle/Structure
Far	Sight	Season	Moon	Boundary	Minaret
Sight	Arcane	Year	Season	Sight	Sight
Arcane	—*	Permanent/Instant	<i>Sana</i>		
Connection		Permanent/Instant	—*		

*Although there is no range or duration listed here, it still counts as a step for calculating spell level.



Sample Islamic Spell: The Wrath of Allah

(Islamic equivalent of Hermetic Rego Terram (with Creo and Ignem Requisites), Level 35)

R: Voice, D: *Shahada*, T: Group

Aimed: 0

Meteors are said by some to be the weapons of God. Tales are told of *jinn* who strayed too close to Heaven, and were driven away by showers of these. Such tales were the inspiration for this spell. The caster shoots a stream of flaming, pebble-sized balls of rock at the target group. This stream causes +30 damage to each member of the group from the impact and the flames. In addition, each character struck must make a Strength stress roll of 12+ or be thrown from his or her feet, landing a number of paces away equal to 5 – Strength. Ironically, due to the fact that it is partially made of magical flame, *jinn* take only +20

damage from the stream. Magi have not yet been able to reproduce divine fire! Since the range of this spell is Voice, the caster does not need to be able to see the target group, provided they speak either their names or a general description, as is normal for a spell of this range. The base ease factor to hit an unseen target with this spell is 9+, rather than the usual 3+. The spell provides some guidance for the stream, but this is not unerring. (Level rationale: Shoot a stream of small balls of flaming rock at the target with enough force to do +30 damage (move stone, very fast, and very accurately, so add 4 magnitudes — ReTe(Ig) 30), add a Creo requisite to actually create the projectile in the first place, substitute Islamic categories (Voice, *Qira'a*, Small), reduce duration to *Shahada* (–5) and increase target to Group (+10) = ReTe (Cr, Ig) 35).



pets known to the 'arrafs and other cunning folk. However, throughout the Muslim world, there is a tradition of magi who claim to practice the magic in its pure form. These magi are the *sahirs* (m. sing. *sahir*, f. sing. *sahira*).

The basic premise behind the magic practiced by the *sahirs* is that of summoning and control of spirits, *jinn* and demons. This includes the invocation of the spirits of the planets, to create awesome spell-like effects. The fact that the *sahirs* invoke these celestial forces is a source of fear to the magi of Hermes, for it breaks the limit of the Lunar Sphere. In addition, some of the effects created by the planetary invocations of the *sahirs* bend or break other limits of Hermetic magic. Hermetic magi fear that one day the *sahirs* will develop magical abilities that will make them entirely immune to the magic of Hermes. Given that many *sahirs* are members of the retinues of the Muslim rulers, this would make them an even more serious threat to the Order's position in the Levant.

Generating *Sahir* Characters

A *sahir* should be played as an alternative to a magus character in sagas. Whether the character is a member of the Order of Hermes or not is a matter of personal choice. However, a *sahir* who is not a member is likely to experience problems if they spend much time in Hermetic circles. A *sahir* who is a member of the Order must either take the +2 Virtue Outsider Trained in the Order (WGRE, page 61), or fulfill the requirements described in *Hedge Magic*, page 33. Most *sahirs* are Muslims, but some Christian and Jewish magi also practice the art.

Characteristics

Purchase or roll characteristics as normal.

Virtues and Flaws

Sahirs receive the Divination: Astrology, Magic Sensitivity and Second Sight Virtues for free. They may also take up to 10 points of Virtues, balanced with up to 10 points of Flaws. They have access to General Virtues and Flaws, and to any Hermetic Virtues and Flaws that the Storyguide sees fit. Like Hermetic magi, *sahirs*

are obviously Gifted, so the Gentle Gift Virtue is equally useful to them.

Common Virtues and Flaws: Alchemy, Premotions, Strong-Willed, Visions, Divination (at a reduced cost of +3, but not Astrology, which they get free — see above), Entrancement, Obsessed, Reclusive, (from WGRE) Aura Sense, Natural Enchantment, Natural Spellcrafting, Summoner (entities summoned using this may not be commanded).

Rare Virtues and Flaws: Anything faerie related, due to the relative scarcity of the fay.

Abilities:

Sahirs begin the game with the following Abilities:

Speak Own Language 5, *Sihir** 3, Divination: Astrology 2, Magic Sensitivity 2, Second Sight 2, Legend Lore 2, Occult Lore 2, Concentration 1, Scribe Own Language 3, Leadership 2.

**Sihir* is a new Arcane Knowledge available only to *sahirs*. It is used to summon and control spirits, *jinn* and demons, including the invocation of planetary spirits.

They may spend an additional number of points on Abilities equal to their Age + 9. They may choose freely from the Abilities listed on p. 53 of the *Ars Magica* rulebook, including Academic and Arcane Abilities, although they may not take Certámen, Parma Magica or Order of Hermes Lore.

Familiarities

The character has 50 points to spend on Familiarities with specific entities. These represent the character's knowledge of specific supernatural entities, used to increase their ability to summon them, as described below. These are bought using the pyramid scale, in the same way as Abilities. Familiarities may be chosen with any of the planetary spirits, or with specific spirits, *jinn* or demons. In the case of spirits, *jinn* or demons, the entity's Magic or Infernal Might may not exceed the *sahir's* score in Int + *Sihir* + Leadership + Appropriate Lore (see below) + 10. The Storyguide and player should work together to design the entities with which the *sahir* wishes to have Familiarities.

Sample *Sahira*: Wardat al-Quds Ex Miscellanea

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

Age: 33

Afflictions: None

Size: 0

Confidence: 3

Virtues and Flaws: Entrancement +4, Outsider Trained in Order +2, Cyclic Magic (+3 at Full Moon) +2, Strong-Willed +1, Plagued by *Jinni* -4, Cyclic Magic (-3 at Dark Moon) -2, Obsessed (Counter-Crusade) -1, Driving Goal (Defeat al-Abyad) -1, Reclusive -1

Personality Traits: Reclusive +3, Determined +3, Pious +3, Brave +1

Reputations: Hedge witch +3, with the Order of Hermes, Threat to peace 1, with the quaesitores

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+1	+1	+1	+1	+6

Soak: +3

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

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Awareness 3 (Alertness), Bargain 2 (*Jinn*), Brawl 2 (Fist/Kick), Charm 1 (Ulterior Motive), Concentration 4 (Long Periods), Divination — Astrology 5 (Planets), Entrancement 3 (The Curious), Folk Ken 2 (Peasants), Guile 3 (Lying to Authority), Hermes Lore 2 (Exotic Magi), Islamic Law 1 (Sorcerers), Leadership 5 (Intimidation), Legend Lore 5 (*Jinn*), Levant Lore 2 (Holy Land), Magic Sensitivity 2 (Spirits), Occult Lore 5 (Ghosts), Scribe Arabic 3 (Old Texts), Second Sight 4 (*Jinn*), Sihr 6 (Research), Speak Arabic 5 (Holy Land), Speak Latin 2 (Hermetic), Survival 3 (Desert)

Familiarities: 'Aziza 3 (Ghost of Grandmother, Magic Might 15), Hiss 2 (Airy Fire Spirit, Magic Might 15), Lucius 3

(Demon, Infernal Might 15), al-Manqa'i 3 ("The Bog-Dweller" — *Jinni* of Ghul Tribe, Magic Might 15), al-Mirrikh 3 (Mars), al-Mushtari 4 (Jupiter), al-Shams 4 (The Sun), Sharif 3 ("Noble" — *Jinni* of Marid Tribe, Magic Might 15)

Decrepitude: 0

Equipment: A copper bracelet (her sigil)

Encumbrance: 0

Wardat al-Quds (the Rose of Jerusalem) is the youngest member of the covenant of Aedes Veritatis (see Chapter 8), and one of the few local *sahirs* who have joined the Order. She is a staunch Sunni Muslim, dedicated to the counter-Crusade, and only joined to give herself protection against the Crusader magi. Sharaf al-Din 'Umar, the head of the covenant, was her sponsor.

Wardat is an imposing woman, tall and strongly-built, normally wrapped in a black milaya, leaving only her pointed face and bare feet exposed. Her eyes are black, and strangely arresting. Usually she is followed by a number of spirits who await her orders. Wardat knows that her appearance is slightly frightening, and makes use of this and her ability to influence the minds of others to ensure that her studies are undisturbed. On the few occasions when she does feel like communicating with others, she is a surprisingly clear and entertaining speaker. However, such occasions are rare, as she is not generally sociable by nature. Wardat has been plagued by a *jinni* named al-Abyad (the White) since childhood, and so prefers to devote her time to finding a way to defeat him, emerging from her chambers only on occasions when she is needed to fight against the Crusaders.

Wardat's wizard's sigil is a faint scent of roses that fills the air as she works magic.





Sahr

Summoning Demons, Spirits and Jinn

Sahirs are expert in the summoning demons, spirits and *jinn*, and are adept at using them to serve their purposes and confound their enemies. The *sahirs'* ability to summon demons has caused variable responses among the magi of Hermes. Some use this ability as evidence of the diabolic nature of their magic.

Sahirs may summon and control the following beings:

1. All spirits, including spirits of the Near and Far lands (*The Hidden Paths: Shamans*, pages 98-119/*The Dragon and the Bear*, pages 170-5), daemons (*Mysteries*, pages 146-54) and airy spirits (*Hedge Magic*, pages 72-80)
2. Ghosts whose bodies have not been given a Christian or Muslim burial, and Jewish ghosts who have been buried, but have been dead for less than a year (see *Kabbalah*, pages 123-4)
3. *Jinn*

They may also summon, but not control, demons. Divine powers will not allow themselves to be summoned, nor will the Fay. In fact, since faeries are extremely scarce in the Levant and the Middle East, *sahirs* from these areas have little experience with such entities, and are unlikely even to attempt a summoning. It is easier for *sahirs* to summon entities about which they have some information, particularly if they have the entity's True Name. However, they may also attempt to summon general types of entity (an unspecified fire elemental or mountain *jinn*, for example).

Preparation

The actual procedure of summoning and controlling an entity is split into two main phases, *Istihdar* (summoning) and *Istikhdam* (use). Each is described below. Readers will note that reference is made to an "Appropriate Lore" being used in the summoning and control procedures. For infernally corrupted *jinn*, airy spirits, demons and ghosts, the appropriate Lore to

use is Occult Lore. For daemons, spirits of the Near and Far Lands and uncorrupted *jinn*, the appropriate Lore is Legend Lore.

However, before the actual summoning may take place, the *sahir* must first prepare the site in which the summoning will be performed and, if desired, draw a protective circle. These preparations take time. Basic preparation of the site takes a number of minutes equal to the Might of the entity being summoned. This preparation is performed differently by each *sahir*, but may include laying out ritual props, burning incensing and so forth. During this time the *sahir* may then choose to draw a protective circle. The actual drawing of the circle takes two rounds, should there be an urgent need for one. The strength of the circle is equal to:

**Stress die + Int + *Sahr* + Appropriate
Lore + Concentration + aura**

The Storyguide should roll the stress die in secret, and not inform the player of the exact result. The *sahir* and any companions stand within the circle, and no entity covered by the Appropriate Lore with a Might score less than or equal to the strength of the circle may harm it or those within it, nor may they enter it. The circle also prevents harm from entities covered by the other Lore up to half its score in Might. Thus a circle with a strength of 20 drawn to protect against uncorrupted *jinn* (Legend Lore) also provides a protection of 20 against daemons and spirits of the Near and Far Lands (Legend Lore), and 10 against corrupted *jinn*, airy spirits, demons and ghosts (Occult Lore). As an option, the *sahir* may draw a circle to protect against the specific entity to be summoned. In this case, the *sahir's* score in Familiarity with the entity may be added to the summoning total, but the circle will not give any protection at all against other entities. The basic circle is 3 paces across, but this may be increased by one pace per additional round spent drawing the circle. Should more than one circle be drawn, the second will dispel the first. The circle is also dispelled if it is broken in any way, either through someone leaving it or any part of it being erased. The entity summoned almost always arrives outside the circle, although a botched summoning could result in it appearing within it.

Once the preparations are complete, the summoning may begin.

Istihdar

To summon an entity, the *sahir* must exceed the entity's Might on a:

Stress die + Pre + *Sahr* + Appropriate Lore + Familiarity (if possessed) + aura

Bonuses and penalties should be applied for Virtues and Flaws that affect contests of will, such as Strong-Willed. If the *sahir* has either an Arcane Connection to or a Familiarity with the entity summoned, the total is taken as calculated. If an attempt is being made to summon an unspecified entity, halve the total. Every attempted summoning takes a number of minutes equal to the entity's Might, and costs a Fatigue level per 15 minutes or part thereof spent on the summoning. The summoning consists of invocations, exhortations and ceremonial gestures, and so may not be performed if the *sahir* is unable to speak or move. Once it is com-

plete, the *sahir* sits down to await the arrival of the entity. Should the summoning be unsuccessful, the *sahir* will realize this once it is complete. Should it be botched, the *sahir* will not realize this. Precise effects of the botch are left up to the storyguide, and may range from a simple no-show to a more powerful, but less friendly, entity arriving, or even to the entity appearing within the circle. If the summoning is successful, the entity must immediately travel to the *sahir* from the nearest possible location, by the fastest means available to it. Should the *sahir* leave the summoning area before the entity arrives, the compulsion placed upon it ends immediately.

Should the summoning be successful, but the entity already be under the control of another summoner, the *sahir's* total is compared to that of the other summoner, and should it be greater, the entity will immediately leave its summoner to come to the *sahir*. Should the total



Sahira Summons Jinn



be less or equal to that of the original summoner, the entity will not come, and the *sahir* will be aware that it is already under the control of another. The entity may tell its original controller that another has tried to summon it, although it will not know at this point who its summoner was. Entities are always aware of summoning attempts, even if they are unsuccessful, and a curious entity may answer the summons anyway, confident in its ability to deal with its summoner.

Once the entity arrives, the next phase of the procedure begins, as the *sahir* attempts to make the entity do their will.

Istikhdam

The summoning ritual gives *sahirs* the ability to communicate with the entities they summon, and they also automatically have the Abilities Magic Sensitivity and Second Sight, as noted above. Thus, when the entity arrives, the *sahir* will be able to see it and communicate with it. When entities arrive, they are usually in a neutral frame of mind, or curious about the desires of their summoner. The exception to this is demons, who will be seeking a way to twist the summoning to their own ends, and preferably to corrupt the *sahir* in the process. At this point, the *sahir* must choose whether to bargain with or compel the entity.

Bargaining: If the *sahir* decides to bargain with the entity summoned, most entities will become slightly more benevolent towards their summoner, as they will be aware that the summoner could have attempted to compel them. However, they will expect to be paid a fair price for their aid. What precisely this price will be is left up to the storyguide, as it varies wildly from entity to entity. Fire elementals, for example, may demand fuel to burn, whereas ghosts may wish to be laid to rest. How well the *sahir* haggles will also affect the price. The *sahir* and the entity must come to an agreement, and only then will the entity take action on the *sahir's* behalf. Entities bargained with in this way become bound by their word once the bargain is struck, and will keep their half of the bargain provided the *sahir* does the same. *Sahirs* should be very careful in wording bargains struck with demons and corrupt *jinn*, however, as such entities will always seek to pervert the

task they are given to the detriment and corruption of the *sahir*.

One particular bargain which may be made with some entities is for a slowing down of or temporary halt to the aging process. If such a bargain is struck, the *sahir* will receive a span of time during which he or she will not age, and no aging rolls are made. Such bargains are invariably expensive, and should the *sahir* ever renege on an agreement, he or she will immediately age a number of years equal to those for which no aging has taken place, making aging rolls if necessary. In general, an entity may grant the *sahir* a maximum of $\text{Might} - 20$ years free of aging. As time passes, more powerful entities will be required. If, for example, an entity of $\text{Might } 30$ gives the *sahir* ten years free of aging, once this time is up, the *sahir* will have to contact another entity of Might greater than 30, who will only be able to grant the difference between its maximum award and the years already awarded. Thus if the *sahir* in this example contacted an entity with a Might of 40, it would only be able to award another ten years.

This ability to bargain with entities is identical to that possessed by Spirit Masters (*Hedge Magic*, pages 47-8). However, it is the ability to compel entities which makes *sahirs* feared by spirits and *jinn*.

Compulsion: If the *sahir* chooses to compel the entity summoned, a contest of wills immediately takes place. The *sahir* rolls:

**Stress die + Sta + Leadership +
Appropriate Lore + Familiarity (if possessed)**

The entity rolls:

Stress die + Might

Once again, bonuses and penalties should be applied for Virtues and Flaws that affect contests of will, such as Strong-Willed. If the *sahir* is attempting to control an unspecified entity, halve the total. If the *sahir* rolls higher than the entity, for every point by which the entity's total is exceeded, the *sahir* may issue the entity with one command from the list below. If the *sahir* rolls equal to or lower than the entity, then the attempt to control the entity fails. The latter is now no longer under any compulsion. It is suggested that if the *sahir* botches, the entity may issue a number of commands to the *sahir*

equal to one for every full point by which the *sahir* lost, with a minimum of 1. This is particularly bad for a *sahir* who has summoned an infernal *jinn*...

Possible commands are as follows:

“Assist me”: The score in an Ability the entity has (or had when alive, if a ghost) will be added to any one related roll made by the *sahir*.

“Follow me”: If this is the last command remaining, the entity must peacefully follow the *sahir* either until the next sunset or sunrise, whichever comes first, at which point it is free from any further compulsion. If the *sahir* has commands remaining, the entity must peacefully accompany the *sahir* wherever possible. If the *sahir* enters a magically protected area such as an *Aegis of the Hearth*, the entity will attempt to follow and, if unable, will wait outside. The maximum number of entities a *sahir* may have following at any given time is equal to the *sahir*'s Pre + Leadership. This does not include entities who are serving the *sahir* as the result of a bargain.

“Immortalize me” (selected Ghosts and Spirits as determined by the storyguide): If it is able to do such a thing, the entity must immediately grant the *sahir* its full award of years free from aging, as described under Bargaining above. Note that the same limitations regarding years free from aging which have already been used up apply to a coerced immortalization as they do to one which is bargained for.

“Journey”: The entity must travel to a place to which the *sahir* has an Arcane Connection.

“Perform for me”: The entity must attempt one use of any of its powers or abilities as directed by the *sahir*.

“Prophecy for me” (Ghosts and Spirits as allowed by the storyguide only): The entity must divine the answer to a question. For this purpose, the entity has a Divination score equal to its Magnitude (Might ÷ 5).

“Teach me”: For the next season, the entity must tutor the *sahir* in an Ability which the entity knows. This may include Familiarities. *Sahirs* may not command entities simply to tell them True Names.

“Protect me”: For one magical attack, the *sahir* resists with the entity's current Might.

“Begone”: A wise *sahir* will always be careful to save one command for this. The entity must return to the place from which it was summoned, and can not harm the *sahir* unless the latter summons them again.

Individual commands may be easily combined to have the entity perform more complicated tasks. A *sahir* might, for example, command an entity to “Go to the sultan's castle, tear down the walls, and then return here” (travel, perform, travel). Should the *sahir* behave in a particularly obnoxious way towards entities, they and others of their ilk are likely to pervert commands given to them. Word gets around...

Invocation of Planetary Spirits

Sahirs may use their magic to invoke the spirits of the 7 planets: the Sun, the Moon, Mercury, Venus, Mars, Jupiter and Saturn. They do this in order to generate spell-like effects, which they may make more effective than those of their Hermetic counterparts through use of additional energy that flows from the planet. A specific area of magic is associated with each planet. To conduct the invocation, the *sahir* chooses a planet, states the general effect desired, then makes preparations similar to those involved in preparation for summoning. The *sahir* may choose to draw a protective circle, to protect against unwanted supernatural interference, following the rules above. The *sahir* then conducts an hour-long ritual, expends four Fatigue levels, and rolls:

**Stress die + Stamina + *Sahr* +
Divination: Astrology + Familiarity +
Fatigue penalty + Aura**

If the *sahir* does not have a Familiarity with the appropriate planet, then the spirit may not be invoked. The summoner must roll greater than 15 + a quality die to summon the spirit successfully. The variation in the number represents the fact that at some times their spirits will be easier to invoke than at others, depending on where they are in relation to the earth, interference from other astral phenomena and so on. Naturally storyguides should feel free to adjust this number, if they have been keeping an eye on planetary conditions in their saga! Remember that characters with Divination may gener-





ate bonuses to their rolls, as described in ArM4, page 45. *Sahirs* may use this ability to offset the ease factor for the summoning somewhat. If the *sahir* fails the roll, this will immediately be apparent to the *sahir*. Botches are at the storyguide's discretion, but should be similar to spell botches for Hermetic magi. If the *sahir* successfully summons the spirit, he or she may immediately create a spell effect, calculated in the same way as Hermetic Formulaic spells, and following the usual rules for the limits of magic given in ArM4, pages 67-8 (although a *sahir* may be using the slightly different ranges, durations and targets listed under "The Islamic Influence," described earlier). The *sahir* is limited by the types of magic associated with each planet, as described below, with the Storyguide being the final arbiter of what is appropriate. The maximum level of effect is equal to the *sahir's* total for the summoning.

As an additional bonus, the planetary spirit supplies the *sahir* with additional energy, which originates from beyond the lunar sphere. The *sahir* may use this energy in one of two ways:

1. The spirit effectively provides enough vis to extend either the range, duration (particularly useful for healing spells) or target of the spell. No more than one factor may be extended. It should be noted that the extended ranges, durations and targets for spells are considered to be "tied" to the basic ones. Thus if a *sahir* casts a level 15 version of *The Chirurgeon's Healing Touch*, with the basic duration reduced to Diameter, the extended duration will be reduced to Year. This prevents unscrupulous players from attempting to take advantage of the system.
2. The *sahir* may allow everyone in the protective circle to be bathed in the celestial light of the planet. For a number of hours equal to the *sahir's* summoning total, all characters in the circle, and the area covered by the circle itself, are immune to all direct magical attacks of the types listed for the spirit - the higher power of the planetary spirit repels all other magics. This effect stops if the *sahir* or anyone else in the circle leaves it.

Only one of these effects may be used with each summoning. It is the effects of this extra energy that makes the spells of the *sahirs* surpass Hermetic limits. The *sahir* does not have to use this energy, in which case it dissipates harmlessly. It may not be stored for later use. Spell effects are cast immediately. Note that a *sahir* may have no more than one planetary effect active at a time. If the *sahir* summons a second planet before the effect of the first has faded, the first effect will immediately fade. Planetary spirits may not be commanded.

Some of the types of magic associated with the planetary spirits overlap with each other. However, it is still worth gaining Familiarities with all of them:

Al-Shams (Sun): Al-Shams is a benevolent planet, a bringer of life and warmth. She (the sun is female in Islam) also gives energy to men and power to royalty. If offended, she may retaliate with parching heat. Her spirit may be invoked to cast spells associated with **droughts, fathers, life-giving, healing, heat, masculine energy, royalty and noble ranks and titles.**

Al-Qamar (Moon): Al-Qamar is another benevolent planet, looking with particular favor on commoners, and especially women, sailors and witches. He (the moon is male) is a controller of fertility, rains and the procreative emotions. His spirit may be invoked to cast spells associated with **commoners, fertility, folk magic, fruitfulness, mothers, rainfall, sailors, and witchcraft.**

'Utarid (Mercury): Also known in the lands of Islam as *al-Katib* (the Secretary or Scribe), 'Utarid is neither benevolent nor malevolent. He is a comedian, an interpreter, an entertainer, but also a deceiver, and is rarely outwitted. His spirit may be invoked to cast spells concerned with **duality, falsehood, gardens, scribes, small animals, storytellers, travelers, and tricksters.**

Al-Zuhara (Venus): Another benevolent planet, al-Zuhara is a lover of entertainments, fine jewels and tales of the love of knights and maidens. Her spirit may be invoked to cast spells of **amusement, bards, chivalry, dances, jewels, poets, and romance.**

Al-Mirrikh (Mars): Also known as *al-Ahmar* (the Red), al-Mirrikh is a bloodthirsty, warrior planet. He is a fiery and strong, enamoured of conflict, hunting and the clash of steel. His spirit may be invoked to cast spells associated with **accidents, armor, dangerous animals, dragons, duels, fires, hunting, jousts, swords, tournaments, and war.**

Al-Mushtari (Jupiter): Al-Mushtari is a rich, benevolent teacher and interpreter of hidden wisdom. He is a particular patron of clergy, scholars and other seekers of knowledge. His spirit may be invoked to cast spells concerned with **clergy, convents and monasteries, holy wars, law, pilgrimage, scholarship, science, and treasure.**

Zuhā (Saturn): Also known as *al-Muqatil* (the Warrior), Zuhā is a cold, malevolent planet, often given to avoiding the company of others and wandering in dark, secret places. He betrays those who trust him, and brings age and eventually, death. His spirit may be invoked to cast spells of **darkness, death, enemies, loss, outlaws, prisons, secrecy, and sorrow.**

Seasonal Activities

Sahirs often spend time on the following seasonal activities:

Study

Sahirs have all the usual means of learning available to all characters, with the exception of study from vis (ArM4, pages 187-90).

Learning *Sihr*: *Sahirs* may learn *Sihr* through the use of texts, generating Study Totals and increasing their score in the same way as for study of other Knowledges. They may also learn from trainers, or through *Lectio* or *Disputatio*. Unlike other Knowledges, they may also improve *Sihr* through practice.

Increase Familiarities: A *sahir* may spend seasons studying to gain a Familiarity with a particular entity, or increase a current Familiarity. The *sahir* may attempt to increase the Familiarity in three ways.

1. **Books:** If the *sahir* has an appropriate text, the Familiarity may be increased in the same way as other Knowledges. It should be noted that some entities dedicate themselves to seeking out and destroying books about themselves, so for some entities such books may be very rare!
2. **Teaching:** *Sahirs* may tutor each other in Familiarities in the same way as other Knowledges. The *sahir* may also force or persuade an entity to impart knowledge about itself or other entities. In this case the storyguide should decide what Familiarities and teaching skills a given entity has. All entities are considered to have a Familiarity with themselves, at a level equal to their Might.
3. **General Study:** This is most useful for a *sahir* who wishes to learn about an entity, but has neither a book nor a teacher. This is easiest for study of planetary spirits — the *sahir* has merely to look up! However, it may also be used for other entities, in which case the player should tell the storyguide the Might of the entity desired, and give a general description (a Might 20 *jinn* with the ability to fly and talk to birds, for example). The precise entity will be created by the storyguide. *Sahirs* who wish to increase a current Familiarity may also use this process. The actual process of studying such an entity involves travelling to learn local legends, questioning knowledgeable persons, or even conducting suitable sacrifices. The *sahir* rolls:

**Stress die + Int + *Sihr* + Concentration
+ Appropriate Lore (or**

Sahirs and the Lunar Limit

Some players may feel uncomfortable with the idea of the *sahirs* using magic that breaks the Lunar Limit. They may wish either to disallow the invocation of planetary spirits. Alternatively, they may wish to rule that while the *sahirs* think they are invoking planetary spirits, the aid they are receiving actually comes from earthbound spirits or, even worse, from demons.





Divination: Astrology in the case of planetary spirits)

Particularly ingenious ways of learning about entities may be rewarded by the storyguide with bonuses to this roll. The ease factor is the entity's Might. For planetary spirits, this is equal to 15 + a quality die, though storyguides may wish to vary this by up to 10 points either way according to the

general weather conditions of the season. If the *sahir's* roll exceeds the ease factor, they immediately gain a number of experience points in this Familiarity equal to:

$$\begin{aligned} &(\textit{Sahir's total} - \textit{Entity's Might}) \\ &\div 5 \text{ (round up)} \end{aligned}$$

These points may be used to buy a new score or increase a current score in this

Familiarity in the same way as buying Abilities. Extra points left over are saved towards the next level. If the roll fails, they learn nothing. Botches are at the storyguide's discretion, but it is suggested that misinformation reduces the *sahir's* Familiarity by a number of experience points equal to the roll of a simple die divided by two, which can effectively result in a negative Familiarity.

This form of study may only be conducted once for any given entity.

Familiarities may also be gained through other means, such as a long time spent in the company of a particular entity. The storyguide should decide if any such exposure will result in experience points in a Familiarity.

No Familiarity may exceed an entity's Might score. For all except planetary spirits, if the *sahir* has managed to attain such a score, then they have effectively learned the entity's True Name, since they will only fail to summon the entity on a botch, in most cases. Thus if a character learns an entity's True Name through other means, they automatically gain a Familiarity with the entity equal to its Might.

Train Apprentice

Although generally solitary, *sahirs* do occasionally train apprentices. Apprentices add their Intelligence and *Sih*r scores to their masters' study into Familiarities, provided that the masters are engaged in General Study (see above). See ArM4, pages 100-101 and WGRE, page 37 for information on finding and training apprentices. With a little adaptation, these may be applied to apprentices of the *sahirs*.

Other Uses of *Sih*r

Sahirs do not normally make items or potions, preferring to have other entities do it for them. However, *sahirs* with Abilities that allow them to make such things, such as Alchemy or Herbalism, may add their score in *Sih*r to their Lab totals. *Sahirs* also do not normally take familiars, although many form lasting friendships with a variety of magical creatures.

Other Features of the *Sahirs*

Aura Interaction

Sahirs use the Magic column of the Realm Interaction table to determine how they are affected by auras. Like all middle eastern magic users, they are affected by "The Faerie Problem" described above.

Sigils

Like Hermetic magi, *sahirs* often have quirks that permeate their magic as sigils.

Hedge Magics of the Middle East

As in Europe, hedge wizards may be found throughout the Mythic Middle East. Spirit masters are common among the Bedouin tribes, while other seers, wise folk and magicians ply their trades in villages and cities. Three particularly common traditions are described below.

The *Raqis*

The *raqis* (m. sing. *raqi*, f. sing. *raqiyya*) are the natural magicians of the Mythic Middle East. They share many similarities with their western counterparts, but the longer association which the Middle East has had with Classical texts has given them a much deeper knowledge of natural magic (Ar. *niranj*). This closer acquaintance is similar to that of Bonisagus himself, who was vastly ahead of his European peers in his knowledge of Classical texts. As a result, the magic of the *raqis* is more powerful than that of western natural magicians.

Niranj is the most tolerated form of magic in Islam. At this time *raqis* may be found in the courts of many rulers throughout the Mythic Middle East, although it is unlikely that said rulers are aware of just how great their servants' powers are.





Generating Raqi Characters

Although a Mystic Companion, a *raqi* character should occupy a player's magus slot at character creation. *Raqis* may follow any faith. *Raqis* are generated in the same way as other natural magicians (*Hedge Magic*, page 40), with the following modifications:

Starting Abilities

Raqis receive the following starting Abilities: Alchemy 4, Artes Liberales 3, Islamic Law 1, Disputatio 2, Magic Sensitivity 2, Scribe Arabic 2, Speak Arabic 4 (if Own Language is Arabic, then choose Persian, Greek or Latin as a secondary language), Philosophiae 3

When spending their remaining experience points, they have access to the same Abilities as other Natural Magicians.

Niranjat

Raqis may buy up to 50 levels of *niranjs* (sing. *niranj*, spells). They choose these from the list of Hermetic Formulaic (but not Ritual) spells. Their use is described below. They may choose *niranjs* of any Technique/Form combination, up to a maximum level equal to the Int + Alchemy + Philosophiae + 10.

Differences between Natural Magic and Raqi Magic

Raqis may do everything natural magicians may do (*Hedge Magic*, pages 41-4). In addition, they may also cast *niranjs* they know, in a similar way to Hermetic Formulaic spell-casting.

Casting Niranjs

Casting *niranjs* takes one combat round, the same time it takes for Hermetic magi to cast spells, and the same rules for targeting, concentration, words, gestures and so on apply. The *raqi* declares his or her intention to cast a *niranj*, and then calculates the following total:

Sta + Alchemy + Philosophiae + aura

The player then rolls a stress die, which is added to the total. If the new total is within 10 of the *niranj*'s level, it goes off, and the *raqi* loses

two Fatigue levels. If the roll equals or exceeds the level, then it goes off, and the *raqi* loses one Fatigue level. If the roll is not sufficient to reach within 10 of the level, then it fails, and two Fatigue levels are lost. Botches are at the storyguide's discretion. Vis may be used to increase the casting roll by + 5 per pawn of an appropriate Technique or Form used, up to a maximum bonus of the *raqi*'s Int + Philosophiae. Vis may not be used to obtain extended ranges, durations and targets. Other items may not be used for Form and Effect bonuses when casting *niranjs*, unlike Spellcrafting.

Learning Niranjs

Raqis normally learn *niranjs* from books. Just as there are spell books circulating among the magi of the Order, so there are similar texts circulating among the *raqis*. To learn a *niranj*, the *raqi* should generate a lab total equal to:

**Stress die + Int +
Alchemy + Philosophiae**

A *niranj* is not as reliable as a Hermetic spell, and even learning it can be risky, as the *raqi* experiments with it to be sure it has been learned correctly. The effects of botches are at storyguide's discretion, but should be similar to Disasters on the Extraordinary Results Chart for Hermetic experimentation (ArM4, page 93). If the *raqi*'s Lab total equals or exceeds the level of the desired *niranj*, it is learned in one season. *Raqis* with the Magic Theory Ability may also attempt to convert spells from Hermetic spell books. In this case, the *raqi*'s Magic Theory is added to the Lab total. However, this conversion is extremely difficult, and so the Lab total required to learn the spell is equal to double its level.

Raqis may create new *niranjs*, using the same lab total as for learning them. However, the final result must exceed twice the level of the *niranj*, or the *raqi* cannot create it.

The 'Arrafs

The 'arrafs (m. sing. 'arraf, f. sing. 'arrafa) are the middle eastern cunning folk. They are common throughout the region, in rural villages and urban centers. Due to both their skill at

making potions and charms and their ability to predict the future, they are often consulted by the common folk of the area.

Generating 'Arraf Characters

An 'arraf character is a Mystic Companion, who may be played as either a magus or companion character. Character generation is almost identical to that of the cunning folk (*Hedge Magic*, page 34). However, their starting Abilities are significantly different, and are listed below:

Chirurgy 2, Craft Charm 2, Craft Bane 2, Legend Lore 3, Divination (often astrology, geomancy or lithomancy) 3, Folk Magic 4, Herbalism 4

'Arrafs have a minimum age of 20, and receive age + 10 experience points with which to buy Abilities.

Differences between Cunning Folk Magic and 'Arraf Magic

Due to the scarcity of the fay in the Middle East, 'arrafs approach their magic in a slightly different way to the cunning folk, placing greater emphasis on its purely magical aspect. They make greater use of divinatory techniques (they may use Divination as normal in addition to their usual abilities), allowing the stars, stones or sand patterns to be their guides. This affects their magic as follows:

In faerie auras, 'arrafs receive a bonus equal to only 1/2 the score of the aura, rather than the full + aura received by their western counterparts. Although they do not have the same problems with faerie auras as do *sahirs* and *raqis*, they still find them stranger than do the cunning folk.

'Arrafs may do everything cunning folk may do (*Hedge Magic*, pages 34-40), but use slightly different formulae for gathering wild vis, as follows:

Gather Wild Vis (working on other tasks):

(Per + Herbalism + Divination
+ Magical aura (or Faerie aura ÷ 2))
÷ 10 pawns per season

Gather Wild Vis (dedicated season):

(Per + Herbalism + Divination +
(3 x Magical aura (or Faerie aura ÷ 2)))
÷ 5 pawns per season.

The Zahids

The *zahids* (m. sing. *zahid*, f. sing. *zahida*) are Muslim ascetics. They seek, through an ascetic, pious life, to achieve a closer experience of God. Many *zahids* are Sufis, although this is not exclusively the case. The *zahids* are a source of concern for the magi of Hermes, due both to their ability to work extraordinary effects in Dominion auras, and the fact that many of them are members of Sufi *tariqas* (sing. *tariqa*, brotherhoods). It is the fear of some magi that under the leadership of the *zahids* these *tariqas* may one day present a unified threat to the Order.



Generating Zahid Characters

Zahids are Mystic Companions, generated in the same way as other ascetics (*Hedge Magic*, pages 50-1). However, they have slightly different starting Abilities, listed below:

Speak Arabic 3 (if Own Language is Arabic, then choose Persian or Turkish), Theology: Islam 4, Concentration 4, Scribe Arabic 3, Sense Holiness & Unholiness 3, Folk Ken 2

Zahids receive age + 10 experience points with which to buy Abilities. They do not possess Purity. *Zahids* are not bound by exactly the same strictures as other ascetics. They must behave as good Muslims, and usually eat plain food (some exceptions are made during Ramadan and Muslim festivals) and dress in simple clothes. However, they may marry and raise families. *Zahids* are frequently Sufis. They automatically gain either the Companion Social Class Virtue Wise One or the Companion Social Class Virtue Sufi at no cost. Many also possess the True Faith Virtue.

Differences between Ascetic Magic and Zahid "Magic"

Zahids would not regard their practices as being magic, but rather as effects stemming from their achievement of closer proximity to God. Nevertheless, the effects they achieve are



extremely similar to those achieved by other ascetics. As far as game system is concerned, *zahids* may achieve Transcendences and Mystic Understanding in the same way as other ascetics (*Hedge Magic*, pages 51-4). However, due to the different focus of their practices, their rolls and totals are modified as follows:

Transcendence:

Stress die + Sta + Concentration +
 ((Int + Per) ÷ 2 (round up)) + Faith (if
 possessed) + meditation bonus + aura

Mystic Understanding:

Stress die + ((Int + Per) ÷ 2 (round up))
 + Faith (if possessed); ease factor is 9+

Zahids also respond differently to auras. They use the Divine column of the Realm Interaction Chart.

Other Magical Traditions

There are numerous followers of other magical traditions in the Mythic Levant, from both the local area and places further east. *The Mysteries* describes two such traditions, the Isma'ili Shi'i Ikhwan al-Safa' (Brethren of Purity) and the Persian Magoi. As has been hinted above, the Syrian city of Harran is home to a group known as the Sabians, who practice ancient rituals worshipping the stars. In the shadows of ancient statues and temples Egyptian priests invoke the power of their gods and goddesses. These are but four of many magical traditions to be found in the area. Sadly, space will not allow further discussion of these traditions here, but storyguides should feel free to create other exotic magi who inhabit the area.

Christian Ascetics

The rules given here deal with Muslim ascetics. However, there is no reason why they should not be adapted to cover Christian ascetics as well. For such characters, the following modifications are suggested to the rules given:

Character Creation

Follow the character creation method given above, but naturally the character must be a good Christian, rather than a good Muslim! In addition to the strictures given above, the character must abstain from sexual activity. Some Christian ascetics also do not wash, regarding cleanliness as a luxury. Those who live near them might differ in this view! Starting Abilities are: Theology: Christianity 3, Sense Holiness & Unholiness 3, Concentration 3. The character has age + 33 experience points with which to buy Abilities. The number of allocated points has deliberately been left low here to allow others to be spent on background Abilities. For example, an ascetic from a monastery will wish to spend points on Academic Abilities (the Educated Virtue will be required). Likewise, one from a cave in the desert will wish to spend them on wilderness skills. Christian ascetics automatically gain the Companion Social Class Virtue Wise One at no cost. Many also possess the True Faith Virtue.

Christian ascetics may achieve Transcendences and Mystic Understanding in the same way as other Ascetics, but use the totals listed above for *zahids*. Use the Divine column of the Realm Interaction Chart to determine how they are affected by auras.

Jewish perceptions of spiritual perfection do not really allow for asceticism (*Kabbalah*, pages 84-6). However, Jewish characters may derive significant supernatural benefits from the possession of Purity. These are described in *Kabbalah*, pages 84-85.

What is the Order of Suleiman?

This section gives a number of suggestions for ways in which the Order of Suleiman might be presented:

The Magical Arm of the Caliphate

The Order of Suleiman may be an official organ of the caliphate, founded in the early days of Islam and organizing the Muslim magi in the caliphal armies. In this case, the fragmentation of the Muslim world in the 9th century destroyed the Order of Suleiman's unity, just as it destroyed the political unity of the area. The rise of the Zangids and Ayyubids in the Levant enabled the Order of Suleiman to recover some of this unity, and again to become an effective fighting force for the cause of Islam.

Preservers of Order

The Order of Suleiman may be an official organ of the caliphate with a different duty. It may be required not only to defend the *umma* against infidel sorcerers and other magical dangers, but also to regulate the Muslim magi, ensuring in particular that its members do not engage in overt displays of magic that will distress the normal populace. In this way the Order comes to resemble the *quaesitores*, enforcing its own code of conduct on Muslim magi.

Seekers of the Wisdom of Solomon

Solomon (Sulayman in Arabic) was believed to be the greatest wizard who ever

lived, able not only to command *jinn*, spirits and demons, but also to bind them in lamps, rings and other items. The Order of Suleiman may be an organization dedicated to the recovery of the king's wisdom, with the ultimate goal of discovering how to perform these feats. In this case, their loyalties may be much more variable, and they will support whoever will help them to further their cause. They may also be quite ruthless in their dealings with others.

Uniters of Wisdom

The Order of Suleiman may be an organisation uncontrolled by magical, religious or political affiliation, seeking merely to facilitate the exchange of wisdom between all practitioners of magic. It welcomes all participants in this exchange, and maintains a loose network of messengers to facilitate communication and houses where magi may meet to discuss their arts. In this form, the Order would take a particular interest in the covenant of *Domus Pacis*. It would also be particularly vulnerable to diabolic corruption, since it places few limits on its members.

Servants of Evil

The Order of Suleiman may be a group of evil magi or, even worse, diabolists, which seeks to corrupt other practitioners of magic. If it has managed to insinuate its members into positions of power throughout the Levant, or even the wider world, it could prove a serious threat to not only other Muslim magi, but also the Order of Hermes!





Chapter 7

The Mythic Levant

This chapter describes the Mythic Levant, including some of the mythic denizens, artifacts and places of the area.

The Jinn

Origins and Nature

Mythic Denizens

The Mythic Levant is home to many mundane and magical creatures. The inhabitants of the area make wide use of camels, asses, mules and horses both for riding and the transport of goods. Birds of prey, dogs and big cats, including cheetahs and leopards, are used for hunting. Cattle are used for agricultural work, and along with sheep and goats are also raised to be eaten. The deserts are home to gazelles, antelope, wolves and jackals, while lions and other untamed big cats stalk through the forests and crocodiles and hippopotami swim in its rivers, particularly in Egypt. Of the magical creatures, perhaps the greatest are the mighty *rukhhks*, which fly through the air on wings 30 paces across, but the area is also home to many other creatures, including sphinxes, dragons and all manner of lesser serpents. Many of these creatures are described in *The Medieval Bestiary* Revised Edition. The area is also home to a number of other mythic creatures, some of which are described below.

The *jinn* are by far the most numerous magical race found in the Levant. As hinted above, according to Islamic teaching, God created three classes of intelligent beings; the angels, made of light, the *jinn* (m. sing. *jinni*, f. sing. *jinniyya*), made of smokeless fire, and humans, made of clay. Of these, the angels are God's direct servants at His side, while both humans and the *jinn* are capable of salvation, for Muhammad was sent to bring both races to Islam. They are also equally capable of damnation. In the Qur'an the origins of Iblis (the devil) are obscure. He may be either a fallen angel or a *jinni*. Whatever the truth of this, he remains the tempter of *jinn* and mankind alike. Islamic teaching does not allow for the existence of demons as such, but acknowledges that there are *jinn* who have turned to evil, and spend their time tempting others away from God, just as there are humans who also devote themselves to an evil way of life. Such *jinn* and humans are eventually destined for the fires of Hell.

In the Mythic Levant, the *jinn* are fire elementals inhabiting the area. Although their physical nature is that of elementals, they have been created with the same capacity for development as have humans. However, due to their basic nature they have drawn closer to the Realm of Magic than have most mundanes, and have developed more sophisticated powers and personalities than have most other elementals.



Faeries are rare in the Middle East, due not only to the fact that they thrive most readily in areas of lush forests and valleys, which are uncommon in the area, but also because the *jinn* are more readily suited to the environment, and so have supplanted them (an early example of survival of the fittest!). Many *jinn* live in the mortal realm or closely connected magical regions, frequently in communal groups, with one of their number acting as a ruler. The nature of *jinn* settlements can vary wildly, according to the *jinn* inhabiting them. The houses of *jinn* with the Travel power, for example, often lack doors and are built in inaccessible places. Most *jinn* settlements are built away from human habitation, and interaction between *jinn* and most humans is relatively rare.

Hermetic scholars are divided in their opinions regarding the origins and nature of the *jinn*. Some point to the teachings of the Qur'an, insisting that they are fire elementals. Others deny this, noting the fact that Iblis is sometimes described in the Qur'an as being a *jinn*, and

therefore depicting them as demons. A third group of scholars point to the fact that they show greater free will and variation than the elementals known to most Hermetic scholars, and comment that their capricious, independent personalities and powers are more reminiscent of the fay. A fourth group suggest that they may be descended from giants. The few Hermetic scholars who have been able to contact the *jinn* say that they regard themselves as being descended from the first two creatures created

Spirit Masters, Theurgists and Other Summoners

For the purposes of summoning and control by spirit masters, theurgists and other magi, *jinn* are treated like other fire elementals. Hermetic magi may use either Ignem or Vim spells to summon and control them.



by God, a lion-shaped being named Khalit and a wolf-shaped being named Malit. They claim to be siblings of Iblis, his descendents, and of serpents, dragons and all other poisonous beasts, but do not number themselves among either group. This information has not helped the magi of Hermes to decide what they are.

Jinn vary in their religious beliefs, and this divides them broadly into two groups. The Qur'an states that a number of *jinn* heard it being recited and chose to become Muslims. Indeed, such pious *jinn* may attain salvation. They are usually helpful to mortals they encounter, though sometimes enthusiasm gets the better of common sense. For example, someone who mentions within earshot of a *jinni* that they dislike their homeland may find themselves picked up and deposited hundreds of miles away. That said, pious *jinn* also tend to avoid mortal company, so as not to upset them with their fearsome appearances. Others *jinn*, however, have remained heathens, or have become corrupted by Iblis. Infernally corrupted *jinn* are usually even more dangerous and evil than human devil-worshippers, for their entire nature is corrupted, making them effectively demons. It is said by some that a man who dies in mortal sin becomes a *jinn* in the Barzakh, the limbo between this world and the Hereafter.

This is this book's official position on the *jinn*, but this does not mean that you should feel inhibited from choosing an alternative position. Some suggestions for running the *jinn* using the alternative opinions cited are given below.

1. **The *jinn* are faeries:** Replace Magic or Infernal Might with Faerie Might, and have them affected by auras as other faeries are. Remove the aura restrictions on healing — they automatically heal 1 Body level per day. They automatically possess the Virtues Faerie Eyes and Faerie Sight, and take the Faerie Sight Ability instead of Second Sight. They suffer penalties with regard to iron (see *Faeries*, pages 95-6). Remove any Psychomachia powers.
2. **The *jinn* are demons:** Give all of them Infernal Might, and have them affected by auras as other demons are.
3. **The *jinn* are descended from giants:** Give all of them Magic Might, and remove any Psychomachia powers.

Story Seed: Seeking Refuge

A *jinni* arrives at the characters' covenant, heavily wounded and seeking a place to rest and recover. He offers to aid the covenant with his powers in return for shelter. However, unknown to the *jinni*, his enemies have pursued him, and will arrive not long after. If the characters have given the *jinni* shelter, they will have to deal with these enemies. If the enemies concerned are magi or Crusaders, this could cause major problems for the covenant.

Homelands

The main homeland of the *jinn* is the Mountains of Qaf, which are said to surround the earth. Little more is known of these mountains, and no human has ever been there. Many *jinn* prefer to live closer to humans, in order to share in the religious ambience of their society, in the case of pious *jinn*, or in order to have more chance of corrupting them, in the case of infernal *jinn*. This means that they often make their homes in regions at or near sites frequented by humans, including wells, crossroads and rivers. Heathen *jinn* tend to be more solitary, living in the depths of the wilderness where they will not be disturbed.

The *jinn* tell tales of another homeland, named Jinnistan, located deep within the earth. They say that this used to be the home of all their people, but a long time ago it was conquered and taken over by Iblis. Now only heathen and infernal *jinn* go there, for pious *jinn* are not welcome. This story had been the cause of concern for a number of magi, for if the homeland of the *jinn* is located in the Magic Realm, but is under the sway of the devil, then all creatures of magic are at risk, including the followers of Hermes.

Innate Features

All *jinn* have the following innate features inherent to them:

The Orders of Jinn

1. All *jinn* have a Might score. Both religious and heathen *jinn* have Magic Might, infernal *jinn* have Infernal Might. This value is used to determine the potency of the *jinn*'s magical powers, and for Magic Resistance (the latter modified by Magic Sensitivity, of course). It is said that as *jinn* get older, their Might and powers increase, but no one knows for sure.
2. As creatures of magic, the *jinn* are affected by auras. *Jinn* with Magic Might respond to auras in the same way as magi. *Jinn* with Infernal Might respond in the same way as other infernal creatures. See ArM4, page 239 for more details.
3. *Jinn* heal rapidly, drawing their energy from the magic in the world around them. In game terms, they may heal Body levels by spending time in magical auras. For every full day spent within a Magical aura, they may heal a number of Body levels equal to the strength of the aura.
4. As creatures composed of pure flame, the *jinn* are immune to all damage from "pure" (i.e. magical) fire. This is often very frustrating for magi of the Ignem tradition of House Flambeau, whose favored method is to blast their opponents with goutts of flame. That said, some Flambeau magi have become adept at summoning and controlling *jinn*. The *jinn*'s nature also gives them some resistance to "impure" (i.e. mundane) fire. They only suffer half the effects and damage from impure fire. However, cold is anathema to them — they suffer from twice the normal damage and effects of cold and cold magic.
5. The *jinn*'s natural environment is the desert, and so they get the Virtue Ways of the Deserts as an innate ability.
6. *Jinn* may see in the dark as if it was daylight. They also automatically have the Second Sight and Magic Sensitivity Abilities, each at a score of at least 2.
7. *Jinn* do not age or get ill, and will not die unless killed.
8. All *jinn* have the Magical Air Flaw.
9. As creatures of magic, *jinn* are bound to keep any agreements they make. A *jinni* will not give its word lightly, but if it does, it must keep it.

There are said to be five orders of *jinn*, representing five levels of power within their ranks. The least powerful *jinn* are known as the *jann* (f. sing. *janna*). The next most powerful are the *jinn*, then the *shaytans* (m. sing. *shaytan*, f. sing. *shaytana*), then the 'ifrīts (m. sing. 'ifrit, f. sing. 'ifrita). Finally, the most powerful are the *marids* (m. sing. *marid*, f. sing. *marida*). In game terms, *jann* have Might of up to 10, *jinn* have Might 10 to 25, *shaytans* have Might 25 to 40, 'ifrīts have Might 40 to 55, and *marids* have Might of 55 and higher. Rather confusingly, all five of these terms are used interchangeably by mediaeval Muslims to refer to the *jinn* species as a whole!

Jinn Powers

The *jinn* have a number of powers, many of which the Merinita note as being similar to those of the fay. The "standard" *jinn* powers are listed below. *Jinn* powers have Ratings ranging from 1 (weak) to 20 (very powerful). *Jinn* usually have a total number of points of Rating in powers equal to their Might. Many of these powers are the same as or have been adapted from the Faerie Powers listed in *Faeries* (See *Faeries*, pages 92-95 and pages 130-132). Unlike faerie powers, *jinn* powers stem from the Realm with which they are aligned (Infernal or Magic), and may be resisted like other spells and magical effects. For purposes of resistance, the Penetration of any given power is considered to be equal to its Rating plus the *jinni*'s Might. Although durations of some powers vary, the effects of all *jinn* powers end at dawn (traditionally with the first cock-crow or call to prayer), even if they might otherwise last longer. The exception to this rule is effects that may be made permanent through the permanent expenditure of Might, as described below.

Jinn are first and foremost individuals, and do not fall into categories as easily as do faeries. Hence Storyguides should feel free to invent new powers particular to an individual *jinni* (one suggestion is given under "al-Qatil" below). Powers take a round to initiate, and are assumed to go off during the Magic phase of the combat round, if used during combat. The *jinni* must expend a Fatigue level each time a power is used.





Bless

The *jinni* can reward mortals with good luck, health and wealth. The exact effect of the blessing depends on the *jinni* who gives it, but the level of the effect should be calculated by multiplying the Rating of this power by 5. Blessings often duplicate the effects of Hermetic spontaneous Creo spells. Unlike spontaneous spells, *jinn* may use this power to create Instant effects, provided that they permanently expend a number of Might points equal to the spell's magnitude (level \div 5), in addition to reaching this duration with their spell level. Note that *jinn* use the Islamic ranges, durations and targets listed under Middle Eastern Magic. A particularly benevolent *jinni* may expend Might for those blessed, or return every day to renew the blessing.

Change Size

The *jinni* may change its Size either up or down by a number of points up to or equal to its Rating. Thus a Size 0 *jinni* with a Rating of 3 in this power may change its Size to -3, -2, -1, +1, +2 or +3.

Communicate with Animals/Plants

The *jinni* may talk to animals or plants. The power at Rating 1 is considered to have a range of Voice, a duration of *Shahada* and a target of Individual. Each additional Rating point allows the *jinni* to increase one of these categories a step each time it uses the power, although it may freely choose which category or categories to increase each time. Note that the maximum duration for this power is still limited by the next sunrise.

Control Animals

A Rating of 2 in this power allows the *jinni* to control a single animal until the next call to prayer (*adhan*). After initial eye contact is made between the *jinni* and the animal, there is no limit to how far the two may be separated. However, the *jinni* must concentrate on the controlled animal in order to make it do a specific task. Each additional 2 points of Rating allows the *jinni* either to increase the duration of the control by one call to prayer or control an additional animal, specified each time the

power is initiated. Note that the duration of the control is still limited by the approaching sunrise, as usual.

Control Element

This power allows the *jinni* control over one of the elemental Forms of Aquam, Auram, Ignem or Terram. The *jinni* can cause effects with that element that duplicate Hermetic spontaneous spells of a magnitude equal to the *jinni's* Rating in the power (i.e. the level is equal to Rating \times 5). Note that *jinn* use the Islamic ranges, durations and targets listed under Middle Eastern Magic. Duration is normally limited by the next sunrise, but *jinn* may use this power to create spells with Instant effects, provided that they permanently expend a number of Might points equal to the spell's magnitude (level \div 5), in addition to reaching this duration with their spell level. Because of their fiery elemental nature, *jinn* with the Control Ignem power count as having an additional point of Rating when using Creo Ignem effects, but one less point of Rating when using Perdo Ignem effects. Thus a *jinni* with Control Ignem 5 may create Creo Ignem effects of level 30 or less, Perdo Ignem effects of level 20 or less, and all other Ignem effects at level 25 or less.

Control Person

The effects of this power are similar to those of Rego Mentem spells like *Enslave the Mortal Mind*, with the victim getting an initial chance to resist with an Intelligence roll. The ease factor for the roll is equal to the *jinni's* Rating in the power. Additional rolls may be made when the victim is being forced to do something that is strongly against his or her will. A Rating of 2 in this power allows the *jinni* to control a single mortal until the next call to prayer (*adhan*). As with Control Animal, after initial eye contact is made between the *jinni* and the mortal, there is no limit to how far the two may be separated. Each additional 2 points of Rating allows the *jinni* either to increase the duration of the control by one call to prayer or control an additional mortal, specified each time the power is initiated. Note that the duration of the control is still limited by the approaching sunrise, as usual.

Curse

At low Ratings, the *jinni* can afflict mortals with minor annoyances, such as having their milk curdled, their bread prevented from rising, and so forth. At high Ratings, Curse can cause persistent nightmares, prevent a patch of land from supporting life, inflict illness, madness and worse. The level of the effect is determined by multiplying the Rating by 5. Curses often duplicate the effects of Hermetic spontaneous Perdo spells. Note that *jinn* use the Islamic ranges, durations and targets listed under Middle Eastern Magic. Unlike spontaneous spells, *jinn* may use this power to create Instant effects, provided that they permanently expend a number of Might points equal to the spell's magnitude ($\text{level} \div 5$), in addition to reaching this duration with their spell level. A particularly vicious *jinni* may expend Might on a curse, or return every day to renew it.

Enchant Objects

The *jinni* may create one magical item per day. The item is created out of thin air, and may be anything the *jinni* chooses. The effects in such an item typically duplicate the effects of Hermetically invested items of a level equal to the *jinni's* Rating \times 5 in the power. The item vanishes with the following sunrise, unless the *jinni* permanently expends a number of Might points equal to the magnitude of the effect ($\text{level} \div 5$). Several *jinn* may combine their Ratings to create more powerful items, if they wish, sharing the Might cost if necessary. The maximum number of *jinn* who can work together in this way is equal to the Leadership score of the most powerful *jinni* involved. *Jinn* with this power are often sought out by unscrupulous magi and *sahirs* who force them to expend their Might to create items for them. Such sorcerers must be careful how they word their descriptions of the desired items, however, as a *jinni* abused in this way will seek to create an item which will harm its master, if at all possible. Such magi always have a bad reputation among the *jinn*.

Fear

With a Rating of 1, a *jinni* can make a single mortal wary of it. With 3 to 5 points of Rating, a *jinni* can make a mortal cower in fear or

flee, depending on the exact circumstances. Groups of mortals can be made to flee or cower by *jinn* with Ratings of 8 or more.

Flight

The *jinni* may fly at a speed equal to $30 + \text{Qik} + \text{Rating}$ in paces per round. The maximum time for which the *jinni* may fly continuously is a number of hours equal to its Rating in the power. For rolls to control its flight, and most particularly for performing tricky maneuvers, the *jinni's* Ability in flight is considered to be equal to its Rating in the power.

Healing

The *jinni* may heal one Body level of wounds or disease for each point of this power. It may heal either itself or others, but is unable to heal more times per day than it has points of Rating in this power. The effects of the healing fade with the following sunrise, unless the *jinni* permanently expends one point of Might per Body level healed.

Insubstantial Form

This power allows the *jinni* to assume a non-physical form. The precise appearance of the form may be varied at the *jinni's* discretion. Thus a *jinni* may choose, for example, to appear as a ghostly figure on one occasion, and as a pillar of smoke on another. While it is in this form physical objects cannot affect the *jinni*, nor can it affect physical things. The power does not make the *jinni* invisible. Insubstantial Form can be used for up to one hour for each point of Rating. The *jinni* may control the power during this time, changing between physical and insubstantial form at will (although not fast enough to derive any advantages from this power in combat). Some *jinn* are innately insubstantial, and do not need this power to remain so.

Invisibility

Use of this power means that the *jinni* can not be detected by any normal mortal senses - not just sight. Invisibility lasts for one hour per point of Rating of this power. The *jinni* may control the power during this time, becoming visible or invisible at will. Invisibility does not





work on those with the Virtues Faerie Sight or Second Sight, or on angels, demons and other such creatures. Magi may use magic to detect invisible *jinn*.

Psychomachia

Usually only possessed by infernal *jinn*, this power works in the same way as the demonic Psychomachia power (ArM4, page 254). The power may be used a number of times per day equal to the *jinni's* Rating. The *jinni's* Rating \div 5 (round up) is the modifier on Personality Trait rolls. The *jinni* may have this power several times over for different emotions.

Shapechange to Animal

The *jinni* may change itself or others into any animate form, although the Size of the target may not be changed by more than the *jinni's*

rating in this power. The *jinni* may vary the form, changing it, for example, into a black horse on one occasion, and a white horse on another. "Human" is allowed as an "animal" form, and is often used to imitate other humans (the storyguide should make a secret Int + Rating roll for the *jinni*, which is treated as the difficulty for others to notice the imposture on a Per + Awareness roll). Unwilling targets may make a Stamina stress roll of 9+ to resist the effect. While in animal form, the target of the power follows the usual rules for shapeshifters (ArM4, pages 251-2). If the power is used on itself, the *jinni* retains the ability to speak, but other targets do not. The Rating of this power also limits the number of times the *jinni* may use it per day. It costs one Fatigue level for the *jinni* to change its own shape, and two Fatigue levels for it to change the form of someone else. As with the other *jinn* powers, the effects wear off at sunrise. Rumors abound of *jinn* who have



Amirat al-Jabal, Lady Emir of the Mountain, and Al-Qatil, the Slayer

managed to break this last limitation, and have transformed others into animal shapes for years, but no Hermetic scholar has managed to confirm these as yet.

Shapechange to Object

The *jinni* may change itself or others into any inanimate form, although the Size of the target may not be changed by more than the *jinni's* Rating in this power. The power may be used to imitate other objects (the Storyguide should make a secret Int + Rating roll for the *jinni*, which is treated as the difficulty for others to notice the imposture on a Per + Awareness roll). Unwilling victims may make a Stamina stress roll of 9+ to resist this power. If the power is used on itself, the *jinni* is still able to perceive its surroundings, and speak, but other targets are not. The Rating of this power also limits the number of times the *jinni* may use it per day. It costs one Fatigue level for the *jinni* to change its own shape, and two Fatigue levels for it to change the shape of someone else. As with the other *jinn* powers, the effects wear off at sunrise.

Supernatural Characteristic

The *jinni* has access to supernatural reserves of Intelligence, Strength, or whatever else is chosen by the storyguide. For a number of rolls per day equal to its Rating in this power, the *jinni* may increase the chosen Characteristic by 1 per point of Rating in this power. The maximum Rating at which the *jinni* may have this power for each Characteristic is equal to its $\text{Might} \div 10$ (round up).

Summon

The *jinni* may summon other minor *jinn* to do its bidding. The Might of these minions is equal to the *jinni's* $\text{Might} \div 2$. No more than the *jinni's* Summon Rating may be present at any one time, with a maximum total Might equal to its Rating x 10. The summoning takes a number of minutes equal to $20 - \text{the } jinni's \text{ Summon Rating}$. The minions will serve the *jinni* as best they can, but will refuse to take part in any action that will involve unnecessary danger to themselves. They may also rebel if treated badly. Storyguides and players should remember that they are also individuals, and they should behave as

such. Note that such a summoning is Momentary in duration: the minions are not transported back home again with the sunrise.

Travel

The *jinni* may appear instantly anywhere it has been before. A *jinni* may also use this power to teleport to places it has never been before, for a maximum number of trips per day equal to its Rating in this power (remember to allow for trips back). In the latter case, the *jinni* must have heard of the place, have had it described to them or have an Arcane Connection, it may not be further away in miles than the *jinni's* Rating in this power, and the *jinni* must make an Int + Rating stress roll of 15+ in order to arrive in the right place. The storyguide should feel free to adjust the difficulty of this roll. If the *jinni* has an Arcane Connection, or a detailed map of the place, the ease factor should be reduced. If the description is particularly vague, it should be increased. The *jinni* may take one mortal along on the trip for every 5 points of power the *jinni* has. Note that such travel is Momentary in duration: the travelers are not transported back home again with the sunrise.



Jinn Tribes

There are said to be 112 tribes of *jinn*, spread throughout the earth; it is the names of these tribes that often confuses those who seek to determine the true nature of the *jinn*. Each tribe has different common characteristics that distinguishes it from the others. Storyguides may wish to use the tribes as a dynamic for adventures, or to give greater background to *jinn* non-player characters. Some of the names used by the tribes are the same as names used to refer to some of the orders of *jinn*. Four of the most common tribes are:

Marid: *Marids* are distinguished by their huge size and immense strength. They are also able to travel to other places in the blink of an eye. Common powers include Supernatural Strength and Travel. Common Virtues and Flaws include Reserves of Strength (+2) and any associated with great size.

Ifrit: *Ifrits* also tend to be large, although less uniformly huge than the *marids*. They are



Sample Jinn

Amirat al-Jabal, Lady Emir of the Mountain

Characteristics: Int 1, Per 0, Str +10, Sta +10, Pre +4, Com 0, Dex 0, Qik -3

Magic Might: 60

Size: +4

Virtue: Reserves of Strength +2

Personality Traits: Patient +6, Brave +6, Motherly +3, Distracted +3

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (stony fist)		+8	+8	-1	+23 +16

Soak: +35 (stony skin)

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

Body Levels: OK, 0/0/0, -1/-1/-1, -3, -5, Incapacitated

Abilities: Brawling 5 (Fist), Magic Sensitivity 3 (*Jinn*), Northern Syria Lore 6 (*Jinn strongholds*), Second Sight 6 (*Jinn*), Speak Arabic 5 (Northern Syrian dialect)

Powers: Control Terram 10, Fear 10, Shapechange to Object 14, Supernatural Strength 6, Summon 10, Travel 10

Vis: 10 pawns Terram and 10 pawns Ignem in body

Amirat al-Jabal is a huge *marida* of the *Marid* tribe who lives in the mountains of northern Syria. She takes very little interest in mortal affairs, preferring to devote her time to overseeing the welfare of the other *jinn* of the mountains. Many of the weaker *jinn* see her as a grandmother figure. Mortals who meet her may mistake her for a part of the mountain, for she stands some 15 feet tall, and is almost as broad, with sandy brown, stone-like skin. Her general shape is humanoid, but craggy and hairless. She is benevolent to those who treat her with respect, and terrible to those who attack her or her self-appointed charges. Her voice is low and rumbling. She is nominally Muslim, but erratic in her practice of the faith, often being distracted by the troubles of her junior brethren.

Story Seed: Oops!

By accident, the characters harm one of Amirat al-Jabal's charges. Furious, she hunts the characters down, seeking revenge or compensation. Her power makes her a dangerous opponent in combat, so negotiation would seem to be the preferable option. How will the characters talk their way out of this one?

often winged, or take the form of vapor. Many live underground or haunt ruins. It is said by some that they are immune to weapons, and so must be ensorcelled if they are to be defeated. Others say that they are capable of dominating their rivals from afar. Common powers include Control Person, Flight and Insubstantial Form. Common Virtues and Flaws include Immunity (General) and Disfigured (-1). Storyguides may also wish to give some the power to resist damage from weapons, as an alternative to the Immunity Virtue.

Shaytan: *Shaytans* are very ugly, and most members of the clan are infernally corrupted. Indeed, Iblis himself is also known by the name Shaytan. The *shaytans* control humans, tempting them to acts of evil or forcing them into situations of danger. However, among their number there are a few who, conscious of the behavior of most of their tribe, dedicate themselves to helping those in need. Common powers include Control Person, Control Element and Curse. Common Virtues and Flaws include Higher Purpose (+1), Compulsion (-1) —

Al-Qatil, The Slayer

Characteristics: Int 0, Per 0, Str +5, Sta +4, Pre -2, Com -3, Dex +5, Qik +4

Infernal Might: 20

Size: 0

Virtues and Flaws: Lightning Reflexes +2, Weakness (human flesh) -1

Personality Traits: Murderous +6, Brave +5, Evil +5

Weapon/Attack Init Atk Dfn Dam Fat

Brawling (fist) +10 +12 +10 +5 +9

Longsword +14 +13 +15 +9 +11

Longsword/ +13 +14 +18 +9 +11

Round Shield

Soak: +12 (Chainmail half armour)

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

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Brawling 4 (Fist), Speak Arabic 5 (Peasants), Second Sight 3 (*Jinn*), Magic Sensitivity 3 (*Jinn*), Single Weapon 6 (Longsword), Weapon and Shield 6 (Longsword/round shield)

Powers: Psychomachia (Anger +1) 3, Shapechange to Animal 4, Supernatural Dexterity 2, Supernatural Quickness 1, Restoration 10*

**Restoration:* Al-Qatil may use this power a number of times per day equal to the magnitude of his Rating (Rating ÷ 5, i.e. 2). When he uses the power, he expends a Fatigue level, and the next blow that damages him will restore any Body levels of damage which he suffered the last time he was hurt. Each use of

this power is only good for one damaging blow.

Equipment: Longsword, round shield, chainmail half armor.

Encumbrance: 0

Vis: 2 pawns Terram in sword, 2 pawns Herbam in shield, 3 pawns Ignem in body

Al-Qatil is an infernal *jinni* of the *Ghul* tribe who spends his time serving as a mercenary for anyone who will employ him. Unpopular among other *jinn*, he mostly takes employment in the armies of mortals, delighting in conflict, bloodshed and the chance to eat those he kills while others are distracted by the mayhem of battle. In his natural form, al-Qatil appears to be a stocky humanoid with red skin, clad in chainmail and wielding a sword and shield. He usually uses his powers to change his appearance, in order to work his way into mortal armies.

Story Seed: A Rogue Element

Al-Qatil disguises himself as a normal soldier and infiltrates the covenant's grogs. He spreads discord among them, provoking internal strife and sowing the seeds of rebellion. To prevent a mutiny, the characters will have to investigate the problem and deal with the cause.



to good or evil, Disfigured (-1) and Driving Goal (-1) — to serve good or evil.

Ghul: *Ghuls* (f. *ghula*) are almost invariably evil, and often infernally corrupted. Few have embraced Islam or any other faith. They are often carnivorous, with a particular taste for human flesh. They frequently take the shape of other creatures or objects, and will attempt to draw a human close to them before revealing their true nature and attacking. It is said that they must be killed with a single blow, for a second blow will restore them to life. Common powers

include Shapechange to Animal and Shapechange to Object. Common Virtues and Flaws include Lightning Reflexes (+2), Compulsion (-1) or Weakness (-1) — eating human flesh, and Feral Upbringing (-3). Storyguides may wish to give some the power to be restored from injury by a second blow. See “al-Qatil” above for one version of this power.



The Naddaha

One of the most dangerous creatures found in the Levant is the *naddaha*. The *naddaha* is most commonly found in Upper (southern) Egypt. It takes the form of an old woman, usually clad in an all-covering black *milaya*, and lurks around wells or oases. When a potential victim comes within earshot, it calls him or her closer, usually with a request for a drink of water or

some other plausible excuse. It particularly prefers beautiful victims, perhaps seeking some revenge for its own ugliness. When the victim comes too close, the *naddaha* will seize and crush him or her against its body, for beneath its clothes are long, razor-sharp spikes. The *naddaha* usually only attacks solitary individuals, hiding if more than one person approaches its haunt.

Naddaha Statistics

Characteristics: Int 0, Per 0, Str +5, Sta +4, Pre +1 (–5 if unclad), Com 0, Dex +3, Qik +3
Infernal Might: 20

Size: 0

Personality Traits: Cruel +5

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+8	+8	+8	+5	+9
Brawling (immobilize)	+9	+9	+9	+5*	+10

*The *naddaha* almost always strikes to immobilize. If the *naddaha* is successful in this, then the victim is caught in its embrace. In addition to the normal penalties for immobilization (ArM4 page 169), each round (including this one) the victim takes one automatic Body Level of damage until the *naddaha*'s hold is broken.

Soak: +8 (spikes)

Fatigue Levels: OK, 0, –1, –3, –5, Unconscious

Body Levels: OK, 0, –1, –3, –5, Incapacitated

Abilities: Brawling 5 (Immobilize), Speak Arabic 5 (Egyptian)

Powers:

Attract [ReMe30], 2 points: Each time the *naddaha* makes a request of the victim, the latter must make a Stamina roll of 12+ or carry it out without question. The Storyguide may choose to allow Personality Traits to modify this roll. A Cynical Personality Trait might act as a bonus to the roll, whereas a Kind Trait might be a penalty. The first request made by the *naddaha* is often, "Please bring me some water." A second request might be, "Hold me," at which point an unresisting victim will be caught in its embrace, taking damage until the *naddaha*'s hold is broken.

Vis: 2 pawns Mentem in larynx

Story Seed: Missing Persons

The covenant is visited by the *qadi* of a local Muslim village. Several villagers have gone missing while fetching water from a well by a nearby river. The *qadi* seeks the characters' help to find them. However, unknown to the other villagers, a *naddaha* has taken up residence at the well, and the missing persons were its first victims. The characters will have to deal

with the creature, if the well is to become usable again. However, when the creature is slain, the *qadi* will insist on the return of its victims' remains, which it has thrown into the river. This may take some effort, as the bodies are likely to have drifted downstream. The success or failure of the search may affect future relations between the village and the covenant.

The Nephelim

Early in the earth's history, fallen angels bred with human women. The offspring of these unions were a race of giants known as the nephelim. Although strong, skillful and cunning, the nephelim also had a great capacity for sin, and in the end this was their undoing. Under their guidance, both their own race and humanity became so corrupt that God decided to destroy them. At his command, Gabriel incited a civil war among the nephelim, and they destroyed themselves. However, it may be that there are some few who survived, either repenting of their sin, or descend-

ing into further wickedness and depravity. Such creatures could prove to be great allies, or fearful opponents.

Mythic Characters

In addition to creatures, there are also some mythic characters who may be encountered in the Levant. Three of these are described below.

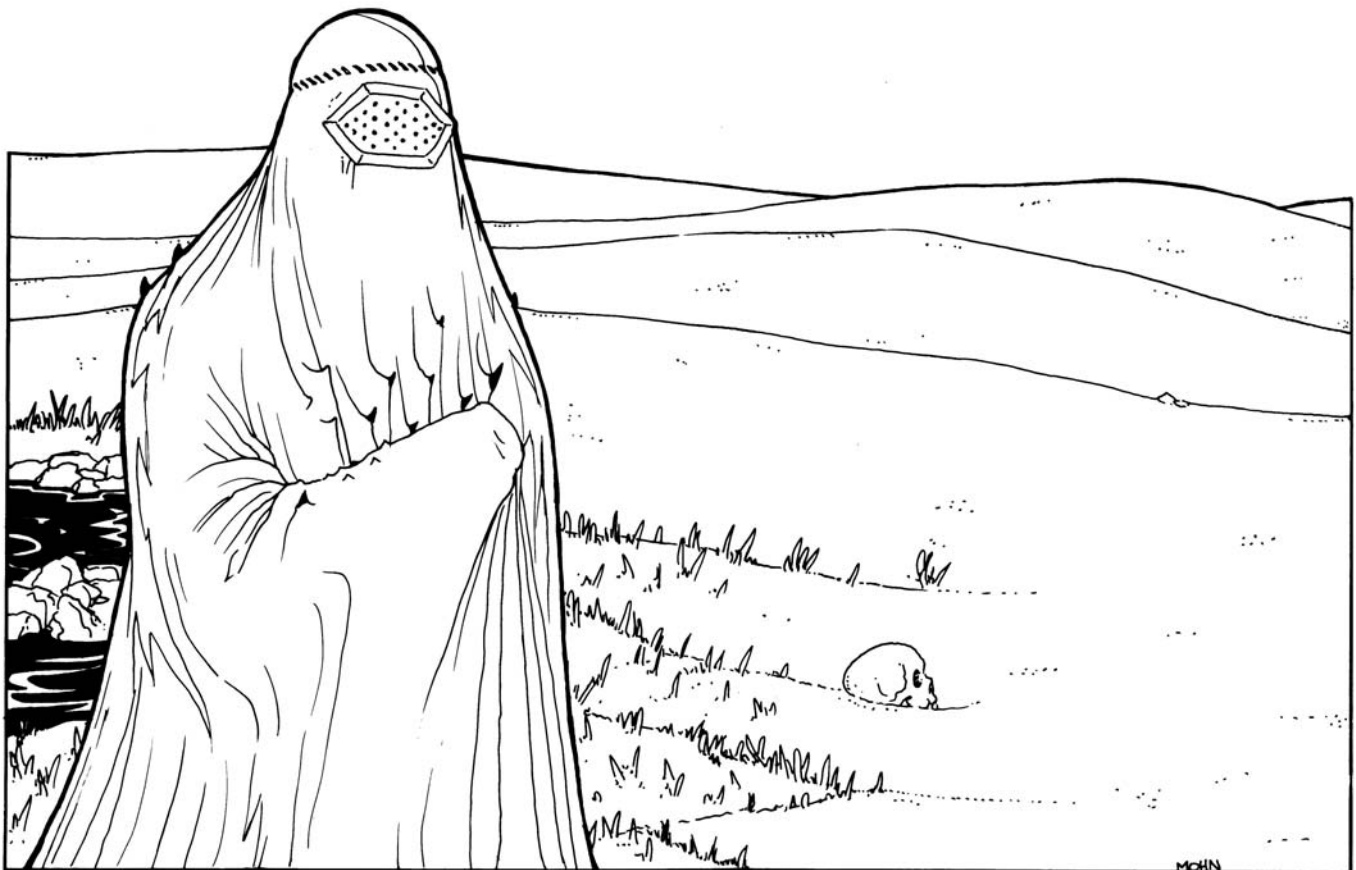
Lilith

Lilith was the first wife of Adam. She demanded equality with her husband, but failed to achieve it, and so she left him and made her home near the Red Sea. There she became wife and mother to demons of all kinds. God sent three angels to command Lilith to return to her husband, but she refused, even when they threatened to kill her demonic offspring. They left her alone, and she began a vendetta against children, particularly boys. To this day, she con-



Lilith

More information on Lilith may be found in *Kabbalah*, page 139.





tinues to kill or kidnap young children, though many Jewish mothers seek to prevent this by obtaining a protective amulet from a baal shem.

Cain

Cain was the eldest son of Adam and Eve, and the older brother of Abel. When they grew up, Cain became a cultivator, while Abel became a shepherd. They both offered sacrifices to God, and when it became apparent that Abel's was the more pleasing, Cain became angry and slew his brother. In vengeance, God cursed him, saying, "Now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." (Gen. 4: 11-12). God placed a mark upon Cain, so that none would harm him, and he was banished to the Land of Nod, to the east of the Garden of Eden. Later Cain built a city, which he named after his son Enoch. Both the city and the son are now lost in the mists of time, but Cain wanders the earth still, cursed never to find a permanent home.

Khidr

Khidr (the Green One) is an important Muslim prophet. He is said to be immortal, having drunk or dived into the Water of Life, which he found by means of a shining jewel brought from Paradise by the prophet Adam. He wanders the world giving advice wherever God directs him; indeed, he is believed to have given guidance to all the prophets who have lived since his birth, with the exception of Muhammad, who instead tutored Khidr. He is also said to have taught magic to Nur al-Din. Khidr has power over the sky, the sea and all plant life,

and is a particularly important figure to the Sufis, who see him as the epitome of the Sufi master. Khidr usually appears as a venerable Muslim in a woolen cloak. As a result of diving into the Water of Life, his skin and clothes are a bluish-green color.

Legendary Artifacts

From the Prophet's Seal Ring to the Apple of Husayn, tales are told of the mystical items of the Middle East. Such accounts are found in both contemporary historical accounts and ancient legends. A few of these items are described below including, where appropriate, descriptions of their powers.

Holy Items

It is not surprising that there are many holy items to be found in the Levant. These require careful handling in *Ars Magica*. Like holy places (see Chapter 3) some will only be of importance to members of one of the three major religions of the area, while others are important to two, or even all three religious groups. Generally, relics contain Faith points, as described in ArM4, page 45, and sometimes have additional powers. However, these Faith points and powers will only be of use to characters who believe in the importance of said relic. Thus the True Cross, for example, is only effective for Christians.

The Ark of the Covenant

Built to carry the tablets of the Law given to Moses by God, the Ark of the Covenant was carried by the Jews throughout their journey from Egypt to the Holy Land. Eventually it was placed in the *debir* (Holy of Holies) in the Temple of Solomon, where it remained until the city was taken by troops from Babylon in 587 B.C. What became of it then is unknown. Some say it was hidden, while others say it was carried off

Khidr

Khidr is best used as a mysterious advisor to the player characters. He is unlikely to reveal his true identity to them, and at times he will give advice that seems bizarre and unreasonable, although it will always be proved correct in the end.

by the victorious Babylonians. Whatever happened, it has never been found again.

The Ark takes the form of a chest of setim wood, measuring two and a half cubits in length, and one and a half cubits in height and breadth. The chest and its lid are covered with gold, and the latter is surmounted by golden two cherubim facing one another. At the corners of the chest are rings of gold, through which two setim wood bars are threaded, enabling the Ark to be carried. Inside it contains the tablets of the Law, a golden vessel of manna and the rod of Aaron. For the Jews, the Ark is a powerful relic, containing 7 Faith points. It is also important to the Christians, for whom it contains 5 Faith points.

The Head of John the Baptist

John the Baptist, called Yahya in Arabic, is an important figure to both the Christians and the Muslims. John was beheaded by King Herod at the request of his step-daughter Salome, and a number of tales are told about what then became of the head. A number of cities in Europe claim to have the head of the Baptist, including Constantinople and several in France. In the Levant, it is claimed that the head of John the Baptist is in the Great Umayyad Mosque in Damascus. Originally the site had been occupied by a church, but shortly after the Muslims took the city in the 7th Century they demolished the church to make way for the mosque. It is said that the head was found in the ruins, still fully covered with its skin and hair. The mosque has remained the site of this relic ever since. How this relic works in **Ars Magica** is ultimately up to the Storyguide. Some may decide that most of the heads are fakes, and only one is the true head. Others may prefer to assume that all the heads are real, and that the multiplication of the heads is a miracle. A third option is that there is only one head, which is miraculously able to be in several places at once. This last option has intriguing possibilities, at it means that anything that happens to the head in one place might be visible in all the others. Whichever option is chosen, the head(s) contains 5 Faith points, usable by Christians or Muslims.

The True Cross

When the Crusaders took Jerusalem in 1099, the new Latin patriarch of the city, Arnulf of Chocques, found a relic of the True Cross of Christ's crucifixion buried in the atrium of the Church of the Holy Sepulchre. This relic was regularly carried into battle by the Crusaders until it was lost to Salah al-Din at the Battle of Hattin in 1187. The Cross is currently still in Muslim hands. In the hands of a Christian, the True Cross is a powerful relic, containing 7 Faith points.

The Prophet's Seal Ring

During his life the Prophet had a seal ring made, which he used to seal official documents. This ring was passed down by the caliphs Abu Bakr and 'Umar, but the third caliph Uthman accidentally dropped it down a well halfway through his reign. From that day on Uthman's reign took a turn for the worse, ending six years later with his assassination, as has been described. The ring was never found. It is said to have been made of silver, with a seal made of onyx or carnelian, upon which were engraved the words "Muhammad Rasul Allah" (Muhammad, the Messenger of God). Should it ever be found again, it would prove to be a powerful relic in the hands of a Muslim, containing 7 Faith points.

Dhu'l-Fiqar

Dhu'l-Fiqar was the sword of the Prophet, which he gave to his son-in-law 'Ali. After 'Ali's death the sword passed to the 'Abbasids,



Story Seed: Recovery Mission

The characters are required to recover the relic of the True Cross. In order to do so, they will firstly have to find out where it is kept, which will probably involve exploiting contacts within the Muslim nobility, or even infiltrating the palace of the Ayyubid sultan of Egypt. Once they have discovered its location, they will then have to steal it. An item of such value is likely to be well guarded, and may also be placed under magical wards and other defenses. In addition, the characters will have to steal the relic in such a way as to avoid bringing any suspicion upon the Order of Hermes.



but it remains a potent symbol for the Shi'is. The sword has two points, used to put out the eyes of enemies, and bears an inscription relating to blood-money that ends with the words "no Muslim shall be killed for an unbeliever." A Muslim proverb is that "there is no (true) sword except Dhu'l-Fiqar." Some Muslims have the proverb engraved on their own swords. Shi'is often add the words "and there is no youth like 'Ali." In the hands of a Muslim, Dhu'l-Fiqar has 5 Faith points. In the hands of a Shi'i, this is increased to 7. The sword also has the magical power to put out the eyes of an enemy. If the sword causes two Body levels of damage (after Soak is subtracted), it automatically twists in its wielder's grip and puts out the opponent's eyes. Use per day is unlimited.

Magical Items

Accounts of magical artifacts are common in Middle Eastern folk tales, the best known of which are the *Arabian Nights*. The following are items drawn from its pages, and presented for use in sagas.

The Ring of Badr Basim

Badr Basim was the son of a Persian king, Shah Zaman, and a mermaid named Julnar. He was given this item when he went to spend time with his mother's family. It takes the form of a gold seal ring, engraved with some of the names of God. It allows the wearer to breathe underwater, and also prevents him or her from being affected by strong sea currents or storms. The wearer is also ignored by sea creatures, even if he or she might otherwise be potential prey. (Level rationales: Allow the wearer to breathe normally underwater (as *Lungs of the Fish*), R. Personal, D. approx. *Qira'a*, T. Ind. = MuAq(Au) 5, protect the wearer from sea phenomena and creatures, R. Reach, D. approx. *Qira'a*, T. Group = ReAq(An) 25).

The Book of the Stories of the Ancients

Also known as the Book of Eld, this text was owned by 'Abd al-Wadud, the father of 'Abd al-Samad and his three brothers. He used

the book to teach his sons magic, but before his death he arranged for it to be kept by the diviner al-Abtan, rather than risk his sons fighting over it. Al-Abtan was to give it only to the son who could bring him the treasure of al-Sharmadal. Two of 'Abd al-Samad's brothers died in the attempt, but 'Abd al-Samad succeeded with the help of a fisherman named Judar. What became of it afterwards is not known. The book is a large, heavy volume several inches thick, bound in green leather made from the hide of an unknown beast. It is an Authority (WGRE, pages 122-3) on *Sihir*. Many *sahirs* would sell their souls to obtain this book.

The Apple of Husayn

Husayn was one of three sons of a great sultan, who challenged his sons to bring him back the most wondrous marvels they could find. The eldest brother 'Ali found a carpet which would transport those on it wherever they wished. The middle brother Hasan found an ivory tube tipped with a crystal which would allow the user to view whatever he or she wished, and Husayn, the youngest, found an apple with a fragrance that would cure all illnesses suffered by those who smelled it. Meeting on the way home, the brothers decided to use Hasan's tube to see their beloved adopted sister Nur al-Nahar, only to discover that she lay fatally ill. They used 'Ali's carpet to travel home immediately, but it was Husayn's apple that saved her life. The apple is as large as a melon, red on one side and gold on the other. Its fragrance cures all fatigue, illness and injury instantly. Use is unlimited. Due to its ability to break the Limits of Creation and Energy, Husayn's apple would be of great interest to the magi of Hermes. (Level rationale: Cure all fatigue, illness and injury, R. Touch, D. Inst., T. Ind. = CrCo 65. Due to its non-Hermetic nature, the power should be investigated at level 100).

Magic Carpets, Beds and Other Furniture

The carpet owned by Husayn's brother is but one of many beds, carpets and similar pieces of furniture used to travel great distances in the Middle East. Essentially these fall into two

'Abd al-Misbah

Characteristics: Int 0, Per +2, Str +7, Sta +7, Pre -2, Com 0, Dex +3, Qik +4

Magic Might: 15 (was 80)

Size: +3

Virtue: Reserves of Strength +2

Personality Traits: Bitter +6, Miserable +5, Brave +5

Weapon/Attack Init Atk Dfn Dam Fat

Brawling +16 +13 +12 +15 +16
(mighty fist)

Soak: +14 (leathery skin)

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

Body levels: OK, 0/0/0, -1/-1, -3, -5, Incapacitated

Abilities: Arabia Lore 6 (Magical sites), Brawling 8 (Mighty fist), China Lore 6 (Personalities), Egypt Lore 6 (Magical sites), Folk Ken 4 (*Jinn*), Guile 4 (Elaborate lies), Holy Land Lore 6 (Holy sites), Intrigue 4 (Plotting), Iraq Lore 6 (Treasures), Leadership 5 (Intimidation), Legend Lore 6 (*Jinn*), Magic Sensitivity 3 (*Jinn*), Persia Lore 6 (Personalities), Second Sight 6 (*Jinn*), Speak Arabic 5 (Colourful phrases), Speak Chinese 4 (Court), Speak Persian 4 (Colourful phrases), Stealth 4 (Sneak)

Powers: Control Aquam 10, Control Auram 10, Control Ignem 10, Control Terram 12, Invisibility 6, Supernatural Strength 2 (was 8), Summon 12, Travel 12

Vis: 15 pawns Ignem in body

'Abd al-Misbah stands about 12 feet tall, with very broad shoulders and jet-black skin. On his head are curling ram's horns. He wears

baggy white trows and a matching sash. A permanently morose expression occupies his features, for now he is old, much of his power has been used up, and he is bitter about his fate. However, he still remains skilled with many of his abilities, even though much of his raw power is gone.

Story Seed: Set Me Free!

The lamp passes into the possession of the characters. 'Abd al-Misbah requests that the characters set him free, and confides the secret of his release to them. The requirements are complicated, and will involve a great deal of effort on the part of the characters. However, 'Abd al-Misbah could prove to be a useful ally in the future, should they succeed. Of course, should the characters not be willing to help him, 'Abd al-Misbah will do his best to make life as difficult as possible for them until they reconsider!

Note

As has been stated earlier, the tale of A'la al-Din (or Aladdin) is one that may not originally have been in the *Arabian Nights*. Storyguides who are concerned with maintaining historical authenticity may not wish to use this item.



types, furniture used to travel instantaneously, and flying furniture. Both of these powers are described below. Use for of each is usually unlimited:

Flying Furniture: Furniture enchanted in this way moves at the command of its rider, rising, lowering, moving forwards, backwards or sideways as directed. This power is actually most commonly possessed by beds (Level rationale: Move a piece of furniture

with great precision and speed (add 3 magnitudes) at the rider's command (R: Touch, D: D. approx. *Qira'a* (item maintains concentration), T. Ind. (ReAn (usually wool) 15), add a Herbam requisite to allow for moving furniture incorporating wood = ReAn(He) 20).

Instantaneous Travel: When the command word is spoken, the furniture instantly teleports itself and its occupants to another location.



The speaker must either be able to see or have an Arcane Connection to the desired location. This power is most common to rugs and carpets (Level rationale: Transport the furniture and its occupants (R: Touch., D: *Shahada*, T: Group, ReAn(Co) 40, add a Herbam requisite to allow for moving wooden furniture = ReAn(Co, He) 40).

The Lamp of A'la al-Din

A'la al-Din was a Chinese tailor's son who found a lamp served by a mighty *marid* (of the *Marid* tribe) named 'Abd al-Misbah (The Servant of the Lamp). He used the lamp to win the hand of a princess, to defeat his enemies and to gain fame and fortune. It was then handed down within A'la al-Din's family, with each of his descendents making use of 'Abd al-Misbah's powers as they wished. The lamp is made of copper, and finely crafted, if extremely battered. 'Abd al-Misbah is summoned from the lamp by rubbing it, and will serve whoever (physically) holds it. He may be given an unlimited number of commands from the list given under "Istikhdam" in Chapter 6 (the three wishes are a later invention). 'Abd al-Misbah may be freed from the lamp by whoever can fulfill the conditions of his release, although only he knows what these are.

Places of Power

There are many places of both magical and Divine significance in the Levant. Three of these are described below.

Mythic Jerusalem

There are many places of divine power in the Levant. Not surprisingly, the majority of these are holy places, including saint's tombs, the sites of martyrdoms and miracles, and of course, Jerusalem itself. Some of these sites are important only to followers of one faith, be it Christianity, Islam or Judaism, while others are important to two, or even all three. In the case of sites important to more than one group, the highest Dominion aura (usually that of the reli-

gious group that has control of the area) predominates.

A number of different manifestations of supernatural power may be found in Jerusalem. Some of these are detailed below.

The Holy City

Jerusalem is the holiest site of the Levant. The city is of vital importance to Muslims, Christians and Jews. To the Muslims, it is the place from which Muhammad visited the seven heavens on a miraculous night journey (Ar. *al-mi'raj*), it is the dwelling-place of Abraham, and will be the site of the Resurrection and Last Judgement. To the Christians it is the site of the death and resurrection of Christ. To the Jews, it is the capital of the Promised Land and the site of the Temple. Thus the city has a wide variety of religious sites, pervaded by a variety of Dominion auras. Due to the holiness of the city, all the Dominion auras within it are one point greater in power than they would be in other cities, up to a maximum of 10. Thus the city generally has a Muslim Dominion aura of 4. The most important sites of Islam and Christianity, the Dome of the Rock, the Aqsa Mosque (major Muslim mosques) and the Church of the Holy Sepulchre (effectively the Christian cathedral) have Dominion auras of 10. Since the destruction of the Temple, Jewish auras have generally waned (see *Kabbalah*, page 8), but the Western Wall, which is all that remains of the Temple, has a Jewish Dominion aura of 10.

The Hidden Temple

It is whispered among the Jews of Jerusalem that the Temple, supposedly destroyed by the Romans in 70 A.D., was not actually destroyed, but was instead hidden from mortal view by God. Now it lies within a Divine regio, accessible only to those kohanim and rabbis who know how to reach it. Within the regio, the Temple remains in its splendor, a great building of limestone and cedar adorned with gold, including a *hekal* (Holy Place) and *debir* (Holy of Holies), surrounded by a number of other buildings and walled courts. In this regio the two great molten bronze pillars, Jachin and Boaz, also remain, guarding the door of the temple porch.

The Holy Fire

On the eve of Easter, in the Church of the Holy Sepulchre, a miracle takes place every year. At midday a holy light shines forth from the tomb itself, rising to form a column of flame, a visible symbol of Christ's resurrection. From this flame a priest lights a candle. In the days of the Latin occupation the patriarch of Jerusalem did this, but now it is done by the most senior priest present. When the priest emerges from the tomb, he passes the flame to the people spread throughout the church, while everyone sings hymns of praise.

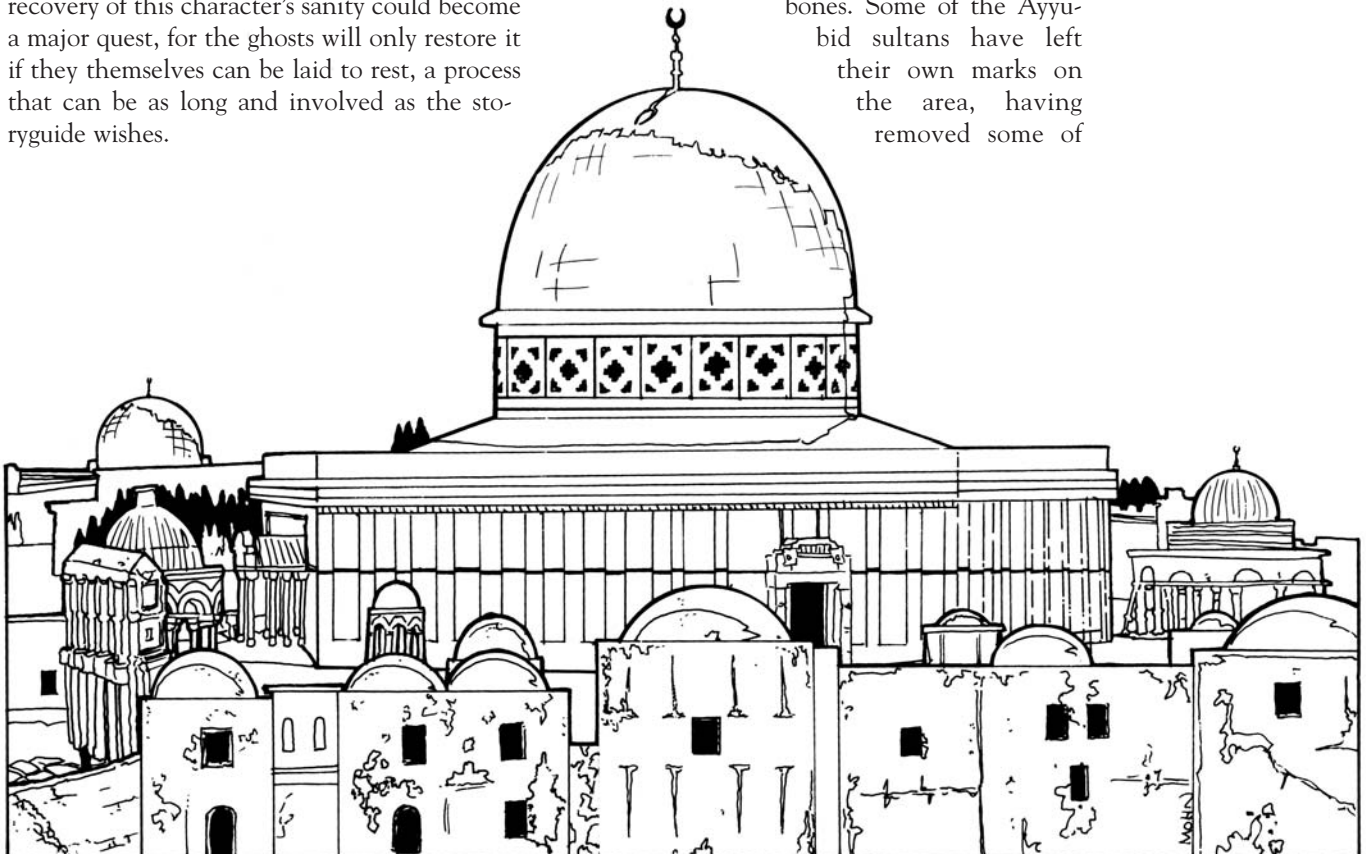
The Ghosts of Jerusalem

Ever since the slaughter of 15th July 1099, Jerusalem has been a haunted city. While normally dominated by high-level Dominion auras, every year on the night of the 15th July, these auras are replaced by an Infernal aura of 5, and the ghosts of the slain fill the streets to overflowing, screaming, wailing and driving any who ventures outdoors insane. The characters become involved when one of them is caught outside on such a night, and driven insane. The recovery of this character's sanity could become a major quest, for the ghosts will only restore it if they themselves can be laid to rest, a process that can be as long and involved as the storyguide wishes.

The Pyramids and the Sphinx

Egypt is a country of ancient mysteries, dotted with the remains of ancient temples and tombs. Of these, the most important are those to be found on the Giza plateau, on the western bank of the Nile opposite Fustat. Here three great pyramids, each between 160 and 70 yards high and covered in smooth alabaster, stand in a diagonal row running from the southwest to the northeast. At their feet huddle a number of smaller pyramids, while some 450 yards to the east the massive figure of a man's head rises some 25 feet from the sand (most of the sphinx is buried). No one knows who built these structures or how.

In about 820 the caliph al-Ma'mun ordered his men to break into the largest pyramid. The evidence remains, a hole in the wall, within which is a long passage that rises gradually until it reaches a burial chamber, the walls of which are covered with hieroglyphics. In this chamber al-Ma'mun's men found nothing but a sarcophagus containing some dried bones. Some of the Ayyubid sultans have left their own marks on the area, having removed some of





the smaller pyramids to use the stone for building. However, despite repeated attempts, little of the alabaster encasing the three great pyramids has been successfully removed.

The entire pyramid complex is a highly magical site, with an aura of 5. The areas immediately surrounding the three great pyramids and the sphinx have slightly higher auras, at a score of 6. No one is entirely sure what causes these auras, but some of the local Bedouin tell tales of vengeful spirits, released by the workmen of al-Ma'mun and the Ayyubid sultans, which now stalk the area seeking revenge on the desecrators of their tombs. For magi, the site is like a flame to a moth, for the pyramids hold many ancient secrets, and the high aura makes the area an ideal place to carry out magical work. However, the warping effects of high magical auras are known, and the spirits rumored to haunt the area are unlikely to tolerate intruders!

Babel and the Pit of Harut and Marut

Some 50 miles to the south of Baghdad lie the ruins of Babel, the great city in which men attempted to build a tower to reach the heavens. It is said that beneath the city, in a huge pit sealed by a great mass of rock, the fallen angels

Harut and Marut hang suspended upside down by their feet, with chains attached to their necks and their knees. In the early days of creation, God observed that these two angels lacked compassion for humankind. So He made them susceptible to human emotions and sent them to earth to be tempted. Both sinned, and were given the choice of punishment in this life or the next. They chose the former, and are said to have hung in the pit since that day.

The ruins of Babel have an extremely weak magical aura, at a score of 1. In the center of the ruins there is indeed a great rock, which is believed to block the entrance to the pit. No one alive knows if this is true, but it is said that one man did once manage to gain entrance to the pit, and saw Harut and Marut hanging there. He was warned by his guide not to mention the name of God in earshot of the angels, but was unable to prevent himself from doing so upon beholding their greatness. Upon hearing the name, the angels became so agitated that they almost broke their chains. The man and his guide fled the place and did not return.

As stated in Chapter 6, Harut and Marut are said to be the two angels who taught mankind how to practice magic. This they did in accordance with the will of God, but by His command they warned everyone they taught that they were tempting them. Magic is a great power when used for good, but it can be an easy path to evil deeds and idolatry.

Chapter 8

The Hermetic Levant

This chapter delineates the Hermetic tribunal of the Levant, describing its current concerns and most important features. The four most important covenants of the tribunal are detailed, and descriptions are given of their magi. Suggestions are also given for some of the other covenants and magi of the area.

The Order of Hermes in the Levant

As has been described above, the Order of Hermes has been present in the Levant since the foundation of Urbs Rubra in 802. However, the tribunal has undergone a number of changes since then, and its current concerns are considerably different from those of the old Tribunal of the East.

Currently the Tribunal of the Levant consists of 59 magi, of which some 48 live in covenants, the rest being wanderers or hermits. Magi of Houses Flambeau, Verditius, Criamon and Jerbiton are most commonly encountered, followed by members of Houses Tremere and Tytalus. The most under-represented house is Merinita, due to the scarcity of faeries in the area. There are also few members of House Ex Miscellanea, as few non-Hermetic magi of the area ever join the Order (if used, the Pyramids

(II) below should be seen as the exception). It is easy to remain independent in the Levant, as the Order's grip on the area is extremely tenuous. The magi of the tribunal tend to be young, as it is a violent, dangerous place, which allows few to make it to their twilight years.

There are currently 15 covenants in the area. The lifespans of Levantine covenants, like those of its magi, tend to be extremely short. Few survive beyond spring or summer. Covenants that make it to autumn are truly worthy of respect for their achievement.

Current Concerns

The current concerns of the covenants of the tribunal may be summed up as follows:

1. **Crusade and Jihad:** As described above, according to the Treaty of Baghdad members of the tribunal are forbidden from taking part in the Crusades on either side. The quaesitores of the tribunal do their utmost to enforce this ban, while other magi try to find loopholes in the treaty, or ways to intervene without being noticed. As the time approaches for review of the treaty, voices are raised on either side of the debate. The Crusader covenants, led by the covenant of Foothold, call for all-out war on the Muslims. Opposing them are the counter-Crusaders, led by Aedes Veritatis, who urge their sodales to fight against Foothold and their ilk. The Hermetic Embassy attempts to mediate between the two sides, hoping to ensure that the treaty will be maintained.





2. **The Disputed Border:** Although theoretically resolved, another potential flashpoint is the dispute between the tribunals of Thebes and the Levant over the border in Asia Minor. Thebes argues that as many of its magi have been driven into the area by the Latins, they have a right to more territory there. The Levant argues that the inability of the magi of Thebes to defend themselves is not their concern, nor are they responsible for the actions of the Latins. Currently both sides have agreed to differ, but it will take very little for tempers to flare again.
3. **Trade:** Some magi are pre-occupied with fighting, but others have established trade links with other tribunals, particularly Rome, in order to take advantage of the magical riches that are being discovered in the Levant. This is most common among the magi of Houses Jerbiton and Verditius. Some trade has also been conducted with the mundanes, especially merchants, the church and the nobility, despite the best attempts of the quaesitores to prevent it.
4. **Ancient Wisdom and Eastern Magic:** While peace holds some magi, particularly members of Houses Criamon and Jerbiton, are seeking to explore the remnants of ancient wisdom scattered through the land. They also seek to establish closer links with the mages and Sufi mystics of the area, to see what they can learn from them. In the current political climate it is difficult to establish close relations with the eastern sorcerers, but some intellectual exchanges are taking place. Should these lines of enquiry bear fruit, they may transform Hermetic magic as it is known and practiced.

Customary Practices

Currently tribunal meetings are held at Domus Pacis, as Tau of Flambeau is the effective Praeco. While he is not actually the oldest member of the tribunal, in 1207 the quaesitores were forced to rule that he should be considered such, as Fade and Wraith of Urbs Rubra had not been seen for years, despite repeated attempts to contact them (see below). Most magi now

believe that they are dead. While tribunal meetings throughout the lands of the Order are normally overseen and ratified by the senior quaesitores of the tribunals, a special requirement in the Levant is that the quaesitor has to be a member of House Guernicus. Quaesitores from other houses are not eligible. This qualification was actually suggested by Aurora, herself the oldest quaesitor in the tribunal, to avoid the possibility of having to oversee meetings herself, and the accusations of bias that might accompany this. The current senior quaesitor is Scipio of Guernicus, who has also chosen not to be a member of any particular covenant, preferring to spend his time travelling the tribunal.

Major Covenants

Aedes Veritatis

General Description

Some five miles to the east of Damascus, at the top of a steep mountain accessible by only one twisting track on the west side, lies the covenant of Aedes Veritatis (the House of Truth). The covenant was established in 1112 by a young Jerbiton maga from Damascus, Maryam al-Dimashqiyya, as a stronghold for those magi of the Order who had chosen to take up arms against their Hermetic brethren, fighting for the Muslims of the area. The name translated into Arabic (Bayt al-Haqq) carries a wider meaning of “the House of What is Right,” and was chosen to reflect what the covenant’s inhabitants saw as the rightness of their mission. Through careful administration and swift establishment of defenses and local contacts, Aedes Veritatis became a bastion for the counter-crusading magi, and after Maryam’s death at Hattin in 1187, the leadership of the covenant was taken over by her filius, Sharaf al-Din ‘Umar. Since the making of the Treaty of Baghdad, ‘Umar, his sodales and their Hermetic and mundane allies have continued to wage a secret war against the Crusader covenants, and





Foothold in particular, so far remaining undiscovered by the quaesitores.

Aedes Veritatis consists of a great sandstone fortress, heavily reinforced against attack, with thick, stone walls and arrow slits. A tower, which doubles as a watchtower and the quarters of the magi, protrudes from the north-west corner of the wall, which has battlements and a parapet. In the center of the fortress is a great hall, which is used sometimes for feasts, but more often as a place for the grogs to train. Aedes Veritatis was built to be a base for military operations, and it shows. Locals assume that it is the home of a reclusive emir, and 'Umar plays this role if necessary.

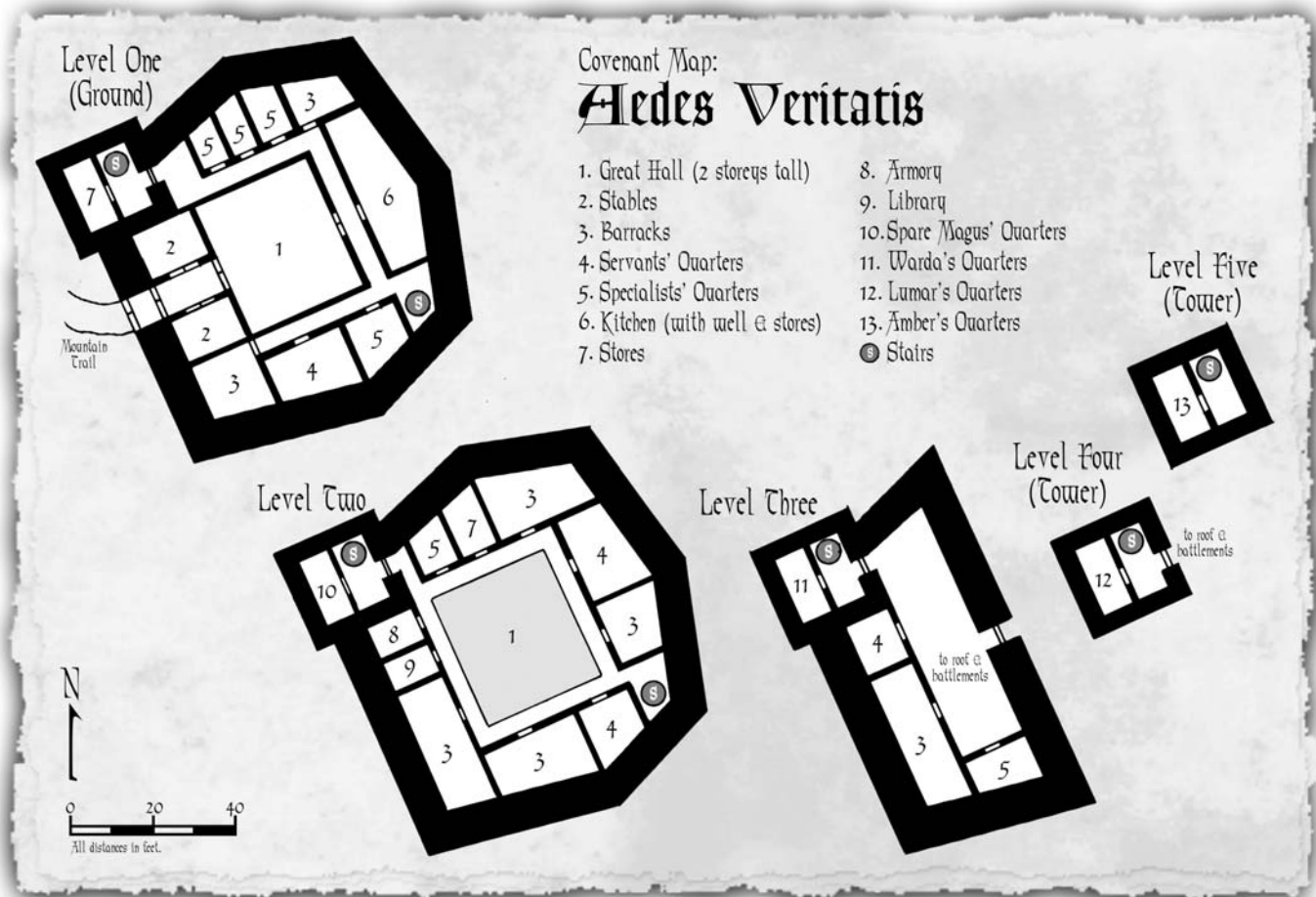
The covenant draws its income from a nearby quarry. It sells this stone in Damascus, from which it also buys the majority of its supplies. Some covenants once questioned whether this trade might be regarded as an indirect military intervention in the area, as the stone might be used for building fortifications. However, in this case the quaesitores ruled in Aedes

Veritatis' favor, as the goods being traded were not magical, nor were they specifically made for war. A greater concern would be if the quaesitores discovered that 'Umar is an Ayyubid spy.

Magi

Sharaf al-Din 'Umar

Sharaf al-Din 'Umar is the head of Aedes Veritatis. He became the head of the covenant at the fairly young age of 35. Although it was a Muslim victory, most of the magi of the covenant were killed at the Battle of Hattin, and the one who remained, Heloise of Criamon, was happy to follow the wishes of Maryam al-Dimashqiyya, the covenant's founder, and allow the young 'Umar to take on the responsibilities of leadership. Heloise later left the covenant, claiming only that "it was time," and has not been seen since. Originally rather wild and hot-headed, 'Umar has since matured into



Aedes Veritatis Statistics

Symbol: A stylised house with the Arabic word *haqq* (Truth, or What is Right) in it

Season: Summer/Autumn

Founded: 1112

House Affiliation: None

Members: three; Sharaf al-Din 'Umar, filius Maryam al-Dimashqiyya, of Jerbiton; Amber, filia Catullus, of Tremere; Wardat al-Quds Ex Miscellanea

Site: +3

Access Quality: Minor Clergy (+3)

Access Distances: 20/80/0/0/0 (+2)

Seclusion: One visitor every two weeks (+1)

Environment: Fresh mountain air, -1 Aging Modifier (+2)

Buildings: +1

Size: 4 magi, 20 specialists, 150 grogs (+1)

Impressive Structures: Great hall (0)

Quality: Average (0)

Repair: Average (0)

Defenses: +6

Site: A mountain top, with only one path approaching from the west (+15)

Elaborate Structures: Watchtower, battlements with a parapet (+1)

Extent: Arrow slits and battlements in all areas except great hall (+6)

Repair: Average (0)

Stores: -4

Vis: 150 pawns (12 Cr, 7 In, 13 Mu, 6 Pe, 10 Re, 12 An, 10 Aq, 11 Au, 14 Co, 5 He, 15 Ig, 5 Im, 5 Me, 11 Te, 14 Vi) (+1)

Supplies: 500 lbs of silver's worth (+1)

Reputation: Danger to Peace +5, among the quaesitores (-15)

Relations: +2

Allies: 2 moderately powerful emirs in Damascus, 2 spring covenants, all for 2 weeks/year (+16)

Enemies: Foothold (spring covenant), for 4 weeks/year, 2 spring and one moderate covenant, all for 2 weeks/year (-13)

Contacts: A very minor emir in Jerusalem and a merchant (+1)

Improvement: +2

Income: 50 lbs of silver surplus (+1)

Vis Supply: 40 pawns per year (6 An, 6 Aq, 3 Au, 8 Co, 7 Ig, 4 Te, 6 Vi) (+2)

Inhabitants: 3 magi, 20 specialists, 150 grogs (40 servants, 110 men-at-arms) (+1)

Library: +2

Spells: 1800 levels, with particular concentrations on Animal, Corpus (in Latin) and the four elements (in Arabic). Aegis: Level 35 (+1)

Hermetic Books: 630 pts, including Summae on Creo (Level 20, Quality 10, Latin), Muto (Level 15, Quality 8, Latin), Rego (Level 21, Quality 9, Latin), Corpus (Level 22, Quality 10, Latin), Animal (Level 18, Quality 11, Latin), Aquam (Level 14, Quality 7, Arabic), Auram (Level 13, Quality 6, Arabic), Terram (Level 15, Quality 6, Arabic) and Ignem (Level 16, Quality 7, Arabic). Remaining points distributed among various texts, in both Latin and Arabic. (+2)

Mundane Books: 300 pts, including a copy of the Qur'an (Authority on Theology: Islam and Islamic Law, Arabic) and other books on Islamic culture and the geography and history of the area, in both Latin and Arabic. (0)

Mystical Attributes: +2

Aura: Magic +4 (+1)

Magical Items: 150 levels, including 5 swords enchanted with a constant-use *Edge of the Razor* for favored grogs (50 points), 100 points of additional items (+2)

Laboratories: All four labs are well equipped, for a +1 bonus to lab totals (+2)

Total Scores: +62, -28





a wise and careful leader, although the counter-Crusade remains an obsession for him, and he still has his wild moments.

Physically, 'Umar comes across as an unassuming man, of medium height and build, with black hair and a full beard. However, he is an eloquent speaker, and when he opens his mouth, few do not listen. 'Umar dresses in black robes belted with a white sash, and wears a white turban on his head. He never goes anywhere without his staff, which carries enchantments of instantaneous travel and protection against weapons. As his mater was before him, 'Umar is an elemental and a devout Sunni Muslim. His concentration on the elements has caused him difficulty with some of the other Hermetic arts, most particularly Vim. When he was forced to remake his longevity potion for the second time, some years ago, he was only able to give it sufficient power by seeking out some rare and unusual ingredients. He realizes that this may become an ongoing problem, and so the continued search for unusual ingredients has become a personal quest.

'Umar has a secret, unknown even to his sodales at Aedes Veritatis. He is both a member of the Order of Hermes and a servant of the Ayyubid sultans. Should this ever be discovered by the Order, 'Umar is likely to be Renounced. However, he is a powerful magus, and is likely to enlist the aid of other Muslim non-Hermetic

magi, should this ever happen, so such Renunciation may not result in his death.

Amber the Golden

Amber of Tremere joined the covenant in 1188, shortly after the Battle of Hattin and the reconquest of Jerusalem by the Muslims. She is now the second most senior member of the covenant, and a firm friend of 'Umar's. By nature she is fiercely independent, and so it is ironic that fate seems to have entwined her life with those of others. In addition to 'Umar, her life is bound up with that of her parens, Catullus of Tremere, who treats her as his protégée, and her cat familiar, Luigi. Amber joined the covenant of Aedes Veritatis as she objected to House Tremere's policy of support of the Crusades, which represented a control to which her independent spirit was not willing to submit. This brought her into disrepute with the senior members of the house, and it is only through the intervention of Catullus, himself a senior member of Coeris covenant, that she has not been "disciplined." However, Catullus is now edging towards Final Twilight, so Amber will need to seek other allies soon. As for Luigi, he chose her as much as she chose him, and they support each other without cramping each others' style.

Physically, Amber is a strange-looking woman. Once, while making a potion during her apprenticeship, she mistakenly mixed two incompatible reagents. The resulting explosion sent her into temporary twilight, and left her with gold-colored skin, hair and eyes. She is of below-average height and lithe build. As a result of the bonding process with Luigi, her pupils are slitted. She has a natural aptitude with magic involving felines, and her general demeanor is equally cat-like. Amber usually wears a loose red robe, which is easy to remove when shapechanging, something that she does frequently. Her preferred forms are those of a cat or a leopard, and she has invented spells that allow her to adopt both. Luigi is an average-size cat, but his white fur is tipped with gold.

Wardat al-Quds

Wardat al-Quds is described in Chapter 6, on page 67.

Story Seed: *A Shadow from the Past*

Early on in his career 'Umar was attacked by a Crusader magus, whom he defeated and killed. According to the Code of Hermes 'Umar could be said to be guilty of a High Crime, slaying one of his sodales, and unfortunately there were no other witnesses to testify to the fact that 'Umar was acting in self-defense. The covenant of Foothold (see below) learns of this ghost in 'Umar's past (maybe even from the Crusader magus' ghost itself!) and seeks the player characters' aid to capture him and make him answer to the quaesitores and the tribunal. Ultimately, they want him to be Renounced, which will weaken the counter-crusading magi. Will the characters follow the letter of the law and aid the magi from Foothold, or refuse to aid what is quite obviously a political maneuver?

Domus Pacis

General Description

Located at the base of a cliff some eleven miles north of Jerusalem, on one of the less well-traveled trade routes, Domus Pacis (or Dar al-Salam, “the Abode of Peace”) takes the form of a roadside *khan* (trade hostelry), where merchants can stop overnight (it is from these merchants that some of the covenant’s income is derived). The *khan* consists of a central courtyard, surrounded by a high wall, against which are two stories of buildings. The ground floor buildings include the covenant’s smithy and rooms and stores for the use of the merchants, while the first floor rooms are used by most of the grogs and covenantfolk. The magi and the remaining grogs live in a system of caves hidden underneath the *khan*.

The covenant was established in 1169 by Aurora of Jerbiton as a place where members of

both Hermetic and non-Hermetic traditions could come and exchange knowledge. Although she has moved on, the covenant remains true to this aim, even though some of the magi also have their own agendas, as described below. From time to time Hermetic magi, *raqis* and other practitioners of magic come here to discuss their work. However, since the appointment of Tau of Flambeau as Praeco, the covenant now also has another duty as the official meeting place of the tribunal. Once every seven years a number of tents are erected outside the *khan* to accommodate the visiting magi, while the main gate is closed, opening only to admit the magi attending tribunal. Within, chairs are set up in a ring in the courtyard, where tribunal business is discussed and decisions taken.

Although a seemingly peaceful, inoffensive covenant, Domus Pacis is not without its problems. The more bellicose magi of the tribunal hold the covenant in low esteem, and have managed to insinuate a number of spies into it,



Covenant Map:

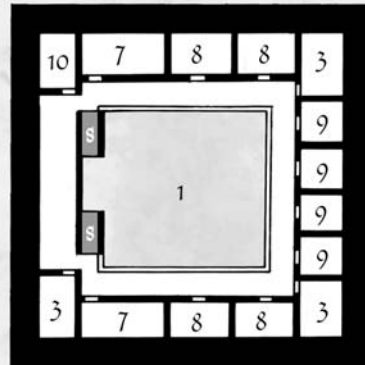
Domus Pacis

- | | | | |
|----------------|--------------------------|-----------------------|--|
| 1. Courtyard | 5. Kitchen (with well) | 9. Servants' Quarters | 13. Esther's Quarters |
| 2. Stables | 6. Smithy | 10. Armory | 14. Spare Magus' Quarters |
| 3. Stores | 7. Barracks | 11. Tau's Quarters | ⊙ Spiral Staircase (to/from Tunnels & Caves) |
| 4. Guest Rooms | 8. Specialists' Quarters | 12. Felix's Quarters | ⊞ Straight Staircase (to/from Level Two) |

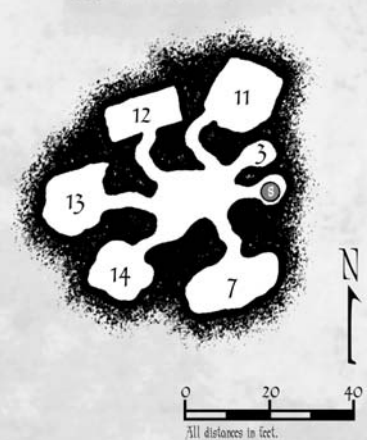
Level One (Ground)



Level Two



Tunnels & Caves





who have access to information at the highest levels. In addition, the covenant is not very well defended, and it may only be the fact that its enemies do not consider the covenant to be important enough, coupled with fear of retribution from its powerful allies, which has prevented it from coming under more direct attack. However, the magi are energetic and determined, and so it may not be long before these problems are dealt with.

Magi

Tau

Tau of Flambeau is the ruling Praeco of the tribunal, having been appointed to the position in 1207. Even at 133 years old, he still appears in many ways to be a typical Flambeau magus, fond of fire magic, overconfident and immature. However, he has greater depths to him than one might initially think, for underneath his slightly roguish demeanor he is basically a kind, honest man, who has a genuine desire to do right by people. He is also more intelligent and has a greater range of magical interests than the stereotypical Flambeau. However, few people look beyond his exterior at the real man within.

At the start of his career Tau was apprenticed to a travelling Flambeau magus named Sigma, who unfortunately vanished into Final Twilight just before his filius was due to take his Gauntlet, while travelling to a covenant in Scotland. Tau found his way to the object of his master's travels, the House of Hermes' Wisdom, and after a short time was sent on his Gauntlet to find the nearest Flambeau gathering by the head of the covenant. After being recognized as a fully-fledged magus, he spent many years at a covenant in the Greater Alps, but his interest was piqued by the plans of a younger member of the covenant, Aurora of Jerbiton, who proposed

to found a new covenant in the Levant. Tau accompanied Aurora to the area, and helped her found Domus Pacis. Despite his seniority, Tau was content to remain in the background, rather than claim the covenant's leadership. However, when Aurora moved on to the Hermetic Embassy, she persuaded Tau to take over, and he has remained in this position of power ever since.

In his youth, Tau was a vigorous, dashing fellow, and something of that still remains, even though age has made him a bit slower, and in particular has severely impaired his hearing. He now appears to be in his seventies. His curly hair is silver, collar-length with a goatee beard, and he has laughing eyes and a friendly smile. Tau dresses in well fitting, good quality clothes, including a leather tunic, britches and shiny black boots. A shortsword hangs at his side.

Felix

While it might be said that all magi are unusual, in at least one respect Felix is more unusual than most. He has lived at Dar al-Salam since birth, being the son of one of the covenantfolk. However, he has only been a fully-qualified magus for five years. His Gift emerged when he was 28, and already a guard in the covenant's turb. His apprenticeship took the usual 15 years, and so he did not pass his Gauntlet until he was 43. Shortly afterwards, his parents, Raymond, was killed in a skirmish with a non-Hermetic wizard, a skirmish that also left Felix' right leg irreparably damaged. Felix took up his master's assigned quaesitorial duty, to keep a watchful eye on relations between House Criamon and the Kabbalists of the Levant. Felix has carried out this duty faithfully, though he prefers using mundane methods first, realizing that his comparatively-weak magic is more wisely used in a supporting role. He has actually established fairly good relations with the Kabbalists of the area, and fast gained a reputation for fairness among his sodales of the Order.

Felix is a slightly plump, friendly-looking man of slightly below-average height. His right leg is badly malformed, meaning that he rarely stands up completely straight. He has aquiline features and medium brown colored hair, graying at the temples. He usually dresses in plain brown robes and carries a walking staff. Although skilled with weapons, he rarely carries

Story Seed: The Italian Job

Esther asks the characters to carry an important shipment of goods from Domus Pacis to a covenant in the Roman Tribunal. She offers tempting rewards, but refuses to reveal what the contents of the shipment is. Will the characters take the risk?

Domus Pacis Statistics

Symbol: A hand

Season: Summer

Founded: 1169

House Affiliation: None

Members: three; Tau, filius Sigma, of Flambeau; Felix, filius Raymond, of Guernicus; Esther, filia Enrico Bellini, of Verditi

Site: -1

Access Quality: Prosperous Peasants (+1)

Access Distances: 20/40/40/0/0 (0)

Seclusion: 4 travelers per week (-2)

Environment: Average (0)

Buildings: +1

Size: 4 magi, 10 specialists, 25 grogs (-2)

Impressive Structures: Cave system (0)

Quality: Good throughout (+2)

Repair: Good throughout (+2)

Defenses: -2

Site: Flat land on three sides, overhanging cliff on the east side (-2)

Elaborate Structures: None (-1)

Extent: Basic defenses only (0)

Repair: Average (0)

Stores: +3

Vis: 200 pawns (20 of each Technique, 10 of each Form) (+2)

Supplies: 1000 lbs of silver's worth (+2)

Reputations: Haven of peace +3, among the quaesitores, Pawn of Quaesitores +1, among Crusader and counter-Crusader magi (+5)

Relations: +3

Allies: Magvillus (Domus Magna) and the Hermetic Embassy (considered moderate

covenant), both for two weeks/year (+16)

Enemies: None (0)

Contacts: Spies from Aedes Veritatis (who know everything) and Foothold (who know what is going on in council) (-10)

Improvement: -2

Income: 50 lbs of silver surplus (+1)

Vis Supply: 30 pawns/year (5 Cr, 2 In, 5 Re, 3 Co, 4 Ig, 4 Im, 3 Me, 4 Vi) (0)

Inhabitants: 3 magi, 10 specialists, 25 grogs (10 servants, 15 men-at-arms) (-5)

Library: +2

Spells: 1500 levels, with particular concentrations on Corpus, Ignem, Imáginem, Mentem and Vim. Aegis: Level 30 (0)

Hermetic Books: 630 levels, including Summae on Creo (Level 21, Quality 9), Intélego (Level 17, Quality 8), Rego (Level 17, Quality 8), Corpus (Level 16, Quality 7), Ignem (Level 15, Quality 7), Imáginem (Level 18, Quality 9), Mentem (Level 19, Quality 11) and Vim (Level 14, Quality 7). Remaining points distributed among various texts. (+2)

Mundane Books: 480 points, on a wide variety of subjects. No major concentrations. (+3)

Mystical Attributes: -1

Aura: Magic 1 (-3)

Magical Items: Assorted devices, including numerous items to light the caves and keep the air fresh in them, for a total of 75 levels (+1)

Laboratories: Average (0)

Total Scores: +37, -25



any, as his injury makes it difficult to fight, and combat holds little excitement for him now anyway.

Esther

Esther is the most recent arrival at Dar al-Salam, having joined the covenant in 1197, but

she has fast become its most valued member. This is primarily due to her obsessive interest in Levantine trade. Through the medium of mercantile contacts, Esther has amassed considerable wealth, for both herself and the covenant, and this trade has become its primary source of income. Under Esther's administration, the covenant acts as a channel for goods passing



between the Middle East and Europe, and more specifically the Levant and Roman Tribunals. However, her activities are also a potential source of concern, for she has made a serious enemy of the magi of al-Arama (see below) through her efforts. In addition, she has been lining her own pocket by selling powerful magical devices to both the Muslim and Latin nobility, something forbidden by the Peripheral Code. Should the quaesitores ever find out about this, it could cause problems for both Esther and her sodales at the covenant.

Esther is an attractive woman, of medium height and build, with short blonde hair and pale skin. Her accent is distinctively English. She normally dresses in simple white robes, over which she wears a blue hooded cloak, which she has enchanted with a variety of powers. She wears a plain gold circlet on her head, and a number of tools and spell foci hang from her belt. Her demeanor is friendly but professional. Most of her magic is specialized in making her

work and commercial activities easier. She is not above using underhand methods, like subtle mind magics, to get the better end of a deal.

Foothold

General Description

Although not the oldest of the Crusader covenants, Foothold is the most vocal in its support of a return to the conflict of former years. It is the home of two violent and undisciplined French magi, Guillaume de Bourne of Flambeau and Rufus de Clary of House Tytalus, who arrived in the Levant in 1188, shortly after the fall of Jerusalem to Salah al-Din. They set up their covenant as a “constant foothold for the Order on the Levantine coast,” and it is from this intention that its name is derived.

The covenant is located on a hill ten miles east of the coast of the Kingdom of Jerusalem, some ten miles north-east of Acre and ten miles south-west of Tyre. On three sides of the hill the approach is steep and dangerous, but on the eastern side the slope is gentler and wooded. The covenant’s inhabitants have begun to clear the woods on the fourth side, but this work has been fairly desultory so far, as the magi are too absorbed in their greater visions of

Covenant Map:

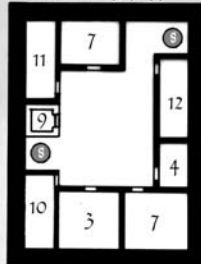
Foothold

- | | | |
|-----------------------|--------------------------|--------------------------|
| 1. Courtyard | 6. Specialists' Quarters | 11. Guillaume's Quarters |
| 2. Stables | 7. Kitchen | 12. Rufus' Quarters |
| 3. Stores | 8. Well | ⊙ Spiral Staircase |
| 4. Barracks | 9. Vault | ⊞ Straight Staircase |
| 5. Servants' Quarters | 10. Library | |

Level One (Ground)



Level Two (Keep)



Story Seed: Sins of the Father

Rufus has discovered something about one of the characters’ parentes, which is not only embarrassing, but may also lead to the parents’ execution under the dictates of the Code of Hermes. Worse still, he has obtained proof of what he has discovered. The character’s parents contacts the character and companions, seeking aid. Will they help? The parents may offer a tempting reward. Perhaps Rufus could be “persuaded” to remain silent about the matter, or maybe they could steal the evidence from him. What can they do to solve the problem?

Foothold Statistics

Symbol: A flaming sword

Season: Spring

Founded: 1188

House Affiliation: Flambeau

Members: two; Guillaume de Bourne, filius Ignatia, of Flambeau; Rufus de Clary, filius Gilles de Clary, of Tyalus

Site: -2

Access Quality: Average (0)

Access Distances: 20/0/20/40/20 (-6)

Seclusion: One visitor every two weeks (+1)

Environment: Average (0)

Buildings: -2

Size: 2 magi, 20 specialists, 50 grogs (-2)

Impressive Structures: None (-1)

Quality: Average (0)

Repair: Average (0)

Defenses: +4

Site: Steep slope on three sides, wooded, gentle slope on eastern side (+9)

Elaborate Structures: A keep, and a wall with battlements and a parapet (+1)

Extent: Average (0)

Repair: Average (0)

Stores: -4

Vis: None, as it is used almost as fast as it is generated (-2)

Supplies: Average (0)

Reputation: Danger to Peace +4, among the quaesitores (-10)

Relations: -1

Allies: 2 spring covenants, 1 moderate covenant, all for two weeks/year (+10)

Enemies: Aedes Veritatis (moderate covenant) for 4 weeks/year, 2 spring covenants for 2 weeks/year (-11)

Contacts: None (0)

Improvement: -3

Income: Average (0)

Vis Supply: 15 pawns per year (Cr 3, Pe 4, Me 1, Co 3, Ig 4) (-3)

Inhabitants: 2 magi, 20 specialists, 50 grogs (15 servants, 35 men-at-arms) (-4)

Library: -2

Spells: 900 levels. Specialist areas: CrIg, PeCo, PeMe. Aegis: Level 15 (-2)

Hermetic Books: 360 pts, including Summae on Creo (Level 10, Quality 5), Perdo (Level 10, Quality 5), Corpus (Level 12, Quality 7), Ignem (Level 15, Quality 5) and Mentem (Level 10, Quality 5). Remaining points evenly distributed among the arts. Most books are Summae. (-1)

Mundane Books: 180 pts. Assorted books on the geography and history of the area, military tactics. (-2)

Mystical Attributes: -2

Aura: Magic 2 (-1)

Magical Items: Assorted scrying devices planted by magi serving the Ayyubids, for a total of 75 levels (-1)

Laboratories: Poorly maintained, for a penalty of -1 (-1)

Total Scores: +21, -47



crusading conquest to pay attention to their domestic affairs. It may take a sharp shock in the form of a direct attack to make them aware of the daily realities. To the outside world, Foothold is much what it appears to be, an outpost of Crusaders.

The covenant itself consists of a two-story, stone keep surrounded by a yard, itself surrounded by a strong stone wall with battlements and a parapet. Grogs and servants live in both

levels of the keep, while the magi live only on the upper story. Among the specialists of the covenant are two fishermen and a merchant, who ensure that the covenant is kept supplied through trade in fish and what little wood is felled. The servants and grogs are mostly French, and mostly dedicated to their masters and their cause. However, there have been some mutterings of discontent from the ranks,



and it may be that the magi will have to deal with these before long.

Foothold has both allies and enemies in the tribunal. It is seen as the leader of the Crusader faction, as a consequence of which it is supported by other Crusader covenants, but is viewed with hostility by Aedes Veritatis and the other covenants opposing the Crusades. It also has a bad reputation among the quaesitores, who view it as a particular threat to the rather unstable peace, and suspect its magi of continued crusading activity. Finally, magi serving the Ayyubids also recognize the threat posed by the covenant, and so they have planted a number of scrying devices there. Using these, they hope to be forewarned of any sudden attacks by Foothold or its allies. It may well be that if the Treaty of Baghdad is ever broken, Foothold will be the first casualty of the renewed conflict.

Magi

Guillaume de Bourne

Guillaume de Bourne is, in many ways, the archetype of the Flambeau magus. His primary expertise lies in Ignem, and he is as much a warrior as he is a mage. Where he differs from the standard is in his piety and his genuine belief in the Crusade, the second of which has become an obsession for him. He believes that the Muslims should be driven from the Holy Land, which should be brought under the protection of the mother church. For him it is incidental that this expansion will also profit the Order of Hermes. Guillaume realizes that he is first and foremost a warrior, with little political acumen, and so he is content to allow Rufus de Clary to speak for the covenant at tribunal, and to deal with political matters. Guillaume prefers to concern himself with the covenant's turb, spending almost as much time training with the grogs as he does studying magic.

Guillaume is a large, stockily-built man with black hair, a thin moustache and a thick accent. An ugly burn scar marks his right cheek, evidence of a battle with a powerful Muslim magus. He usually dresses in a plain tunic and treads, and always wears a gold cross pendant, while a longsword hangs at his left hip. In combat, he prefers to be unencumbered, wearing only a reinforced leather hauberk.

Rufus de Clary

Unlike his colleague, Rufus de Clary's zeal for conflict with the Muslims is not driven by piety, but rather by fear. As a child Rufus was subjected to unspeakable horrors and abuse by his parents, who were diabolists, before he was rescued by his master Gilles de Clary. Rufus still fears that there are demons after his soul, and so he has become obsessed with gaining magical power with which to protect himself from them. He believes that if the Order expands into Muslim territory it will be able to take over the magical riches of the area, of which he intends to secure his own share. In this way, for Rufus, the ends justify the means. However, in debate Rufus adopts the apparent view that the Crusade should go on for the good of the Order, not revealing what lies at the root of his enthusiasm.

Rufus is handsome, slim man with a slight stoop, very pale blond hair and very deep blue eyes. He wears robes the same shade of blue as his eyes, and a silver pendant engraved with the symbol of House Tyталus. He is cunning and manipulative, and is not above sacrificing others for his own ends. His abilities to work magic without words or gestures and to read lips have made him privy to many secrets, and several magi fear the consequences, should he ever obtain proof of what he knows about them.

The Hermetic Embassy

General Description

The Hermetic Embassy represents the Hermetic presence in the city of Baghdad. It is home to the two magi whose duty it is to maintain the Treaty of Baghdad and good relations with the caliph and the Ayyubid sultans, Aurora of Jerbiton and Spiral of Criamon. It is in the quarter of al-Qurayya, not far from the caliphal palace, and takes the form of a house built in Muslim style where the magi live with their bodyguards and servants. The covenant is maintained by Magvillus, the Domus Magna of House Guernicus, and so it is to this house that it is nominally affiliated, even though no members of the house actually live there. Aurora and Spiral have shown themselves to be dedicated to the purpose for which the covenant was founded, and so it is left largely to its own devices.

The Hermetic Embassy is not without its enemies. Foothold and Aedes Veritatis, as the leaders of the Crusader and counter-Crusader factions, periodically trouble it with indirect and political attacks. However, this has not yet degenerated into violence, nor is it likely to, given the importance of Aurora and the influence of the quaesitores. That said, the covenant is in a slightly precarious position, in that if the Treaty of Baghdad is abandoned, it is likely that Aurora and Spiral will be forced to leave the city immediately.

Magi

Archmage Quaesitor

Aurora Borealis

Much has already been said of Aurora and her activities in the tribunal. Born into a noble family in the Alps, she was struck by lightning when she was eight, somehow triggering her magical abilities and also giving her a vision of her eventual demise: Final Twilight caused by a second lightning strike. She was soon apprenticed to a maga with a penchant for astronomy, and grew from a bright young girl into an attractive and charming woman. Unlike her mater, Aurora was interested in more earthly subjects, and people in particular. She showed an early aptitude for Corpus magics, and also studied the art of Mentem extensively. After passing her Gauntlet, Aurora stayed at her mater's covenant for twenty years, becoming popular with the grogs and covenfolk, whom she did her best to aid with her magics. However, she eventually decided it was time to move on, and traveled to the Levant. What happened after her arrival has already been described.

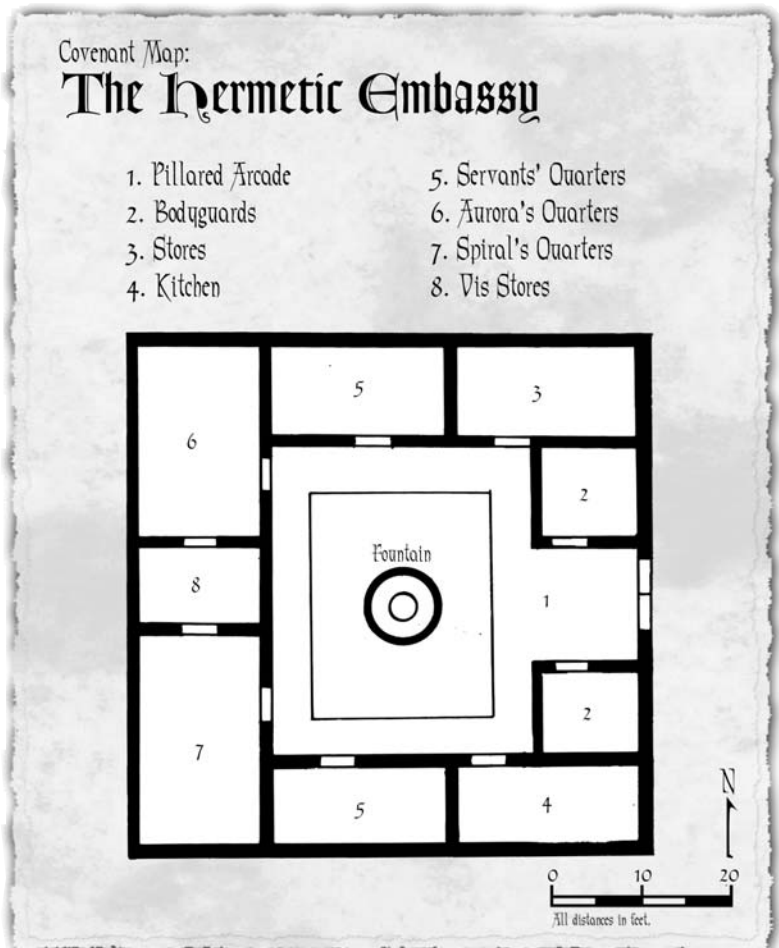
Aurora is now 102, and an archmaga of considerable power. However, she is also beginning to feel the effects of age and creeping twilight. She had a particularly severe twilight experience recently, which left her abilities with Animál damaged. Aurora can begin to feel her links to the real world loosening, and fears what may happen to the Levant if she passes into Final Twilight soon. Her sodalis in the covenant, Spiral, is younger than her, and has problems which make him unsuitable for the task of conducting diplomacy. She is currently

trying to find a solution to this problem as quickly as possible.

Aurora is a slim woman who appears to be in her late sixties. She has long, red hair streaked with gray. She dresses in bright, tastefully cut, multicolored robes. Although the lines in her face are becoming more marked, she is still a very attractive woman, and many a younger magus has fallen in love with her, though she has never allowed these crushes to progress further. Aurora has had only one apprentice, Macha, who is now a fully-fledged maga of the Order and a member of a covenant in Hibernia. She shares her mater's magical interests, though she leans more towards Mentem than Corpus.

Spiral

Spiral is the other member of the Hermetic Embassy. Although keen to help with the preservation of peace between the Order and





The Hermetic Embassy Statistics

Symbol: A white flag bearing the symbol of the Order of Hermes

Season: Spring

Founded: 1193

House Affiliation: Guernicus

Members: two; Archmage Quaesitor Aurora Borealis, filia Marianne, of Jerbiton; Spiral, filius Umberto, of Criamon

Site: +2

Access Quality: Minor Clergy (+3)

Access Distances: 20/80/0/0/0 (+2)

Seclusion: 2 visitors per week (-1)

Environment: Average (0)

Buildings: -2

Size: 2 magi, 20 specialists (-3)

Impressive Structures: Council chamber (0)

Quality: Average (0)

Repair: Average (0)

Defenses: -3

Site: Cover (city) on all four sides, including an overlooking rooftop on the south side (-5)

Elaborate Structures: None (-1)

Extent: Average (0)

Repair: Average (0)

Stores: +1

Vis: 50 pawns (4 Cr, 5 In, 3 Mu, 3 Pe, 5 Re, 3 An, 2 Aq, 2 Au, 5 Co, 3 He, 2 Ig, 4 Im, 2 Me, 2 Te, 5 Vi) (-1)

Supplies: Average (0)

Reputations: Expert Peacemakers +3, among the quaesitores, Interfering Do-Gooders

+2, among Crusader and counter-Crusader magi (+3)

Relations: +2

Allies: Magvillus (Domus Magna), 2 weeks/year (+10)

Enemies: Foothold (spring covenant) and Aedes Veritatis (moderate covenant), both 2 weeks/year (-8)

Contacts: Dar al-Salam (weak covenant) (+2)

Improvement: -3

Income: Average (0)

Vis Supply: 20 pawns (3 Cr, 3 In, 1 Mu, 3 Re, 4 Co, 3 Im, 3 Vi) (-2)

Inhabitants: 2 magi, 20 specialists (14 servants, 6 bodyguards, all highly skilled) (-6)

Library: 0

Spells: 1500 levels, with particular concentrations on Corpus, Imáginem and Vim. Aegis: Level 35 (0)

Hermetic Books: 450 points, spread evenly throughout the Arts (0)

Mundane Books: 300 points, on a wide variety of subjects (0)

Mystical Attributes: -6

Aura: Dominion (Islamic Temper) +2 (-21)

Magical Items: None (0)

Laboratories: Average (0)

Total Scores: +20, -48

the Muslims, his primary interest is in deciphering the mysteries of Islamic magic. Unfortunately his worldview, particularly his understanding of magic, is rather idiosyncratic, as a result of which he finds it difficult to communicate with the practitioners of Islamic magic with whom he has come into contact. The Sufis of Baghdad, in particular, view him as being a wise man, but understand very little of what he says. His difficulties with communication also mean that should Aurora pass into Final Twilight, he will not be equal to the task

of continuing the diplomatic relations between the Order and the Muslims. Spiral is nothing if he is not enthusiastic, and so is unaware of his own limitations.

Spiral's primary magical specialty is in Intéllego Vim, and in the early years of his career as a magus he pursued his studies of these Arts with almost fanatical devotion, only spending time studying Corpus to enable him to create a powerful longevity potion, in order to give himself more time for the study of Intéllego Vim. However, more recently he has mellowed,

Story Seeds: Aurora of Jerbiton

Rescue Mission

As has been described earlier, in 1258 the Mongols take Baghdad and put the caliph and a number of important Muslim magi to death. If it is still in the city, the Hermetic Embassy is also a casualty of the onslaught. Most of the members are killed, but Aurora, now older and weaker, is taken prisoner by the Mongol shamans. Representatives from Magvillus, worried that she might be forced to give up secrets about the Order, send the player characters on a mission to rescue her, or kill her if this proves impossible. They will have to proceed very carefully if they are to succeed in this mission to the heart of enemy territory. In addition, if they choose the second option, they will have to justify their actions to the quaesitores upon their return.

The Archmage's Challenge

Like all archmages, Aurora had to defeat a challenge before she could be accepted as such. In her case, she solved a riddle set for her by a Criamon archmage, Emerich of the Rhine Tribunal. The riddle involved, "What may never be used in combat?" had the surprisingly straightforward answer of "Nothing." Now that Aurora is an archmage, it would be possible for ambitious characters to challenge her for the title, should they wish to do so. Storyguides should decide for themselves what her challenge is. It could form the basis for a story, or alternatively provide a leitmotif reflecting the nature of the saga.



and has realized that both Mentem and Imáginem magics would be useful for his greater objective of understanding Islamic magic. In addition, aspects of the various other Arts have also piqued his interest. He is currently broadening the range of his studies.

In appearance, Spiral is a slightly disturbing figure. Tall and almost skeletally thin, he gives the impression of being all wrists, elbows, knees and ankles. His face is covered in spiral tattoos, while his blond hair is long, wild, unkempt and unwashed. He dresses in simple robes, which are usually torn and ragged from neglect.

Other Covenants

Aedes Veritatis, Foothold, Domus Pacis and The Hermetic Embassy are the most important covenants in the Levant, but the area is home to many more magi, many of whom inhabit covenants of their own. Below are short descriptions of some of these other covenants.

Urbs Rubra

Symbol: Three red houses

Season: Winter

Year Founded: 802

House Affiliation: Criamon

Members: two; Fade, filius La, of Criamon; Wraith, filia Vox, of Criamon

Urbs Rubra is the oldest covenant of the tribunal. It is situated in the ancient city at Petra, from which it takes its name (Urbs Rubra means "the Red City"). To reach the complex one has to pass through a deep gorge, before coming to the junction of a number of valleys. In this area there are a number of caves, rooms and buildings constructed over the centuries firstly by an ancient race called the Nabateans, then the Romans and Byzantines. The most recent building work was carried out by the Crusaders, who constructed a castle on a hill deep within the complex. However, they abandoned this castle shortly after the battle of Hattin in 1187, and the members of the covenant are now left largely undisturbed.

Fade and Wraith, who are husband and wife, are the oldest magi of the tribunal, and



theoretically at least, Wraith should be the praeco. However, they are served and protected by a community of *jinn*, living in a number of huge stone blocks in the entrance gorge, who as time has passed have become more and more protective of their failing masters, to the point that now they will not allow any visitors to see them. Unfortunately, many of these *jinn* are so powerful that no Hermetic magus has as yet been able to force their way past them. Most magi believe that Fade and Wraith have been slain by their servants, who maintain the illusion of their existence for their own obscure reasons. No one has been able to find out for certain, though. Fade and Wraith themselves are mostly senile and nearing Final Twilight, so they pay no attention whatsoever to tribunal affairs.

Urania

Symbol: A twin-peaked mountain
Season: Autumn
Year Founded: 806
House Affiliation: None
Members: four; Selene, filia Myrtle of Merinita; Gagik, filius Matthias of Criamon; Xerxes, filius Alix of Tremere; Theodore Stypπιotes, filius Reynald of Jerbiton

Located deep in the lands of the Alans to the north-east of the Black Sea, the covenant of Urania takes the form of a network of caves situated at the junction of two bleached cliffs, some 50 feet above ground. It is the second oldest covenant in the tribunal, and has survived the political and military turmoil in the area primarily as a result of its isolated location.

Urania takes little interest in tribunal affairs as, due to its remoteness, many issues do

not affect it. The primary interest of the covenant at the moment is a local community of faeries known as the Genjii. They show many similarities to the *jinn*, which has led the current leader of the covenant, Selene of Merinita, to conclude that they may share a common ancestor. She has yet to provide definite evidence for her conclusions, and a pact made with the Genjii, which forbids her from prying too deeply into their secrets, may prevent her from ever doing so.

Para Belli

Symbol: A yellow lion rampant on a red background
Season: Summer
Year Founded: 1099
House Affiliation: Flambeau
Members: five; Tiberius, filius Lucius, of Flambeau; Leo, filius Hecate, of Bjornaer; Torchere, filius Flamberge, of Flambeau; Hector, filius Ajax, of Flambeau; Aramis, filius Caius Magnus, of Flambeau

Also known as the Covenant of Lions, Para Belli (“For War”) takes the form of a fortress hidden in the Sinai desert. It was founded in 1099, just after the First Crusade, as a safe haven for magi of the Order and a training camp for young warriors of House Flambeau. Currently headed by two firm friends, Tiberius of Flambeau and Leo of Bjornaer, the covenant takes little interest in tribunal politics. It supports Foothold’s desire for continued conflict with the Muslims, but beyond that it prefers its isolation. Like the magi of Foothold, the quae-sitores of the tribunal suspect this covenant’s magi of involvement in Crusader battles against the Muslims, but nothing has been proven so far.

The covenant is known as the Covenant of Lions for several reasons. Leo’s heart-beast is a lion, and he has a number of lion companions. Tiberius has a lion familiar named Atlas. The covenant is also protected by two animated lion statues. This noble image is one which the two senior magi are happy to propagate.

Urania

Urania first appeared in the adventure *The Sorcerer’s Slave*. As that adventure is intended to be set in the late 13th Century, the version presented here is intended to pre-date it. In particular, the magi of the covenant are different. For a full description of Urania, its layout, later inhabitants and relations with the Genjii, see *The Sorcerer’s Slave*.

Al-Arama

Symbol: A white tower with a black roof and pennant

Season: Autumn

Year Founded: 1073

House Affiliation: Jerbiton

Members: five; Hergar, filius Alfred, of Jerbiton; Hildegard, filia Mario de la Rosa, of Verditius; Ezra, filius Zachariah, of Tyalus; Elaine, filia Hergar, of Jerbiton; Barnabas, filius Hildegard, of Verditius

Situated on a mountain crag in the Taurus Mountains of Lesser Armenia, al-Arama is one of the few covenants founded in the period between the first and second foundation of the tribunal. The covenant is primarily concerned with trade with a number of covenants in the Roman tribunal (see *Tribunals of Hermes: Rome*, pages 61-8 and 82-95). Until recently al-Arama enjoyed a complete monopoly on Levantine trade, but the efforts of Esther of Verditius of Domus Pacis have broken this, and her name is considered a dirty word by the covenant's denizens. Situated as it is in a much more remote and vis-rich location than the Domus Pacis, al-Arama still has the monopoly on trade of vis to the Roman tribunal, but it would still like to regain its position of complete supremacy. Although they do not bear any resentment to the other magi of Domus Pacis, the magi of the covenant would be likely to aid other magi hostile to Esther, if they thought they could get away with it.

Venti Rosa

Symbol: A scroll sealed with the symbol of House Mercere

Season: Summer

Year Founded: 1101

House Affiliation: Mercere

Members: five; Thomasin, filius Hengest of Mercere; Ibrahim, filius Mahmud, of Mercere; Simon, filius Dora, of Mercere; Sarah, filia Dora, of Mercere; Khayzuran, filia Nur al-Din 'Ali, of Mercere

Venti Rosa consists of a caravan travelling through the tribunal from covenant to covenant. It is important to realize that this is

not a caravan in the western sense of the word. Carts are actually a relatively unusual sight in the area. Rather it consists of a large number of camels, horses and asses loaded with tents, rugs and other camping gear, as well as the personal possessions of the magi and their grogs. The caravan travels by day and camps by night. It usually visits each covenant twice per year.

Of the five magi of the covenant, only one is Gifted. Simon may usually be found at the covenant, crafting magical items to assist his fellow Redcaps in their travels. He has become an expert at setting up a functional lab in the most unhelpful of environments, while a howdah on the back of one of his camels usually serves as a "fume cupboard" for projects that need time to come to fruition. All the beasts of the covenant have been trained not to be frightened by magical things. Simon's over-protective twin sister Sarah also tends to remain at the covenant. The other three magi are usually absent, delivering messages that will not wait for the usual six-monthly visits.



The Pyramids (I)

Symbol: A pyramid

Season: Summer

Year Founded: 1148

House Affiliation: None

Members: two; Ruth, filia Orestes, of Bonisagus; Pariah, filius Celeriter, of Criamon

This is the first of two suggestions for covenants set at the pyramids; a site as magical as this is open to several possibilities for Hermetic presence, and so storyguides should decide which they prefer. Particularly creative storyguides may even wish to have both present at the same time, since the second is set in a regio (see below). In this first version, the covenant consists of a number of tents set up in a camp near the great pyramid. The covenant is home to two magi, Ruth of Bonisagus and Pariah of Criamon, and their grogs. The two magi are obsessed with the pyramids. They have subordinated the wandering spirits of the area, and are using them to learn more about the pyramids' history and to keep intruders away. They are also attempting to decipher the hieroglyphics on the walls of the burial chamber in the largest pyramid, and seeking to gain entry to the



others. By doing so they hope to discover the secret wisdom of the ancients, and to find ways to surpass the limits of Hermetic magic.

It is not known how far Ruth and Pariah will go in order to fulfill their desires, but some other magi find their single-mindedness rather unsettling. In addition, nobody knows what horrors they might unleash if they succeed in opening any of the other pyramids.

The Pyramids (II)

Symbol: The hieroglyphs for Thoth and Anubis

Season: Spring? Winter?

Year Founded: 1178

House Affiliation: Ex Miscellanea

Members: twelve; Heliobus Magister, filius Maximus Cosinus, of Bonisagus; Sehoteb ib Inepu Ex Miscellanea; Djehuti Hotep Ex Miscellanea; Djehuti Cheperuw Ex Miscellanea; Sat Djehuti Ex Miscellanea; Meret Djehuti Ex Miscellanea; Djehuti Aha Ex Miscellanea; Cheper Baw Inepu Ex Miscellanea; Nebet en Medw Necher Ex Miscel-

lanea; Inet en Inepu Ex Miscellanea; Hekait Inepu Ex Miscellanea; Tepher Hem-necher Inepu Ex Miscellanea

The second possibility for a covenant at the pyramids is stranger and more exotic than the first. In this case, the covenant consisted, until recently, of a cabal of priests and priestesses of the Egyptian gods Thoth and Anubis who practiced the worship of their gods, hidden in a regio in the area of the pyramids and the sphinx. Largely undisturbed since ancient times, whenever one of their number died, a new Gifted individual was drawn to their temple and became a new priest or priestess, thus maintaining their number at twelve. However, in 1177 when one of their number died, a respected Hermetic researcher, Heliobus Magister of Bonisagus, was drawn to the temple, just as the priesthood was starting to suffer from attacks by Hermetic magi keen to plunder their magical resources. Heliobus quickly secured the entry of the priesthood into House Ex Miscellanea, bringing them under the protection of the Hermetic Code and



stopping the attacks. Thus the priesthood remains, continuing its worship in peace.

So far Heliobus only seems to be interested in investigating the ceremonies of his fellow covenant members, but other, more politically-minded covenants are concerned by the fact that he now controls twelve votes at tribunal. Should he ever decide to take advantage of these, he could prove to be a powerful political figure. In addition, who knows what mighty magics his covenant may have hidden within it?

The True Cross

Symbol: A cross

Season: Spring

Year Founded: 1219

House Affiliation: None

Members: two; David, filius Virgil, of Tremere; Xydas, filius Marcellus, of Bonisagus

Founded in the wake of the Crusader conquest of Damiatta in 1219, the True Cross was founded by two young magi seeking to establish a Hermetic presence in the city. With a small turb of grogs and some influential contacts in the Crusader garrison, they have initially devoted themselves to two tasks; the recovery of magical artifacts from the estate of a Muslim sorcerer and the securing of the port as a channel for magical treasures to the Hermetic magi of Europe. The magi have sent out a call to the Order, hoping to attract other magi to join them in their quest. However, it seems unlikely that anyone will answer their call, at least until the situation is more stable in Damiatta.

More information on the Covenant of The True Cross may be found in *The Mythic Seas*, pages 51-52.

Other Important Magi

As has been noted above, the Levant Tribunal is home to a number of independent magi, who either wander the tribunal or live as hermits. Two of these are briefly described below.

Scipio, filius Rognvald, of Guernicus

As has been stated above, Scipio is the Chief quaesitor of the tribunal. As the chair of tribunal meetings, he wields considerable power. Exactly how storyguides wish to have him exercise this power will vary, depending on their vision of the future of the tribunal. Some may wish to play him as a rigid Traditionalist, who enforces Hermetic justice with an iron rod. Others may prefer to present him as a Transitionalist, prepared to let reason take precedence over law. Alternatively, he may be corrupt, in the pay of one covenant or another.

Scipio is 96, although he appears only to be in his sixties. He is a strongly built man, with short, gray hair and a beard. He usually wears gray robes of various shades. He is a master of Intéllego magics. Although his primary concentration is in Intéllego Mentem, he is also proficient with most of the published Intéllego spells of the other Forms. Beyond this, his exact character sheet will vary, depending on what his role is in the saga.



Arash (formerly filius Rachel, of Criamon)

Living among the Jews of Baghdad is a former magus of the Order named Arash. During his apprenticeship to a maga of House Criamon, he experienced a severe spiritual crisis. As a direct result, when he was being inducted into the Order in 1213 he refused to swear to the Oath of Hermes, instead swearing to the treaty of Barcelona (the mutual non-aggression treaty between Hermetic magi and Kabbalists; see *Kabbalah*, pages 140-143). Although threatened by Hermetic magi, he was spirited away to Baghdad by House Criamon, where he is currently studying the Kabbalah at the feet of the rabbis of the city. The progress of his studies is erratic, as he is having trouble reconciling his Hermetic and Kabbalistic abilities.

More information about Arash may be found in *Kabbalah*, pages 151-152.

Appendices

Appendix I: Muslim Names

Structure

Traditional Muslim names consist of some or all of a number of elements:

1. *Ism*: The name given at birth. This may be an Arabic name, the Qur'anic form of a biblical name, a compound name consisting of "Abd" (servant of) plus one of the names of God, or a non-Arabic name.
2. *Nasab*: Pedigree. The *nasab* in Arabic consists of "ibn" (son of) or "bint" (daughter), followed by either the father's *ism* or a family *ism*. In Persian, "i" indicates the *nasab*, or "zade" is suffixed to the father's or family name. In Turkish, "oghlu" or "zade" is suffixed to the father's or family name. Sometimes several forbears are given.
3. *Kunya*: This is the term "abu" (father of) or "umm" (mother of), prefixed to either the name of a child or an attribute, acquired either upon becoming a parent or as an epithet. This may appear before the *ism* or after the *nasab*.
4. *Laqab*: An honorific or descriptive title, or occasionally a nickname, often held by nobility, religious notables or other important figures. Many *laqabs* consist of a compound term ending in "al-Din" (of the faith) or "al-Dawla" (of the state), while another common form is to start with "al-Malik" (the king), followed by a descriptive term. Individuals may have more than one *laqab*.
5. *Nisba*: A broad term denoting profession, place of origin or birth, or tribe or family. It can also be a descriptive element. *Nisbas* often begin with the definite article "al-" and end in "i," in the case of men, or "iyya," in the case of women. An individual may have several *nisbas*.

As an example, the full name of Salah al-Din is:

Al-Malik al-Nasir Salah al-Din Abu'l-Muzaffar Yusuf ibn Ayyub ibn Shadhi al-Kurdi

This breaks down into:

- a) Al-Malik al-Nasir (the King who Aids - *laqab*)
- b) Salah al-Din (Righteousness of the Faith - *laqab*)
- c) Abu'l-Muzaffar (father of al-Muzaffar - *kunya*)
- d) Yusuf (Joseph - *ism*)

- e) ibn Ayyub (son of Job - *nasab*)
- f) ibn Shadhi (son of Shadhi - *nasab*)
- g) al-Kurdi (the Kurd - *nisba*)

Sample Muslim Names

A number of sample *isms*, *laqabs* and *nisbas* are given below. Other Muslim names may be found both in this book and in many history books about the Middle East.

Sample Isms

Men's isms: 'Abd Allah, 'Abd al-Rahman, Ahmad, 'Ali, Asad, Ayyub, Bakr, Badar, Dawud, Dirgham, Fadl, Ghassan, Ghazi, Harith, Harun, al-Hasan, al-Husayn, Ibrahim, 'Isa, Ishaq, Isma'il, Ja'far, Jamil, Kathir, Khalid, Khalil, Labid, Mahmud, Muhammad, Nu'man, Qasim, Rashid, Ridwan, Salih, Salim, Shibl, Sulayman, Tahir, Tamim, Tariq, Thabit, 'Umar, Usama, 'Uthman, Wahhab, Yahya, Yusuf, Zayd, Zibyan, Zubayr.

Women's isms: 'A'isha, Amina, Anisa, Bilqis, Busra, Dhakira, Duba'a, Dujaja, Durra, Fadila, Fatima, Ghazala, Ghaytha, Habiba, Hajir, Hakima, Hind, Jamila, Jumana, Kabira, Kabsha, Khadija, Khalila, Layla, Lubaba, Maryam, Maymuna, Nasiba, Nawal, Nawar, Qamra', Rabi'a, Rahima, Sa'da, Safiya, Salma, al-Shafa', Shayma', Sumayta, Taliha, Tarifa, Tayma, Thubayta, 'Unayza, Walida, Yasira, Yasmina, Zahira, Zahra, Zaynab.

Sample Laqabs

Given their predominance in government, *laqabs* are most commonly used by men.

Men's laqabs: 'Imad al-Din (Support of the Faith), 'Izz al-Din (Power of the Faith), Nur al-Din (Light of the Faith), Salah al-Din (Righteousness of the Faith), Sharaf al-Din (Honor of the Faith), Baha' al-Dawla (Beauty of the State), Majd al-Dawla (Glory of the State), Nasir al-Dawla (Aid of the State), Sayf al-Dawla (Sword of the State), Shams al-Dawla (Sun of the State), Nizam al-Mulk (Order of the Kingdom), Fakhr al-Mulk (Pride of the Kingdom), Taj al-Muluk (Crown of Kings), al-Malik al-'Adil (the Just King), al-Malik al-Afdal (the Most Excellent King), al-Malik al-Kamil (the Perfect King), al-Malik al-Nasir (the King who Aids), al-Malik al-Salih (the Righteous King).

Women's laqabs: Walidat Khalil (Mother of Khalil — used by the Mamluk *sultana* Shajar al-Durr (r. 1250), indicating her being mother to the son of al-Salih II Ayyub), Radiyyat al-Din (Approval of the Faith — *sultana* of Delhi (1236-40)).

Sample Nisbas

Men's nisbas: al-Dimashqi (of Damascus), al-Makki (of Mecca), al-Maqdisi (of Jerusalem), al-Misri (of Egypt), al-Shami (of Bilad al-Sham), al-Kalbi (of the tribe of Kalb), al-Khazraji (of the tribe of Khazraj), al-Qaysi (of the tribe of Qays), al-Shaybani (of the tribe of Shayban), al-Ayyubi (of the family of Ayyub), al-Kutubi (the bookseller), al-Qalanisi (the hat-maker), al-Suyufi (the swordmaker), al-Shafi'i (follower of the Shafi'i school of law), al-Mutanabbi (claiming to be a prophet).

Women's nisbas appear in the masculine or feminine forms in historical sources, depending on whether the author regards them as being part of the woman's name or the patrilineal genealogy. Generally if the *kunya* is placed after the *nasabs*, the *nisbas* will be in the feminine. The feminine forms of the above are: al-Dimashqiyya, al-Makkiyya, al-Maqdisiyya, al-Misriyya, al-Shamiyya, al-Kalbiyya, al-Khazrajiyya, al-Qaysiyya, al-Shaybaniyya, al-Ayyubiyya, al-Kutubiyya, al-Qalanisiyya, al-Suyufiyya, al-Shafi'iyya, al-Mutanabbiyya.

Appendix II: Ruling Dynasties (1200-1300)

This appendix lists the main rulers of the Latin and Muslim states of the Levant between about 1200 and 1300, with dates of accession.

The Latin States

The Kings of Jerusalem

Amalric II (I of Cyprus, 1198-1205)
John of Brienne (1210)
Frederick II (1225)
Conrad (1228)
Conradin (1254)
Hugh I (III of Cyprus, 1268)
John I (also of Cyprus, 1284)
Henry I (II of Cyprus, 1285)

The Counts (and last Countess) of Tripoli

Bohemond I (IV of Antioch, 1187)
Bohemond II (V of Antioch, 1233)
Bohemond III (VI of Antioch, 1251)
Bohemond IV (VII of Antioch, 1275-87)
Lucia (1289)

The Princes of Antioch

Bohemond III (1163)

Bohemond IV (I of Tripoli, 1201)
Raymond-Rupen (1216)
Bohemond IV (I of Tripoli, 1219)
Bohemond V (II of Tripoli, 1233)
Bohemond VI (III of Tripoli, 1252, in name only after 1268)
Bohemond VII (IV of Tripoli, in name only, 1275-87)

The Kings of Cyprus

Amalric I (II of Jerusalem, 1194)
Hugh I (1205)
Henry I (1218)
Hugh II (1253)
Hugh III (I of Jerusalem, 1267)
John I (also of Jerusalem, 1284)
Henry II (I of Jerusalem, 1285)

The Muslim States

The 'Abbasid Caliphs

In Baghdad:
Al-Nasir (1180)
Al-Zahir (1225)
Al-Mustansir (1226)
Al-Musta'sim (1242-58)
In Northern Syria:
Al-Hakim I (1261)
In Cairo:
Al-Mustansir (1261)
Al-Hakim I (1262)

The Ayyubids and Mamluks of Cairo

Ayyubids:
Al-Malik Al-'Adil I Muhammad (1200)
Al-Malik Al-Kamil I Muhammad (1218)
Al-Malik Al-'Adil II Abu Bakr (1238)
Al-Malik Al-Salih II Ayyub (1240)
Al-Malik Al-Mu'azzam Turan Shah (1249)
Al-Malik Al-Ashraf II Musa (1250, nominally 1252-4)
Mamluks:
Shajar al-Durr, widow of Al-Salih II Ayyub (1250)
Al-Malik Al-Mu'izz Aybak (1250 — first reign)
Al-Malik Al-Mu'izz Aybak (1254 — second reign)
Al-Malik Al-Mansur 'Ali I (1257)
Al-Malik Al-Muzaffar Qutuz (1259)
Al-Malik Al-Zahir Baybars I (1260)
Al-Malik Al-Sa'id Baraka Khan (1277)
Al-Malik Al-'Adil Sulamish (1279)
Al-Malik Al-Mansur Qalawun (1279)
Al-Malik Al-Ashraf Khalil (1290)

ARS MAGICA

Al-Malik Al-Awhad Baydara (1293)
Al-Malik Al-Nasir Muhammad I (1293 — first reign)
Al-Malik Al-'Adil Kitbugha (1294)
Al-Malik Al-Mansur Lachin (1296)
Al-Malik Al-Nasir Muhammad I (1299 — second reign)

The Ayyubids, Mongols and Mamluks of Damascus

Ayyubids:

Al-Malik Al-'Adil I Muhammad (1196)
Al-Malik Al-Mu'azzam 'Isa (1201 — na'ib only)
Al-Malik Al-Mu'azzam 'Isa (1218)
Al-Malik Al-Nasir II Dawud (1227)
Al-Malik Al-Ashraf I Musa (1229)
Al-Malik Al-Salih I Isma'il (1237 - first reign)
Al-Malik Al-Kamil I Muhammad (1238)
Al-Malik Al-'Adil II Abu Bakr (1238)
Al-Malik Al-Salih II Ayyub (1239 - first reign)
Al-Malik Al-Salih I Isma'il (1239 - second reign)
Al-Malik Al-Salih II Ayyub (1245 - second reign)
Al-Malik Al-Mu'azzam Turan Shah (1249)
Al-Malik Al-Nasir Yusuf II (1250)

Mongols:

Hulegu (1260 - for Mongke)

Mamluks:

Al-Malik Al-Muzaffar Qutuz (1260)
Al-Malik Al-Mujahid Sanjar (1260)
Al-Malik Al-Zahir Baybars I (1261)
Al-Malik Al-Sa'id Baraka Khan (1277)
Al-Malik Al-'Adil Sulamish (1279)
Al-Malik Al-Kamil Sunqur (1279)
Al-Malik Al-Mansur Qalawun (1280)
Al-Malik Al-Ashraf Khalil (1290)
Al-Malik Al-Awhad Baydara (1293)
Al-Malik Al-Nasir Muhammad I (1293 — first reign)
Al-Malik Al-'Adil Kitbugha (1294)
Al-Malik Al-Mansur Lachin (1296)
Al-Malik Al-Nasir Muhammad I (1299 — second reign)

The Ayyubids, Mongols and Mamluks of Aleppo

Ayyubids:

Al-Malik Al-Zahir Ghazi (1186)
Al-Malik Al-'Aziz Muhammad (1216)
Al-Malik Al-Nasir II Yusuf (with grandmother Dayfa Khatun as regent — 1236)
Al-Malik Al-Nasir II Yusuf (1242)

Mongols:

Hulegu (1260 — for Mongke)

Mamluks:

Akkush al-Barli (1260)
Al-Malik Al-Zahir Baybars I (1261)
Akkush al-Barli (1261)
Al-Malik Al-Zahir Baybars I (1261)
Al-Malik Al-Sa'id Baraka Khan (1277)
Al-Malik Al-'Adil Sulamish (1279)
Al-Malik Al-Mansur Qalawun (1279)
Al-Malik Al-Ashraf Khalil (1290)
Al-Malik Al-Awhad Baydara (1293)
Al-Malik Al-Nasir Muhammad I (1293 — first reign)
Al-Malik Al-'Adil Kitbugha (1294)
Al-Malik Al-Mansur Lachin (1296)
Al-Malik Al-Nasir Muhammad I (1299 — second reign)

The Seljuk Sultans of Asia Minor

Kay Khusraw I (1192 — first reign)
Sulayman II (1197)
Kilij Arslan III (1204)
Kay Khusraw I (1205 — second reign)
Kay Kawus I (1211)
Kay Qubadh I (1220)
Kay Khusraw II (1237)
Kay Kawus II (1246)
Kay Kawus II/Kilij Arslan IV (1248 — joint rulers)
Kay Kawus II/Kilij Arslan IV/Kay Qubadh II (1249 — joint rulers)
Kay Khusraw II/Kilij Arslan IV (1257 — joint rulers)
Kilij Arslan IV (1259)
Kay Khusraw III (1265)
Mas'ud II (1282 — first reign)
Kay Qubadh III (1284 — first reign)
Mas'ud II (1284 — second reign)
Kay Qubadh III (1293 — second reign)
Mas'ud II (1294 — third reign)
Kay Qubadh III (1301 — third reign)

Appendix III: The Muslim Calendar

The Muslim calendar starts from the 16th July 622, the date of the *hijra* of Muhammad. The Muslims use a lunar calendar with 12 months, each of which begins on the new moon, so that each month consists of between 29 and 30 days. Thus the year consists of approximately 354 days. This means that while the Muslim calendar began about 622 years after the Julian, it is gradually catching up with it, although they will not converge until the year 20873. The 1st January 1220 is the 23rd Shawwal 616. The twelve Muslim months are:

Muharram

Safar

Rabi' al-Awwal

Rabi' al-Thani (or Rabi' al-Akhir)

Jumada'l-Ula

Jamada'l-Akhira

Rajab

Sha'ban

Ramadan

Shawwal

Dhu'l-Qa'da

Dhu'l-Hijja

The Muslim day begins at sunset, rather than dawn, so it begins and ends several hours before the corresponding day in the Julian calendar. The days of the week are:

Yawm al-Ahad (Sunday)

Yawm al-Ithnayn (Monday)

Yawm al-Thalatha' (Tuesday)

Yawm al-Arba'a' (Wednesday)

Yawm al-Khamis (Thursday)

Yawm al-Jum'a (Friday)

Yawm al-Sabt (Saturday)

Muslims celebrate a number of holidays, including in particular those listed below.

1st Muharram: Ra's al-Sana (New Year)

10th Muharram: 'Ashura' (The Tenth). A day of fasting for pious Muslims. Of particular importance as a day of mourning for Shi'is, as it is also the anniversary of the death of 'Ali's son al-Husayn.

12th Rabi' al-Awwal: Mawlid al-Nabi (Birthday of the Prophet).

27th Rajab: Laylat al-Isra' wa'l-Mi'raj (Night of the Journey and Ascent). The night of Muhammad's miraculous night journey from Mecca to Jerusalem, then to Heaven, then to Jerusalem and back to Mecca, all in only one night.

14th Sha'ban: Laylat al-Bara'a (Night of Freedom from Guilt). The night when God approaches earth to forgive sins.

Ramadan: The month of fasting.

27th Ramadan: Laylat al-Qadr (Night of Destiny). The night upon which Muhammad received the first revelation.

1st Shawwal: 'Id al-Fitr (Feast of Breaking the Fast) or al-'Id al-Saghir (the Lesser Feast). Feast marking the end of the Ramadan fast.

1st-10th Dhu'l-Hijja: The time at which the hajj takes place.

10th Dhu'l-Hijja: 'Id al-Adha (Feast of Sacrifice) or al-'Id al-Kabir (the Greater Feast). The high point of the pilgrimage, but celebrated by all Muslims. Lambs are slaughtered in remembrance of Abraham's being prepared to sacrifice his son Isaac.

Appendix IV: Combined Mundane/Mythic Timeline

B.C.

c. 5,000 Creation of the world (disputed).

c. 500 Cult of Hermes at its height.

139 Age of Aries begins.

A.D.

412 Cult of Mercury disbanded.

c. 570 Birth of Muhammad.

610 Laylat al-Qadr. Muhammad receives first revelation.

622 *Hijra*. Start of Muslim calendar.

630 Muhammad takes Mecca.

632 Death of Muhammad. Abu Bakr caliph.

632-44 Muslims take Syria, the Holy Land and Egypt.

634 Death of Abu Bakr. 'Umar caliph.

644 Death of 'Umar. Uthman caliph.

644-71 Muslims take Khurasan.

656 Death of Uthman. 'Ali caliph.

661 Death of 'Ali. Mu'awiya first caliph of Umayyad dynasty.

680 Battle of Kerbala', death of al-Husayn.

707 Muslims take North Africa.

712 Muslims invade Spain.

717 Muslims cross Pyrenees into France.

732 Muslims defeated by Franks under Charles Martel at Poitiers.

750 Fall of Umayyad caliphate. Al-Saffah first 'Abbasid caliph.

762 Al-Mansur founds Baghdad.

767 Order of Hermes founded.

786-809 Reign of Harun al-Rashid.

802 Foundation of Urbs Rubra

806 Foundation of Urania

817 House Ex Miscellanea admitted to the Order of Hermes.

832 First foundation of the tribunal (Tribunal of the East).

848 Sundering of House Tremere.

909 Fatimids establish themselves in Qayrawan.

945 Buyids take control of Baghdad and the caliphate.

961 Execution of Tasgillia.

969 Fatimids take Egypt and found Cairo.

1003-12 Schism War.

1055 Seljuks take control of Baghdad and the caliph.

1061-91 Normans take Sicily from Muslims.

1071 Seljuks defeat Byzantines at Manzikert.

1073 Foundation of al-Arama

1090 Hasan-i Sabbah takes Alamut.

1095 Council of Clermont. Urban II preaches First Crusade.

ARS MAGICA

1096	The Peasants' Crusade leaves for the East. Destroyed in Hungary and Asia Minor. First Crusade armies leave for the East.	1198	Innocent III calls for Fourth Crusade.
1097	Crusaders assemble at Constantinople, cross Bosphorus and take Nicaea.	1199	Innocent III approves the Order of Teutonic Knights.
1098	Crusaders take Edessa, then Antioch. Holy Lance discovered.	1202	Crusaders assemble at Venice, take Zara.
1099	Crusaders take Jerusalem, defeat Fatimids. Foundation of Para Belli.	1204	Crusaders take Constantinople.
1101	Foundation of Venti Rosa.	1213	Arash (formerly of Criamon) arrives in Baghdad.
1109	Crusaders take Tripoli.	1218	Crusaders in Egypt.
1112	Foundation of Aedes Veritatis.	1219	Crusaders take Damietta. Foundation of the True Cross.
1113	Pope recognizes Order of the Hospital.	1219-27	Mongols under Genghis Khan take eastern Persia.
c. 1118	Foundation of the Order of the Temple.	1221	Muslims defeat Crusaders and retake Damietta.
1119	Battle of Balat/Field of Blood.	1226	Al-Kamil send envoys to Frederick II.
1129	Second foundation of the tribunal (Tribunal of the Levant).	1228	Frederick II reaches Acre.
1144	Zangi takes Edessa.	1229	Jerusalem ceded to Frederick II.
1145	Pope Eugenius III calls for Second Crusade.	1230-40	Mongols take western Persia, Georgia, Armenia and northern Iraq.
1146	Zangi murdered by slave.	1243	Mongols overwhelm Seljuk sultan of Asia Minor.
1147	Louis VII of France and Conrad III of Germany reach Constantinople.	1244	Turkish freebooters retake Jerusalem for Muslims.
1148	Louis and Conrad reach Latin states. Latins fail to take Damascus. Foundation of the Pyramids (I).	1248	St Louis leaves for East.
1152	Al-Muqtafi excludes Seljuks from Baghdad.	1249	St Louis takes Damietta. Al-Salih Ayyub dies. Death concealed by his widow Shajar al-Durr.
1154	Nur al-Din takes Damascus and unites Muslim Syria.	1250	Crusaders defeated. St Louis captured, then released under terms. Mamluks take control of Egypt.
1169	Aurora Borealis of House Jerbiton arrives in Levant and founds Domus Pacis. Shirkuh becomes vizier of Fatimid caliphate in Egypt, but dies. Succeeded by nephew Salah al-Din (Saladin).	1256	Mongols destroy strongholds of Persian Assassins.
1171	Salah al-Din destroys Fatimid caliphate.	1258	Mongols take Baghdad, put caliph to death.
1174	Death of Nur al-Din.	1260	Mongols take Aleppo. Mamluks under Baybars defeat Mongols at 'Ayn Jalut.
1174-86	Salah al-Din unites Muslim Levant.	1261	Byzantines retake Constantinople. 'Abbasid caliphate re-established in Cairo.
1178	Foundation of the Pyramids (II).	1265	Mongol protectorate over Seljuk Asia Minor.
1183	Aurora of Jerbiton travels to Baghdad and starts to negotiate treaty with caliph, Salah al-Din and their magical allies. Gains support of quaesitores.	1268	Mamluks under Baybars take Antioch.
1187	Battle of Hattin. Salah al-Din takes Jerusalem and most of Latin states. Gregory VIII calls for Third Crusade.	1271-2	Edward of England in Levant.
1188	Foundation of Foothold.	1273	Baybars destroys last of Assassins' strongholds in Syria.
1189	Frederick I leaves for Third Crusade. Guy de Lusignan besieges Acre.	1277	Death of Baybars.
1190	Frederick I drowns in R. Saleph. Richard I and Philip Augustus II leave for Third Crusade.	1281	Mamluks under Qalawun defeat renewed Mongol invasion at Homs.
1191	Richard takes Cyprus. Richard and Philip reach Acre and, with Guy de Lusignan, take it from Muslims. Richard sells Cyprus to the Templars, then marches on Jerusalem. He is forced to turn back, due to supply problems.	1289	Capture and sack of Tripoli by the Mamluks under Qalawun.
1192	Templars surrender Cyprus to Richard, who sells it to Guy de Lusignan. Richard marches on Jerusalem again, but again is forced to turn back. Reaches agreement with Salah al-Din.	1290	Death of Qalawun.
1193	Magi of Levant forced to accept Treaty of Baghdad. Foundation of the Hermetic Embassy. Death of Salah al-Din.	1291	Capture of Acre by the Mamluks under al-Ashraf Khalil.
1195	Last Grand Tribunal held.	1295	Mongol khan of Persia becomes Muslim.
1197	Crusaders retake Sidon and Beirut.	1300-1402	Ottomans take control of Asia Minor.
		c. 1306	End of Seljuk sultanate in Asia Minor.
		1307-14	Suppression of the Order of the Temple.
		1309	Teutonic Knights move headquarters to Marienburg.
		1310	Hospitallers take Rhodes, continue crusading activities from there until early 16th Century.
		1453	Ottomans take Constantinople.
		1489	Venetians take control of Cyprus.
		1516-7	Ottomans defeat Mamluks and take control of Mamluk territory. End of 'Abbasid caliphate.
		1573	Cyprus ceded to Ottomans.

Glossary of Middle Eastern Terms

While Arabic grammar has its own rules for pluralizing nouns, it is a common convention in western writing to indicate the plurals of many Arabic words by simply adding *s* (e.g. *madrasas*, Sufis). That is the convention that has been used (with a couple of exceptions) throughout this book.

On the (very approximate) pronunciation guide: *ah* is pronounced approximately as in “far,” *eh* as in “air,” *u* as in “push,” *oo* as in “ooze,” *ow* as in “ouch,” *th* as in “think,” *h* either as normal (indicated as “h”) or with a strong, sustained expulsion of breath (indicated as “h”), *kh* as in Scottish “loch,” *dh* as in “the,” *sh* as in “sheet,” *s* is an emphatic *s* pronounced with the teeth slightly apart, the tip of the tongue pressing against the lower teeth, and the rest pressed against the upper teeth and palate, *z* is an emphatic *z* with the tongue in the same position, *d* is an emphatic *d* pronounced with the tongue pressing against the upper edge of the teeth with the tip protruding, *t* is an emphatic *t* pronounced with the tongue in the same position as the *d*, ‘ is a throat constriction, *gh* is the sound made while gargling, *q* is a guttural *k* at the back of the throat, ‘ is a glottal stop. Other pronunciations are pretty much as given. Stress on particular syllables is indicated by CAPITALIZATION.

‘Abbasids (‘ab-BEHS-sids, n. pl.): Caliphal dynasty that reigned from 750 to 1517.

‘abd (‘ABD, n.): servant.

adab (A-dab, n.): literature that entertains and instructs.

adhan (a-DHEHN, n.): call to prayer.

ahl al-dhimma (AHL-udh-DHIM-ma, n.): “people of the pact,” non-Muslims permitted to live in Muslim lands under certain restrictions.

ahl al-kitab (AHL-ul-ki-TEHB, n.): “people of the book,” members of religions based on books, usually Christians and Jews.

ahlan wa sahlān (AH-lan-wa-SAH-lan, expression): “family and ease,” Welcome.

ahmar (AH-mar, adj.): red.

al-Ahmar (al-AH-mar, n.): Mars.

al- (AL, definite article): the.

‘Alawis (‘AL-a-weez, n. pl.): Shi‘i sect, also known as the Nusayris.

Allah (al-LAH, n.): God.

‘alim (‘EH-lim, n., pl. ‘*ulama* (‘u-la-MEH’)): member of the religious elite.

amir isfahsalar (a-MEER-is-fah-sa-LAHR, n.): “chief emir,” high-ranking emir.

amir kabir (a-MEER-ka-BEER, n.): “great emir,” high-ranking emir.

Amirat al-Jabal (a-MEER-at-ul-JA-bal, n.): “lady emir of the mountain,” a powerful *jinniyya*.

arkan al-Islam (ar-KEHN-ul-is-LEHM, n. pl.): “the pillars of Islam,” the five basic duties obligatory on all Muslims.

‘arrāf (‘ar-RAHF, n., f. ‘*arrafa* (‘ar-RAH-fa)): “one who makes a living by knowing things,” cunning folk of the Middle East.

‘Ashura’ (‘ah-shoo-REH, n.): “the Tenth,” (10th Muharram), a day of fasting for pious Muslims. Of particular importance as a day of mourning for Shi‘is, as it is also the anniversary of the death of ‘Alī’s son al-Husayn.

‘asr (‘ASR, n.): mid-afternoon, a time of prayer.

Assassins (n. pl.): Isma‘ili Shi‘i group in Persia and Syria that used assassination to further its aims, also known as the Nizaris.

atabeg (A-ta-beg, n.): regent for a Seljuk prince who is still a minor.

aya (EH-ya, n.): verse of the Qur’an.

‘ayn (‘AYN, n.): spring.

Ayyubids (ay-YOO-bids, n. pl.): dynasty descended from Salah al-Din’s father, Ayyub, which ruled most of Egypt and Bilad al-Sham from 1169 to 1249.

bab (BEHB, n.): gate, gateway.

Barzakh (BAR-zakh, n.): the limbo between this world and the Hereafter.

bayt (BAYT, n.): house.

Bilad al-Rum (bi-LEHD-ur-ROOM, n.): “the country of the Romans,” Asia Minor.

Bilad al-Sham (bi-LEHD-ush-SHEHM, n.): area corresponding to the modern states of Syria, Lebanon, Jordan, Israel, the Palestinian autonomous areas and the south-east edge of Turkey.

bint (BINT, n.): daughter.

Buyids (BOO-yids, n. pl.): Shi‘i dynasty that ruled as caliphal deputies from 945 to 1055.

Dar al-Harb (DAHR-ul-HARB, n.): “the abode of war,” non-Muslim lands.

Dar al-Islam (DAHR-ul-is-LEHM, n.): “the abode of Islam,” Muslim lands.

Darazis (DA-ra-zees, n. pl.): Isma‘ili Shi‘is who recognized the Fatimid caliph al-Hakim as a manifestation of the Divine, also called the Druze.

dhikr (DHIKR, n.): “mentioning,” usually of the names of God, a Sufi ritual practice.

dhimmi (DHIM-mee, n.): one of the *ahl al-dhimma*.

Dhu’l-Hijja (DHOOOL-HIJ-ja, n.): twelfth month of the Muslim calendar, during which the Hajj takes place.

Dhu’l-Qa‘da (DHOOOL-QA‘-da, n.): eleventh month of the Muslim calendar.

dinar (DEE-nahr, n.): gold coin.

dirham (DIR-ham, n.): silver coin.

diwan (dee-WEHN, n.): administrative office.

Diwan al-insha’ (dee-WEHN ul-in-SHEH’, n.): the office of correspondence.

Druze (DROOZ, n.): Isma‘ili Shi‘is who recognized the Fatimid caliph al-Hakim as a manifestation of the Divine, also called the Darazis.

du‘a’ (du-‘EH, n.): personal prayer.

fajr (FAJR, n.): dawn, a time of prayer.

fallahun (fal-leh-HOON, n. pl.): peasants.

fals (FALS, n.): copper coin.

Fatimids (FAW-ti-mids, n.): Isma‘ili Shi‘i dynasty that ruled Egypt from 969 to 1171.

al-Firdaws (al-fir-DOWS, n.): Paradise.

ghayba (GHAY-ba, n.): “lesser occultation” of the Shi‘i *imam*.

ghayba kubra (GHAY-ba-KUB-rah, n.): “greater occultation” of the Shi‘i *imam*.

Ghaznavids (GHAZ-na-vids, n. pl.): dynasty defeated by the Seljuks in 1040.

ghul (GHOOOL, n., f. *ghula* (GHOOOL-a)): *jinn* tribe.

ghusl (GHUSL, n.): greater ablution before prayer.

hudud, (hu-DOOD, n. pl.): canonical penalties in Islamic law, specified for slander, theft, adultery, brigandage and drinking alcohol.

- hadith** (ha-DEETH, n.): 1. report describing sayings or actions of the Prophet and his Companions, 2. literature of Prophetic tradition. The *hadith* collectively constitute the Sunna.
- hajj** (HAJJ, n.): greater pilgrimage to Mecca, which all Muslims are required to make once in their lives, if they are able to. One of the *arkan al-Islam*.
- Hanafi** (HA-na-fee, n. & adj.): of the school of Islamic law named after Abu Hanifa.
- Hanbali** (HAN-ba-lee, n. & adj.): of the school of Islamic law named after Ibn Hanbal.
- haqq** (HAQQ, n.): truth, rectitude.
- al-haram** (al-HA-ram, n.): the sanctuary of the Black Stone at Mecca.
- hashishi** (ha-SHEE-shee, n.): “one associated with hashish,” used by the opponents of the Assassins to refer to them.
- al-hijra** (al-HIJ-ra, n.): Muhammad’s emigration from Mecca to Medina, from which the Muslims date their calendar.
- hujja:** (HUJ-ja, n.) “(God’s) proof,” leader of the Assassins.
- ibn** (IBN, n.): son.
- ‘Id al-Adha** (‘EED ul-AD-hah, n.): the Feast of Sacrifice (10th Dhu’l-Hijja), also called al-‘Id al-Kabir.
- ‘Id al-Fitr** (‘EED ul-FITR, n.): the Feast of the Breaking of the Fast (1st Shawwal), also called al-‘Id al-Saghir.
- al-‘Id al-Kabir** (al-‘EED-al-ka-BEER, n.): the Greater Feast (10th Dhu’l-Hijja), also called ‘Id al-Adha.
- al-‘Id al-Saghir** (al-‘EED-as-sa-GHEER, n.): the Lesser Feast (1st Shawwal), also called the ‘Id al-Fitr.
- ifranj** (i-FRANJ, n. pl.): Franks, the word used by natives of the Levant to refer to the Crusaders.
- ‘ifrit** (‘i-FREET, n., f. *‘ifrita* (‘i-FREE-ta)): 1. order of *jinn*, 2. *jinn* tribe.
- ijma’** (ij-MEH’, n.): consensus, a source of Islamic jurisprudence.
- Ikhwan al-Safa’** (ikh-WEHN-us-sa-FEH’, n.): “the Brethren of Purity,” an Isma‘ili Shi‘i sect.
- ilham** (il-HEHM, n.): “inspiration,” special knowledge passed to the Shi‘i *imams* by God.
- iqta’** (iq-TAW’, n.): land grant, approximately equal to a feudal fief.
- imam** (i-MEHM, n.): 1. prayer leader. 2. the spiritual leader of the Muslim community.
- Imamis** (i-MEH-meez, n. pl.): Shi‘i sect, also known as the Ithna‘asharis or “Twelvers,” because they recognize twelve *imams*.
- ‘isha’** (‘i-SHEH’, n.): evening, a time of prayer.
- Islam** (n.): “submission (to the will of God),” the religion revealed to Muhammad.
- Islamic** (adj.): pertaining to Islam.
- ism** (ISM, n.): given name.
- Isma‘ilis** (is-ma-‘EE-leez, n. pl.): Shi‘is who recognize seven *imams*, the last of whom was Muhammad ibn Isma‘il.
- istihdar** (is-tih-DAHHR, n.): “summoning,” of supernatural entities, as practiced by the *sahirs*.
- istikhdam** (is-tikh-DEHM, n.): “use,” of supernatural entities, as practiced by the *sahirs*.
- Ithna‘asharis** (ith-na-‘AH-sha-reez, n. pl.): Shi‘i sect, the “Twelvers,” who recognize twelve *imams*. Also called the Imamis.
- al-jabr** (al-JABR, n.): “the compulsion,” algebra.
- Jahannam** (ja-HAN-nam, n.): Gehenna, purgatory for guilty Muslims after the Last Judgement.
- jann** (JEHNN, n., f. *janna* (JEHN-na)): lowest order of *jinn*.
- Janna** (JAN-na, n.): Paradise.
- jihad** (ji-HEHD, n.): “struggle (against enemies of the faith or one’s own inner sinfulness),” usually used to refer to Islamic holy war.
- al-Jihad al-Akbar** (al-ji-HEHD-al-AK-bar, n.): an individual’s struggle against their inner sinfulness.
- al-Jihad al-Asghar** (al-ji-HEHD-al-AS-ghar, n.): fighting in a holy war against enemies of Islam.
- jinni** (JIN-nee, n., f. *jinniyya* (jin-NEE-ya), pl. *jinn* (JINN)): 1. Genie, according to Islamic teaching, an elemental spirit composed of smokeless flame, 2. one of the orders of *jinn*.
- jizya** (JIZ-ya, n.): poll tax paid by *dhimmis*.
- Jumada’l-Akhira** (ju-MEH-dal-EH-khi-ra, n.): sixth month of the Muslim calendar.
- Jumada’l-Ula** (ju-MEH-dal-OO-leh, n.): fifth month of the Muslim calendar.
- al-Ka’ba** (al-KA’-ba, n.): the Black Stone at Mecca.
- katib** (KEH-tib, n.): scribe or secretary.
- khalifa** (kha-LEE-fa, n.): “successor” to the Prophet, caliph, the leader of the Muslim community.
- khan** (KHAHN, n.): 1. Mongol ruler, 2. trade hostelry.
- khandaq** (KHAN-da-q, n.): ditch.
- khanqah** (KHAHN-qah, n.): Sufi convent.
- Khurasan** (khu-rah-SAHN, n.): Muslim province corresponding to north-eastern Persia, Afghanistan and the other lands east of the Oxus River.
- khutba** (KHUT-ba, n.): sermon, usually given at the Friday midday prayers.
- kunya** (KUN-ya, n.): agnomen, indication of parentage consisting of “abu” (father of) or “umm” (mother of) followed by a child’s name or attribute.
- laqab** (LA-qab, n.): honorific or descriptive title.
- Laylat al-Bara’a** (LAY-lat-ul-ba-REH-‘a, n.): the Night of Freedom from Guilt (14th Sha‘ban), the night when God approaches earth to forgive sins.
- Laylat al-Isra’ wa’l-Mi’raj** (LAY-lat-ul-is-REH-wal-mi-‘REHJ, n.): the Night of the Journey and Ascent (27th Rajab), the night of Muhammad’s miraculous night journey from Mecca to Jerusalem, then to Heaven, then to Jerusalem and back to Mecca, all in only one night.
- Laylat al-Qadr** (LAY-lat-ul-QADR, n.): the Night of Destiny (27th Ramadan 610), the night on which Muhammad received the first revelation.
- madhhab** (MADH-hab, n.): a school of law.
- al-Madina** (al-ma-DEE-na, n.): “the city,” Medina.
- Madinat al-Nabi** (ma-DEE-nat-un-NA-bee, n.): “the city of the Prophet,” another name for Medina.
- madrasa** (MAD-ra-sa, n.): religious college.
- maghrib** (MAGH-rib, n.): sunset, a time of prayer.
- mahdi** (MAH-dee, n.): messiah.
- Maliki** (MEH-li-kee, n. & adj.): of the school of Islamic law named after Malik ibn Anas.
- Mamluk** (MAM-look, n. & adj.): 1. soldier, bought as a young slave, trained in combat and Islam, then released upon reaching adulthood, 2. one of the rulers of Egypt from 1249-1517, who were Mamluks.
- marid** (MEH-rid, n., f. *marida* (MEH-ri-da)): 1. highest order of *jinn*, 2. *jinn* tribe.
- Mawlid al-Nabi** (MOW-lid-un-NA-bee, n.): the Birthday of the Prophet (12th Rabi’ al-Awwal).
- Mevlevis** (MEV-le-veez, n. pl.): Sufi order founded by Jalal al-Din Rumi in the late 13th Century.
- al-mi’raj** (al-mi-‘REHJ, n.): Muhammad’s miraculous ascent from Jerusalem to Heaven.
- al-Mirrikh** (al-mir-REEKH, n.): Mars.
- mu’adhdhin** (mu-‘ADH-dhin, n.): caller to prayer.
- mufti** (MUF-tee, n.): one qualified to give a legal opinion.
- Muharram** (mu-HAR-ram, n.): first month of the Muslim calendar.
- al-Muqatil** (al-mu-QAW-til, n.): “the Warrior,” Saturn.
- muqta’** (MUQ-ta’, n.): important emir, entrusted with an *iqta’*.
- al-Mushtari** (al-MUSH-ta-ree, n.): Jupiter.

- Muslim** (n.): “one who submits,” a follower of the religion of Islam.
- naddaha** (nad-DEH-ha, n.): an infernal creature that lurks around wells or other water sources
- na’ib** (NEH-’ib, n.): governor.
- nasab** (NA-sab, n.): pedigree, consisting of “ibn” (son of) or “bint” (daughter of) followed by the father’s name.
- niranj** (NEE-ranj, n.): 1. natural magic, 2. spell.
- nisba** (NIS-ba, n.): descriptive term in a name referring to origin, profession or distinguishing features.
- niyaba** (ni-YEH-ba, n.): governorship.
- Nizaris** (ni-ZAH-reez, n. pl.): Isma’ili Shi’i group in Persia and Syria that used assassination to further its aims. Also known as the Assassins.
- Nusayris** (nu-SAY-reez, n. pl.): Shi’i sect, also known as the ‘Alawis.
- Ottomans** (n. pl.): Turkish dynasty that extinguished the Mamluk sultanate and the caliphate in 1517.
- pir** (PEER, n.): “elder,” religious leader of the Assassins.
- qadi** (QAW-dee, n.): judge.
- al-Qamar** (al-QA-mar, n.): the moon.
- Qarmatians** (n. pl.): Isma’ili Shi’i sect.
- al-Qatil** (al-QAW-til, n.): “the slayer,” an evil *jinni*.
- qira’a** (qi-REH-’a, n.): recitation (often of the Qur’an).
- qiyas** (qi-YEHS, n.): analogy, a source of Islamic jurisprudence.
- al-Qur’an** (al-qur-’EHN, n.): the holy book of the Muslims, the words of God dictated to Muhammad.
- Rabi’ al-Akhir** (ra-BEE-’al-EH-khir, n.): fourth month of the Muslim calendar, also called Rabi’ al-Thani.
- Rabi’ al-Awwal** (ra-BEE-’al-OW-wal, n.): third month of the Muslim calendar.
- Rabi’ al-Thani** (ra-BEE-’ath-THEH-nee, n.): fourth month of the Muslim calendar, also called Rabi’ al-Akhir.
- rafiq** (ra-FEEQ, n.): “comrade,” used by the Assassins to address one another.
- Rajab** (RA-jab, n.): seventh month of the Muslim calendar.
- raka’a** (RA-ka-’a, n.): a prayer-cycle.
- Ramadan** (ra-ma-DAWN, n.): ninth month of the Muslim calendar, the month of fasting in which Muhammad first received the revelation.
- raqi** (RAW-qee, n., f. *raqiyya* (raw-QEE-ya)): natural magician.
- Rasa’il al-Hikma** (ra-SEH-’il-ul-HIK-ma, n. pl.): “the Epistles of Wisdom,” the sacred texts of the Druze.
- Ra’s al-Sana** (RA-’as-us-SA-na, n.): New Year (1st Muharram).
- rashid** (RAH-shid, n., pl. *rashidun* (rah-shi-DOON)): rightly-guided caliph.
- ribat** (ri-BAWT, n.): 1. Sufi hospice, 2. fortress for *jihad* warriors.
- Safar** (SA-far, n.): second month of the Muslim calendar.
- sahir** (SEH-hir, n., f. *sahira* (SEH-hi-ra)): sorcerer.
- salat** (sa-LAHT, n.): prayer, one of the five *arkan al-Islam*.
- sama’** (sa-MEH, n.): “listening” to poetry or music composed for God, a Sufi ritual practice.
- sana** (SA-na, n.): year.
- sawm** (SOWM, n.): fasting, one of the five *arkan al-Islam*.
- Seljuk** (SEL-juk, n. & adj.): member of the Seljuk dynasty.
- Seljuks** (SEL-juks, n. pl.): dynasty that ruled as caliphal deputies from 1055 to 1152. A branch ruled in Asia Minor from 1081 to 1307.
- Sha’ban** (sha-BEHN, n.): eighth month of the Muslim calendar.
- Shafi’i** (SHEH-fi-’ee, n. & adj.): of the school of Islamic law named after al-Shafi’i.
- shahada** (sha-HEH-da, n.): testimony, one of the five *arkan al-Islam*. Consists of two phrases, “la ilaha illa Allah” (there is no god except God) and “Muhammadan rasul Allah” (Muhammad is the messenger of God).
- shahid** (SHEH-hid, n.): trusted individual, periodically called on to be a witness and signatory to legal documents.
- al-Shams** (ash-SHAMS, n.): the sun.
- al-shari’a** (ash-sha-REE-’a, n.): the Islamic law.
- Shawwal** (show-WEHL, n.): tenth month of the Muslim calendar.
- shaykh** (SHAYKH, n.): “elder” or “old man,” 1. leader of a Sufi *tariqa*, 2. religious leader of the Assassins.
- shaytan** (shay-TAWN, n., f. *shaytana* (shay-TAW-na)): 1. middle order of *jinn*. 2. *jinn* tribe.
- al-Shi’a** (ash-SHEE-’a, n.): Muslims who believe that the caliphate should have passed to ‘Ali ibn Abi Talib and his family. Short for Shi’at ‘Ali.
- Shi’i** (SHEE-’ee, n. & adj.): of the Shi’a, Shi’ite.
- sihr** (SIHR, n.): magic.
- suf** (SOOF, n.): wool.
- Sufi** (SOO-fee, n. & adj.): Muslim mystic.
- sultan** (sul-TAWN, n., f. *sultana* (sul-TAW-na)): sultan, ruler.
- al-Sultan al-Kabir** (as-sul-TAWN-al-ka-BEER, n.): Great Sultan, title used by the Seljuk deputies of the caliph.
- al-Sunna** (as-SUN-na, n.): actions and sayings of the Prophet, a source of Islamic jurisprudence.
- Sunni** (SUN-nee, n. & adj.): follower of “mainstream” Islam.
- sura** (SOO-ra, n.): chapter of the Qur’an.
- tariqa** (ta-REE-qa, n.): Sufi path or order.
- turjuman** (tur-ju-MEHN, n.): translator, dragoman.
- Umayyads** (u-MAY-yads, n. pl.): caliphal dynasty that ruled from 661-750, and survived in Spain until 1031.
- umma** (UM-ma, n.): 1. community, 2. the Muslim community.
- usul al-fiqh** (u-SOOL-ul-FIQH, n. pl.): the sources of Islamic jurisprudence, the Qur’an, the Sunna, consensus and analogy.
- ‘Utarid** (‘u-TAW-rid, n.): Mercury.
- wagf** (WAQF, n.): a charitable endowment, dedicating the income of property to a particular cause.
- warda** (WAR-da, n.): rose.
- watha’iqi** (wa-THEH-i-qee, n.): writer of legal documents.
- wudu’** (wu-DOO’, n.): lesser ablution before prayer.
- Yawm al-Ahad** (YOWM-ul-A-had, n.): Sunday.
- Yawm al-Arba’a’** (YOWM-ul-ar-ba-’EH’, n.): Wednesday.
- Yawm al-Ithnayn** (YOWM-ul-ith-NAYN, n.): Monday.
- Yawm al-Jum’a** (YOWM-ul-JUM-’a, n.): Friday.
- Yawm al-Khamis** (YOWM-ul-kha-MEES, n.): Thursday.
- Yawm al-Sabt** (YOWM-us-SABT, n.): Saturday.
- Yawm al-Thalatha’** (YOWM-uth-tha-leh-THEH’, n.): Tuesday.
- zahid** (ZEH-hid, n., f. *zahida* (ZEH-hi-da)): ascetic.
- zakat** (za-KEHT, n.): alms-tax, one of the five *arkan al-Islam*.
- zawiya** (ZEH-wi-ya, n.): centre of a Sufi order at the tomb of a Muslim saint.
- Zirids** (ZEER-ids, n. pl.): dynasty that took control in North Africa when the Fatimids moved their centre to Egypt.
- Zuhal** (ZU-hal, n.): Saturn.
- al-Zuhara** (az-ZU-ha-ra, n.): Venus.
- zuhr** (ZUHR, n.): midday, a time of prayer.

Select Bibliography

- Arabian Nights*, trans. Burton, R. F. & ed. Zipes, J. New York & London: Penguin Books, 1991.
- Bacharach, J. L., *A Middle East Studies Handbook*. Seattle & London: University of Washington Press, 1984.
- Barber, M., "The Templars" in the *Online Reference Book for Medieval Studies (ORB) Online Encyclopaedia*: <http://orb.rhodes.edu/encyclop/religion/monastic/Templar.html> (1st June 2001)
- Belloni, S., *Petra: The Pink City of the Desert*. New Edition, Narni, Italy: Plurigraf, 1998.
- Bernard, E., "L'Alliance de Para Belli" and "Mages de Para Belli" in *Ars Mag*, No. 19 (October 1999), pages 14-18.
- Bernard, E., "L'Alliance des Pyramides" in *Ars Mag*, No. 18 (June 1999), pages 21-23.
- Bernard, E. & Kouris, E., "Mages des Pyramides" in *Ars Mag*, No. 18 (June 1999), pages 31-33.
- Boase, T. S. R., "The History of the Kingdom" in *The Cilician Kingdom of Armenia*, ed. Boase, T.S.R. pages 1-33, New York: St Martin's Press, 1978.
- The Book of the Thousand Nights and One Night*, trans. Mardrus, J. C., trans. Mathers, P. 4 vols., London: Routledge & Kegan Paul Ltd., 1953.
- Bosworth, C. E., *The New Islamic Dynasties*. New York: Columbia University Press, 1996.
- Cahen, Cl., trans. & ed. Holt, P. M., *The Formation of Turkey: The Seljukid Sultanate of Rum: Eleventh to Fourteenth Century*. Harlow, England & London: Longman, 2001.
- The Cambridge Encyclopaedia of the Middle East and North Africa*, ed. Mostyn, T. Cambridge & New York: Cambridge University Press, 1988.
- Edbury, P. W., *The Kingdom of Cyprus and the Crusades, 1191-1374*. Cambridge & New York: Cambridge University Press, 1991.
- Eddé, A.-M., *La Principauté Ayyoubide d'Alep (579/1183-658/1260)*. Stuttgart: Franz Steiner Verlag, 1999.
- Fahd, T., "Anges, Démons et Djinn en Islam" in *Génies, Anges et Démons (Sources Orientales, Vol. 8)*, pages 153-211, Paris: Éditions de Seuil, 1971.
- Fahd, T., *La Divination Arabe*. Leiden: E. J. Brill, 1966.
- Fahd, T., "Le Monde du Sorcier en Islam" in *Le Monde du Sorcier (Sources Orientales, Vol. 7)*, pages 155-203, Paris: Éditions de Seuil, 1966.
- Fulcher of Chartres, trans. Ryan, F. R. & Fink, H. S., *A History of the Expedition to Jerusalem*. Knoxville, TN: The University of Tennessee Press, 1969.
- Guillaume, A., *Islam*. 2nd ed., Harmondsworth, Middlesex: Penguin, 1956.
- Halm, H., *Shiism*, trans. Watson, J. Edinburgh: Edinburgh University Press, 1991.
- Hillenbrand, C., *The Crusades: Islamic Perspectives*. Edinburgh: Edinburgh University Press, 1999.
- An Historical Atlas of Islam*, ed. Brice, W. C. Leiden: E. J. Brill, 1981.
- Historical Atlas of the Muslim Peoples*, ed. Roolvink, R. Amsterdam: Djambatan, 1957.
- Holt, P. M., *The Age of the Crusades*. London & New York: Longman Inc., 1986.
- Hourani, A., *A History of the Arab Peoples*. London: Faber and Faber, 1991.
- Humphreys, A., Jenkins, S., Logan, L., Cole, G. & Simonis, D., *Egypt*. 5th ed., Melbourne & Oakland: Lonely Planet Publications, 1999.
- Humphreys, R. S., *From Saladin to the Mongols: The Ayyubids of Damascus, 1193-1260*. Albany: State University of New York Press, 1977.
- Hunt, D. (ed), *Footprints in Cyprus: An Illustrated History*. London: Trigraph, 1982.
- Irwin, R., *The Arabian Nights: A Companion*. London & New York: Penguin Books, 1994.
- Jidejian, N., *Tripoli through the Ages*. Beirut: Dar al-Mashreq Publishers, 1980.
- Kabir, B. b. M. H., *A Guide to Islamic Names*. Mecca: Safa Press, 1990.
- Kennedy, H. N., *The Prophet and the Age of the Caliphates*. London & New York: Longman Inc., 1986.
- Lane, E. W., ed. Lane-Poole, S., *Arabian Society in the Middle Ages*. London: Curzon Press, 1987 (reprint of 1883 edition).
- Lehner, M., *The Complete Pyramids*. London: Thames & Hudson, 1997.
- Lewis, B., *The Assassins: A Radical Sect in Islam*. London: Weidenfeld & Nicolson, 1967.
- Lewis, B., *The Middle East*. London: Phoenix, 1996.
- Livingstone, E. A., *The Concise Oxford Dictionary of the Christian Church*. 2nd ed., Oxford & New York: Oxford University Press, 2000.
- The Meaning of the Glorious Koran*, trans. Pickthall, M. M. New York & London: Mentor, no date listed.
- Metcalf, D. M., *The Coinage of the Crusades and the Latin East*. London: Royal Numismatic Society and Society for the Study of the Crusades and the Latin East, 1983.
- Miller, W., *Trebizond: The Last Greek Empire*. Amsterdam: Adolf M. Hakkert, 1968.
- Opsahl, E., "The Teutonic Order" in the *Online Reference Book for Medieval Studies (ORB) Online Encyclopaedia*: <http://orb.rhodes.edu/encyclop/religion/monastic/opsahl1.html> (1st June 2001)
- Partner, P., *The Murdered Magicians: The Templars and their Myth*. Oxford & New York: Oxford University Press, 1982.
- Prawer, J., *The Crusaders' Kingdom: European Colonialism in the Middle Ages*. London: Phoenix Press, 2001.
- Riley-Smith, J. (ed.), *The Atlas of the Crusades*. New York & Oxford: Facts On File, 1991.
- Riley-Smith, J., *The First Crusaders, 1095-1131*. Cambridge & New York: Cambridge University Press, 1997.
- Riley-Smith, J., *The First Crusade and the Idea of Crusading*. Philadelphia: University of Pennsylvania Press, 1986.
- Runciman S., *A History of the Crusades*. 3 vols., New York & Evanston: Harper Torchbooks, 1964-1967.
- Rippin, A., *Muslims: Their Religious Beliefs and Practices*. 2nd ed., London & New York: Routledge, 2001.
- Sourdel, D., *Islam*, trans. Scott, D. New York: Walker and Company, 1962.
- Sourdel, D., *Medieval Islam*, trans. Montgomery Watt, J. London, Boston, Melbourne & Henley: Routledge & Kegan Paul, 1983.
- The Thousand and One Nights*, trans. Lane, E. W., ed. Poole, E. S. 3 vols., London & New York: Routledge, Warne and Routledge, 1865.
- Toorawa, S. M., "Khidr: The History of a Ubiquitous Master," in *Sufi*, No. 30 (Summer 1996), pages 45-49.
- The Unbound Bible*: <http://unbound.biola.edu/> (15th April 2002)
- Usama ibn Munqidh, trans. Hitti, P. K., *Memoirs of an Arab-Syrian Gentleman*. Beirut: Khayats, 1964.
- Various, *The Catholic Encyclopaedia*: <http://www.newadvent.org/cathen/> (15th April 2002)
- Various, *The Encyclopedia Mythica*: <http://www.pantheon.org/mythica.html> (15th April 2002)
- Various Leading Orientalists, *The Encyclopaedia of Islam*. 1st Edition, 4 vols. and Supplement, Leiden: E. J. Brill & London: Luzac & Co., 1913-1938.
- Various Leading Orientalists, *The Encyclopaedia of Islam*. New Edition, 9 vols. and Supplements, Leiden: E. J. Brill, 1979-98.
- Weber, E., *Petit Dictionnaire de Mythologie Arabe et des Croyanances Musulmanes*. Paris: Editions Entente, 1996.

Rules Reference Guide

The following guide lists the rules and saga and story seeds presented in this book, along with page numbers, to allow quick reference when required.

Rules

- Damietta and the Dominion Aura 25
- Latin Christian Characters in the Levant:
 - Rare Virtues and Flaws 36
 - Altered and Renamed Virtues and Flaws 36
 - New Virtues 36
- Christians, Muslims and Jews under Latin Rule:
 - New Companion Social Class Virtue 38
 - Obligatory New General Flaw 38
- Latin Coinage 41
- Foreigners in the Latin States 40
- Alternative Approaches to Islam 43
- Muslim Rulers and Divine Might 44
- Muslim Characters:
 - Forbidden Virtues and Flaws 46
 - Rare Virtues and Flaws 46
 - Renamed and Altered Virtues 46
 - New Virtues and Flaws 46
 - New Academic Knowledges 47
- Foreigners in the Muslim States 48
- Muslim Coinage 50
- The Islamic Dominion Aura 51
- Invoking the Lesser *Jihad* 51
- Non-Muslim Characters in Muslim Lands:
 - Obligatory New General Flaw 52
- Muslim Ghosts 55
- The Assassins in *Ars Magica* 60
 - The Assassin's Dagger 60
- Powers and Limitations of Middle Eastern Magic:
 - The Islamic Influence 62
 - New Ranges, Durations and Targets 62
 - Calculating Islamic Spell Levels 65
 - Sample Islamic Spell 65
 - The Faerie Problem 64
- The *Sahirs*:
 - Generating *Sahir* Characters 66
 - Sample *Sahira*: Wardat al-Quds Ex Miscellanea 67
 - Sihir* 68
 - Summoning Demons, Spirits and Jinn 68
 - Invocation of Planetary Spirits 71
 - Seasonal Activities 73
 - Study 73
 - Train Apprentice 75
 - Other Uses of *Sihir* 75
 - Other Features of the *Sahirs* 75
 - Aura Interaction 75
 - Sigils 75
- Hedge Magics of the Middle East 75
 - The *Raqis*: 75
 - Generating *Raqi* Characters 76
 - Differences between Natural Magic and *Raqi* Magic 76
 - The '*Arrafs*': 76
 - Generating '*Arraf*' Characters 77
 - Differences between Cunning Folk Magic and '*Arraf*' Magic 77
 - The *Zahids*: 77
 - Generating *Zahid* Characters 77
 - Differences between Ascetic Magic and *Zahid* "Magic" 77
 - Christian Ascetics 78
- Mythic Denizens:
 - The *Jinn*: 80
 - Origins and Nature 80
 - Spirit Masters, Theurgists and Other Summoners 81
 - Innate Features 82
 - The Orders of *Jinn* 83
 - Jinn* Powers 83
 - Jinn* Tribes 87
 - Sample *Jinn* 88
 - The *Naddaha* 90
 - The Nephelim 91
- Legendary Artifacts:
 - Holy Items
 - The Ark of the Covenant 92
 - The Head of John the Baptist 93
 - The True Cross 93
 - The Prophet's Seal Ring 93
 - Dhu'l-Fiqar 93
 - Magical Items
 - The Ring of Badr Basim 94
 - The Book of the Stories of the Ancients 94
 - The Apple of Husayn 94
 - Magic Carpets, Beds and Other Furniture 94
 - The Lamp of A'la al-Din 95
 - 'Abd al-Misbah 95
- Places of Power:
 - Mythic Jerusalem 96
 - The Holy City 96
 - The Hidden Temple 96
 - The Holy Fire 97
 - The Ghosts of Jerusalem 97
 - The Pyramids and the Sphinx 97
 - Babel and the Pit of Harut and Marut 98
- Aedes Veritatis: 100
 - Covenant Statistics 103
- Domus Pacis: 105
 - Covenant Statistics 107
- Foothold: 108
 - Covenant Statistics 109
- The Hermetic Embassy: 110
 - Covenant Statistics 112

Saga and Story Seeds

A Muslim Hermetic Tradition?, page 10

The characters encounter Muslim mages who have been practicing Hermetic magic since the days of Harun al-Rashid. How will they deal with them?

Unusual Neighbours, page 9

Who do the characters find it harder to live with - *jinn* or mundanes?

Berber Wizards, page 10

A leader arises in the mountains of North Africa. He gathers the Berber tribes, including their mysterious wizards, and threatens the Levant Tribunal.

Quest for the Lance, page 12

The characters receive signs showing them the resting place of the Holy Lance, but will they be worthy of it?

The Seedier Side of Acre, page 19

An item is stolen from the covenant. The characters must attempt to recover it from the worst elements of the population of Acre.

A Cypriot Covenant? page 21

Cyprus could be an ideal setting for a new covenant, if the magi can avoid upsetting the island's rulers.

Illuminating Manuscripts page 22

Who is responsible for magical illuminations on a batch of manuscripts, and what is the enchantment's function?

In Jason's Footsteps, page 23

The characters hear rumors of a new "Golden Fleece" in Georgia. Whatever the truth of these, they are worth investigating.

Fact-finding Mission, page 23

The covenant of Urania is destroyed by Mongol shamans. The characters are sent by the tribunal to find out what happened.

Under Pressure, page 25

The characters are approached by agents of the sultan of Cairo, seeking aid against either the Crusaders or the sultan of Damascus. How will they avoid being forced

to help him? In addition, what will they do if they are also approached by representatives of the other side?

Scholarly Attention, page 27

The characters attract the attention of intellectuals from Damascus. While initially flattering, this attention soon becomes annoying. How will the characters get rid of the scholars without offending the intellectual circle of the city.

A Tempting Prize, page 28

A talisman prevents the inhabitants of Aleppo from being poisoned by snakes. The characters may be tempted to steal it, but would it really be wise to do so?

A Strike at the Heart, page 29

The characters come under pressure from Crusader magi to join an attack on the leaders of the mages serving the 'Abbasid caliph.

Preventative Measures, page 30

A Criamon magus attempts to interfere in the foundation of a Sufi order. The characters are required to stop him.

Braving the Elements, page 31

The characters set up a covenant in Greater Armenia. Will they be able to survive the harsh climate, and is it a natural phenomenon?

A Hermetic Military Order? page 35

A number of Crusader magi attempt to recruit the characters for a Hermetic military order.

Templar Sorcerers? page 35

What mystical powers do the Templars wield, and what is their source?

Fatimid Survivors? page 59

A survivor from the Fatimid dynasty attempts to employ the characters to help him regain his caliphal throne.

Stolen Property, page 61

The characters accidentally intercept a shipment of Assassins' Daggers. What will they do with them?

Seeking Refuge, page 82

A *jinni* seeks refuge from pursuers at the characters' covenant.

Oops! page 88

The characters harm a *jinni* protected by Amirat al-Jabal. How will they explain themselves?

A Rogue Element, page 89

Al-Qatil infiltrates the covenant's grogs, spreading discord and the seeds of rebellion.

Missing Persons page 90

The *qadi* of a nearby village asks the characters' help to find some missing persons. However, they have fallen victim to a *naddaha*. The characters will have to be careful to avoid doing so as well!

Recovery Mission, page 93

The characters must recover the relic of the True Cross from the Muslims.

Set Me Free! page 95

The lamp of A'la al-Din passes to the characters. Its servant asks them to set him free, and will be *very* unhelpful if they do not.

A Shadow from the Past, page 104

The magi of Foothold attempt to have Sharaf al-Din 'Umar Renounced from the Order, and seek to enlist the characters' aid.

The Italian Job, page 106

Esther of Verditiis seeks to employ the characters to carry a mysterious shipment of goods from her covenant to the Roman Tribunal. Will they accept?

Sins of the Father, page 108

One of the character's parentes seeks his or her aid to prevent Rufus de Clary from revealing a dangerous secret.

Rescue Mission, page 113

Aurora Borealis has been captured by Mongol shamans. The quaesitores send the characters to rescue her, or kill her if this proves to be impossible.

The Archmage's Challenge, page 113

What is the nature of Aurora of Jerbiton's archmage's challenge?