

Ars Magica

Hedge Magic

Revised Edition



by Dahl, Ferguson,
Love, & Post

Hedge Magic

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Erik Dahl still lives in Davis, California with his clever wife who, despite clearly having *The Gift* (Gentle, no doubt), nonetheless inexplicably has never learned the Art of Magic. He would like to dedicate his work on this book to five kind and generous hosts who recently opened their doors to him: Lisa and Christopher Jensen-Romer, Neil and Angela Taylor, and Kevin Sides; to three traveling companions whose presence made his trip three times better: Matt Ryan, Mark Shirley, and Sheila Thomas; and to all of the delightful folk who attended Grand Tribunal 2007 with him on a magical autumn weekend in Cheltenham. *Salvete, sodales!*

Timothy Ferguson is a librarian on the Gold Coast in Australia. In the time he was writing this book, he was arranging a new sanctum, acquiring familiars, and getting a second type of dragon tree. He also discovered his lack of talent for growing plants extends to vegetables. This book is also for Linda, because.

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John Post lives in San Francisco with his lovely wife. Although he occasionally carries charms for luck or hurls curses and threatens dire consequences at those acting unjustly, they rarely have any effect. John hopes his adaptations of some old favorites encourage *Ars Magica* players to tell stories about the magical world outside the Order. He would like to thank Mark Shirley for his assistance and encouragement.



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Hedge Magic

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Introduction

The Order of Hermes can claim to represent the most powerful human practitioners of magic in Mythic Europe ... but they are not alone. Frail crones carefully watch isolated roads and curse passing travelers, rune wizards clash with trolls in the frozen wastes of Scandinavia, and in some villages magical militia wage war against marauding ghosts and faeries.

These are the hedge wizard traditions of Mythic Europe.

Most in the Order of Hermes believe (largely accurately) that hedge wizards are inferior to magi, with little to teach a magus. On the other hand, doubt over the precise capabilities of hedge traditions has led to some paranoia in the Order's dealings with hedge magicians over the centuries, and the investigation of hedge magic and its incorporation into Hermetic theory is sometimes a source of innovation in the Order of Hermes.

What is this Book For?

This book contains examples of hedge traditions that draw their power from the Magic realm, and all these traditions (may) exist in Mythic Europe in 1220. The traditions in this book are not extinct — extinct traditions are discussed in *Ancient Magic*. Some of the hedge traditions described here might be the remnants of once-powerful traditions (that's up to the direction of individual sagas), but they are not intended to be the direct remnants of any of the Founder traditions. Other hedge traditions draw their power from the Divine, Infernal, or Faerie realms, and those possibilities are discussed in the relevant realm books. The traditions described here have also not (yet) been assimilated into the Order of Hermes, via House Ex Miscellanea, but such an event could form the basis of an interesting saga. Of course, these traditions can also be used as examples for devising your own hedge traditions.

Hedge Traditions & the Order

Over the centuries, hedge traditions have had an uneasy relationship with the Order of Hermes. Historically, Hermetic magi offered those hedge wizards who they encountered the choice to "Join or Die." However today, unless a hedge wizard is very powerful a magus is unlikely to be chastised by a tribunal

for interacting with him more diplomatically. This is at least partly because most powerful hedge traditions in Mythic Europe were assimilated or eliminated in the early years of the Order.

It is also important to note that although in this book the term "hedge wizard" refers to any practitioner of a hedge tradition, the Order of Hermes itself usually only considers those who have The Gift to be "proper" wizards. Thus, weak unGifted hedge wizards are often considered neither worthy of the privilege of joining the Order, nor necessarily the bother of killing.

Three groups of magi are really interested in hedge traditions: zealous Hoplites,



who sometimes scour the land searching for hedge wizards to best in combat; the Lineage of Pralix (see *Houses of Hermes: Societates*, page 126), who seek to invite hedge wizards into House Ex Miscellanea; and Hermetic theoreticians who wish to plunder the knowledge of the hedge traditions, and extend the power of Hermetic magic.

Converts to the Order

Sometimes a hedge wizard joins the Order of Hermes, entering House Ex Miscellanea. *Houses of Hermes: Societates* describes House Ex Miscellanea in detail, including the position of newly converted hedge wizards in the House and the wider Order.

If you wish to make an individual Gifted hedge wizard character who has converted to the Order of Hermes, use the character generation rules presented for the hedge tradition up until the point that the character swears the Oath of Hermes. Once the character has sworn the Oath of Hermes he gains the free Social Status Virtue Hermetic Magus (see *ArM5*, page 43), which replaces any other Social Statuses, and then continue character generation as if he was a Hermetic magus. He may be taught the Parma Magica Arcane Ability and any other Ability accessible to a normal Hermetic magus character; he may also be able to participate in some Mystery Cults. However, he is not able to learn any of the Hermetic Arts unless he has his Gift Opened for the Hermetic Arts. This is frequently impossible and may destroy his hedge magic powers (see below and *ArM5*, page 106-107).

Swearing the Oath of Hermes is the official point at which the hedge wizard is recognized as a member of the Order. This is purely a social matter, which offers the hedge wizard legal rights, including the right to vote at Tribunal, and it does not have any effect on his mystical powers. Technically, a hedge wizard who joins the Order of Hermes has the same rights and privileges as a mainstream Hermetic magus, and he may leave House Ex Miscellanea to join another House. However, he may find that magi outside of House Ex Miscellanea discriminate against him; and, of course, he can never join a true lineage House. Discrimination against hedge wizard converts is represented by the Minor Hermetic Flaw Hedge Wizard (see *ArM5*, page 54). The Order of Hermes is not likely to tolerate a hedge wizard convert who openly maintains ties to his original hedge tradition, due to the danger of independent

hedge wizards learning Parma Magica. If a hedge wizard convert does secretly maintain contact with his hedge colleagues, then the troupe may want to assign him the Major Story Flaw Dark Secret (see *ArM5*, page 52).

UNGIFTED HEDGE WIZARDS

Membership in the Order of Hermes is restricted to characters with The Gift. Redcaps are notable exceptions, and they are able to remain as honorary magi through the weight of tradition, but most magi would not countenance the admission of any other unGifted character. However, other exceptions are also possible, in very rare circumstances, as the position of the Redcaps has meant that there are no Code rulings explicitly re-

New Spell: The Numbness of The Gift

InVi Level 20

R: Personal, D: Conc, T: Touch

When the caster places his hand on another character who has The Gift, his hand feels numb. This effect must penetrate the Magic Resistance (if any) of the character whose Gift is being sensed, and if that character is a member of the Order of Hermes, casting this spell normally counts as scrying (which is prohibited by the Code). This spell is based on the "detect the traces of powerful magic" guideline. If the target has the Blatant or Gentle Gift, the spell still works.

(Base 10, +1 Conc, +1 Touch).

quiring magi to have The Gift. For example, mainstream magi might be persuaded that their dignity does not suffer too greatly if a powerful Mythic Companion hedge wizard is admitted to House Ex Miscellanea.

At the extreme, a small, internally coherent tradition made up overwhelmingly of Gifted members might be able to negotiate for the admission of the whole tradition, even if one member is a companion character with only a few Supernatural Virtues. In this case, the unGifted magus may be expected, as an informal condition of membership, to decline to exercise his voting rights at Tribunal, like a Redcap does. Of course, even if he does join the Order, an unGifted hedge wizard cannot learn Hermetic Arts, learn Parma Magica, participate in certamen, or perform any other activity that requires The Gift.

IDENTIFYING THE GIFT

From a pragmatic perspective, what is important in determining the reaction of the Order of Hermes to a hedge wizard is the hedge wizard's apparent power. If the hedge wizard appears to be a master of powerful magic, he will be accorded more respect than a mere shapeshifter or a dowser of water sources, for example. Of course, as magi are Gifted they naturally tend to assume that the presence of The Gift is a sure sign of magical power. Indeed, the magi are basically right: Gifted hedge wizards are typically much more powerful than unGifted ones.

Magi can determine whether a character has the Gift by using an Intellego Vim spell (see insert, for example). In addition, a hedge wizard with hedge Arts scores can be detected with Hermetic Intellego Vim effects as a target with an effective residual magnitude of his highest Art / 5 (see *ArM5*, page 158). A Gifted hedge wizard with Supernatural Ability Scores can also be detected with similar Hermetic Intellego Vim effects as a target with an effective residual magnitude equal to his highest Supernatural Ability Score. Of course, other Vim effects (or similar hedge Arts) might disguise The Gift or falsely create the impression that a character has The Gift.

CERTAMEN

No hedge wizard knows how to engage in certamen; certamen is unique to the Order of Hermes. A hedge wizard can only learn certamen if his Hermetic Arts are Opened. If a hedge wizard without Hermetic Arts does accept a certamen challenge, he cannot cause his phantasm to manifest; so, he cannot participate. From a legal standpoint, this is equivalent to a victory to the Hermetic magus due to a lack of concentration in the opponent.

The vulnerability to certamen of a hedge wizard who converts to the Order of Hermes means he's an obvious target for certamen bullying, although sometimes a hedge wizard might be championed by a magus ally. Typically, the fact that the victim is a hedge wizard means that tribunals are unlikely to censure this sort of bullying unless it is very excessive or impacts on other magi.

Certamen is similar to the abilities of NightWalkers (see Chapter 6) and this correspondence may be a profitable basis of Hermetic research (see later in this chapter).

Allies to the Order

A hedge tradition may be allied to a covenant, or even to the entire Order, without actually joining the Order. They may even act as servants to magi. Using hedge wizards as servants is usually uncontroversial in the Order, unless the servants include Gifted hedge wizards. This exception is mainly because of the risk that Gifted hedge wizard servants could learn *Parma Magica*.

The troupe might choose to represent a covenant allied with a hedge tradition using the Major Covenant Boon Hedge Tradition (*Covenants*, page 21). Alternatively, the hedge wizard allies of a single magus can be represented with the Minor Virtue Social Contacts (*ArM5*, page 49), and if the magus trades *vis* with his hedge allies this could be represented with the Minor Virtue Personal *Vis* Source (*ArM5*, page 47).

A lone hedge wizard character living near (or even in) the covenant also opens up interesting possibilities for stories (Minor Covenant Boon Local Ally; *Covenants*, page 21). However, again the troupe should bear in mind the effect that the attitudes of Hermetic visitors to the covenant will have on the saga.

The Shadow of Hermes

Most hedge wizard characters are neither allies of nor converted to the Order of Hermes. These hedge wizards live in the shadow of Hermes. Some options for introducing such characters into your stories are:

- Hedge wizard traditions can add depth and interest to the places that the characters visit. Perhaps the village wise woman is a member of folk witch coven, or scholars at the local cathedral school are learned magicians.
- A hedge tradition may be the enemy of a covenant (Major Covenant Hook Hedge Tradition; *Covenants*, page 21). The hedge wizards (who are unlikely to be aware of Hermetic norms) may compete with the covenant for local *vis* sources. The hedge wizards may have significant mundane influence — perhaps they are members of a noble's court — which makes overtly attacking them awkward for the covenant.
- Another interesting option is a saga where the characters are all hedge wizards (and their mundane allies). For example, Chap-

ter 3 contains rules for creating a coven of folk witches based on the rules for covenant creation. The troupe could devise similar rules for groups of other hedge wizards.

HEDGE WIZARDS AND THE AEGIS OF THE HEARTH

Many Hermetic sites, especially covenants, are protected by a casting of the *Aegis of the Hearth* (*ArM5*, page 161). This affects hedge wizards normally, which means that unless the hedge wizard has a Might Score (which is unlikely) he may enter the Aegis through mundane means without problem. If he is Gifted he feels a tingling sensation as he does, but of course he may not realize what this signifies.

- If a hedge wizard casts an effect towards an Aegis, the effect must Penetrate the Aegis to be successful. This includes transportation effects; for example, a folk witch cannot fly through an Aegis unless her Penetration Total exceeds the level of the Aegis.
- If a hedge wizard casts an effect within an Aegis, half the level of the Aegis is subtracted from his Casting Total.
- If a hedge wizard has a token, or participated in the casting of the Aegis, he is not affected by the Aegis.

Hedge Magic

These are common rules for hedge magic, although some of the hedge traditions detailed in the remainder of this book do break particular aspects of these rules. Such special cases are discussed in the appropriate chapter. This section is also intended as guidance for troupes devising their own hedge traditions. You may, of course, replace some of these rules, but it is recommended that each hedge tradition only break a few of the common hedge magic rules. In particular, these rules have been formulated with the assumption that hedge wizards are considerably less powerful than magi, which partly justifies the Order of Hermes' position as the dominant tradition in Mythic Europe.

The Gift

Some hedge traditions are practiced exclusively by Gifted characters, while others include unGifted members. Traditions dominated by Gifted characters are probably geographically isolated (or peripheral to Mythic Europe), small, new, or somehow hidden from the Order of Hermes; otherwise they would have surely been assimilated or eliminated centuries ago. On the other hand, traditions dominated by unGifted characters may be quite widespread, because, as mentioned above, only those hedge wizards with The Gift are usually considered proper wizards by the Order.

OPENING THE GIFT

A Gifted hedge wizard has to undergo a ritual, similar to the Hermetic Opening of the Arts, before he can fully utilize the powers of his hedge tradition. The particulars of the ritual are unique to the hedge tradition, but the following general rules apply. In these rules, the hedge wizard whose Gift is being Opened is referred to as the apprentice, and the hedge wizard who is Opening the apprentice's Gift is referred to as the master. Obviously, particular hedge traditions may use different titles for these roles.

It takes one season to Open The Gift, which occupies both the apprentice and the master for the whole season. Usually this happens near the beginning of some sort of apprenticeship, but this depends on the particular hedge tradition.

Both master and apprentice must have The Gift. The master must also have had his Gift Opened to the tradition previously. This means that unGifted hedge wizards cannot Open The Gift of their Gifted colleagues, and a Gifted hedge wizard cannot Open his own Gift.

If the apprentice has no existing Supernatural Ability or Art Scores, his Gift is automatically Opened at the end of the season. Usually this gives him a score of 0 in the hedge Arts associated with the tradition, or makes a certain set of Supernatural Abilities favored (see later in this chapter). It may also grant one or more Virtues. For details of precisely what Opening The Gift achieves, see each individual hedge tradition. If the master is not fully competent in the Supernatural Abilities and Arts of the tradition, then the Opening of The Gift will be flawed (see insert).

If the apprentice already has Supernatural Ability or Art Scores, these may be lost in the



Opening process or it may not be possible for his Gift to be Opened at all. In this case an Opening Total is calculated for the master and compared to an Opening Ease Factor. See the individual hedge traditions for details of precisely how the Opening Total is calculated.

The Opening Ease Factor is equal to twice the sum of the apprentice's existing Supernatural Ability and Art scores of the apprentice, with an additional + 12 if the character's Gift has already been Opened by another tradition (including the Order of Hermes). Treat

each Supernatural Ability or Art derived from a Minor Virtue as if it has a score of at least 2, and treat each derived from a Major Virtue as if it has a score of at least 6.

OPENING EASE FACTOR:
twice apprentice's Supernatural Ability + Art scores (+ 12 if Gift already Open)

If the master's Opening Total is less than the Opening Ease Factor, it is not possible for him to Open The Gift of the apprentice. If

the master's Opening Total is greater than or equal to the Opening Ease Factor then the apprentice's Gift is Opened, however unless the Opening Total exceeds twice the Opening Ease Factor the apprentice loses his existing Supernatural Ability and Art Scores. If his Supernatural Ability and Arts Scores are lost, he also loses any Virtues (or Flaws) associated with them. Even if the master is able to Open The Gift of the apprentice, the Opening may still be flawed as described in the insert.

A character whose Gift has been Opened must subtract at least 15 from the source quality when attempting to learn a new Supernatural Ability, just as for Hermetic magi. If the sum of his Abilities and Arts is higher, he must subtract the higher total instead.

For example: Stefano, a learned magician, wishes to Open The Gift of a young Gifted girl named Sarah. Sarah has already developed the Supernatural Abilities Entrancement (2), and Magic Sensitivity (3) of her own accord. Both Sarah and Stefano are Gifted, so Opening Sarah's Gift is technically possible. However, as Sarah already has Supernatural Abilities the Opening Total must be calculated to see if Stefano is successful.

For learned magicians the Opening Total is calculated from Stefano's Succuro Magicam Lab Total, which is Succuro + Magicam + Intelligence + Artes Liberales + aura. For Stefano, this is 2 + 6 + 4 + 5 = 17. We will take the aura modifier to be zero.

The Ease Factor that this is compared to depends on the sum of Sarah's Supernatural Ability (and Art) Scores. Entrancement is granted by a Major Virtue so it counts as having a level of at least 6, Magic Sensitivity derives from a Minor Virtue so it counts as having a level of at least 2, but as it actually has a level of 3 it counts as level 3. This means that the Ease Factor is $(6 + 3) \times 2 = 18$.

As Stefano's Opening Total (17) doesn't exceed the Ease Factor (18), he's not able to Open Sarah's Gift.

What if Sarah had no Magic Sensitivity Ability? In this case, the Ease Factor would be 12 (based on Entrancement only). Stefano's Opening Total (17) is sufficient to Open Sarah's Gift, but as it is not double the Ease Factor, Sarah loses her Entrancement Ability.

What if Sarah had no Entrancement Ability? The Ease Factor would be 6 (based on Magic Sensitivity only). Stefano's Opening Total (17) is enough to Open Sarah's Gift, and as it's greater than double the Ease Factor, Sarah keeps her Magic Sensitivity Ability, too.

Flawed Opening of The Gift

To be a fully competent master, the character must have a score of at least 2 in each Supernatural Ability and Art of the tradition. For every Supernatural Ability or Art that the master fails to meet this criterion, the apprentice gains a Flaw that affects his magic use. Usually, this is something like Deficient Art, but the troupe may substitute other Flaws as appropriate.

Opening the Arts

The Hermetic Opening of the Arts is the Order of Hermes' equivalent of Opening The Gift. Rules for this are given in *ArM5* (page 106) and again in *Houses of Hermes: Societates* (page 128), but they do not address the possibility of the apprentice's Gift being already Opened by another tradition. If a magus attempts to Open the Arts of an apprentice whose Gift has already been Opened by a hedge tradition, add 30 to the Intellego Vim Lab Total required by the magus.

SOCIAL PENALTY OF THE GIFT

The Gift imposes a heavy social penalty on a character when he attempts to interact socially with other characters (see *ArM5*, page 75), including when he interacts with other Gifted characters. Hermetic magi have overcome this difficulty through the innova-

tion of Parma Magica; one of its functions is to shield magi from the social effect of each other's Gift. Some hedge traditions who have Gifted members have found other ways to overcome this social penalty, while other traditions like folk witches have not solved the social problems of the Gift, and consequently their Gifted members only interact in small, factious, paranoid groups.

The Limits of Magic

The Limits of Magic are Hermetic theories that describe the boundaries of Hermetic magic, although some Hermetic theorists believe that a few of the limits are merely errors in Bonisagus' theory. The Limits of Magic are described in detail in *ArM5* (page 79-80).

Hedge magic is likewise normally bound by the Limits of Magic, which adds credence to the theories of Bonisagus, although a hedge wizard might not conceive of his limitations in precisely the same systematic way magi do. Despite this, Hermetic theorists have noted that there are odd bits and pieces of some hedge traditions that do appear to break the Limits of Magic. The discovery of these oddities is very exciting for the Order of Hermes, as it indicates possible errors in (and corrections to) Bonisagus' theory.

It is recommended that traditions devised by the troupe break no more than one of the Lesser Limits of Magic and do not break the Greater Limits of Magic at all. Hedge traditions should also not break the new Limit of Magic Resistance (see insert), unless the troupe wants the extremely prejudiced persecution of the hedge tradition to form a significant part of the saga.

Hedge Arts and Supernatural Abilities

Some hedge traditions produce effects via combinations of Arts in a manner similar to how Hermetic effects are produced via combinations of Technique and Form Arts. Other hedge traditions produce effects via Supernatural Abilities. Finally, some traditions use both Arts and Supernatural Abilities (although for separate effects).

Hedge Arts are not normally compatible with Hermetic Arts (or with the hedge Arts of other traditions), so if a character somehow learns Arts from several traditions they

may not be combined to produce exotic effects. However, this could be a fruitful avenue for integration research projects (see later).

Difficult Arts Mechanically

Difficult Arts are necessary to prevent hedge wizard traditions from being easily able to generate high Penetration scores to bypass the Magic Resistance of Hermetic magi. The troupe should consider this when developing its own traditions. A good guideline for game balance is that if a combination of hedge Arts can affect magi, then at least one should be a Difficult Art.

DIFFICULT ARTS

Some hedge traditions are under-developed, or have theoretical shortcomings, so the hedge wizards find it difficult to improve some (or even all) of their hedge Arts. Other hedge Arts are difficult to improve because they encompass very wide and disparate effects. In either case, such Arts are noted as being Difficult Arts in their description. This means that when generating a character, scores in these Difficult Arts are purchased as if they were Abilities (it costs 5 experience points for a score of 1, 15 experience points for a score of 2, etc). A Difficult Art also uses the Ability Advancement Table (*ArM5*, page 31) when the character studies or otherwise earns experience points during play. This is the only difference between a Difficult Art and a normal Art: the Difficult Art may be improved through the study of vis (if this is

a possibility for the hedge tradition), it is affected normally by Virtues that affect Arts (such as Magical Foci), and it is not affected by Virtues that affect Abilities.

Original research (either by hedge wizards themselves, or by helpful Hermetic allies) could improve a hedge tradition and convert some of its Difficult Arts to normal Arts. This should be at least as difficult as an Hermetic breakthrough, and may not be possible at all for some theoretically naïve traditions. Many magi would frown upon such research, as it could reduce the Order of Hermes's position of dominance over the hedge wizards.

ACCELERATED ABILITIES

Accelerated Abilities are the counterpart to Difficult Arts, introduced in *Houses of Hermes: Societates*. They advance as Arts do, costing one experience point for a score of 1, and are not limited in level at character creation, but are otherwise treated as Abilities in all respects.

FAVORED ABILITIES

Some traditions have a set of favored Supernatural Abilities. Gifted characters who belong to these traditions do not have to subtract the total of their Supernatural Ability scores from the source quality to learn other Abilities that are favored by that tradition. Usually, the character has to undergo some sort of ritual — Opening The Gift — before he gains this benefit of the tradition. Favored Abilities have no meaning for unGifted characters, as they cannot learn Supernatural Abilities at all. Characters with favored Abilities must subtract the total of all their Supernatural Abilities, including favored Abilities,

The Limit of Magic Resistance

No hedge tradition has a general resistance to magic.

This is obviously not a true Limit of Magic, as clearly a Hermetic magus has a general magic resistance from his Form Art Scores (augmented even further by his Parma Magica). However, Hermetic theorists have noted that hedge traditions are constrained by this apparent limit. It is unclear why this should be so, but it is undeniably convenient for the Order of Hermes. In fact, if a hedge tradition did develop a method of breaking the Limit

of Magic Resistance, its members would be ruthlessly eliminated by the Order of Hermes. This is because the wider Order fully understands that its hegemony over the hedge traditions relies on magi's ability to resist the magical effects of hedge wizards, and the hedge wizard's corresponding inability to resist the magic of magi. Perhaps the historic efficiency of the Order of Hermes in identifying and destroying such challenges to their power is sufficient to explain the apparent Limit of Magic Resistance.

from the source quality when learning Supernatural Abilities that are not favored.

Magic Defenses

As noted above no hedge wizard can resist magic, but some do have limited magical defenses that reduce the effect of magic.

Magical defenses apply either a numerical bonus to the hedge wizard, or a penalty to an attacking caster, in an area of the hedge wizard's specialty. If the specialty is a hedge Art, then the bonus is equal to the hedge wizard's Score in the Art divided by 5 (round up). If the specialty is a Supernatural Ability, then the bonus is equal to the hedge wizard's Score in the Ability. Difficult Arts are treated as Arts, so for them the bonus is equal to Score divided by 5 (round up), and Accelerated Abilities are treated as Abilities.

MAGICAL DEFENSE BONUS:
Art divided by 5 (round up)
or Ability Score

Magical defenses usually only assist the hedge wizard, and any companions are unaffected. So if the hedge wizard is part of a Group or large Target then the magic effect may be reduced for him, but any others within range are affected normally.

Magical defenses are *not* cumulative. So, if a hedge wizard has several possible defenses against an effect, use only the best available defense. If the troupe is in doubt as to which defense is the "best," then the storyguide should adjudicate.

Magical defenses are not optional or under the control of the hedge wizard, and work even if he is unconscious. Note that this means that magic defenses apply to friendly effects, too.

Magical defenses do not apply to effects that have a Personal Range.

Each hedge Art or Supernatural Ability grants the hedge wizard a maximum of one defense, although some hedge traditions do not gain any defenses. For example, the folk witch Cursing Ability gives the witch an Accelerated Expiry defense against effects that target her with an Arcane Connection Range, and her Healing Ability gives her a Magical Fortitude defense against effects with a Corpus Form. On the other hand, the runes of the vitkir do not grant them any defenses, unless they actually use spells.

Note that it is the training of the tradition that grants these defenses, so an untrained character with the appropriate Supernatural

Virtues for one or more of the powers of a hedge tradition would not normally acquire the associated defenses.

Some magical defenses are listed below, and a particular tradition may have access to none, some, or all of these options:

ACCELERATED EXPIRY

Spells cast on the hedge wizard, in his area of specialty, expire unexpectedly quickly. Diameter Duration spells expire a number of rounds too early equal to the hedge wizard's Magical Defense Bonus, but last at least one round. Sun Duration spells expire a number of hours too early, but last at least Diameter. Moon Duration spells expire a number of days too early, but last at least Sun. Year Duration spells expire a number of weeks too early, but last at least Moon. Spells with a Momentary, Concentration, or Ring Duration are unaffected. If other characters are affected by the same spell, the spell lasts its usual duration on them.

ALACRITOUS FORTUNE

The hedge wizard adds his Magical Defense Bonus to his Defense Total when spells are aimed at him.

CONFOUNDING MAGICS

Add the hedge wizard's Magical Defense Bonus to the Ease Factor of Concentration rolls made by the casters of effects with Concentration Duration that target the hedge wizard, and are in an area of the hedge wizard's specialty. Note that if the hedge wizard is part of a Group or large Target effect, only a single Concentration roll is made by the caster. If several hedge wizards with Confounding Magics defenses are in the Group then only the best Magic Defense Bonus is used to modify the Ease Factor of the Concentration roll. This is an instance in which the effect of the hedge wizard's Magic Defenses can indirectly benefit other characters.

IMMOVABLE OBJECT

If the hedge wizard is affected by an effect in his area of specialty that physically or mentally controls him (usually a Rego effect), then each round a roll is made for the wizard to resist the effect, of Strength + Magical Defense Bonus – Magnitude of Ef-

fect + simple die against an Ease Factor of 9. If the effect is still active next round, he is still affected by it but another roll is made for him to resist. This defense could be disastrous if the wizard resists a friendly effect that allows him to fly, for example.

MAGICAL FORTITUDE

If the hedge wizard is affected by an effect in his area of specialty that causes damage, then he receives a Magical Defense Bonus to his Soak Total.

STRENGTH OF FORM

If the hedge wizard is affected by an effect in his area of specialty that changes his form (usually a Muto effect), then he may make a Stamina + Magical Defense Bonus + simple die roll against an Ease Factor of 9 to return to his natural form. The Bjornaer Heartbeast Ability grants a similar defense that has been retained from the House's pre-Hermetic tradition.

Warping

A hedge wizard, like most characters, accumulates Warping Points that contribute to his Warping Score. The hedge wizard gains Warping Points via the usual methods (see *ArM5*, page 167), but as hedge wizards draw their power from the Magic Realm, he does not accumulate Warping points due to living in a strong magic aura.

The response of each magic tradition to Warping is unique. Wizard's Twilight is the response of the Order of Hermes, and no hedge tradition has this particular response. Usually, unGifted hedge wizards react similarly to mundane characters, gaining Flaws and Virtues (see *ArM5*, page 168), but Gifted hedge wizards react more uniquely and unpredictably (see individual chapters).

Vis

Some hedge traditions use vis as described in the tradition chapters. Of course, even these hedge wizards might use a different word to describe vis or may only recognize vis of specific Forms. However, this invites an important question: how do hedge wizards detect vis?

MAGIC SENSITIVITY

Any character with the Supernatural Ability Magic Sensitivity (*ArM5*, page 66) can detect whether an object contains vis; make a roll of Perception + Magic Sensitivity against an Ease Factor of (12 – the number of pawns of vis contained in the object). Some hedge traditions have alternative supernatural methods of detecting vis; for example Folk Witches may dowse for vis (see Chapter 3: Folk Witches).

NON-SUPERNATURAL PERCEPTION

If the character does not have supernatural means of detecting vis, then he may still have an understanding of the types of objects that might contain vis. If the character is presented with an array of objects that might contain vis (for example, he is searching a magus' Laboratory), make a Perception + (Hedge Magic) Theory or Magic Lore roll against an Ease Factor of 12. If the roll is successful the character has successfully identified which objects are most likely to be vis, but whether the objects really do contain vis or not is unknown (to him) until he tries to use the vis.

NON-SUPERNATURAL INTELLIGENCE

Alternatively, a character can use his understanding of magic to predict where vis might be found. In this case, make a roll for the character of Intelligence + (Hedge Magic) Theory or Magic Lore against an Ease Factor of 15. If this roll is successful, the character has successfully figured out that, for example, the first fruit of the season is likely to contain vis. However, actually finding the first fruit is a trial and error process for the character and may be a significant adventure in and of itself. See *Covenants* (page 72) for examples of the types of objects and places that the character might suppose contain vis.

Creating Hedge Characters

The chapters in this book describe how to generate characters belonging to specific hedge traditions. The following rules provide a general framework for the game mechanics.

Magi, Companions, or Grogz?

The options for creating hedge wizard characters are:

AS A GIFTED COMPANION

The character is created as a Gifted companion, with the free The Gift Virtue. Such a character may have up to 10 points worth of Virtues and balancing Flaws — some of which may affect his ability to use his Supernatural powers, or grant access to additional powers within the tradition. Usually a Gifted character has access to only one free Supernatural Ability, but he may learn others (see *ArM5*, page 166). Extra Supernatural Abilities that have been learned in this way are represented in character generation by Supernatural Virtues. However most traditions, through Opening The Gift, instead allow Gifted hedge wizards “free” access to an entire suite of powers, Abilities, and/or hedge Arts. This benefit of tradition membership is represented by a free Social Status (similar to the Hermetic Magus Social Status). See each tradition chapter for details on precisely what powers tradition membership allows Gifted characters.

AS AN UNGIFTED COMPANION

The character is created as an unGifted companion character with a suite of Virtues and Flaws that each grant him access to particular powers, Abilities, and/or Hedge Arts of his tradition. An unGifted companion character may have up to 10 points worth of Virtues and balancing Flaws. Although he may have a Social Status to represent his membership of the hedge tradition, an unGifted hedge wizard has no Gift to be Opened and so does not get free access to the powers of his tradition. This typically means that unGifted hedge wizards are less powerful, especially if the tradition encompasses more than 10 points worth of Virtues.

AS A MYTHIC COMPANION

A much more powerful unGifted character may be created as a Mythic Companion character. If the character is a Mythic Companion he must be assigned the free Mythic

Companion Status Virtue (some traditions have special versions of this Virtue). You may choose up to ten points of Flaws for the character, and each Flaw point balances two points of Virtues. The character also receives an extra Minor Virtue at no cost. This means that the Mythic Companion character has a maximum of 21 points of Virtues. The extra Minor Virtue that the character receives may be specified by the tradition, and the tradition description may also specify a set of minimum Ability scores for a Mythic Companion character.

AS A GROG

Finally, a very minor unGifted hedge wizard might be created as a grog character who has up to three Minor Virtues to represent his powers.

CONCERNS

Of course, you should obey the normal rules for the mix and types of Virtues and Flaws that may be assigned to the different character types when designing a hedge wizard character (see *ArM5*, page 28). In particular, note that *only* Gifted companion characters may be assigned Hermetic Virtues and Flaws.

In the chapters of this book all of these strategies have been used, although individual traditions may only normally encompass one or two options. In general, hedge wizards who are Gifted companions are the most powerful and represent what the Order of Hermes would consider as true hedge wizards. UnGifted hedge wizards are less powerful, and if they do not have the required Virtues they may not be able to access all the powers of the tradition.

In terms of allocating characters to players, your troupe may like to consider Gifted companions and Mythic Companion characters to be equivalent to magi, and unGifted companion characters to be equivalent to other companion characters. However, even Gifted hedge wizard characters are typically not as powerful as magi, thus if a player wishes to play such a character he should understand this. On the other hand, if the troupe is playing in the multi-character style, and everyone is happy with the situation, there is nothing wrong with a player having a Gifted companion hedge wizard instead of a normal companion.

Common Hedge Virtues and Flaws

The following are common Virtues and Flaws for hedge wizards:

HERMETIC VIRTUES AND FLAWS

A hedge wizard who has the Gift may (like any Gifted character; *ArM5* page 28) be assigned Hermetic Virtues and Flaws during character generation. A few make little sense to be assigned to some hedge wizards, so the storyguide should be consulted. For example, an Affinity with an Art is not usually suitable if the hedge tradition does not have hedge Arts. The traditions in this book indicate which Hermetic Virtues and Flaws are suitable for these hedge traditions. In some cases, versions of Hermetic Virtues are available as Supernatural Virtues to unGifted members of a tradition. An unGifted character may only take a Supernatural Flaw of this sort if he has a Virtue that will be limited by it. In addition, the troupe may wish to consider whether a Flaw that is Major for a Gifted practitioner is still Major when applied to someone with a small subset of those powers.

FREE SOCIAL STATUS: (HEDGE WIZARD)

The character is a member of a hedge tradition. Each hedge tradition has a different version of this Social Status (Alchemist, Folk Witch, Vitkir, etc). If the character is Gifted he has had The Gift Opened by his tradition, which usually gives him access to the favored Supernatural Abilities or Arts of the tradition. If the character is unGifted he must have the required Virtues to access the Supernatural Abilities and Arts of the tradition, but he still gains the social benefits of the tradition. This Social Status may be compatible with other Social Statuses, and with Wealthy and Poor; see each hedge tradition for details.

MINOR SUPERNATURAL VIRTUE: GREATER MAGICAL DEFENSES

The hedge wizard is unusually difficult to affect with magic; double his Magical Defense Bonuses. This is only useful for a hedge wizard whose tradition includes Magical Defenses. If the hedge wizard acquires a Magic Resistance (he learns *Parma Magica*, for example), it is not affected by this Virtue.

MAJOR STORY FLAW: KNOWN HEDGE WIZARD

The character is known to be a hedge wizard by many in the Order of Hermes. The approximate location of his home is well known, as is something of his capabilities. The hedge wizard is carefully watched by the Order, and if he begins to demonstrate great power he may be required to either "Join or Die." This Story Flaw is only really suitable for a Gifted or Mythic Companion character.

MAJOR STORY FLAW: PAGAN

Some hedge wizards are pagans; they don't follow the teachings of the church and have never been baptized. This upsets those in authority in Mythic Europe and frightens common people who learn of it. The character doesn't observe Christian holidays and he avoids churchmen and the Dominion. The character can't pretend to go along with society, as he believes that this would displease his gods and incur their wrath — he might suffer supernatural consequences if he takes Communion or appears to worship gods other than his own. The character may be correct in this belief. The character may begin with either Magic Lore or Faerie Lore depending on the specifics of his faith. Note that this Flaw should only be taken for the character if the troupe wishes to tell significant stories about the character's pagan religion. This Flaw is not appropriate for a character who is a "non-practicing" pagan.

MINOR SUPERNATURAL FLAW: NO MAGICAL DEFENSES

There is something flawed in the way the hedge wizard's Supernatural Abilities and Arts were developed. He has no Magical Defense Bonuses. This is only appropriate if the hedge tradition has magic defenses. This might be a suitable Flaw for a Gifted hedge wizard whose Opening The Gift ritual was flawed.

Common Hedge Abilities

Common abilities for hedge wizards are:

ARCANE ABILITIES

The (Hedge Wizard) Social Status Virtue that represents the hedge wizard's tradi-

tion gives him access to at least the Arcane Abilities *Finesse*, *Magic Lore*, and *Penetration*. Many hedge traditions also have an Arcane Ability analogous to the Magic Theory Ability of the Order of Hermes.

(HEDGE MAGIC) THEORY

This Arcane Ability deals with the technical details of how a particular hedge tradition practices its magic. It is possible that some technically naïve traditions have no practitioners with this Ability, which means that the tradition is likely to be poor at innovating, creating new effects, and teaching. **Specialties:** particular activities.

(ORGANIZATION) LORE

There is an (Organization) Lore General Ability for each hedge tradition. This includes knowledge of the legends, history, structure, and goals of the tradition. Some traditions use this Ability in initiations. A character does not need to be a member of the tradition to have this Ability. Note that this is not a new Ability (see *ArM5*, page 66). **Specialties:** personalities, history, politics.

Acquiring Hedge Wizard Powers

There are several ways to get powers:

INHERITED AND LEARNED POWERS

Some powers are inherited. This does not mean that a character's parents must have had these powers, but rather that the character was born with one or more Supernatural Virtues that enable access to the powers of a hedge tradition. Usually this birthright is not in and of itself sufficient to be a member of the tradition; the character must also be discovered and trained to utilize his talents by an existing member of the tradition. In this sense, a character with The Gift can be thought of as a character with an especially broad inheritance. He has the raw capacity to develop the powers of any tradition, if he receives the appropriate training.

Other powers are learned, and the character must acquire the Supernatural Virtues necessary for the tradition via some kind of

teaching, usually through initiations or a type of Opening the Gift if the character is Gifted.

When you're developing your character you should decide how he developed the powers necessary for his tradition. Was he born with power or did he learn? If he learned powers via initiations, he may have Flaws that were inflicted as ordeals. If he was born with power, how did his tradition find him? If he learned, why did his master teacher him? Of course, an individual character may have some inherited powers and some learned powers, and the chapters of this book offer some suggestions (and restrictions) as to how and why characters might become members of each hedge tradition.

DURING CHARACTER GENERATION

If your character is a Gifted companion, once his Gift has been Opened he will have access to some (or all) of the tradition's powers, and you may spend experience points on the Arts or Ability scores associated with these during character generation. The individual chapter descriptions specify for each tradition what Arts or Abilities Gifted characters may access, and from what age and under what conditions this access begins.

If your character is an unGifted hedge wizard, you may only spend experience points on those Supernatural Abilities and/or hedge Arts for which he has the corresponding Virtues; some may be inherited, and others may be taught to him during the years covered by character generation. For example, if your character is an unGifted folk witch, you may only purchase a score in the Flight Supernatural Ability if she has the Minor Supernatural Virtue Flight.

DURING PLAY

During play, a hedge wizard character may learn Abilities and Arts in the normal ways (unless his tradition places additional social restrictions on how its supernatural powers may be learned and improved). Normally this means that your character may improve his existing Supernatural Abilities and Arts, but may not learn new ones unless he somehow acquires Virtues that enable him to do so (typically via some kind of initiation; see below). Gifted companion characters usually still have the same broad access that they did during character generation, although existing scores in Arts and Abilities may make things difficult for them.

INITIATIONS

Some hedge traditions teach a few of their powers through Initiation rites. These are similar to the Initiation rites of Hermetic Mystery Cults; full rules for these are printed in *Houses of Hermes: Mystery Cults* and *The Mysteries Revised Edition*.

The general procedure for a hedge tradition Initiation is that a member of the hedge tradition (the Mystagogue) directs the character (the Initiate) in a task or series of tasks that have mystical significance for the tradition, and usually occupy at least a season of time. Upon the completion of the task(s) an Initiation Total is calculated and compared to an Ease Factor. If the Ease Factor is exceeded, then the Initiation is a success and the Initiate gains a new power (usually represented by a Virtue). If the Mystagogue does not personally know the power then the Ease Factor is increased by 3 (if the power is a Minor Virtue), or by 9 (if the power is a Major Virtue). This is most often the case if the character is acting as his own Mystagogue and attempting to Initiate himself. Some hedge traditions lack the capacity for characters to Initiate themselves — even though the founders of the tradition may have known how.

The sequence of required tasks for the Initiation — which may include Quests, gaining Flaws (Ordeals), and spending time on mystically significant activities — is known as the Initiation Script. Each initiation rite has a specific Script, and the Script has an associated Script Bonus that depends on the exact tasks involved. The Script Bonus is added to the Initiation Total. Although referred to as an Initiation Script, the Script for a hedge Initiation is not necessarily a written document; it may be a memorized list of instructions known by the Mystagogue. If the Script is written, it is treated as a Lab Text of level equal to the Script Bonus, and may be used by a magus as source of Insight into the tradition (see later).

See each hedge tradition for details on what Initiation rites and Scripts those traditions can access, how each tradition generates an Initiation Total, and what Ease Factor the total should be compared to. Hedge traditions are often much less flexible than Hermetic magic and thus hedge Mystagogues may not be able to vary Initiation Scripts or initiate different Virtues. However, if the troupe does want to vary a hedge Initiation, the standard Hermetic Mystery Cult rules can be used for guidance.



Integration of Hedge Magic

Some Hermetic magi, particularly Bonisagus Seekers, eagerly hunt down rumors of hedge traditions so that they may gain insights into magic theory. This is because some hedge traditions accomplish unusual effects that could, with considerable difficulty, be integrated into the Hermetic theory of magic, and thus duplicated by Hermetic magi. A new effect might even break a limit of magic, and much prestige would accrue to the Seeker responsible for extending the power of Hermetic magic in this way.

THE BREAKTHROUGH

An ambitious magus may attempt to incorporate the effects of a hedge magic tradition into Hermetic theory and achieve a Breakthrough in Hermetic theory through research and experimentation. Any magus may, at any time, attempt a breakthrough; there are no minimum Arts or Ability scores required. To successfully integrate the magic of a hedge tradition into Hermetic Theory,

the character must accumulate a number of **breakthrough points** determined by the type of Breakthrough the magus is attempting.

Each chapter of *Hedge Magic* details the number of breakthrough points required to integrate specific parts of each hedge tradition into Hermetic Theory, and no single breakthrough encompasses all powers of a single tradition. These examples are a good model for the troupe to follow when devising breakthroughs that might result from a magus integrating your own hedge traditions.

There are three kinds of Breakthrough: Minor, Major and Hermetic, and it is recommended that the storyguide vary the exact number of breakthrough points required, for each. This is so the players don't always know the precise number needed for the Breakthrough, preserving a sense of unpredictability to the extension of Hermetic magic.

A **Minor Breakthrough** is a development that is immediately useful and applicable in the existing framework of Hermetic magic, such as a new Range, Target, or Duration. It improves or adds upon existing theory without truly reaching the limits of magic. (Typically requires around 30 breakthrough points.)

A **Major Breakthrough** pushes those limits, but does not break them; these include Hermetic Virtues for Gifted characters. Incorporating most hedge magic into Hermet-

ic theory is a Major Breakthrough, and the incorporation can then be taught to others as Supernatural Virtues (see below). (Typically requires around 45 breakthrough points.)

A **Hermetic Breakthrough** is research that breaks one of the Hermetic Limits of Magic, such as a new Arcane Ability or the ability to cast permanent duration spells without vis. Hermetic Breakthroughs re-write the theory books; the only Hermetic Breakthrough in 450 years was the development of the *Parma Magica* by Bonisagus. (Typically requires around 60 breakthrough points.)

INSIGHT

Insight is gained from studying some feature of the hedge tradition. Every insight the magus gains allows him to produce a partially Hermetic effect incorporating some aspect of the tradition in question. As he produces more of these effects, he gains the broader understanding necessary to incorporate that aspect into Hermetic theory as a whole.

The seasons spent gaining insight produce Lab Texts. Any magus may study these Lab Texts over the course of a season in order to gain the same insight for himself, even without direct access to the hedge tradition. Summaries of Lab Texts are not useful in this way, however; only the whole thing can be used. For purposes of copying, insight Lab Texts have a level equal to the typical number of breakthrough points needed for the type of Breakthrough in question.

For every season a magus spends investigating a source of insight, make a stress roll of Intelligence + Magic Theory against an Ease Factor of 18. Inventive Genius adds 3 to this roll, and some sources of insight may add their own modifiers. If the roll succeeds, the magus gains an insight. If it fails, he learns nothing now, but may try again in another season. He may do other things before returning to his study. On a botch, the magus thinks he has an insight, but does not. He realizes this if he creates an effect, as described below, in an attempt to use the insight; the final product is entirely Hermetic, or simply non-functional.

There are three sources of insight: texts, relics, and teachers.

Texts are books, Lab Texts, or other explanatory sources that describe how to learn, perform, or cast a hedge magic effect. A text generally only provides a single insight and the same text provides the same insight for any magus who studies it. Texts are unlikely to be given away by hedge wizards and would usually need to be stolen or found

UnGifted Initiations

Usually, only Gifted characters may be initiated. However, some hedge traditions can Initiate unGifted characters. These Initiations follow all the usual rules except:

- Initiations that affect unGifted characters must include an Ordeal (i.e. the character must gain a Flaw or lose a Virtue).
- UnGifted characters can not benefit from Ordeals that they suffered in previous initiations.
- An unGifted character cannot act as the Mystagogue unless he knows the power that the Initiation develops — this means he cannot Initiate himself.

The Integration Process

1. **Find a source for information** about the hedge magic tradition, such as spell texts, items, captured laboratories, books, or similar. This typically involves a quest or adventure of some sort.
2. **Investigate the source** to gain Insight; this typically takes two or three seasons.
3. **Invent a spell or magical device** incorporating the Insight. You must experiment while doing this. If you succeed in inventing the spell, you gain a number of breakthrough points equal to the magnitude of the spell or device. The invention may break Hermetic limits, but if so, it cannot be invented by another character without a Lab Text, and cannot be varied in any way.
4. **Continue to research**, gaining more breakthrough points, until you equal or exceed the threshold.
5. **Bask in the glory** of having improved Hermetic Theory, or alternatively, prepare for the political consequences of your impudence.

abandoned. Of course, the magus must be able to read the language in which the text written, and many hedge traditions are oral and do not generate texts.

If the text contains the information needed to gain a Supernatural Ability, a character could use it to learn the Ability as per the normal rules (*ArM5*, page 166). Most Hermetic magi however, cannot learn Supernatural Abilities due to prohibitive penalties from their Arts scores.

Relics are mystical devices or items enchanted by practitioners of the hedge tradition, which incorporate unique aspects of that tradition, and may be investigated by a Hermetic magus. A relic may be an on-going mystical effect caused by the hedge tradition, and a laboratory used by a hedge wizard is also a relic, in this sense. Relics normally provide a single insight and the same relic provides the same insight for any magus who studies it. Even a laboratory normally only provides a single insight, although of course a laboratory will often contain texts and other relics that provide independent insights.

Teachers are individuals who are members of the hedge tradition who are able and either willing or persuaded to instruct a Hermetic magus. A teacher can provide a number of insights equal to his (Hedge Magic) Theory Ability, in each Breakthrough associated with his tradition. A hedge wizard who has no (Hedge Magic) Theory Ability cannot act as a teacher, as he does not have the sort of theoretical understanding of his magic works that is helpful to a researcher — although he may, of course, be able to produce relics or texts that can be studied as sources of insight. If a magus has learned the relevant (Hedge Magic) Theory Ability he may act as his own source of insight, but he may not take a bonus to the Insight roll for assisting himself.

In addition, a Gifted teacher can act as an assistant to the Hermetic magus, in which case add the teacher's Intelligence + (Hedge Magic) Theory to the magus' when making the roll to produce an Insight Lab Text. A teacher may only assist one magus in a season, and a magus may only be assisted by one teacher each season when attempting to find an Insight — this is because additional teachers tend to confuse the issue with their own interpretation.

CREATING THE EFFECT

A particular insight allows the researcher to create one specified effect. This effect might be a spell or an effect enchanted into

Story Seeds: Stories About Teachers

Some stories that could arise if a hedge wizard works with a magus to create Insights are below. Of course, if the hedge wizard is an NPC character, the magus may also have to go to considerable trouble to find a teacher in the first place.

THE SABOTEUR

The hedge wizard does not want to assist the magus and may be providing Insights under duress. The hedge wizard can choose to sabotage any experiment he assists with; treat this as if a Botch is rolled on the Extraordinary Results Chart (see *ArM5* page 107). More subtly, the hedge wizard can choose to waste the season spent looking for an Insight on a wild goose chase; make a Guile roll (see *ArM5*, page 65) to determine if this duplicity is successful. Of course, the hedge wizard may be unable to ruin the experiment in either way due to either controlling Mentem magic or merely because he fears the magus too much.

THE PROTÉGÉ

Other magi become aware that the magus is learning Insights from a hedge wizard teacher, and they try to entice the hedge wizard to work on their own projects. If this enticement fails, particularly jealous magi might try to certamen for the right to the hedge wizard's knowledge, or they might try to kidnap or even assassinate the hedge wizard. This story is particular suitable if the hedge wizard is a player character.

THE SPY

The hedge wizard uses his access to the magus' Laboratory to secretly learn the secrets of the Order of Hermes, which he intends to bring back to his own tradition. If the hedge wizard chooses, he can earn 2 Exposure experience every season in either Magic Theory, Parma Magica, Order of Hermes Lore, or any Mystery Lore that the magus knows. Alternatively, the hedge wizard could merely try to steal a book about one of these subjects. The danger of a hedge wizard learning Parma Magica in this way is sufficient that other magi will be suspicious of the wisdom of hedge wizard teachers. Note that a hedge wizard cannot learn Hermetic Arts in this manner (as his Gift has not been Opened by the Order of Hermes).

THE PLAGIARIST

Other magi become aware that the magus is learning Insights from a hedge wizard and are derisive of his methods. Even if the Breakthrough is important and successful, the magus is not revered as its creator. The magus gains a reputation for poor-quality research and a Bonisagus magus gains no Acclaim for completing this Breakthrough (see *Houses of Hermes: True Lineages*, page 21) unless he can convince his peers that the hedge wizard was only a minor contributor to the project. This story is particular suitable if the hedge wizard is a player character.

an item. It could, conceivably, be another laboratory project; anything that uses a Lab Total and creates something. However, spells are by far the most common, followed by item enchantments.

The researcher does not get to choose the effect for which he receives insight, and as the level of the effect is fixed, the insight might be for an effect he cannot yet invent. For example, the effect might be level 40, while the researcher has a Lab Total of 32. In that case, the researcher can increase his Lab Total and then work on the effect.

The troupe should decide on the effects that result from particular pieces of insight, choosing ones that advance the saga without upsetting play balance. The following chapters give some examples of possible ef-

fects for the traditions detailed in this book. Player characters can vary things as much as they like once they fully integrate the system, so the restrictions at this stage should be accepted with good grace.

The researcher must invent exactly the effect inspired by the insight. He may not vary the Range, Duration, or Target, or any other parameters. As the magus must experiment while inventing the effect, the result may be slightly different as a result of rolls on the Extraordinary Results table. If the researcher has a teacher, that teacher (and other similarly skilled individuals) may assist in the invention process, acting as laboratory helpers (see *ArM5*, page 103): use their Intelligence + (Hedge Magic) Theory Ability as a bonus to the invention laboratory activity.

A spell is cast like a normal formulaic spell, and characters with Flexible Formulaic Magic may vary it at casting time in the normal way. The spell may also be Mastered, again in the normal way.

The effect created may bend or break the limits of magic, as it incorporates non-Hermetic elements. Setting the level of the effect may well require a judgment call by the troupe, as it may do something for which there is no Hermetic guideline.

If the effect is successfully created, the magus gains a number of breakthrough points equal to the magnitude of the effect. This applies even if the final effect is warped or has a side effect. These points are added to the magus' running total, and he must find another source of insight before repeating the procedure.

The effect produced in this way can be

reproduced by other Hermetic magi. However, they can only do so if they have access to a Lab Text describing it, and it is not possible to vary the effect in any way; it must be reproduced exactly as it was initially created. Reproducing the effect in this way does not grant breakthrough points unless the reproducing magus also gains the relevant insight, whether from investigating the same item or from reading the original investigator's Lab Texts. It is possible to reproduce the effect first, and study the insight Lab Texts later.

AFTER THE BREAKTHROUGH

Minor Breakthroughs are usable immediately in the game, and are understandable by all Hermetic magi. New Ranges or Durations may be incorporated into new spells

or items, and the Lab Texts distributed for a spell that may be used by another Hermetic magus without his needing to research the Breakthrough. Any magus who has created an effect using the Breakthrough can then use that Range of Duration freely in his other spells, and any magus trained by that magus, in either Arts or spells, may also do so.

Major and Hermetic Breakthroughs must be taught to Hermetic magi directly. An Ability may be taught in the usual way, either in person or through books. The discoverer converts his breakthrough points into experience points in the new Ability, so that a magus who accrued 50 breakthrough points to integrate an Ability would start with a score of 4.

A new Virtue may be Initiated according to the normal rules for Mysteries. The discoverer gains the Virtue when he completes the integration, and does not need to be Initiated. He does need to design an Initiation Script, following the rules in *The Mysteries Revised Edition*.

Inventing a Major or Hermetic Breakthrough that does not require teaching takes another Major Breakthrough, which may be achieved by these rules or the original research rules. If this succeeds, any magus may create an effect using the Breakthrough as long as he has a Lab Text, and then may use the Breakthrough freely. As for Minor Breakthroughs, the same applies to any magus taught Arts or spells by a magus who understands the Breakthrough.

INTEGRATION BY HEDGE WIZARD RESEARCHERS

Some hedge wizards have recovered artifacts of other hedge traditions, and even some of Hermetic origin, and have attempted to replicate the effects they have discovered. Except for the invention of (Hedge Magic) Theory itself, a hedge wizard may only attempt research if he has a Score in the (Hedge Magic) Theory Ability.

The possible effects of such activity by hedge researchers are too numerous to list here, but usually (due to the theoretical inferiority of hedge traditions) a hedge researcher requires double the number of breakthrough points that an equivalent Hermetic researcher would require. In addition, few hedge traditions have a culture that encourages innovation, and a hedge researcher's peers are as likely to condemn as commend him for his achievements.

Hermetic Use of Hedge Theory

If a hedge tradition lacks a theoretical foundation (and therefore a (Hedge Magic) Theory Ability), a Hermetic researcher may invent such an Ability as a Hermetic Breakthrough. A Hermetic researcher may also invent a (Hedge Magic) Theory Ability if he lacks access to teachers with the Ability, and a hedge wizard may attempt to invent this Ability for his own tradition. This Breakthrough normally requires 60 breakthrough points, but the researcher reduces this amount by his greatest existing (Hedge Magic) Theory or Magic Theory Ability Score.

Once he has completed this Breakthrough, the researcher converts his break-

through points into experience points in the relevant Ability. He may then go on to act as his own source of insight for subsequent Breakthroughs (based on the same hedge tradition), as described above. If the researcher wants to integrate several effects from a single tradition, this is efficient as it reduces the overall amount of original material from the hedge tradition (texts and relics) that the researcher requires.

If a hedge wizard invents (Hedge Magic) Theory for his own tradition, he gains the benefits of having a theoretical understanding of magic. For example, he can improve his laboratory, add his (Hedge Magic) Theory Ability Score to his Lab Totals, etc.

Original Research and Ancient Magic

Houses of Hermes: True Lineages includes rules for original research — adding features to Hermetic magic based purely on a magus' own inspiration. Integrating hedge traditions tends to be faster and safer, but it does have two disadvantages. First, the magus can only aim for the Breakthroughs available in the hedge tradition. Second, he has to get out of his laboratory and find (possibly uncooperative) sources of insight. From the storyguide's perspective, these may be advantages, of course.

The two sets of rules are similar, and both approaches may be taken to a single Breakthrough. That is, breakthrough

points from integration may be added to breakthrough points from original research to determine whether a Breakthrough has been achieved.

Ancient Magic also includes similar rules for integrating extinct, ancient traditions into Hermetic magic. Technically, breakthrough points gathered from integrating ancient traditions are compatible with those gathered from integrating hedge traditions, and vice versa. However, in practice it would be very rare for an ancient and hedge tradition to share a common Breakthrough: ancient traditions are meant to be extinct.

Chapter Two

Elementalists

The scholars who study the world of Mythic Europe discovered long ago that everything in the physical universe is made up of four distinct building blocks of creation, called elements. These elements combine to varying degrees to form the matter and energy that make up physical reality, and are typically characterized as air, fire, earth, and water. A stone is primarily made up of earth, a flame is mostly fire, and a human being is made up of more or less equal parts of all four elements combined together. Many supernatural beings are also strongly associated with one of the four elements.

Some ancient men and women had a supernatural gift or talent that gave them power over ghosts and other unseen spirits, including those associated with the four elements, and over the years they refined this art into a system of magic known as the *Ars Goetia*, or the *Goetic Arts*. These rites and charms could draw a spirit to the summoner and cause it to manifest before him. Related paths of goetic knowledge allowed him to manipulate the essence of the spirit, to bind it to the physical world, or even to compel its service. But because the *Ars Goetia* gave

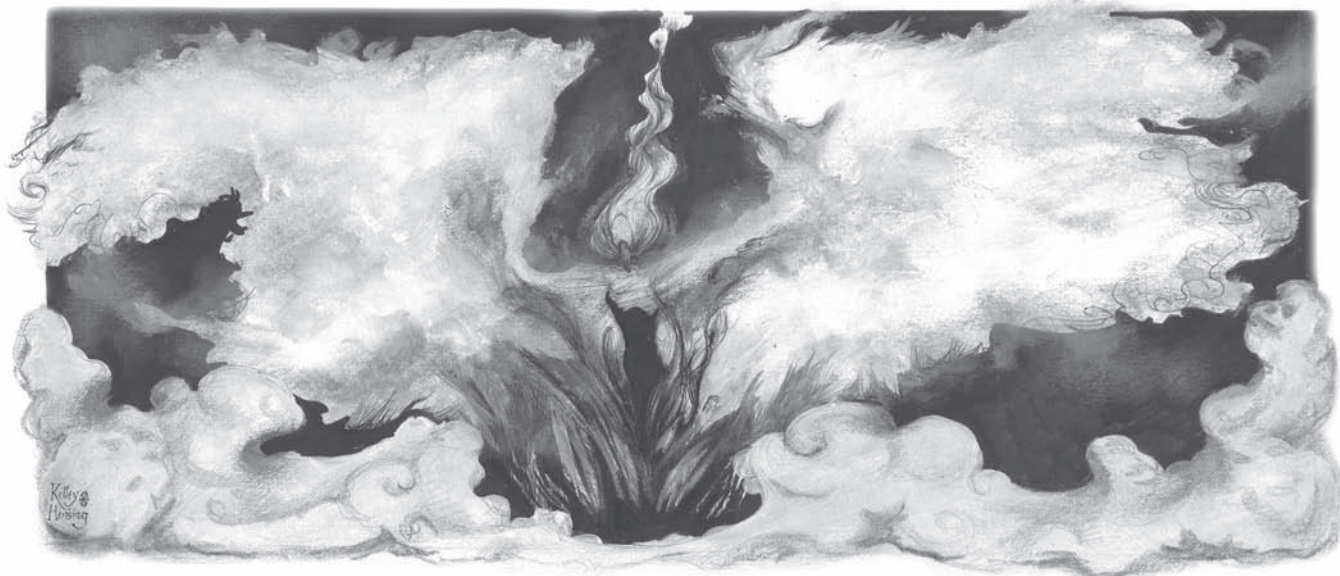
the magician influence over the unseen spirit world instead of the visible world of nature, these arts were often considered to be evil by the rest of society, and branded as sorcery or black magic by other wizards.

Others in Mythic Europe have used the sciences of medicine, philosophiae, and theurgy to further develop these powers, so that they are able to affect the physical world instead of the spiritual, exert supernatural authority over the raw elements of nature, and even cause them to come together into animate creatures known as elementals. These *Elementalist Arts* are believed to have originated far across the Mediterranean Sea in the Middle East and northern Africa, but spread to Europe during the Arab conquests of Iberia in the first part of the eighth century. So-called "elementalists" would have been treated as badly as other sorcerers and summoners of the time, and thus they generally kept their abilities a secret, adopting the appearance of learned scholars or holy men. Over time, their scholarship and ties to the community elevated them above their more sinister counterparts, and in 1220 elementalists tend to look more like academics than other hedge wizards.

Elementalist Characters

Elementalist magic consists of four "Elementalist Techniques" (Summoning, Controlling, Divining, and Refining) and four "Elementalist Forms" (Air, Earth, Fire, and Water). These are known as the *Elementalist Arts*, which are used in conjunction to produce the effects that are associated with this form of hedge magic, and are essentially useless on their own. Thus, every elementalist character should begin with *Virtues* that give him at least one *Technique* and one *Form*.

The *Elementalist Techniques* are also associated with three different types of elemental manifestations: Medicinal, Philosophical, and Theurgical. This further defines what elementalist can do with their *Techniques* and what they can affect with their *Forms*. An elementalist with a Medicinal *Technique* is sometimes known as an elemental physician, while one with a Philosophical *Technique* can be referred to as an elemental philoso-



Elementalist Virtues

MAJOR, SUPERNATURAL

Elemental Magic*
 Elemental Medicine*
 Elemental Philosophiae*
 Elemental Theurgy*
 Gentle Gift
 (Type) Controlling*
 (Type) Divining*
 (Type) Refining*
 (Type) Summoning*

MINOR, SUPERNATURAL

Affinity with (Art)
 Cyclic Magic (positive)
 Elemental Affinity*
 Elementalist Air*
 Elementalist Earth*
 Elementalist Fire*
 Elementalist Water*
 Fast Caster
 Free Study
 Inoffensive to Animals
 Personal Vis Source
 Puissant (Art)
 Special Circumstances
 (Type) Controlling*
 (Type) Divining*
 (Type) Refining*
 (Type) Summoning*

* New or revised Virtues

have had his Gift opened by an elemental-ist society (see Elementalist Societies, later in this chapter).

Elementalists may use vis with their elemental magic, but only vis associated with the four Elementalist Forms (Aquam, Auram, Ignem, and Terram). They can use this vis to boost their totals with elemental magic (Summoning, Controlling, or Divining, but not Refining as it does not include a roll), receiving a +2 bonus for each pawn of vis that corresponds to the Elementalist Form used in the formula. The number of pawns they can use for a single effect is limited to the sum of their scores in all four Elementalist Forms, i.e. an elemental-ist with Elementalist Earth 6 and Elementalist Water 2 can use a maximum of 8 pawns of any combination of Terram or Aquam vis.

Elementalists can also study their Arts from vis. This seasonal activity gives them a study source in an Elementalist Form with Quality equal to (a stress die + the aura bonus), and costs a number of pawns of vis equal to their score in the Form. To study an Elementalist Technique from vis, they must choose a particular Form with which to practice, and spend a number of pawns of vis associated with that Form equal to (their score in the Technique / 2), rounded up.

Characters can study the Elementalist Arts like any other Arts, though books on these subjects are very rare. Studying from vis is a much more common method for elementalists. At the storyguide's discretion, books on the Hermetic Forms of Aquam, Auram, Ignem, and Terram may yield elementalists some experience in the corresponding Elementalist Forms, though much less than they do for magi. Likewise, a book on one of the Elementalist Forms might be studied by a magus as a lower-quality text on the corresponding Hermetic Art.

Here follow several new Virtues and Flaws that are associated with the elemental-ist tradition and elemental magic. Also, there are a few Virtues and Flaws available to elementalists that are similar to Hermetic Virtues and Flaws of the same name, except that they apply to elemental magic instead. These are listed below, but players should simply refer to the Hermetic descriptions in *Ars Magica 5th Edition*. Note that, while these Flaws may be taken by unGifted elementalists, they may only be taken by characters for whom they represent a penalty. Characters with no elemental powers may not take Flaws that limit those powers, for example. Similarly, a character may not have a Flaw that limits a power he does not have, even if he has other elemental powers.

New or Revised Virtues

The following virtues are used by the elemental-ist tradition:

ELEMENTAL AFFINITY

Minor, Supernatural

The character has a supernatural affinity with the four elements, such that whenever he studies a particular Ability that is chosen when this Virtue is taken — Medicine, Philosophiae, or one type of (Realm) Lore — he may divide half as many experience points among his Elementalist Forms.

For example, an elemental-ist with an Elemental Affinity (Medicine) who gained 8 experience points in Medicine one season would also gain 4 additional experience points to spend among Elementalist Air, Elementalist Earth, Elementalist Fire, or Elementalist Water.

This Virtue may be taken more than once, as long as a different Ability is chosen each time.

ELEMENTALIST AIR

Minor, Supernatural

This power combines with the Elementalist Techniques to affect the element of air. Taking this Virtue gives the character an initial score of 0 in Elementalist Air (see Elementalist Forms, below), and a Sanguine Personality Trait (see Elemental Warping, below) equal to his Warping Score + (Elementalist Air / 5).

ELEMENTALIST EARTH

Minor, Supernatural

This power combines with the Elementalist Techniques to affect the element of earth. Taking this Virtue gives the character an initial score of 0 in Elementalist Earth (see Elementalist Forms, below), and a Melancholic Personality Trait (see Elemental Warping, below) equal to his Warping Score + (Elementalist Earth / 5).

ELEMENTALIST FIRE

Minor, Supernatural

This power combines with the Elementalist Techniques to affect the element of fire. Taking this Virtue gives the character

pher, and one with a Theurgical Technique might be called an elemental theurgist. Elemental physicians study human illnesses and the four humors of the body, elemental philosophers investigate how the elements influence nature and the physical world, and elemental theurgists seek to understand supernatural beings associated with the four elements. A single character can be knowledgeable two or even three types of Elementalist Techniques, but this is rare.

Elementalists can be played as companions, Mythic companions, or Gifted characters. For companions or Mythic companions, the character will be unable to learn new Techniques or Forms unless he is initiated into them by a Mystery Cult, as described in the Introduction, under Acquiring Hedge Wizard Powers. A Gifted character must

an initial score of 0 in Elementalist Fire (see Elementalist Forms, below), and a Choleric Personality Trait (see Elemental Warping, below) equal to his Warping Score + (Elementalist Fire / 5).

ELEMENTALIST WATER

Minor, Supernatural

This power combines with the Elementalist Techniques to affect the element of water. Taking this Virtue gives the character an initial score of 0 in Elementalist Water (see Elementalist Forms, below), and a Phlegmatic Personality Trait (see Elemental Warping, below) equal to his Warping Score + (Elementalist Water / 5).

ELEMENTAL MAGIC

Major, Supernatural

The character has a supernatural affinity with the four elements, specifically how they interact with each other. If the character studies one of the four Elementalist Forms (Elementalist Air, Elementalist Earth, Elementalist Fire, or Elementalist Water) during a season, he may assign one additional experience point to each of the other three. If he gains experience in more than one Form in a single season (perhaps from Adventure experience), he cannot assign more than one free experience point to each Ability.

In addition, when affecting multiple elements with his elemental magic, he may use the highest Form score among them rather than the lowest.

A Hermetic version of this Virtue is relatively common among magi of the Order of Hermes (ArM5, page 41), and affects the Forms of Aquam, Auram, Ignem, and Terram instead of the elemental powers.

ELEMENTAL MEDICINE

Major, Supernatural

The character has a natural aptitude for elemental magic, based on special understanding of the four humors and the human body. In any season in which the character studies Medicine, the player may also assign one free experience point in each of the four Elementalist Forms (Elementalist Air, Elementalist Earth, Elementalist Fire, and Elementalist Water).

In addition, when affecting multiple elements with his elemental magic, he may use

his highest Form score rather than his lowest. If the highest score exceeds his score in Medicine, use his score in Medicine instead.

ELEMENTAL PHILOSOPHIAE

Major, Supernatural

The character has a natural aptitude for elemental magic, based on a deep understanding of the physical world. In any season in which the character studies Philosophiae, the player may also assign one free experience point in each of the four Elementalist Forms (Elementalist Air, Elementalist Earth, Elementalist Fire, and Elementalist Water).

In addition, when affecting multiple elements with his elemental magic, he may use his highest Form score rather than his lowest. If the highest score exceeds his score in Philosophiae, use his score in Philosophiae instead.

ELEMENTAL THEURGY

Major, Supernatural

The character has a supernatural aptitude for elemental magic, based in experience with spirits and beings of a particular realm (usually Magic). In any season in which the character studies (Realm) Lore appropriate to the realm associated with this Virtue, the player may also assign one free experience point in each of the four Elementalist Forms (Elementalist Air, Elementalist Earth, Elementalist Fire, and Elementalist Water).

In addition, when affecting multiple elements with his elemental magic, he may use his highest Form score rather than his lowest. If the highest score exceeds his score in the appropriate (Realm) Lore, use his score in (Realm) Lore instead.

(TYPE) CONTROLLING

Major or Minor, Supernatural

Controlling is an Elementalist Art that can be combined with mastery of the four elements to control the behavior of different types of beings, as described under Elementalist Techniques, later in this chapter. Taking this Virtue gives the character a score of 0 in Controlling.

This Virtue may be taken up to three times, to indicate that the character can control multiple types of elemental targets (Medicinal, Philosophical, or Theurgical). The first type chosen requires a Major Virtue, the others are Minor. Each type of Controlling

Elemental Affinities & Character Creation

Several of the Virtues found in this chapter (Elemental Magic, Elemental Medicine, Elemental Philosophiae, and Elemental Theurgy) give the player experience points in the four Elementalist Forms whenever the character studies a related Ability. In order to approximate this effect during character creation, an optional method is to treat the Virtue as an Affinity with the related Forms. That is, you would calculate the number of experience points spent in the Ability, and divide half that amount among the Forms (or, for Elemental Magic, take the total number of points spent on the four Forms and equally divide half that amount among them).

must be learned separately, but all three use the same Art score, so that a character who takes this Virtue three times would have only one Controlling Art, not (Medicinal) Controlling, (Philosophical) Controlling, and (Theurgical) Controlling.

(TYPE) DIVINING

Major or Minor, Supernatural

This Elementalist Art allows an elementalist to locate, understand, and predict the behavior of the four elements, as described under Elementalist Techniques, later in this chapter. This Virtue gives the character an initial Divining score of 0.

This Virtue may be taken up to three times, to indicate that the character can find and comprehend multiple types of elemental targets (Medicinal, Philosophical, or Theurgical). The first type chosen requires a Major Virtue, the others are Minor. Each type of Divining must be learned separately, but all three use the same Art score, so that a character that takes this Virtue three times would have only one Divining Art, not (Medicinal) Divining, (Philosophical) Divining, and (Theurgical) Divining.

(TYPE) REFINING

Major or Minor, Supernatural

With this Elementalist Art, the character can purify a target by subjecting it to the four elements, as described under Elementalist Tech-

Other Summoning Arts

Summoning powers are also mentioned in *Realms of Power: The Infernal* (pages 87, 114–115). To distinguish the infernal Summoning Art from elemental Summoning, you should refer to the infernal version as (Spirit) Summoning, and the elemental version as (Elemental) Summoning. For example, an elemental theurgist with infernal powers could have (Elemental) Summoning, Controlling, (Spirit) Summoning, and Commanding. Note that

such a character would be able to summon both spirits and elementals with his Summoning Arts, but could only command spirits with his Commanding Art and control elementals with his Controlling Art. If he were to summon a spirit aligned with one of the four elements using either (Spirit) or (Elemental) Summoning, he could affect it with either Commanding or Controlling, as the target would be both an elemental and a spirit.

niques, later in this chapter. Taken as a Virtue, it grants Refining with an initial score of 0.

This Virtue may be taken up to three times, to indicate that the character can refine multiple types of elemental targets (Medicinal, Philosophical, or Theurgical). The first type chosen requires a Major Virtue, the others are Minor. Each type of Refining must be learned separately, but all three use the same Art score, so that a character that takes this Virtue three times would have only one Refining Art, not (Medicinal) Refining, (Philosophical) Refining, and (Theurgical) Refining.

(TYPE) SUMMONING

Major or Minor, Supernatural

Summoning is an Elementalist Art that allows the character to use his knowledge of the Elementalist Forms to summon a target associated with that element to him. This target is somehow appropriate to his background — a disease, an aspect of nature, or an elemental being, as determined by the type of Summoning he learns (Medicinal, Philosophical, or Theurgical). This is described in more detail under Elementalist Techniques, later in

this chapter. Selecting this Virtue gives the character a score of 0 in Summoning.

This Virtue may be taken up to three times, to indicate that the character can summon more than one type of elemental target. The first type chosen requires a Major Virtue, the others are Minor Virtues. Each type of Summoning must be learned separately, but all three types use the same Art score, so that a character that takes this Virtue three times would only have one Summoning Art, not (Medicinal) Summoning, (Philosophical) Summoning, and (Theurgical) Summoning.

New Flaws

VULNERABLE TO (FORM)

Minor, Hermetic or Supernatural

The elementalist's mystical association with a particular element makes him more vulnerable to its opposite. You must subtract the elemental Personality Trait for the element that opposes his chosen Form from the character's Soak. For example, a character Vulnerable to Elementalist Water would subtract his Choleric Trait from his Soak whenever he is damaged by water. Furthermore, this Form does not help him at all when he is ill; do not add the Trait associated with the chosen Form to his recovery totals.

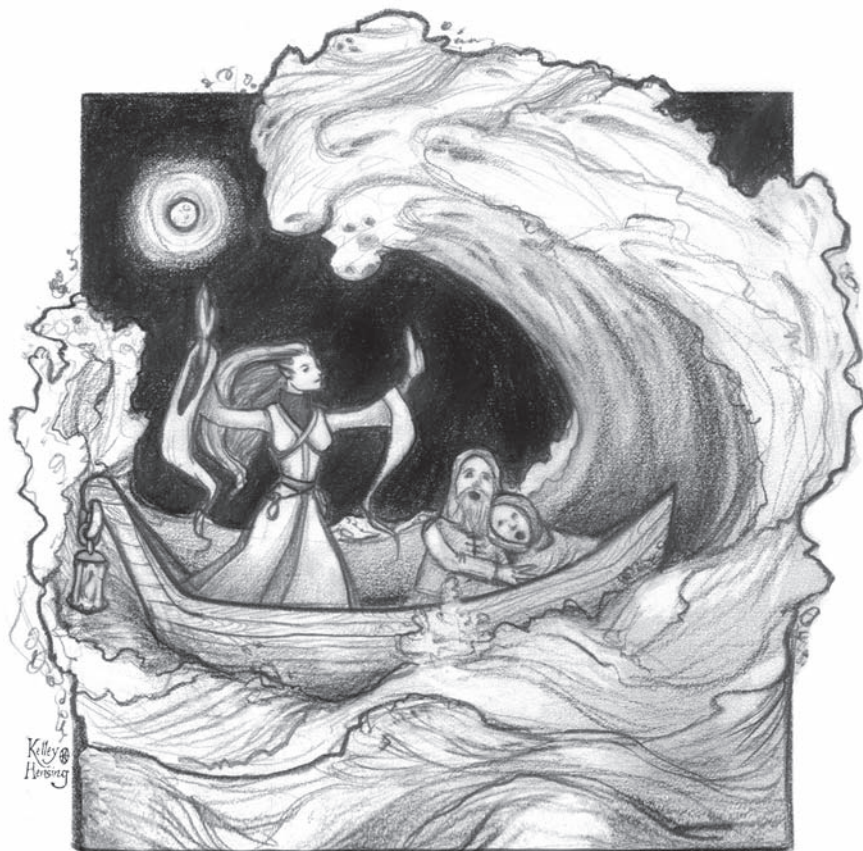
This Flaw can be taken as a Hermetic Flaw, in which case the magus must subtract his Form bonus for the opposing element from his Magic Resistance and Soak whenever he is magically affected or damaged by that element. For example, a magus with Vulnerable to Terram must treat his score in Auram as a penalty to his Form bonus for Terram.

A character may take this Flaw up to four times, as long as a different Form is chosen each time. This Flaw may only be taken if the character has a score in the opposing Form; i.e. to take Vulnerable to Elementalist Fire, he must also have the Elementalist Water Virtue.

WEAK ELEMENTAL RESISTANCE

Major, Hermetic or Supernatural

Perhaps the character views his supernatural association with the four elements as merely academic, or else the character is simply weaker at defending himself against them, but for whatever reason you do not



add the character's elemental Personality Traits (Sanguine, Melancholy, Choleric, and Phlegmatic) to his Soak when resisting damage from elemental sources, as described under Elemental Warping, below.

This Flaw can be taken by a magus as a Hermetic Flaw, in which case his Magic Resistance is vulnerable to physical damage appropriate to the elements and all damage from spells associated with Aquam, Auram, Ignem, and Terram. In these circumstances, his Magic Resistance is not increased by his score in the corresponding Form, and his Soak is not increased by his (Form score / 5).

Elemental Warping

As an elementalist accumulates Warping, instead of gaining new Virtues and Flaws as described in *Ars Magica 5th Edition*, he instead becomes even more strongly attuned to the four elements, both mentally and physically. This manifests most strongly in the character's personality, changing his behavior and emotions to correspond to the temperaments indicated by the four elements. This is usually to his detriment, as it leads him into madness and gives the player less control over how his character behaves, but it also draws him into stories and provides him with an interesting direction for developing his character. In addition, it transforms him physically to make him better able to resist those elements.

The player must take as many as four additional Personality Traits for the character, one for each elemental temperament (Choleric, Melancholy, Phlegmatic, and Sanguine) that corresponds to one of his Elementalist Forms (Elementalist Fire, Elementalist Earth, Elementalist Water, and Elementalist Air), with an initial value equal to the character's Warping Score. These values are also modified by his score in the Elementalist Form — divide the Form by 5 (rounded up), and add this result to the value of the corresponding Trait.

For example, an elementalist with Elementalist Air 4, Elementalist Fire 6, Elementalist Water 2, and Warping Score 1 would be Choleric +3 (+1 for Warping Score, +2 for Elementalist Fire), Phlegmatic +2 (+1 for Warping Score, +1 for Elementalist Water), and Sanguine +2 (+1 for Warping Score, +1 for Elementalist Air).

Each time the character's Warping Score is increased or one of his Elementalist Forms exceeds a multiple of 5, you should update these Personality Traits.

These Traits also add to the character's Soak whenever he is damaged by the corre-

sponding elements, as described under each of the Arts, later in this chapter. For example, when damaged directly by stone, metal, dirt, earth elementals, or other supernatural creatures made of earth, add the elemental's Melancholy Trait to his Soak. This does not give elementalists Magic Resistance, but does make them better able to resist physical damage from the elements in the same way as Aquam, Auram, Ignem, and Terram give magi bonuses to their Soak. (This is a variation of the Magical Fortitude power described in the Introduction.) A side effect of this is that characters tend to gain physical qualities of the element in question, much like magi gain Twilight Scars. For example, Phlegmatic character's skin might ripple or reflect images, while a Melancholic character might seem heavier and rumble when he walks.

While the character is more resistant to physical damage, he likewise becomes more vulnerable to diseases and afflictions associated with the appropriate bodily humors. You must subtract the value of the Trait from the character's Recovery rolls whenever he is suffering from an illness of the corresponding humor. A Trait associated with the opposing element does help the character in this instance; you may also add the value of an opposing Trait to the recovery roll.

For example, if the elementalist in the above example were to contract a phlegmatic disease like flux, he would subtract 2 from his recovery rolls for his Phlegmatic Trait, but add 6 for his Choleric Trait, giving him a total bonus of +4.

The storyguide should use these elemental Traits to draw the elementalist and those

Elementalist Flaws

MAJOR, SUPERNATURAL

Blatant Gift
Restriction
Study Requirement
Weak Elemental Resistance*

MINOR, SUPERNATURAL

Cyclic Magic (negative)
Deleterious Circumstances
Offensive to Animals
Slow Caster
Susceptibility to Divine Power
Susceptibility to Faerie Power
Susceptibility to Infernal Power
Vulnerable to (Form)*

* New Flaws

close to him into stories. If any of these Traits have a score of +3 or more, you should treat them as Minor Personality Flaws that dictate the character's behavior in a limited fashion, like a strange obsession with the associated element or an occasional mood swing. Treat Traits of +6 or more as Major Personality Flaws, behavior that the character often feels compelled to do and which typically override any other desires the character may have. If

Elemental Traits

Four Personality Traits are used to describe elementalists who have been exposed to Warping: Choleric, Melancholic, Phlegmatic, and Sanguine.

Choleric (Elementalist Fire): This Trait promotes anger and ire in the character, similar to the Wrathful or Hatred Personality Flaws. It opposes Phlegmatic.

Melancholic (Elementalist Earth): This Trait represents the character's sorrow and gloom, much as if the character had the Depressed or Reclusive Personality Flaws. It opposes Sanguine.

Phlegmatic (Elementalist Water): Jealousy and worry are signs of this Trait in a character, like the Personality Flaws

Envious or Fear. It opposes Choleric.
Sanguine (Elementalist Air): Delight and the feeling of being in love are signs of this Trait, perhaps best represented by Personality Flaws like Carefree or Optimistic. It opposes Melancholic.

The effects of these Traits on the character's personality never cancel each other out, even if they are associated with elements that are opposed to each other. Characters with balanced Traits will still behave erratically — perhaps favoring one Trait some of the time and other times acting under the influence of another, or maybe harming themselves or lashing out at others they perceive as imbalanced.

any of these Traits gain a score of +10 or more, the player no longer has control over the character's actions in any circumstances to which the storyguide decides that the Trait applies — the character has essentially gone mad. Like an elemental set loose without constraints, the character will likely bring about his own end eventually, and probably cause a great deal of destruction in the process.

Elementalist Forms

Each of the Forms can potentially affect elementals and other supernatural beings associated with the four elements, the four humors of the body, and animals or other natural phenomena, depending upon the type of Elementalist Techniques with which they are combined. More information about elementals can be found in *Realms of Power: Magic*, pages 132–139, and the study of medicine and philosophiae is covered in more detail in *Art & Academe*.

Elementalist Air

Elementalist Air is the study of the supernatural qualities of the air, and how these qualities can be manipulated with elemental magic. It is a Difficult Art, as described in the introduction to this book — it increases as an Ability, but is otherwise considered an Art by Virtues and Flaws that affect Arts, and has no applications that are independent of the other Elementalist Arts.

The specific applications of Elementalist Air depend upon the type of Elementalist Technique with which it is paired:

Medicinal: Elemental physicians can affect the sanguine humors of the human body with Elementalist Air, which are typically associated with lightheadedness and diseases of the blood. An example would be quotidian fever.

Philosophical: Elemental philosophers can use Elementalist Air to affect natural weather phenomena with their powers. They can also affect animals that possess a predominantly sanguine temperament, such as birds.

Theurgical: Using Elementalist Air, elemental theurgists can affect air elementals and

other creatures with Magic Might associated with Auram. Air elementals tend to have high mental Characteristics, but low physical Characteristics.

The character adds his Sanguine Trait to his Soak whenever he is damaged by the element of air, including suffering asphyxiation, inhaling poisonous gases, or being affected by powerful weather phenomena such as winds, hailstones, or lightning.

Elementalist Earth

Elementalist Earth is the study of the supernatural qualities of the earth, learning how to manipulate them with the Elementalist Techniques. It is a Difficult Art. Exactly what the character can do with Elementalist Earth varies, depending upon the type of Elementalist Technique with which it is paired:

Medicinal: Elementalist Earth allows an elemental physician to draw upon his medical knowledge to affect the melancholic humors of the human body. This includes feelings of sadness, or diseases such as constriction.

Philosophical: Elemental philosophers can affect the earth and its minerals with their magic, including animals with a melancholic temperament, such as slow-moving animals like cattle or generally docile animals like mice and badgers.

Theurgical: Elemental theurgists can use Elementalist Earth to affect earth elementals and other supernatural beings associated with Terram. Earth elementals generally have high physical Characteristics, but low mental Characteristics.

The character adds his Melancholy Trait to his Soak whenever he is damaged by the element of earth, including suffocation, injuries by metal or stone weapons, crushing blows, or falling onto solid ground.

Elementalist Fire

Elementalist Fire is a Difficult Art, which involves studying the supernatural qualities of fire, and how to manipulate them with the character's elemental magic. The type of Elementalist Technique with which the character pairs this Form determines what sorts of fire he can affect:

Medicinal: With Elementalist Fire, an elemental physician can affect the choleric humors of the human body. These humors tend to inspire anger and impatience, or dry, coughing diseases such as quartan fever.

Philosophical: Heat and flame is the province of the elemental philosopher with Elementalist Fire, which includes mundane animals with a choleric temperament — generally those that are fast (such as horses) or fierce (such as predators).

Theurgical: Elemental theurgists affect fire elementals and other supernatural creatures associated with heat, light, and flames. Fire elementals typically have high scores in Presence, Communication, Dexterity, and Quickness.

The character adds his Choleric Trait to his Soak whenever he is damaged by the element of fire, including exposure to extreme temperatures, blinding light, or burning flames.

Elementalist Water

Elementalist Water is the study of the supernatural qualities of water, and how they can be manipulated with elemental magic. It is a Difficult Art. The form of the targets that the elementalist can affect with this Elementalist Form depends upon the type of Technique with which it is paired:

Medicinal: Elemental physicians can affect the phlegmatic humors of the human body with their Elementalist Arts. These humors are associated with slow, listless feelings and wet, phlegmatic diseases such as flux.

Philosophical: The elemental philosopher affects all sorts of natural liquids with Elementalist Water, and can also affect animals with a phlegmatic temperament, which includes those that swim like fish or creep like reptiles.

Theurgical: Elementalist Water allows an elemental theurgist to affect water elementals and other supernatural creatures associated with cold and liquids. Water elementals typically have high scores in Cunning, Perception, Strength, and Stamina.

The character adds his Phlegmatic trait to his Soak when he is damaged by the element of water, including suffering from thirst, drowning, drinking poisonous liquids, falling against water, or being crushed by powerful waves.

Elementalist Techniques

The four Elementalist Techniques are Summoning, Controlling, Divining, and Refining. Each Technique is used with a particular Characteristic, and combined with an Elementalist Form to affect a type of target (Medicinal, Philosophical, or Theurgical), which is noted as part of the Virtue that grants the character the Technique. For example, a character who can summon elementals would have the (Theurgical) Summoning Virtue.

TOTAL	MIGHT	SIZE	NOTE
0	0	-21	nonexistent
1	1	-18	too small to perceive
2	2	-15	insect, kernel of grain
3	3	-12	baby mouse, 10 insects
4	4	-9	bat, frog
5	5	-6	lizard, stoat
10	10	-3	badger, cat
15	15	0	adult, ten cats
20	20	+3	war horse, ten adults
25	25	+6	killer whale, 100 adults
30	30	+9	humpbacked whale, 100 horses
35	35	+12	tower, castle
40	40	+15	village, storm
45	45	+18	city, river
50	50	+21	mountain, sea

Summoning

Summoning is the art of drawing elements from the surrounding area, often drawing them into a prepared shape or medium. Some elementalist might call this an incorrect description of their powers, since it may seem to them that they create these elements from nothing rather than bringing them to the caster from somewhere else. However, the basic principle is that the four elements are all part of nature, and so may always be found nearby and used to produce a supernatural effect.

Summoning relies upon the character's Stamina, his score in Summoning added to the appropriate Elementalist Form, plus the local aura and a stress die roll. This procedure always costs the elementalist a long-term Fatigue level, and takes anywhere from a few minutes to several hours, depending on the proximity of the summoned target. If successful, the target will appear directly beside the elementalist, within his immediate reach.

SUMMONING TOTAL:
 stress die + Stamina + Summoning
 + (Form) + aura

This is compared to the following chart to determine the maximum Size and Might of the target. The Total must always be great enough to affect both the Size and Might of the target.

For example, a target of Size -6 and Might 20 would need a Summoning Total of 20 because of its Might, while another the size of a warhorse (+3) with only Might 5 would still require a Summoning Total of 20 because of its Size. A Summoning Total of 10 can only affect a target as large as a cat (-3) with a Might Score of 10 or less, for instance.

Summoning may be used in one of three different ways, depending upon the type of elemental magic the character learned: Medicinal, Philosophical, or Theurgical (see later).

The elementalist may attempt to include multiple elements when Summoning, as long as he possesses all of the Forms used in the formula.

For example, an elemental philosopher with Elementalist Air and Elementalist Fire might want to summon an animal with either or both a sanguine or choleric temperament. Use the lower of his two Form scores (Elementalist Air or Elementalist Fire in this case) to determine if he is successful. If this would summon one of several different targets that fit both criteria (for example, there are both sanguine and choleric animals nearby, but no animals that are both sanguine and choleric), the results should favor the element in which he has a higher score.

The elementalist may prepare a magical container for his target, if he wishes, by tracing the perimeter of the area in which the target will be held. Summoning circles drawn into the floor are very common containers, though jars and bottles are also used often as they are more transportable. Like a magus drawing a ring (see ArM5 page 112), a magical container may require the elementalist to maintain concentration while performing the summoning, but doing so ensures that the summoned target cannot leave the area for as long as the boundary is undisturbed. If the seal is broken, either by opening the container or breaking the circle, the target of the summoning is free to go wherever it desires. However, as long as the elementalist has a bound captive, he does not recover the long-term Fatigue levels spent to summon it. Thus, elementalist rarely bind more than two or three targets at a time.

A summoning container also makes it easier for the elementalist to affect a summoned

supernatural being with his other Elementalist Techniques, since it lessens the difficulty of penetrating its resistance with those powers as long as the target is held within the container into which it was summoned. If the target has been summoned and successfully bound into a ring or container using the Summoning Art, treat the level of successive effects with the Elementalist Arts as if they were 0, and apply the entire casting total toward the Penetration Total. It is as if the later effect is incorporated into the original Summoning effect, so that the elementalist only needs to penetrate the target's resistance once.

Botching the summoning roll means the elementalist has lost control of his power. The summoned being may appear but without any safeguards, or a different sort of being (such as an angel or demon) is attracted instead. Or, perhaps the elementalist simply channeled too much elemental power through himself, and his bodily humors become imbalanced, making him sick or injured.

MEDICINAL

With medicinal magic, the character can use Summoning to alter the humors in a human body, curing diseases and resolving crises. This might be seen as summoning the necessary humors to restore the body to its natural equilibrium, though this has no effect on wounds that were not caused by deprivation, disease, or aging. Summoning can also imbalance the humors enough to cause a disease, drawing the humors out of the body instead. The elemental physician must touch the target, and if you are using the disease rules found in *Art & Academe*, the Summoning Total determines the strength of the disease that is caused or cured. Otherwise, a Summoning Total that corresponds to the Size of the target (as listed on the chart above) affects a disease that is equivalent to a Light wound or a minor illness; one magnitude more affects a disease equivalent to a Medium wound or a serious illness, two magnitudes more for a Heavy wound or a major illness, and three magnitudes more for an Incapacitating wound or critical illness. The Elementalist Form used in the Summoning Total should be the Form that best corresponds to the type of sickness, and this effect must penetrate the target's Magic Resistance, if any.

PHILOSOPHICAL

The elemental philosopher conjures natural phenomena (wind, flame) or base matter

Story Seed: Vengeful Flames

During a pitched battle, an elemental theurgist summons a horde of fire elementals to attack the opposing army. These creatures soon rampage out of control, gravely wounding the elemental and wreaking havoc in the surrounding area. These elementals could threaten the player characters' covenant, physically or perhaps even politically when the lords of the opposing army call for wizards of their own to retaliate in kind.

(earth, water) of the appropriate element(s) from the surrounding area, of an amount no more than the Size indicated by the Summoning Total on the chart earlier, to a place within his immediate reach. Additional magnitudes summon more-dangerous phenomena (increasing air and fire Damage by +5) or more-substantial matter (stone and ice, and then harder or colder materials). These summoned materials are always wild and untreated, and the elemental has no control over their shape. For example, a Summoning Total of 5 using Elemental Earth might summon enough silver to make a coin, but it would probably appear as a pile of shavings rather than a single lump.

The elemental philosopher can also sum-

mon living animals that are native to the area and have a dominant temperament (choleric, melancholic, phlegmatic, or sanguine) appropriate to the element used in the summoning. The character can even summon a group of animals, so long as their collective size does not exceed the Size listed for the Summoning Total on the chart above, and as long as the sum of their Might Scores does not exceed the Might indicated for the level of the effect on the chart. If any of the summoned animals have Magic Resistance, the effect must penetrate.

THEURGICAL

The elemental theurgist can bring an elemental into being from an amount of pure base material, such as unworked stone, fresh water, or a natural breeze. The Summoning Total determines the being's maximum Might, based on the Size of the materials at hand, as shown on the chart. For example, a Summoning Total of 15 could potentially summon an earth elemental with Magic Might 15 from a man-sized pile of earth. You can use the rules in *Realms of Power: Magic* to design this elemental, or else simply assign it stats and powers that seem appropriate to its Size and Form — an earth elemental with Might 20 might have two Terram powers and 20 points of physical Characteristics, and an air elemental with Might 15 could have one Auram power and

15 points of mental Characteristics. Elementals are permanently summoned, but do not recover their Might Points over time unless they consume vis, and revert to their natural form when all of their Might Points have been spent, leaving no vis behind. (See the Summoning Elementals sidebar for more details.)

Controlling

The Controlling Art allows an elemental to dictate the behavior of the targets he summons with his Summoning power, or to affect appropriate targets he encounters. It depends upon the character's Presence, and always costs him a Fatigue level, though not long term. The elemental must gesture and speak an arcane incantation to a target within range of his voice, which takes him a single round to perform. Then the player makes a roll using the following formula to determine if he is successful:

$$\text{CONTROLLING TOTAL} \\ \text{stress die} + \text{Presence} + \text{Controlling} \\ + (\text{Form}) + \text{aura}$$

This effect must penetrate any Magic Resistance possessed by the target, although if the target has been summoned and successfully bound into a ring or container using the Summoning Art, treat the level of a successful Controlling effect as if it were 0 and apply the entire Controlling Total toward penetration.

For example, if an elemental theurgist with a Summoning Total of 20 summons an air elemental with Might 20 into a prepared circle, his Controlling Total must be at least 20 to successfully control it, and this is also sufficient to penetrate the elemental's resistance.

It is possible to control an unbound target, but much more difficult.

Controlling may be used in three different ways, depending upon the type of magic associated with the Virtue.

MEDICINAL

The elemental physician can control the emotions of human beings by manipulating the bodily humors, inspiring or suppressing specific emotions associated with the appropriate element. The strength of this emotion depends upon the strength of the Controlling Total, but it is roughly equivalent to a Personality Trait with a positive or negative value of (Controlling Total / 10), rounded

Summoning Elementals

When Summoning is used with Elemental Magic, an elemental is essentially brought into being from an appropriate amount of base material. As noted above, this summoning lasts indefinitely, though the elementals are actually temporary and do not recover Might Points over time like other supernatural beings. When the Might Pool of one of these elementals is empty, it ceases to be an elemental at all and returns to its natural form, and does not leave behind any vis. That is, an elemental that was summoned from a pile of earth becomes a normal pile of earth again.

A summoned elemental's spent Might can be restored by feeding it vis: each pawn an elemental consumes returns 5 points of Might to it. Most elementals prefer to consume vis of the Elementalist Form opposed to their own, rather than that of their own Form — i.e. fire elementals generally seek out Aquam vis, and

disdain Ignem vis. This might be seen as a kind of predatory instinct to hunt the element that is most different from them, and a supernatural taboo against eating their own kind. However, elementals will readily consume vis of any type if they are hungry (that is, they have spent some of their Might) and it is easily accessible.

Elementals are generally wild and unbidable, like a force of nature unleashed. If not held within a container, it is nearly certain that an elemental will attempt to destroy whatever comes into its path, even the elemental who summoned it. They cannot be reasoned with, and while Magic Resistance can protect the character against an elemental's powers, it does not protect against its physical attacks. Magi and elementals typically have a Soak bonus that gives them some protection, but it is generally too dangerous to just summon up an elemental without any safeguards against it.

up. For example, a Controlling Total using Elementalist Water of 25 would inspire a +3 Phlegmatic Trait in the person (see Elemental Traits, above, for a description of how this would cause the person to behave). This effect lasts until the target eats and sleeps, as if that person were recovering from long-term fatigue. If the effect must penetrate Magic Resistance, the elementalist must decide the strength of the Trait he wishes to inspire before his Penetration Total is calculated.

Elemental physicians can also issue commands (such as “begone!”) to supernatural creatures that have become part of a human body, such as disease spirits or possessing demons, in the same way that an elemental theurgist can command elemental beings. The physician’s Controlling Total must exceed the Might of the target on the Summoning chart, and he must use his lowest of his scores in the four Elementalist Forms for the formula.

PHILOSOPHICAL

An elemental philosopher can affect the motion of natural materials with the appropriate element, or organic materials using his lowest Form as a requisite. This allows him to increase his Soak against a particular type of damage, potentially beyond the bonus he receives naturally. He may add his (Controlling Total / 5) to his Soak against the target material for as long as he maintains concentration, a minimum of one combat round.

The elemental philosopher can also give commands to animals of a temperament appropriate to the element used, just like an elemental theurgist does with elemental beings, as long as his Controlling Total exceeds both the Size and Might of the animal on the Summoning chart. (See Elementalist Forms, earlier in this chapter, for some examples of animal temperaments for each element.)

THEURGICAL

The elemental theurgist can affect supernatural creatures with Might of the Form appropriate to the element used, assuming he can equal or exceed the being’s Might on his Controlling roll. If he succeeds, the target must carry out a single command to the best of its ability. This can also be used to banish an elemental permanently. If it is held within a container, the elemental may leave while it is about this task, but must immediately return once the command has been fulfilled. According to legend, the earliest elemental theurgists



would summon elementals into magic jars, and command them to obey the wishes of the person who released them, making them princely gifts. However, to take advantage of this legend, other elementalist would sometimes command the elementals inside such containers to kill the person who freed them instead, to punish thieves and meddlers.

Divining

Through Divining, an elementalist can locate and commune with the elements and

elemental targets, with an Art based on his natural Perception. Unlike Summoning and Controlling, Divining does not cost the character a Fatigue level.

This power has two effects. Firstly, it allows the elementalist to sense if an appropriate target is within about a hundred paces of him, and the approximate direction and distance to the target, for as long as he concentrates. This requires only that his Divining Total exceeds the value corresponding to the target’s Size on the Summoning chart, and does not need to penetrate the target’s Magic Resistance. Secondly, as long as he is touching an appropriate target, he can intuitively

Story Seed: The Bishop’s Physician

The bishop in a nearby city has recently taken ill, but has hired a marvelous doctor who removes his pain merely by laying hands upon his chest. Word of this miraculous cure has begun to spread through the region, and though the bishop has not yet fully recovered, many are suggesting that his physician is a holy man. In fact, the true story is that the doctor is an elemental

physician who can magically manipulate the humors in an ailing person to make him feel happy and fit, but must rely on his (nonexistent) knowledge of mundane medicine to actually treat the illness. So far the bishop has been lucky, in that his illness has not worsened, but he will soon die unless someone with more-substantial medical knowledge (or magic) helps him.

tively understand its circumstances and situation, and mentally communicate with it on a fundamental level. To succeed at this, his Divining Total must exceed the values corresponding to both the target's Size and Might on the Summoning chart, and he must penetrate the target's Magic Resistance. However, if the target was summoned into a container with the Summoning Art, as described earlier, treat the effect level as 0 when calculating the elementalists' Penetration Total, rather than using the value derived from Size and Might.

DIVINING TOTAL:
stress die + Perception + Divining
+ (Form) + aura

An elementalist can use Divining of any type to locate vis associated with a particular element, and can determine how much of it is present in an object by touch. Other targets that this power allows him to sense depend upon his background.

The elementalist can include more than one element in his Divining Total, if he has a score in two or more Elementalists Forms. For example, an elemental theurgist might attempt to locate all air or water elementals, using both Elementalists Air and Elementalists Water. He must apply his score in the lower Form to his Divining Total, but otherwise can sense appropriate targets of either type.

MEDICINAL

The elementalist can recognize when living creatures have imbalanced humors. He can sense illnesses, automatically diagnosing disease and sickness associated with a particular humor (blood, black bile, yellow bile, or phlegm). By regularly ministering to an injured or afflicted target for the whole of the recovery period, the elementalist can mentally communicate with the person's body, the special insights of which allow him to treat his (Divining Total / 5) as magical aid for the purposes of the target's recovery roll (see ArM5, page 179).

PHILOSOPHICAL

The elementalist can sense natural materials associated with a Form, even recognizing their particular qualities such as weight and shape, as well as locate and communicate with animals of the appropriate temperament. For example, using Elementalists Earth, an elemental philosopher could seek out a large amount of gold or silver in the

surrounding area, or understand the thoughts and memories of an animal with a melancholic temperament by touching it.

THEURGICAL

The elementalist can sense beings with Might associated with the appropriate element in the general region. He can tell the approximate distance and direction to the target, and he can mentally communicate with it by touching it or the container in which it is held. If the being is intelligent, the two of them can converse for as long as the elementalist maintains concentration. If it is not intelligent, the elementalist can perceive past events as the being saw them, or as experienced by the raw materials that the creature animates.

Story Seed: The Right to Vis

One of a covenant's vis sources comes up dry after a wandering elementalists locates it and clears it out, to help him with his magical activities. To recover what is theirs, the magi must track him down and convince him to recognize their claim to what he took. To complicate matters, by the time they catch up with him the elementalists has already spent the vis.

Refining

The Refining Art allows the elementalist to improve the target by purifying the natural material of which it is composed, or to break it down by combining elements that are naturally opposed. This takes a season of effort, much like a Hermetic laboratory activity, and requires some sort of workshop or laboratory in which the elementalist can work his magic. Instead of Magic Theory, elementalists use an Ability that is associated with the type of Refining they practice. During the season, the elementalist and his target must cooperate, or else the target must be held within a magical container into which it was summoned with the Summoning Art, as described earlier.

REFINING TOTAL:
Intelligence + (associated Ability)
+ Refining + (Form) + aura

Using the Refining Art often yields raw vis, and this is typically associated with the Form corresponding to the Elementalists Form used to affect the target. For example, Elementalists Water yields what magi would call *Aquam vis*, and Elementalists Fire produces *Ignem vis*.

An elementalist with the Refining Art can use vis to make himself a kind of potion that is similar to a Hermetic longevity ritual. The potion gives him a bonus to his Aging rolls equal to his (Refining Total / 5), including his lowest Elementalists Form as a requisite, which lasts until he suffers an Aging crisis. This potion takes a season to make, and costs a number of pawns of vis equal to his (age / 5), rounded up. For example, a 50-year-old elementalist would need to spend ten pawns of vis of any Form he possesses. Note that an elementalist can only spend as much vis as the sum of his scores in the Elementalists Forms.

Other targets for the character's Refining Art depend upon his background, as described by the type of Refining Virtue that he possesses.

MEDICINAL

The elemental physician can make the longevity potion for other human beings as well as himself, and adds his Medicine to his Refining Totals.

In addition, the elemental physician can make a potion that increases the vigor and natural aptitude of a person for a year, using elemental vis. This boosts one of the target's Characteristics (as shown below) by the elementalists' (Refining Total / 5), though it cannot increase that Characteristic to a value more than half of the elementalists' score in the associated Form. This potion costs the same number of pawns of vis as the longevity potion; an elementalist with his lowest Elementalists Form at 4 and a Refining Total of 25 could make a potion that would increase a character's Strength by five levels, but no higher than +2.

ELEMENT	CHARACTERISTIC INCREASED
Air	Intelligence, Perception, Presence, or Communication
Earth	Strength, Stamina, Dexterity, or Quickness
Fire	Presence, Communication, Dexterity, or Quickness
Water	Intelligence, Perception, Strength, or Stamina

PHILOSOPHICAL

Like magi, an elemental philosopher may extract vis from a magical aura, producing his (Refining Total / 10) in vis associated with the appropriate one of the four elements. He can also affect supernatural animals of the appropriate temperament with his Refining Art, increasing or decreasing their Might in the same way an elemental theurgist affects supernatural beings. This process produces a pawn of vis of the appropriate Form for each five points in the character's Refining Total, but no more than (the target's Might Score / 5).

An elemental philosopher may also move vis from one object to another. To do this, his Refining Total for the season must equal or exceed (the total number of pawns of vis moved x 5). If the moved vis is not associated with the Form used in the Refining Total, it is transformed into the appropriate Form by this process, but half of it (rounded down) is lost. For example, with a Refining Total of 25 using Elementalist Air, 5 pawns of Vim vis could be moved from one container into another, leaving 2 pawns of Auram vis at the end of the season.

Philosophical Refining also allows an elemental philosopher to use vis associated with any Art in his elemental magic, and he adds his Philosophiae to his Refining Totals.

THEURGICAL

Refining allows the elemental theurgist to restore Might to a supernatural being, or else to drain it of its Might in the form of raw vis. If the Refining Total is greater than the affected elemental's Might Score, note the amount by which it is exceeded. If the Elementalist Form used in the Refining Total corresponds to the Form of the elemental's Might, this is the number of Might Points restored to it. If the Form used is directly opposed to the Form of the affected elemental (air vs. earth, fire vs. water), this amount is subtracted from its Might Pool. Otherwise, half this many Might Points (rounded down) are either added to or subtracted from its Might Pool over the course of the season.

If the being would gain more Might Points than it can have in its Might Pool, or if it loses some of its Might Points, raw vis forms in the material animated by the being, 1 pawn for every 5 Might Points given, but no more than its (Might Score divided by 5). This usually appears as condensation or dust inside of the container in which the being is held, or else manifests as pieces of the being

that separate from it during the Refining (i.e. mist, ash, moisture, or dirt).

The elemental theurgist adds (Realm) Lore, of the same realm as the target, to his Refining Totals.

Story Seed:
The Elementalist
Cut in Half

An issue is brought to Tribunal, where two rival covenants argue that the other has broken the Code. The first covenant had an unGifted hedge wizard living with them (an elemental philosopher), who they kept busy making vis for them every season. A member of the second covenant, while visiting the first covenant, met this hedge wizard and offered him membership in the Order of Hermes. He accepted, swearing the Oath on the spot. Members of the first covenant refused to allow the elementalist to leave with the magus, and killed the hedge wizard during the confrontation. The visiting magus subsequently brought charges against the covenant for slaying a member of the Order. Members of the first covenant brought charges against that magus for depriving them of their magical property.

The essential questions for the Tribunal in the first case are whether simply swearing the Oath is enough to make a wizard a member of the Order of Hermes, as the second covenant maintains; or whether it requires something more, such as ratification by a Quaesitor, as is the position of the first covenant. For the second case, the Tribunal will need to decide if a member of a covenant can be considered to be that covenant's property, and whether endangering that person constitutes depriving the covenant of its magical power.

easily share their knowledge with others. Each society teaches particular Elementalist Techniques and Forms, which can then be learned like any other Arts. To learn other Techniques (or Forms, although most societies teach all four Forms) the elementalist must be initiated through a Mystery Cult.

It is possible for a Gifted member of an elementalist society to open a Gifted student to all of the Arts associated with a society. This gives him a score of 0 in all those Arts, and lets him use them, albeit not very well. Opening the society's Favored Arts follows the mechanism described in the Introduction, under Opening the Gift. For the Opening Total, the initiating elementalist should use (his Intelligence + his highest Elementalist Technique + his lowest Elementalist Form + the level of the aura). If the elementalist performing the ceremony has a score of less than 2 in one or more of the Arts favored by the society, the student receives an Elementalist Flaw such as Deleterious Circumstances or Vulnerable to (Form).

OPENING TOTAL:

Intelligence + highest Technique
+ lowest Form + aura

The Arts associated with a society also indicate the Virtues into which that society is likely to initiate an unGifted member, using the rules in the Introduction, under Acquiring Hedge Wizard Powers, in Initiations.

A society generally favors only two Techniques and the four Forms; below are three examples of elementalist societies that could be found in Mythic Europe in 1220.

Apostles of Apollonius

Arts: (Theurgical) Summoning, (Theurgical) Controlling, and all four Elementalist Forms (Elementalist Air, Elementalist Earth, Elementalist Fire, Elementalist Water)

The first elementalists were ancient sorcerers who were influenced by the philosophy of Greek teachers like Empedocles, Galen, and Pythagoras. Instead of using their powers to summon the spirits of the underworld, they turned to the magic of nature and the fundamental laws that defined their world. By drawing forth the magical qualities of natural objects, they brought into existence those beings that magi would later call elementals. By taming and shrewdly applying the powers of these strange creatures, these elemental summoners were able to perform amazing feats.

Elementalist
Societies

Many elementalists belong to elementalist societies, which are groups of like-minded elementalists who have the same general ideas and practices, and so can more

Many elementalists believe that the first of these summoners was Apollonius of Tyana, a miracle worker who reportedly lived in the first century AD. They hold that it was he and his followers who originally developed the Elementalist Arts, uniting the common ideas of four different kinds of magic from the four corners of the ancient world, as described by his biographer Flavius Philostratus at the end of the third century in

this (condensed) summary:

Apollonius of Tyana was well-born and well-educated, and as a young man he learned the mysteries of the Pythagorean cults, the magical abilities of Babylonian wizards, and the wisdom of holy men from further east, before forming a circle of his own followers in Asia Minor. He lived as an itinerant philosopher and miracle worker, going from temple to temple along the coasts of northern Syria, Anatolia, and Greece. He traveled through Rome and into Iberia during the last

years of Nero, and in 69 AD he sailed to Alexandria and Upper Egypt, where he met with a community of supernatural ascetics. In 93 he returned to Rome to face charges of magic and sedition. He reportedly vanished from the courtroom and reappeared in Greece, where he continued his life of wandering until his death in 96.

From this account, Apollonius' followers believe that they can trace the roots of elemental philosophiae to Greek and Roman mystery cults, elemental magic to ancient Babylonian wizards and wise men from the Far East, and advances in magical medicine to the people of Egypt and Northern Africa. According to them, it is because of Apollonius that the Elementalist Arts exist and are more or less compatible with each other.

Because these hedge wizards are predominantly ascetic and generally free of pagan overtones common in other magical traditions, the self-styled "Apostles" often believe fervently that they are doing God's work, practicing a form of pious summoning that is not unholy or wicked like other forms of sorcery, since it is not tainted by the Infernal realm. It is even said that some of these elementalists have versions of the Elementalist Arts that are associated with the Divine realm rather than Magic, allowing them to practice their theurgical powers in the Dominion without penalty.

In 1220, the Apostles of Apollonius are rare, but can be found anywhere in Mythic Europe. Their magical influence is probably strongest in the eastern Mediterranean region, in the wild areas between the Levant and Theban Tribunals where theurgical magic is more common. There is also said to be a group of them living in a small village in the Greater Alps, in the region near the Cave of Twisting Shadows, where they are supported by some of the Criamon magi who reside there. They are generally regarded as magical curiosities — worthy companions to magi, but certainly no threat to the dominance of the Order of Hermes.

Ikhwan as-Safa'

Arts: Philosophical Summoning, Philosophical Refining, and all four Elementalist Forms (Elementalist Air, Elementalist Earth, Elementalist Fire, Elementalist Water)

The Brethren of Purity, or Ikhwan as-Safa', are a secretive group that follows a variant of Islam that teaches the only path to true happiness is for a person's soul to return to God through purification by attainment of knowledge.

Elisavet ("Psychorrhax")

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

Size: 0

Age: 51

Decrepitude: 1 (6)

Confidence Score: 1 (3)

Warping Score: 3 (0)

Virtues and Flaws: Outcast; (Theurgical)

Controlling, (Theurgical) Summoning; Affinity with Controlling, Educated, Elementalist Air; Meddler (major); Plagued by Supernatural Being; Infamous, Vulnerable to Elementalist Earth

Personality Traits: Sanguine +5, Cruel +3, Lonely +3

Reputations: Witch 4 (sailors)

Combat:

Dodge: Init -2, Atk n/a, Dfn -2, Dam n/a

Soak: +2 (+7 vs. air, -5 vs. earth.)

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)

Abilities: Apostles of Apollonius Lore 1 (initiation rituals), Artes Liberales 3 (reading), Awareness 3 (sounds), Concentration 3 (maintaining control), Greek 5 (asking questions), Guile 3 (acting naive), Latin 4 (in writing), Magic Lore 4 (elementals), Mediterranean Sea Lore 4 (ships), Penetration 5 (Controlling), Survival 5 (islands), Swim 3 (treading water)

Arts: Controlling 18, Summoning 16

Difficult Arts: Elementalist Air 6

Equipment: Robes

Encumbrance: 0 (0)

Appearance: A thin, middle-aged woman with silvery hair and sharp features, including deep-set but bright eyes. She wears the remains of rich robes and a hood, weathered by wind and rain and patched with bits of sacking and canvas.

Elisavet was the daughter of a prosperous and knowledgeable advisor to the duke of a great city (a Hermetic magus serving a mundane lord), but against his orders she became involved with a group of strange mystics who initiated her into the ways of the Apostles of Apollonius. It soon became obvious to the court that she had become pregnant, though she protested that she remained a virgin. Shamed by her behavior, her father disowned her and her name, thereafter calling her only Psychorrhax ("heartbreaker"). At the command of the duke, she was banished from his lands, to be transported to Italy to live with distant relatives. Her ship was lost in a terrible storm in transit, but she survived and washed up on an island somewhere in the Mediterranean. Soon after, she gave birth to a son — a strange and misshapen creature with supernatural powers over earth and sea.

More than thirty years later, Elisavet has made herself a comfortable if somewhat lonely existence on her island home; she has a powerful air elemental that she summoned and bound to a tree in the middle of the island, which she often sends out to spy out passing ships and occasionally sink them, rescuing materials of particular interest to her such as jewelry, wine, and books. She has also had her son build her a grotto-like palace from stone and driftwood, but she is cruel to him and believes she must beat him to keep him tame. To introduce Elisavet to a saga, a storyguide can have her attack a ship bearing supplies for the covenant, or possibly even transporting a magus. Age is her greatest enemy, and she knows she will soon succumb to her years, but she once heard her father say that he was protected by a special longevity ritual that is common among those of his order. She might think to ransom magical equipment or a kidnapped magus in exchange for such a ritual.

HISTORY

In the second half of the tenth century Islamic scholars founded Ikhwan as-Safa' in the Persian city of Basra. This secret fraternity of scholars of the Isma'ili sect of Shi'i Islam produced an encyclopedia of their knowledge that combined the teachings of the greatest Greek philosophers — Pythagoras, Socrates, Plato, Aristotle, Plotinus, Euclid, Ptolemy, Porphyry, and Iamblichus — with ancient Indian and Persian classics, and Muslim theology. The Isma'ili sect of Shi'i Islam is discussed in *Realms of Power: The Divine*, page 113.

The potentially heretical nature of the *Epistles*, described below, forced the Brethren to meet only in secrecy during its writing. After producing their work, the Brethren spread throughout the Islamic world to distribute their *Epistles*. They freely provided copies to mosques and libraries. The Brethren use the *Epistles* to surreptitiously test whether a student understands the deeper meaning contained in the work, and they invite those who are willing to dedicate themselves to a lifetime of intellectual improvement to join them. Members of Ikhwan as-Safa' are currently present in Andalusia, the Levant, and throughout North Africa.

TEACHINGS OF THE BRETHREN OF PURITY

Although the majority of the founders of the Brethren of Purity were Isma'ili Muslims, they are accepting of other religions and believe that truth can be found in every faith. The Brethren believe that the pursuit of knowledge is nourishment for a person's soul and the only way to obtain happiness in this life, and salvation in the next, is through intellectual endeavors. According to Brethren philosophy, individual human souls emanate from a universal soul, which will return to God on Judgment Day. Following the teachings of the Brethren purifies the soul, greatly extending the disciple's life, and giving him a longer period in which to purify his soul through study to ensure eternal happiness in the afterlife.

Although The Brethren freely distribute the *Epistles*, the books are but an introduction to their teachings. The Brethren enforce an internal hierarchy that prevents students from advancing in their magical powers at the expense of other learning. The Brethren are divided into four grades. The first grade consists of young men, who are taught only the basic knowledge required to obtain an



education. Only if a student shows a willingness to devote himself to a lifetime of learning does he advance to the second grade. The second grade is often not reached until the student is 30 or more years of age. Once the student masters the basics of Philosophiae, he is ready to advance to the study of metaphysics and Theology. The minimum Ability scores for each grade are listed below.

GRADE	ABILITY SCORES
2nd Grade	Arabic 5, Artes Liberales 4
3rd Grade	Philosophiae 4
4th Grade	Theology (Islam) 4

By the time a student reaches the fourth grade, he is often over 40 years of age and has devoted the majority of his life to the Brethren. Dedicated students can, and often do, advance more rapidly, but it is the exception rather than the rule. Membership in the Brethren is not an occupation, and acquiring the necessary foundation often takes students a lifetime.

Gifted members of the Brethren are taught Philosophical Summoning, Philosophical Refining, and all the Elementalist Forms, as described above. UnGifted members, however, may only gain access

to their Arts through Initiation. The following are three Scripts that the Brethren may use. Because the Ritual of Making the Soul Actually Knowledgeable is not required for an unGifted Brother to utilize the tradition's magic, only the very dedicated undergo it.

BLOOD OATH OF BECOMING A MEMBER OF IKHWAN AS-SAFA'

Initiation Ease Factor: 21

Script Bonus: +18 (+3 Quest, +9 Major Ordeal, +3 Mystagogue's Time, +1 Initiate's Time, +1 Sacrifice, +1 Sympathetic Bonus)

The supplicant must travel to a far off city, a trip requiring at least one season, obtain a book there that his local group of Brethren does not possess, and give a copy of that book to the group. The supplicant must also write a tractatus on Artes Liberales, Philosophiae, or Theology (Islam) and provide the only copy to his sponsor. Once the supplicant has accomplished these tasks, he gains the Major Virtue Philosophical Refining. After spending one season learning with his sponsor, the character acquires a score of 1 in Philosophical Refining and the Major Flaw Weak Elementalist Resistance; if

he does not complete this study, he loses the Virtue. This Script always fails if the supplicant does not have the requisite scores of 4 or more in Artes Liberales, Philosophiae, and Theology (Islam) and a score of 5 in Arabic.

RITUAL OF UNCOVERING THE ELEMENTAL NATURE OF MAN

Initiation Ease Factor: 15

Script Bonus: +12 (+3 Quest, +3 Minor Ordeal, +3 Mystagogue's Time, +1 Initiate's Time, +1 Sympathetic Bonus, +1 Sacrifice)

The supplicant must travel to a city different from the one to which he previously traveled, obtain another book that his local group of Brethren does not possess, and give that book to the sponsor. The character must also translate a previously unknown tractatus or summa on Artes Liberales, Philosophiae, or Theology (Islam) into Arabic and provide the only copy to his sponsor. Once the character has accomplished these tasks, he spends one season studying under the sponsor. At the end of the season, the character acquires a score of 1 in an Elemental Form and the Minor Flaw Mentor. The mentor is the character's sponsor in the Initiation.

The Elemental Form that the character acquires is always tied to his bodily humors: sanguine, choleric, melancholic, or

phlegmatic. Gregarious or garrulous characters receive the Elemental Air Virtue. Aggressive, brave, and loyal characters receive the Elemental Fire Virtue. Docile, stoic, or serene characters receive the Elemental Earth Virtue. Contemplative, shy, or taciturn characters receive the Elemental Water Virtue. This Script always fails if the supplicant does not have the requisite scores of 4 or more in Artes Liberales, Philosophiae, and Theology (Islam) and a score of 5 in Arabic.

RITUAL OF MAKING THE SOUL ACTUALLY KNOWLEDGEABLE

Initiation Ease Factor: 21

Script Bonus: +18 (+3 Quest, +9 Major Ordeal, +3 Mystagogue's Time, +1 Initiate's Time, +1 +1 Sacrifice, +1 Sympathetic Bonus)

The supplicant must write a summa of at least Level 3 and provide the only copy to his sponsor. Once the supplicant has accomplished these tasks, he spends one season under the tutelage of his sponsor. At the end of that season, the character acquires the Major Virtue Elemental Philosophiae and the Major Flaw Study Requirement. This Script always fails if the supplicant does not have the requisite scores of 4 or more in Artes Liberales, Philosophiae, and Theology (Islam) and a score of 5 in Arabic.

CHARACTERS

Some unGifted Brethren are born with the Virtue Elemental Philosophiae, but these characters are rare. The average Gifted member has no knowledge of the Brethren or their magic before reading the Epistles. For each year the Brethren are engaged in studies, they receive 30 experience points to spend on Arcane and Academic Abilities. All Brethren have some knowledge of Organization Lore: Brethren of Purity. Junior Brethren concentrate their studies on Academic Abilities, especially Artes Liberales, Philosophiae, and Theology. The eclectic nature of the Brethren's teachings means that members may study Theology of all religions. Members of the Brethren also study Arcane Abilities, especially (Realm) Lore, but these topics are never publicly discussed, and they carefully hide any books on these subjects. Brethren also encourage their members to study other languages, especially Hebrew, Persian, Greek, and Latin.

Unlike Tulab Ibn Sina (see below), the Brethren of Purity are rather egalitarian in their membership. All members must be literate before they are even considered for Initiation, but the Brethren sometimes encourage pious characters or those with a desire to learn by giving them anonymous gifts of books or funds to allow potential members to concentrate on their studies. In addition to their Arts, many Ikhwan as-Safa' know Mythic Alchemy or Mythic Herbalism. (See Chapter 5: Learned Magicians). Ikhwan as-Safa' often have Flaws related to their Isma'ili sect of Islam, which is oppressed in many areas, and their devotion to the pursuit of knowledge often results in Driven, Higher Purpose, Obsessed, Oversensitive, or Pious Flaws.

Tulab Ibn Sina

Arts: Medicinal Summoning, Medicinal Divining, and all four Elemental Forms (Elementalist Air, Elemental Earth, Elemental Fire, Elemental Water)

This tradition is comprised of the most accomplished physicians in the Islamic world. The Tulab Ibn Sina, or the Students of Avicenna as they are known in the West, use their exceptional knowledge of medicine and the Elemental Arts to serve their local rulers. The Tulab Ibn Sina are renowned throughout the Islamic world for maintaining hospitals and providing succor to the common people.

Epistles of the Brethren of Purity & Loyal Friends

The Epistles of the Brethren of Purity and Loyal Friends, *Rasa'il Ikhwan as-Safa' wa Khillan al-Wafa'*, are 52 *rasa'il* or letters that are grouped into four sections, usually referred to as books. Each book is a collection of tractatus on a specific Ability, but when read together with the assistance of "The Comprehensive Epistle," the books serve as *summae* for Refining and the four Elemental Arts. The Comprehensive Epistle, or *Al-Risala al-Jami'a*, is the key to unlocking the secrets of the Epistles, and without any it, no character can gain knowledge of the secrets of the Brethren contained in the four books.

Book One, Mathematical Sciences, contains 14 tractatus on Artes Liberales of Quality 6–10 with an average Quality of 8. The book also serves as a *summa* for Elemental Air, Level 3, Quality 8.

Book Two, Natural Sciences, contains 17 tractatus on Philosophiae (natural philosophy) of Quality 5–9 with an average Qual-

ity of 7. The book also serves as a *summa* for Elemental Water, Level 4, Quality 8.

Book Three, Psychological and Rational Sciences, contains 10 tractatus on Philosophiae (moral philosophy) of Quality 5–9 with an average Quality of 7. The book also serves as a *summa* for Elemental Fire of level 3, Quality 8.

Book Four, Theological Sciences, contains 11 tractatus on Theology (Islam) with Quality 7–11 with an average Quality of 9. The book also serves as a *summa* for Elemental Earth Level 3, Quality 8.

"The Comprehensive Epistle" is a *summa* on Philosophiae (metaphysics) Level 4, Quality 9, and if read in conjunction with one of the other four books, it serves as a *summa* for Philosophical Refining of Level 2, Quality 8. The character must have access to both texts during the season of study, and "The Comprehensive Epistle" provides no additional benefit if read in conjunction with additional books beyond the first.

HISTORY

Abu Ali al-Hussain Ibn Abdallah Ibn Sina, the founder of the tradition, was born in 980 near the Persian city of Bukhara. Ibn Sina had memorized the Quran and had begun studying medicine by the age of 13. When he was 17, he was already famous for his medical expertise, and he cured the Sultan of Bukhara of a dread illness when no other physician could. The sultan rewarded Ibn Sina with access to his vast library where Ibn Sina discovered the mystical writings of ancient scholars and magicians. Ibn Sina combined the teachings of Aristotle, Galen, and Hippocrates with the magical knowledge of the Persian, Arab, and Indian magicians to vastly improve his knowledge of medicine and the Elementalist Arts.

When the Sultan died, Ibn Sina became embroiled in the struggles for the throne and the victor imprisoned him. Ibn Sina used his magic to escape and fled to the court of a nearby sultanate. Throughout his life, the social effects of The Gift often forced Ibn Sina to travel from court to court. His reputation as a physician was such that he had little problem receiving invitations from various rulers, but The Gift inevitably prevented him from staying with any court too long.

TEACHINGS OF IBN SINA

Many students of medicine approached Ibn Sina during his travels to request training, but he only selected Muslims with The Gift or those who showed an aptitude for the Elementalist Arts. Ibn Sina did teach several students over his lifetime, and he instructed them in the importance of acquiring knowledge and transmitting it. Ibn Sina would often take students who were less-than-devout Muslims, and he would always instruct them in the importance of following the tenets of the Quran. He did not hesitate to dismiss students who failed to become more righteous or showed little promise. Tulab Ibn Sina follows the same principles today. The group is constantly searching for exceptional physicians and untrained healers who are suitable for being taught the Elementalist Arts. If the student is also a Muslim, then the Tulab Ibn Sina accept the new student into the fold.

Gifted members of this tradition learn Medicinal Summoning, Medicinal Divining, and all the Elementalist Forms. UnGifted members, however, may only gain access to their Arts through Initiation. Because the Ritual of Refining the Physician's Character

is not required for a member to utilize the tradition's magic, only the very dedicated undergo it.

**RITE OF TESTING
THE PHYSICIAN'S DEDICATION**

Initiation Ease Factor: 21

Script Bonus: +18 (+3 Quest, +9 Major Ordeal, +3 Mystagogue's Time, +1 Initiate's Time, +2 Sympathetic Bonus)

The supplicant must travel to a city where an epidemic or disaster has occurred. The supplicant must do everything in his power to help those affected and must grant any request for aid he receives for one year. Once the supplicant has accomplished this task, he spends one season learning Medicinal Divining with his sponsor. At the end of that season, the character acquires a score of 1 in Medicinal Divining and the Major Flaw Restriction (cannot affect himself). This Script always fails if the supplicant does not have the requisite scores of 3 or more in Medicine and Chirurgy.

**RITE OF DISCOVERING
THE PHYSICIAN'S HUMOR**

Initiation Ease Factor: 15

Script Bonus: +11 (+3 Quest, +3 Minor Ordeal, +3 Mystagogue's Time, +1 Initiate's Time, +1 Sympathetic Bonus)

The supplicant is grievously wounded (Medium Wound) and is forced to recover in a hospital for the indigent. The supplicant may not tell anyone of his true status and may only receive treatment that is provided to the poor. If the character survives, he spends one season studying under the sponsor. At the end of the season, the character acquires a score of 1 in an Elementalist Form and the Minor Flaw Vow. The character swears to find and train a suitable student in the tradition. This Script always fails if the supplicant does not have the requisite scores of 4 or more in Medicine and Chirurgy.

The Elementalist Form that the character acquires is tied to his own bodily humor: sanguine, choleric, melancholic, or phlegmatic. Gregarious or garrulous characters receive the Virtue Elementalist Air. Aggressive, brave, and loyal characters receive the Elementalist Fire Virtue. Docile, stoic, or serene characters receive that Elementalist Earth Virtue. Contemplative, shy, or taciturn characters receive the Elementalist Water Virtue.

**RITE OF IMPROVING
THE PHYSICIAN'S CHARACTER**

Initiation Ease Factor: 21

Script Bonus: +18 (+3 Quest, +9 Major Ordeal, +3 Mystagogue's Time, +1 Initiate's Time, +1 Sympathetic Bonus, +1 Sacrifice)

The supplicant must spend a year healing the poor and may not accept any reward or payment. Once the supplicant has finished, he spends one season under the tutelage of his sponsor. At the end of that season, the character acquires the Major Virtue Elemental Medicine and the Major Flaw Study Requirement. This Script always fails if the supplicant does not have scores of 5 or more in Medicine and Chirurgy.

RITE OF OPENING THE MIND

Ibn Sina taught his students that a disciplined, righteous, and enlightened scholar could obtain the gift of prophecy. This goal motivates many Tulab Ibn Sina members in their studies. Only after a student obtains expertise in Medicine, Artes Liberales, Arabic, Philosophiae, and Theology (Islam) and displays a commitment to acting righteously, do the elders of Tulab Ibn Sina consider him adequately prepared to undergo the Rite of Opening the Mind. Those who successfully complete the Initiation are accorded the utmost respect by their peers within the tradition, which is reflected as Reputation (Enlightened Student) 3.

Initiation Ease Factor: 15

Script Bonus: +12 (+3 Quest, +3 Minor Ordeal, +3 Mystagogue's Time, +1 Initiate's Time, +2 Sympathetic Bonus)

The Supplicant must travel to the tomb of Ibn Sina in the Persian city of Hamadan, where he spends a season fasting during daylight hours, meditating, and praying. The character must abstain from sinning for an entire season. At the end of the season, the player makes a Stamina roll against an Ease Factor of 9. The Ease Factor is modified by any Personality Traits that would encourage or discourage righteous behavior. If the roll is not successful, the character may remain for an additional season. Once the character spends a season behaving righteously, he returns to the sponsor for a season of instruction. At the end of that season, the character acquires a score of 1 in Premonitions and the Flaw Visions. This Script always fails if the Supplicant does not have the requisite scores of 5 or more in Medicine, Artes Liberales, Arabic, Philosophiae, and Theology (Islam).

Writings of Ibn Sina

Ibn Sina was a prolific author and encouraged his students to follow his example of synthesizing previous works and adding his own knowledge to the subjects of Medicine, Artes Liberales, Philosophiae, and Theology (Islam). Ibn Sina's most famous work, *Al-Qanun fil-Tibb*, is a survey of the entire body of medical learning from the writing of the Ancients to contemporary Muslim sources. Most Western scholars regard the five books of the *Canon of Medicine*, as it is known in the West, as the authority on the subject.

Al-Qanun fil-Tibb (Canon of Medicine), Summa Level 6, Quality 9, for Medicine and Summa Level 6, Quality 9, for Medi-

nal Divining. The sections on Divining are useless to anyone who does not possess the Virtue Elemental Medicine.

Ibn Sina also wrote the *Kitab ash-Shifa (Book of Healing)*, which is not as well known in the West, but is very influential in the Islamic world.

Kitab ash-Shifa, Summa Level 4, Quality 9, Artes Liberales and Summa Level 5, Quality 9, for each of the four Elementalist Arts (Elementalist Air, Elementalist Earth, Elementalist Fire, and Elementalist Water). The sections on Elemental Abilities are incomprehensible to anyone who does not possess the Virtues Medicinal Divining, Medicinal Summoning, or Elemental Medicine.

CHARACTERS

The vast majority of Tulab Ibn Sina members are not born with the appropriate Virtues, but acquire Elemental Medicine, Summoning, Divining, and one of the four Elemental Arts when the Tulab Ibn Sina determine they are worthy of Initiation. The training period for Tulab Ibn Sina is relatively short but intense. In a five-year period, the student gains 150 experience points to spend on Academic and Arcane Abilities. Tulab Ibn Sina focus on the following Abilities: Artes Liberales, Organization Lore: Students of Avicenna, Medicine, Philosophiae, Theology (Islam), and Chirurgy. All members of the tradition are skilled in Arabic and Medicine, and a student with a score lower than 4 in either is rare.

Members of the Tulab Ibn Sina generally come from wealthy backgrounds, and even those who were born into more-humble circumstances are able to acquire wealth and social status with their knowledge of Medicine. Appropriate Social Statuses for characters in Islamic lands are discussed in *Realms of Power: The Divine*, page 114. They frequently possess the Virtues Arcane Lore, Educated, Famous, Privileged Upbringing, Social Contacts, Temporal Influence, Wealthy, and Well-Traveled. Characters raised in Islamic lands

with the Educated Virtue may allocate 50 experience points to Arabic, Persian, Greek, Latin, Theology (Islam), Islamic Law, and Artes Liberales. Islamic Law is the equivalent of Canon Law in the West.

In addition to their Favored Arts, some members of the Tulab Ibn Sina also know Mythic Herbalism. (See Chapter 5: Learned Magicians.) Tulab Ibn Sina often have Flaws related to their religion — Pious, Temperate, and Higher Purpose are particularly appropriate. For a more complete description of Islam, see *Realms of Power: The Divine*, page 101.

Hermetic Integration

The magic of the elementalists can be translated to Hermetic magic with relative ease — indeed, it has already taken place, since some magi already possess Elemental Magic as a Hermetic Virtue. Any of the special background Virtues unique to them (Elemental Medicine, Elemental Philosophiae, or Elemental Theurgy) could be converted into a Hermetic Virtue with a Minor Break-

through, affecting the Forms of Aquam, Auram, Ignem, or Terram instead.

Magi who achieve a Major Breakthrough can adapt an Elementalist Art to Hermetic magic, which has the following effect: a magus may substitute his score in an appropriate Hermetic Technique or Form for his score in the Elementalist Art. In essence, he can use an appropriate Hermetic Art as if it were the Elementalist Art. This means that by adapting Summoning and Elementalist Air, he can summon airy targets he cannot perceive with Hermetic magic, without needing an Arcane Connection; or by integrating Controlling, Summoning, and Elementalist Earth into his magic, he can affect earthen targets whose resistance he has already penetrated with a summoning spell without needing to penetrate again; or by adapting Refining and Elementalist Fire, he could create Ignem vis instead of Vim vis in his laboratory.

This is an example of a breakthrough that would have very few negative implications for the Order if it were incorporated into Magic Theory. Once elementalist magic becomes common, it is likely that those elementalists who have The Gift would be invited to join House Ex Miscellanea, though it is possible that their hedge tradition would be completely subsumed if there were no features to distinguish their magic from that of other magi. Thus, there may be those who prefer to see that the elementalists' powers remain unique to them, and who protect them against integration. Or, since summoning has such a poor reputation in Mythic Europe, it is also possible that there are those in the Order who would oppose integrating magic of such dubious origins into their own magic, and could even believe instead that all summoners are a threat that should be destroyed.

It may be that some elementalist discoveries have already been achieved, and have spread throughout the Order, but are still kept carefully guarded by a Mystery Cult. Elemental Magic might be considered an Outer Mystery for an Hermetic Elementalist group, since that Virtue is known to exist among magi, or perhaps it is one example of a mystery that has become common to several different cults, and so is no longer secret.

Chapter Three

Folk Witches

Folk witches are a widespread hedge tradition in Mythic Europe, and many small towns count one or two folk witches among their citizens. Other folk witches live in isolated country cabins, but the local folk know how to find these old women and men when they're needed. And they know that witches use their fetishes, potions, and incantations to accomplish things beyond mortal ken. A witch might speak with the animals of the wild, curse one's enemies, or dowse for much more than water. She might fly among the clouds, see with the second sight, or heal people and animals alike. Or she may even have the power to take the shape of an animal herself.

Almost all folk witches are unGifted, so

common folk are unafraid to approach them for help when they are plagued by supernatural nuisances, including diseases, and these women thus form an important part of the community. On the other hand, a few folk witches are Gifted and thus suffer from the normal social penalties. These Gifted folk witches are treated with fear and suspicion, and are often regarded by common people as a source of supernatural hazard.

The Church frowns upon folk witches, whom it (largely inaccurately) views as remnants of primitive, pagan superstition, but by-and-large folk witches are ignored by the Church hierarchy at all levels. A few Church officials believe that folk witches draw their

power from the Infernal, and do successfully mount prosecutions for executable crimes of heresy on this basis. Folk witches are not, in fact, connected to the Infernal at all — although some other hedge traditions of "witches" are. If your saga follows history, Church-inspired persecution of witches, of all types, and mass burnings of witches do not really occur until several centuries after the *Ars Magica Fifth Edition* period (1220 AD).

Unlike Hermetic magi, folk witches do not have an equivalent to the Order of Hermes, with its Houses, Tribunal politicking, and Latinate pretensions. Instead, folk witches quietly practice their magic in small localized groups called covens, which usu-

Story Seed: Slaves

The magi of a covenant dominated by a Tytalus cabal discovered (at least some) folk witches can brew potions to restore Fatigue — a violation of the supposed Limit of Energy for Hermetic magic. Had this been discovered by Bonisagus magi it might have heralded a profitable new direction of research, but the Tytalus magi adopted a more direct approach. They tracked down, attacked, and captured a coven of folk witches, imprisoning them in a dungeon under their fortress-covenant. The magi use Rego Mentem magic to force them to brew potions.

The Tytalus cabal has since won several certamen duels secretly using these potions, and they also enjoy the latitude to fatigue themselves while spellcasting without consequence. The players might become involved if they start to sell Fatigue potions, or if they create exuberant nuisances of themselves. Quaesitors may be sent to investigate, or Tremere certamen masters may suspect the Tytalus have a new strategy. Of course, the player characters could instead be members of the Tytalus cabal.



ally consist of an elder “mother” witch and a number of “daughters.” Like common folk, most folk witches never travel far from their place of birth, and consequently never meet a member of another coven except at the rare ill-fated sabbat. The insular lives of folk witches mean both that innovations stagnate in this hedge tradition, and also that the practices of covens can diverge wildly, depending on the nature and capabilities of individual coven members.

The Order of Hermes at large certainly knows that folk witches exist, but the witches are, generally, arrogantly viewed as poor practitioners of peasant magic that is of no particular importance or threat. It is less well known that some folk witches are Gifted, and little is really known about the specifics of folk witch magic.

Creating a Folk Witch Character

A folk witch can either be generated as either a Gifted or an unGifted character. An unGifted folk witch may be created as either a companion or a grog character. In all cases you must obey the normal rules for assigning Virtues and Flaws to a character. Regardless of whether the folk witch is Gifted or not, you must also assign at least one Flaw that impacts on the folk witch’s magical abilities. Finally, all folk witches must take the free Social Status Virtue: Folk Witch.

Assign the folk witch experience points as for a normal character — except that at some point, usually around age ten, the character is adopted by a folk witch, who initiates her charge into a folk witch coven. This is the folk witch equivalent to the Hermetic apprenticeship, and usually lasts for ten years. To represent the folk witch apprenticeship, you may spend 200 experience points for the character on any Abilities. This is less than a magus receives because a folk witch apprenticeship is shorter and folk witches do not have such a systematic and organized method of training. Following her apprenticeship, a folk witch is assigned the normal number of experience points for a character each year; that is, 15 XP each year, although this may be affected by the Wealthy Virtue or Poor Flaw.

If the folk witch is Gifted then part of her apprenticeship is the Opening of The Gift, which gives her seven favored Supernatural

Abilities (normally Animal Ken, Cursing, Dowsing, Flight, Healing, Second Sight, and Shapeshifter). During and after her apprenticeship you may freely spend experience points on these Supernatural Abilities, even if she does not have the requisite Virtues.

On the other hand, if the folk witch is unGifted you may only assign her experience points to Supernatural Abilities to which she

Male Witches

Male folk witches are uncommon, and some versions of the folk witch initiations only work on female characters. Some covens are entirely made up of male folk witches, although this is rare.

has the corresponding Virtues. Sometimes a character who is born with the required Virtues is found and then trained by a folk witch; alternatively, folk witch covens have access to initiation rites (see below) that can be used to develop these Supernatural Virtues in unGifted characters. However, not all covens have access to a complete set of seven initiation rites to teach their unGifted members. If your character developed Supernatural Virtues via initiation, you must also assign her the Flaws inflicted by the coven as ordeals. Obviously, an unGifted folk witch created as a grog character is likely to have fewer Supernatural Virtues (and be less powerful) than one created as a companion character.

After apprenticeship, if you wish to have a folk witch character work on laboratory activities (see later) during character generation, assume that she has access to a standard laboratory in a Magic aura of 3 (unless the troupe rules otherwise), and that she can expend up to four times her Folk Witch Magic Theory score in vis each year. Each season spent on laboratory activities reduce the number of experience points received for that year by 10, and a folk witch can only spend two seasons each year on laboratory activities — unless she is Wealthy or Poor. A wealthy character can spend three seasons each year on laboratory activities and a poor one can only spend one season each year on laboratory work.

Minimum Ability Scores

After apprenticeship, a Gifted folk witch should have a minimum score of 1 in the following Abilities: Animal Ken, Cursing,

Dowsing, Flight, Healing, Second Sight, Shapeshifter, and Folk Witch Magic Theory. An unGifted folk witch may lack some of the Supernatural Abilities, and she needs a corresponding Supernatural Virtue for each Supernatural Ability she does have. Obviously, if a Gifted folk witch has any Flawed Abilities she will not have a score in those Abilities.

It is also a good idea for a folk witch to have a score in the Abilities Animal Handling, Concentration, Organization Lore: Folk Witch, and Penetration.

If you want the folk witch to be literate she must have a score of at least 4 in a Language (which does not need to be Latin), and a score of at least 1 in Artes Liberales. If she is a writer too she must have a score of 5 in that language. A literate folk witch might also find Profession (Scribe) useful, if she wants to copy texts.

New Virtues & Flaws

When creating a Gifted folk witch character you may assign her Hermetic Virtues and Flaws, if they are appropriate to her abilities. Supernatural Virtues and Flaws are accessible to all folk witch characters.

FOLK WITCH

Free Social Status Virtue

The character has been trained as a folk witch. She may perform folk witch laboratory activities such as brewing potions, she uses folk witch casting methods with her Supernatural Virtues and gains the associated magical defenses, and she is a member of a coven who attends sabbat meetings. As she is not supported by a covenant, like a magus is, she must spend two seasons each year supporting herself — normally by performing magical services for the local community. This Virtue is compatible with many other Social Status Virtues and Flaws, and with Wealthy and Poor.

FLAWED FOLK WITCH GIFT OPENING

Minor Hermetic Flaw

The Opening of the folk witch’s Gift was flawed — she does not treat one of the seven folk witch Supernatural Abilities as favored, and she may not learn the Ability during character generation. This Flaw can be taken

several times, each time for a different Supernatural Ability. She can still learn the Ability at a later date, but she suffers the usual penalties for learning a Supernatural Ability. In addition, even if she does eventually learn the Ability she suffers a -1 penalty on all totals generated with it. This Flaw is Hermetic as it can only be taken by Gifted folk witches; it is normally unavailable to Gifted characters who are not folk witches.

CURSING

Major Supernatural Virtue

The folk witch can cast curses on other characters. She has a score of 1 in the Supernatural Ability Cursing (see later).

HEALING

Major Supernatural Virtue

The folk witch can heal characters and has a score of 1 in the Supernatural Ability Healing (see later).

LIFE-LINKED FOLK WITCH MAGIC

Major Supernatural Virtue

The folk witch may expend Fatigue levels to boost her Casting Total. Boost her Casting Total by 5 for each Fatigue level spent.

ANIMAL HEALER

Minor Supernatural Virtue

The folk witch can heal animals, and she has a Supernatural Ability Animal Healing with a Score of 1. This works exactly the same as the Healing Ability except that it works on animals instead of people (expending Animal vis instead of Corpus). A folk witch character can also make potions using this Ability. This is not normally a Favored Ability of folk witches, although it is for some variant covens. The character may also have the Healing Ability.

CONCENTRATED POTIONS

Minor Supernatural Virtue

The folk witch can use up to four times her Folk Witch Magic Theory Ability score worth of vis in a season when she brews potions (see later). This is double the usual amount of vis that may be used.

EXPERT POTION BREWER

Minor Supernatural Virtue

The folk witch doubles the Supernatural Ability used to form her Lab Total when brewing potions (see later), which increases the Brew Potency.

FLIGHT

Minor Supernatural Virtue

The folk witch character can fly. She has a score of 1 in the Supernatural Ability Flight (see later).

PAINLESS MOON

Minor Supernatural Virtue

The folk witch does not suffer a Medium Wound during each month of her Witch's Moon (see later).

WELL-TRAINED FOLK WITCH

Minor General Virtue

Due to the quality of her induction into the folk witch tradition, the character receives an extra 50 experience points to spend during apprenticeship. This Virtue can be taken several times.

PRIMITIVE TRADITION

Major Supernatural Flaw

The folk witch is incapable of brewing potions (see later).

RAREFIED TRADITION

Major Supernatural Flaw

The folk witch may only use her Supernatural Abilities via potions. That is, she must brew and drink a suitable potion when she uses her Supernatural Abilities; she cannot use the other folk witch casting methods.

HARSH MOON

Minor Supernatural Flaw

The folk witch suffers a Heavy Wound (instead of a Medium Wound) during each month of her Witch's Moon (see later).

SHORT-RANGED CURSES

Minor Supernatural Flaw

Curses cast by the folk witch are only effective if the curse fetish is within 100 yards of the target. The curse takes effect at the moment that the target moves within range of the completed fetish. Once a disease, aging, or miscarriage curse fetish has thus activated, removing the target from the vicinity of the fetish has no effect on the curse. On the other hand, if a target is removed from the range of an emotion, tongue, paralysis, reduction, or beast curse fetish the effect ceases, but resumes again if the target moves back into range (and the effect manages to Penetrate again) — this continues until either the Arcane Connection powering the fetish expires or the fetish is destroyed. This Flaw has no effect on curse potions brewed by the witch. This Flaw is only available if the character is a Gifted Folk Witch or has the Minor Supernatural Virtue Cursing. This Flaw is suitable for a Gifted character whose Opening of The Gift was flawed.

SILENT TRADITION

Minor Supernatural Flaw

The folk witch cannot use the incantation casting method. This Flaw cannot be taken if the folk witch has the Rarefied Tradition Major Flaw.

UNSTABLE MAGIC

Minor Supernatural Flaw

Things that the folk witch creates in the laboratory (potions, fetishes, etc.) decay and cease to work after one year and one day. This Flaw is suitable for a Gifted character whose Opening of The Gift was flawed, although it may also be taken by unGifted characters.

POORLY TRAINED FOLK WITCH

Minor General Flaw

The folk witch was not well trained; she receives 50 fewer experience points to spend during her apprenticeship.

Existing Virtues & Flaws

The following existing Hermetic Virtues and Flaws from ArM5 are suitable for Gifted Folk Witches.

Major Hermetic Virtues: Gentle Gift

Minor Hermetic Virtues: Adept Laboratory Student, Cautious Sorcerer, Cyclic Magic (positive), Fast Caster, Free Study, Harnessed Magic, Inventive Genius, Magical Memory, Personal Vis Source, Quiet Magic, Side Effect, Special Circumstances, Subtle Magic.

Major Hermetic Flaws: Blatant Gift, Difficult Longevity Ritual, Necessary Condition, Painful Magic, Restriction, Rigid Magic, Waster of Vis.

Minor Hermetic Flaws: Careless Sorcerer, Creative Block, Cyclic Magic (negative), Deleterious Circumstances, Disorientating Magic, Susceptibility to Divine Power, Susceptibility to Faerie Power, Susceptibility to Infernal Power, Unimaginative Learner, Warped Magic, Weak Magic, Weird Magic.

Folk Witch Magic

As mentioned previously, Gifted folk witches have access to seven Supernatural Abilities: Animal Ken, Cursing, Dowsing, Flight, Healing, Second Sight, and Shapeshifter. Each of these is represented in the *Ars Magica Fifth Edition* game by a Supernatural Virtue, but for Gifted folk witches these are favored Abilities (see the Introduction). Un-Gifted folk witches need to have the corresponding Supernatural Virtues, and so may not have all seven Supernatural Abilities. In either case, folk witches use the standard Ability experience advancement table when improving these Abilities (see ArM5, page 31).

Folk witches do not use their Supernatural Abilities in the same manner as many other characters — even if those characters have the same Supernatural Abilities. Folk witches instead use one of three methods to access their powers. These are by brewing potions (which in some cases allows other characters temporary access to the folk witch's Super-

natural Abilities), by reciting incantations, or by creating fetish objects that embody the folk witch's powers (a witch's broom is a fetish object for the Flight ability, for example).

Although folk witches do not have a general Magic Resistance, like many hedge traditions, they do have limited Magical Defenses.

Folk Witch Powers

When a folk witch uses her Supernatural Abilities, a Casting Total is generated and compared to the Ease Factor for the effect, to determine whether or not the effect is successful. A Gifted folk witch can also boost her Casting Score by expending the appropriate Form of vis. Note that unGifted folk witches cannot use vis to boost their Casting Score. Each Ability description specifies which Form is appropriate, and this is also the Form Bonus used by Hermetic magi when resisting that folk witch effect. Each description also specifies which Characteristic is used to generate the Casting Score.

FOLK WITCH CASTING SCORE:
Characteristic + Ability + Aura Modifier

MAGNITUDE OF EFFECT: Ability

EQUIVALENT SPELL LEVEL: (5 x Ability)

FOLK WITCH CASTING TOTAL:
Casting Score + Stress Die

EASE FACTOR: Determined by Effect

PENETRATION TOTAL: Casting Total
+ Penetration Bonus – Ease Factor

VIS BONUS TO CASTING SCORE:
+1 per pawn (only if Gifted)

MAXIMUM VIS EXPENDITURE:
Ability + Effect Vis Cost

CASTING METHODS

A folk witch uses casting methods that are alien to Hermetic magic, and the casting methods for each Supernatural Ability are given below. Note that these special casting methods only apply to the way that folk witches use these Supernatural Abilities; a character who has learned one of these Supernatural Abilities from some other source is not restricted in this way. Folk witches must



use the appropriate casting method — they cannot vary their method like magi can. The folk witch casting methods are:

Potion: The Ability is used by brewing a potion (see later), which the target drinks.

Incantation: The folk witch recites a small rhyming poem in order to use her Ability. The target must be able to hear this incantation to be affected (see the Words and Gestures Table for the range of each level of voice loudness; *ArM5*, page 83). The folk witch cannot use the Ability if she cannot speak. If she loses her memory of the incantation (due to hostile magic, for example) make an Intelligence + Concentration roll against an Ease Factor of 6 for her every day after the memory-altering effect ceases. If this roll is successful, her memory of the incantation returns.

Fetish: The folk witch needs to hold a particular item (the fetish) to use the Ability. She cannot use the Ability if this item is missing, nor can she use an item prepared by another character. It takes a season of laboratory work to prepare a suitable item. A folk witch can have several fetish items for a single Ability, and she only requires one of them to use the Ability. This means that she can create and cache spare fetish items.

BOTCHES

A botch on her Casting Total can be disastrous for a folk witch. Usually an effect still happens, but it is uncontrolled and not what the witch expected. She also gains 1 Warping Point for every 0 on the botch dice (see Warping, later in this chapter).

MARK

Each folk witch has a mark that reveals an effect as being cast by her. This is similar to a magus' sigil. To check whether a character can recognize a folk witch mark, make a Perception + Organization Lore: Folk Witch roll against an Ease Factor of 9. A folk witch may not normally suppress her mark, nor does she have the capability to "fake" another folk witch's mark. In addition, a successful Perception + Organization Lore: Folk Witch roll against an Ease Factor of 6 identifies an effect as one cast by a Folk Witch, but does not identify the particular witch.

ANIMAL KEN

Characteristic: Communication

Form: Animal

Method: Incantation (the animal(s) must be able to hear the incantation), or Potion.

See *ArM5*, page 62. Note that an animal usually reacts badly to a Gifted folk witch — just as it would to a magus.

CURSING

Characteristic: Dexterity

Form: Depends on the curse (Corpus for disease, aging, paralysis, or reduction; Mentem for emotion or tongue; and Animal for beast).

Method: Fetish (each time the folk witch curses another character she must make a new fetish) or Potion.

The folk witch can curse another (human) character that she has an Arcane Connection to, by working the Arcane Connection into an object (the fetish) — usually this is a piece of fabric that is prepared on a loom. Preparing the curse is a laboratory activity that takes the folk witch an entire season (see later), and the curse needs to penetrate the Magic Resistance of the target throughout the preparation season in order to be effective. This is the only way that folk witches may normally curse a particular character — although she can brew cursed potions that affect any character who can be persuaded to drink them. If the target's Magic Resistance varies throughout the season (for example, if the target moves in and out of an *Aegis of the Hearth* effect), then use the highest Magic Resistance the target has during the season. The Ease Factor depends on the nature of the curse.

Ease Factor: 9

Curse of Disease: The curse immediately inflicts a disease that causes a fever and inflicts a Medium Wound. The disease progresses normally (see *ArM5*, page 180) and the character does not count as being under a magical effect.

Ease Factor: 9

Curse of Miscarriage: The curse immediately causes difficulty for a pregnant woman that may force her to miscarry. The curse inflicts a Medium Wound and at the end of the month, the woman makes a Recovery roll as normal (see *ArM5*, page 179). If her Wound does not improve she miscarries, which kills the baby. If the woman gives birth, either naturally or through magical or medical intervention, before the end of the

month then the curse has no effect on the baby — although the woman still suffers from the effects of a Medium Wound.

Ease Factor: 12

Curse of Aging: The curse causes the character to immediately undergo an Aging Crisis (see *ArM5*, page 170). This disrupts the effect of a Longevity Potion.

Ease Factor: 12

Curse of Emotion: The curse causes the target character to feel one strong emotion toward another specific character. Examples include love, hate, or pity. This curse requires an Arcane Connection to each character (which are both worked into the fabric), but the curse only needs to penetrate the Magic Resistance of the target character. It is only the target character who is directly affected by this curse; the feelings of the character who is the object of his emotion are unchanged. The effect lasts until either the curse item is destroyed or either Arcane Connection expires.

Ease Factor: 15

Curse of the Tongue: The curse causes the character to forget how to speak any languages until either the curse object is destroyed, the Arcane Connection expires, or another magical effect restores his speech. This does not prevent a magus from casting spells, but he takes a penalty for casting without words.

Ease Factor: 15

Curse of Paralysis: The curse causes the character to be unable to move his limbs until either the curse object is destroyed, the Arcane Connection expires, or another magical effect restores his mobility. The character may still speak and this curse does not prevent a magus from casting spells, but he takes a penalty for casting without gestures.

Ease Factor: 18

Curse of the Beast: The curse transforms the character into a small animal (a frog, newt, or rat for example). The character is still really human, and is thus affected by Corpus and Mentem effects, as well as Animal effects. However, such a cursed character can no longer think or act like a person. The character does retain his Magic Resistance (if any), but a cursed magus cannot perform his Parma Magica ritual. The character remains as an animal until either the curse object is destroyed, the Arcane Connection expires, or another magical effect returns him to his original form.

Hedge Magic

Ease Factor: 18

Curse of Reduction: The curse reduces the character in Size. Every month the character loses a Size level. This continues until either the curse object is destroyed, the Arcane Connection expires, or another magical effect returns the character to his original Size. When the effect ends, the character returns to his original Size at the rate of 1 Size level every hour. If the character reaches a Size of -18 he does not reduce further in Size, but he does not return to his original Size until the effect ends.

DOWSING

Characteristic: Perception

Form: Depends on the target (Animal for animals, Corpus for people, Vim for vis, etc.).

Method: Fetish or Potion.

See *ArM5*, page 64. This ability is important for folk witches as it allows them to find vis.

FLIGHT

Characteristic: Stamina

Form: Auram

Method: Fetish or Potion.

The folk witch has the ability to fly. The Ease Factor to take to the air is 9. It costs her 1 Long Term Fatigue level to use this power (even if the roll is failed), if she uses the Fetish method; but it costs her no Fatigue if she uses the Potion method. In either case, if she botches she loses a number of additional Long Term Fatigue levels equal to the number of botches. Once airborne she can fly at about the same speed as a horse can gallop along the ground, and she can remain airborne for a number of hours equal to her Flight Ability score, but the flight ends if she touches the ground before this time.

When making rolls to determine whether the folk witch can successfully perform a complex maneuver, use the Athletics Ability. If a flying folk witch is involved in combat, her Flight Ability score is added to both her Attack and Defense Totals — but only if her opponent cannot fly.

HEALING

Characteristic: Stamina

Form: Corpus

Method: Incantation or Potion.

The folk witch can heal herself, or another

character. This is true healing, and the folk witch can also use this power to recover, or aid another's recovery of, Fatigue Levels (Long or Short Term). Thus, this power breaks the Limit of Energy, but the folk witch must spend a number of pawns of Corpus vis depending on the wound type (indicated below). If vis is unavailable, then the power has no effect. The healing power must penetrate the Magic Resistance of the target. A target who is Dead cannot be healed, and a target who is Unconscious cannot have Fatigue Levels restored. The Ease Factor depends on the level of Wound/Fatigue, but how the wound was inflicted (trauma, disease, magic, etc) is irrelevant.

EASE	WOUND (VIS)	FATIGUE (VIS)
6	Light Wound (3 p)	Winded (1 p)
9	Medium Wound (4 p)	Weary (2 p)
12	Heavy Wound (5 p)	Tired (3 p)
15	Incapacitating (6 p)	Dazed (4 p)

SECOND SIGHT

Characteristic: Perception

Form: Vim

Method: Incantation (the thing being sensed must be able to hear the incantation) or Potion.

See *ArM5*, page 67.

SHAPESHIFTER

Characteristic: Stamina

Form: Animal

Method: Fetish or Potion.

See *ArM5*, page 67. The fetish is made from the skin of the animal form.

Magical Defenses

Each folk witch power grants her a Magic Defense against effects cast on her. Magic Defenses are detailed in the Introduction. An unGifted folk witch only has the Magic Defenses that correspond to the Supernatural Virtues that she has, of course. Note that these Supernatural Abilities do not normally grant a Magic Defense — this is a special consequence of the folk witch training.

Power: Animal Ken

Defense: Magical Fortitude. Defense against effects cast by casters in an Animal form (includes shapeshifted magi, magical animals, faerie animals, etc.).

Power: Cursing

Defense: Accelerated Expiry. Defense against effects that target her with an Arcane Connection.

Power: Dowsing

Defense: Confounding Magics. Defense against Mentem effects.

Power: Flight

Defense: Immovable Object. Defense against Corpus effects.

Power: Healing

Defense: Magical Fortitude. Defense against Corpus effects.

Power: Second Sight

Defense: Accelerated Expiry. Defense against effects that affect her senses.

Power: Shapeshifter

Defense: Strength of Form. Defense against Animal or Corpus effects.

Witch's Kitchen

A folk witch uses a kitchen to study and perform other long-term activities, much like a magus uses a laboratory. In these rules the phrase "laboratory activity" is used to refer to the work that the folk witch does in her kitchen, even though she would not actually refer to it as a laboratory.

Whenever a Lab Total is required this is calculated as:

LAB TOTAL:
(Supernatural Ability) + Intelligence
+ Folk Witch Magic Theory + Aura Modifier

For some activities there is no Supernatural Ability added to a folk witch's Lab Total. In these cases, her Lab Total will be very low in comparison to a Hermetic magus. In other circumstances, her Lab Total will still probably be lower than a magi's Lab Total as it is only generated from a single Ability score rather than a pair of Arts.

An unGifted folk witch is capable of performing most laboratory tasks (she may brew potions, make fetishes, etc.), but only if she has the corresponding Virtues.

BUILDING THE KITCHEN

A folk witch kitchen is similar in concept to a Hermetic laboratory, but it normally occupies a much smaller space (100 square feet).

Despite this similarity, a folk witch cannot actually use a magus' laboratory, and vice versa, but they can each recognize the other's workspace as being some sort of magical laboratory.

Part of the reason that folk witches and magi cannot use each others' laboratories is that a folk witch kitchen does not contain the same physical apparatus as most magi's laboratories. A folk witch kitchen is usually based around a cauldron (used for brewing potions), has little in the way of expensive glassware, and she uses local herbal ingredients rather than exotic materials.

SETTING UP A KITCHEN:

2 Seasons and a minimum Folk Witch Magic Theory score of 3

CONVERTING AN HERMETIC LABORATORY TO A FOLK WITCH KITCHEN (AND VICE VERSA):

1 Season, and both Folk Witch Magic Theory and Magic Theory of 3.

If your troupe has access to *Covenants*, many of the rules in that book (page 106) for refining and modifying Hermetic Laboratories are also applicable to a folk witch kitchen. If you use these rules add 3 to the Laboratory Size Scale (*Covenants*, page 110), when evaluating the effective size of the kitchen; thus a 100-square-foot space is a Size 0 kitchen, a 500-square-foot space is a Size +3 kitchen, etc. This means that if, for example, a standard Hermetic Laboratory is converted to a folk witch kitchen, it will be a very large kitchen.

HELP IN THE KITCHEN

A folk witch cannot normally be assisted in her work by other characters. There are two exceptions: a folk witch's familiar can assist her, and folk witches may assist one another during a witch's sabbat (see later in this chapter).

EXPERIMENTING

A folk witch may experiment with any laboratory activity that uses a Lab Total. This works exactly the same as Hermetic experimentation — she receives a bonus to her Lab Total and a roll must be made on the Extraordinary Results table (see *ArM5*, page 107-109). Many folk witches live in towns or villages with Divine Auras, and so often experiment to try to overcome the negative penalty of the aura to their Lab Totals.

EXPERIMENTAL BONUS TO LAB TOTAL:

Simple die + Risk Modifier

LAB TEXTS

Many folk witches are illiterate and are thus incapable of producing or using Lab Texts in their laboratory activities. This does not stop them performing laboratory activities, but it does make it difficult to share innovations with others. A few folk witches are literate, and those witches may utilize Lab Texts for some activities; these are detailed below.

Folk Witch Magic Theory

This Arcane Ability is analogous to the Magic Theory Ability of Hermetic magi. It covers the technical details of folk witch magic and is used in laboratory activities. Any character can be taught this Ability. **Specialties:** particular laboratory activities.

Folk witch Lab Texts have a level, and a folk witch uses the same rules as a magus when copying or writing Lab Texts (although she need not write in Latin). Like a magus, each folk witch writes her Lab Text using idiosyncratic notation, so she must translate the Lab Texts of other folk witches (see *ArM5*, page 102-103). Folk witch Lab Texts are normally of no use to a magus, although he can recognize them as being Lab Texts, and he could study the Lab Texts as a source of Insight when trying to integrate folk witch practices with Hermetic theory. Hermetic Lab Texts are likewise normally of no use to a folk witch.

Vis

Folk witches may find vis using their Dowsing Ability.

Vis Extraction: A folk witch can, in a season, extract a number of pawns of Vim vis from the local aura equal to a tenth of her Lab Total (round up). No Supernatural Ability is added to this Lab Total, so it is likely that she will only be able to extract 1 or 2 pawns per season.

Vis Transfer: A folk witch can easily move raw vis from one physical form to another

in her kitchen. This takes one day and uses the same rules as for Hermetic magi.

Vis Use: In a season, a folk witch can only use up to twice her Folk Witch Magic Theory Ability score in pawns of vis on laboratory projects.

FIXING ARCANE CONNECTIONS

In a season, a folk witch can improve the lifetime of one Arcane Connection by one step. That is, an Arcane Connection that naturally lasts for a number of weeks can be improved to last for months equal to her Lab Total, an Arcane Connection that lasts for months can be improved to last for a number of Years equal to her Lab Total, etc. Note there is no Supernatural Ability in this total. See *ArM5*, page 84, for the typical lifetimes of various sorts of Arcane Connections.

Improving the lifetime of Arcane Connections requires a kitchen and costs 1 pawn of Vim vis. The improved lifetime is measured from the end of the season spent improving the Arcane Connection, and although the connection must be active at the beginning of the laboratory season it need not naturally last until the end of the season — so, the process at least extends the lifetime of an Arcane Connection for a season.

STUDY

Although a folk witch does often study in her kitchen, she does not technically need to do so, and gains no bonus from having access to her kitchen. Note that learning Supernatural Abilities is difficult (*ArM5*, page 166) unless the character already has a score in the Ability, and is normally impossible for unGifted characters who do not already have a score in the Ability.

CURSE FETISH WEAVING

If she has the Cursing Ability, the folk witch may weave a curse. The curse is woven on a loom and the fabric details the curse. She must do this (or brew a potion) in order to curse a character. The effect of various curses are described earlier in this chapter, and creating a single fabric (which targets an Individual) both occupies the character for an entire season, and requires a kitchen. The witch must have an active Arcane Connection to the target at the beginning of the season to create such a fabric, but it need not

be an Arcane Connection that lasts for the entire season.

Disease, miscarriage, and aging curses take effect immediately, once the fabric is complete, and this destroys the Arcane Connection. Love, tongue, paralysis, beast, and reduction curses normally last until either the fabric is destroyed, magic cancels the effect, or the Arcane Connection expires. The lifetime of the Arcane Connection is counted from the completion of the fabric.

Some folk witch traditions do not make curse fabrics, and instead make different objects (bowls, figurines, etc). These have the same effect as curse fabrics.

DOWSING ROD BINDING

If she has the Dowsing Ability, a folk witch can enchant a rod in her kitchen, which is the fetish required to use her Dowsing Ability (see above). A dowsing rod is usually a forked stick, but some folk witches use a needle or a pair of scissors. Regardless of its form, enchanting a dowsing rod takes 1 season and consumes 1 pawn of Intellego vis. Once enchanted, a dowsing rod lasts indefinitely but it can be destroyed; it is still just a stick.

FLIGHT BROOM PREPARATION

If she has the Flight Ability, a folk witch can enchant a flying aid in her kitchen, which is the fetish required to use her Flight Ability (see earlier). A flying aid is usually a broom, but some folk witches use buckets, baths, or even balls of twine (which they throw and then fly after). Regardless of its form, enchanting a flying aid takes 1 season and consumes 1 pawn of Auram vis. Once enchanted, a flying aid lasts indefinitely but it can be destroyed; it is still just a broom, bucket, etc.

SKIN KNITTING

If she has the Shapeshifter Ability, the folk witch may enchant an animal skin in her kitchen. This is the fetish that she needs to use the Ability. Rather than a skin, some folk witches use another part of the animal, for example a foot, as a fetish. Regardless of the precise form, enchanting the fetish takes a season and consumes 1 pawn of Animal vis. Once enchanted, a Shapeshifter fetish lasts indefinitely but it can be destroyed; it is still

just an animal skin. A folk witch may have fetishes for as many different types of animals as she has a score in the Shapeshifter Ability, and she can have any number of fetishes for each type. Duplicate fetishes for the same type of animal give her no advantage, except as a spare in case she loses one.

POTION BREWING

A folk witch may brew batches of potions in her kitchen. A potion allows her to temporarily grant some of her Supernatural Abilities to other characters. There is not normally much benefit to the folk witch herself from drinking a potion that she has brewed, unless her Ability score is very low. However, a folk witch may want to use a potion if she has lost the fetish required for a Supernatural Ability, she wants to activate an Ability without speaking an incantation, or she is unable to use Supernatural Abilities due to the Witch Moon (see later in this chapter).

When the witch brews a batch of potions, her Lab Total is calculated for the relevant Ability. This result is the Brew Potency. If a character drinks the potion, it is as if that character had cast the effect at that moment with a Casting Total equal to the Brew Potency + a stress die. The Penetration and success of the potion is determined by comparing this Casting Total to the Ease Factor for the effect, as normal, and all potions also need to Penetrate the Magic Resistance of the drinker to have any effect. There are no bonuses to the Penetration, due to the Penetration Ability of either the drinker or the brewer, and the local aura does not affect the Casting Total — although the aura present when the folk witch brewed the potion affects her Lab Total as normal. A Hermetic magus can voluntarily lower his Magic Resistance when he drinks a potion.

It takes a season for the folk witch to make a brew, which produces a number of doses equal to her Folk Witch Magic Theory Ability score, and all the doses have the same Brew Potency. The vis cost is one pawn per dose (of the Form appropriate for the Ability) plus any vis required for the effect itself. The effect only needs to be paid for once (regardless of the number of doses), so brewing potions is an efficient way of using Abilities that have a vis cost (like Healing). The folk witch can always choose to make fewer doses than she is technically able to (if she is short of vis, for example), but this does not reduce the time required to make the brew. Potions last indefinitely, until drunk, and

normally each dose is bottled separately.

If the folk witch is literate she may write a potion Lab Text, which has a level equal to her Folk Witch Magic Theory Ability score. A literate folk witch may use a potion Lab Text when she brews a potion. If she does, she may brew an additional number of doses up to the Lab Text level. She needs to pay the vis cost for the extra doses, of course.

A few folk witch covens do not brew potions, but bake special breads instead. Use the same game mechanics for these items.

BREW POTENCY:

Supernatural Ability Lab Total

POTION CASTING TOTAL:

Brew Potency + stress die

DOSES PER BREW:

**Folk Witch Magic Theory
(+ Lab Text Level)**

VIS COST: 1 per Dose + Effect Cost

POTION LAB TEXT LEVEL:

Folk Witch Magic Theory

For example: A folk witch with an Intelligence of +1, a Folk Witch Magic Theory Ability score of 4, and a Healing Ability score of 5 is attempting to brew a batch of potions to heal Light Wounds. Her kitchen is in a magic aura of 3.

Her Lab Total is 13 (1 + 4 + 5 + 3). This is the Brew Potency, which means that when the potions are consumed they will easily heal a Light Wound (as the effective Casting Total will be 13 + stress die and the Ease Factor to heal a Light Wound is 6). Her brew will produce 4 doses, and costs a total of 7 pawns of Corpus vis (1 per dose + effect cost). As she has a Folk Witch Magic Theory Ability score of 4, the folk witch may use 8 pawns of vis in a season of laboratorary work, so she may do this. However if she only had 4 pawns of vis available, she would only be able to manufacture 1 dose.

If she was literate she would be able to produce a Lab Text for this brew (which would have a level of 4). This would mean that the next time she made this brew she could work from the Lab Text and be able to manufacture 8 doses (4 + 4). Unfortunately this would require 11 pawns of vis, which is too many for her to cope with in a season (unless she has the Minor Supernatural Ability Concentrated Potions). So, she will only be able to make 5 doses (for a cost of 8 vis).

POTION EFFECTS

Some potions allow the drinker to temporarily act as if they have a Supernatural

Ability. In this case the character (who could be a folk witch) does not need to recite an incantation or have a fetish item to use the Ability. It is also possible that the Ability score granted by such a potion may be greater than the folk witch's score in Supernatural Ability (if she has a low Supernatural Ability, but high Folk Witch Magic Theory Ability score, for example).

Ability: Animal Ken

Effect: The character drinking this potion acts as if he had the Animal Ken Ability, with an Ability score equal to the Brew Potency / 5 (round up). This effect lasts for a number of days equal to the Brew Potency.

Ability: Cursing

Effect: The character drinking this potion is affected by the curse specified at the time the potion was brewed. Disease, miscarriage, and aging curses activate immediately when the potion is drunk, but are not ongoing magical effects. The other curse types activate when the potion is drunk and persist as ongoing magical effects until either their effect is reversed by magic, or a year and a day has passed since the potion was drunk.

Of course, no sensible character will knowingly drink such a potion, but sometimes common folk seek out folk witches to manufacture curse potions for them — love emotion curses are particularly popular. The folk witch does not require an Arcane Connection to the target at the time of brewing, as it affects the drinker of the potion. An exception is an emotion potion, which requires an Arcane Connection to the character who the drinker will feel the emotion toward. Only one Arcane Connection is required for the brew, and each dose induces the emotion in the drinker toward the same character.

All doses in a brew inflict the same type of curse. The type of curse is not limited by the Brew Potency; for example a folk witch with a Brew Potency of 10 could manufacture potions that inflict the beast curse. However, such a potion will only actually work if (at the time of consumption) the Brew Potency plus a stress die roll equal or exceeds an Ease Factor of 18 (and penetrates the drinker's Magic Resistance).

Ability: Dowsing

Effect: The character drinking this potion acts as if he had the Dowsing Ability, with an Ability score equal to the Brew Potency / 5 (round up). This effect lasts for a single search for an item.



Ability: Flight

Effect: The character drinking this potion acts as if he had the Flight Ability, with a score equal to the Brew Potency / 5 (round up). This effect lasts for a single flight.

Ability: Healing

Effect: The character is healed of a Wound or Fatigue level when he drinks the potion. The target Ease Factor (that is, the type of Wound/Fatigue level) must be specified at the time of brewing, and the appropriate amount of vis is consumed (for each dose) during the brewing process. Potions that heal Wounds and Fatigue levels are different; this must also be specified at the time of brewing. All doses in a brew have the same effect.

The potion can heal one Wound of the specified type or one lesser Wound. For example, if a healing potion that is designed to heal a Heavy Wound is drunk by a character with only Light Wounds, then a single Light Wound will be healed. If a character has several Wounds, then the worst that the potion is capable of healing is healed.

Ability: Second Sight

Effect: The character drinking this potion acts as if he had the Second Sight Ability, with a score equal to Brew Potency / 5

(round up). This effect lasts for a number of days equal to the Brew Potency.

Ability: Shapeshifter

Effect: The character drinking this potion transforms into an animal specified at the time of brewing (which is the same animal for all doses in the brew), and a part of the animal must be included in the brew. The folk witch must also have a fetish for this animal type available when she is brewing the potion. This effect lasts for a number of days equal to the Brew Potency. At the end of the effect, the character transforms back to his natural form. The character can end the effect sooner, at will, but he cannot then transform back into the animal form.

ENRICHING THINGS OF VIRTUE

A folk witch may enrich Things of Virtue, using the rules printed in *Realms of Power: Magic*.

LONGEVITY RITUAL

A folk witch can create a Longevity Ritual for herself using the same rules used by a Hermetic magus (see *ArM5*, page 101). Use

Investigating a Potion

A folk witch can inspect a potion to determine its effect, which is represented by a Folk Witch Magic Theory Ability roll. This takes her a few minutes, and reveals the Brew Potency and precise effect of the potion.

POTION INVESTIGATION

**Intelligence + Folk Witch Magic Theory
+ Stress Die vs Ease Factor of 9**

To a Hermetic magus, a potion appears to be a magical effect of Magnitude equal to the Brew Potency / 5, and thus can be detected via an appropriate Intellego Vim spell. Note that a standard detection spell will merely note that the potion is "a magi-

cal effect," but an additional magnitude of effect will identify the potion as being "non-Hermetic," and a second additional magnitude of effect will reveal the Form of the effect (see *ArM5*, page 158). To correctly identify the Form of the effect, the magus must be familiar with folk witch magic; a magus with a score in Folk Witch Magic Theory or Organization Lore: Folk Witches, or the Supernatural Ability granted by the potion, is sufficiently familiar. To precisely identify the effect of a potion, a magus may investigate it in his laboratory, and again can only do this if he is familiar with folk witch magic. Treat the potion as a single effect with a level equal to the Brew Potency (see *ArM5*, page 100).

her Healing Ability Lab Total for this activity, which means that a folk witch's Longevity Ritual is likely to be considerably less potent than a magus'. Also remember that a folk witch can only generate a Lab Text if she is literate, so she may not be able to easily repeat the ritual when it fails. A folk witch cannot create a Longevity Ritual for another character.

Familiars

A folk witch can bind an animal to herself as a familiar. This is a laboratory activity and takes one season. In order to bind an animal, her Animal Ken Lab Total must exceed the Binding Total:

**FOLK WITCH FAMILIAR BINDING TOTAL:
10 + Familiar's Size + Familiar's Magic Might**

It is quite easy for a folk witch to bind a small non-magical animal (like a cat, which has a negative Size) as her familiar, and many folk witches do. It is rather more difficult for folk witches with low Animal Ken Lab Totals to bind an animal with Magic Might, and so magical familiars are rare. The "Book of Mundane Beasts" appendix in *Realms of Power: Magic* and the Bjornaer chapter of *Houses of Hermes: Mystery Cults* (page 38) contain statistics for mundane beasts that may make suitable familiars. *Realms of Power: Magic* also contains rules for creating magical animals.

A folk witch may only have one bound familiar, but she may bind another if the current one dies.

BENEFITS OF A FAMILIAR

If it did not previously have human Intelligence, the familiar gains it, with a score of -3. It also gains a score equal to the folk witch in any languages; any familiar can understand the languages understood by his mistress, and can speak them if it has the relevant vocal equipment. Familiars can learn Abilities in the same way as humans. They cannot, however, learn magic or Supernatural Abilities, although they can learn Folk Witch Magic Theory.

This leads to the main benefit of a familiar: it may serve as an assistant in the kitchen. The folk witch receives a bonus to her Lab Total equal to the familiar's Intelligence + Folk Witch Magic Theory. Of course, this will be only worthwhile if the familiar isn't too stupid.

**FAMILIAR BONUS TO LAB TOTAL:
Familiar's Intelligence + Familiar's Folk
Witch Magic Theory**

The familiar binding gives both the folk witch and the familiar the Minor Virtue True Friend, relating to the other half of the partnership. Thus, they also each gain Personality Traits of Loyal (partner) +3.

The familiar won't die of old age as long as the folk witch is alive, and it only suffers ill effects from aging when the folk witch does.

The folk witch and the familiar are magically linked. Each serves as an Arcane Connection to the other. Neither needs to overcome the other's Magic Resistance in order to affect him or her with a magical effect.

The folk witch can use her Healing Abil-

ity on the familiar, but expends Animal vis instead of Corpus vis to power the effect.

The folk witch does not increase the Ease Factor due to distance or rarity when attempting to Dowse for the location of her familiar. That is, the Ease Factor is always 9.

The folk witch can use her Animal Ken Ability to enter a trance-like state that allows her to see (and hear, etc.) through the senses of her familiar. The Ease Factor for this effect is 6. While she is in the trance state, the folk witch is not really conscious of her own surroundings. But if something distracting happens to her (she is attacked, there is a loud noise, etc.) then she must make an immediate Stamina + Concentration roll against an Ease Factor of 9, or she breaks out of the trance.

Folk witches do not know how to form the bonds that a hermetic magus does to his familiar, nor can they invest additional powers in the familiar bond.

Warping

A folk witch gains Warping points via the usual methods, including exposure to strong (non-Magical) auras and powerful or constant mystical effects. She also gains Warping points when she botches using her Supernatural Abilities. Whenever she gains enough Warping points to increase her Warping Score by 1, she experiences a painful and disturbing event known as the Witch Moon. This occurs immediately *after* her Warping Score increases, so at her first Witch Moon the folk witch will have just acquired a Warping Score of 1 (unless she somehow acquires a large number of Warping points that increase her Warping Score to a higher level).

This is the folk witch equivalent of Wizard's Twilight and replaces the normal effect of Warping on a folk witch character. All folk witches undergo the Witch Moon, both those with and without The Gift. Note that neither Gifted nor unGifted folk witches gain Warping points due to exposure to strong Magic auras (unGifted folk witches also have Supernatural Abilities aligned to the Magic realm; *ArM5* page 176).

THE WITCH MOON

The Witch Moon lasts for at least one month, during which the character temporarily loses all her Supernatural Abilities. She also suffers a hot fever, which causes a Medium Wound — this wound is treated as a disease, and many

Covens

folk witches keep a healing potion handy for dealing with it. The folk witch can still drink potions even though she can't brew any.

At the end of the month, make a roll for the folk witch to see if the Witch Moon has passed. If this roll fails, then the folk witch gains another Warping Point and the Witch Moon lasts for another month, inflicting another Medium Wound on the witch due to fever. Roll again at the end of the second month and so forth, until she recovers. If the roll to end the Witch Moon is botched, the folk witch gains an additional number of Warping Points equal to the number of 0s of the botch die. Note that the penalties due to wounds *do not* affect this roll.

TO END WITCH MOON:

Stamina – Warping Score + stress die
vs Ease Factor 6

EFFECTS OF THE WITCH MOON

Assuming that the folk witch recovers from the Witch Moon, she gains some kind of mark from the experience. If the folk witch took more months to recover from the Witch Moon than her Warping score, then the experience is bad. Otherwise, her experience is good. So for example, if a folk witch with a Warping Score of 1 recovers at the end of the first month of the Witch Moon, then her experience is a good one. In either case, the story guide should select the effect from the following options:

GOOD EXPERIENCES

Increased Knowledge: The folk witch gains a number of experience points in a pre-existing Supernatural Ability or in Folk Witch Magic Theory, equal to 5 × number of months spent in the Witch Moon.

New Mystical Virtue: The folk witch gains a Minor Virtue.

New Ability: The folk witch gains a new Supernatural Ability, with an Ability score of 1.

BAD EXPERIENCES

Lost Knowledge: She loses 2 experience points in a Supernatural Ability or in Folk Witch Magic Theory for every Warping Point gained during the Witch Moon. This cannot reduce the score below 0.

New Mystical Flaw: The folk witch gains a Minor Flaw.

A coven is a group of folk witches (usually three or four, perhaps up to a dozen) who form a community of hedge wizards. Each coven can be thought of as a mini-tradition of its own, and most folk witches seldom meet with witches from other covens.

A coven is also the equivalent of a Hermetic covenant, although the folk witches typically do not live together. Instead, the coven is spread like a web over a geographic locale, with each witch living at least a day's travel from her sisters; each folk witch might live in a separate village, for example. The dispersed nature of the coven means both that the witches quickly notice most activity (supernatural or otherwise) in their locale, and also that they attract little attention; even supernatural agents sometimes find it difficult to ascertain the full extent of a coven. On the other hand, individual folk witches are very vulnerable, even to mundane persecution, as they can neither rely upon the aid of their compatriots nor the strength of shared rituals like the *Aegis of the Hearth* or the *Wizard's Communion*.

Many folk witches are unGifted, and although such witches are usually less powerful than their Gifted sisters, they're able to more easily interact with each other and the mundane world. A coven might have several unGifted members living in villages, bartering their supernatural prowess for food and wood, who support a Gifted sister living in a remote cave.

Coven Initiations

Folk witches use these initiations:

OPENING THE GIFT

Gifted folk witches have their Gift Opened in a special ceremony. The folk

witch version obeys all the standard rules for this, as given in the Introduction. The effect of the Opening is to give the folk witch seven favored Supernatural Abilities. These are normally Animal Ken, Cursing, Dowsing, Flight, Healing, Second Sight, and Shapeshifter.

FOLK WITCH OPENING TOTAL:
Int + Folk Witch Magic Theory
+ Sabbat Bonus

If the troupe desires, you may swap some of the standard powers for other Supernatural Abilities. Likely powers that a coven could use include Animal Healing, Entrancement, Enchanting Music, Nightwalking, Premonitions, and Wilderness Sense. You will need to decide what casting methods these Abilities use and devise potions for them and (if you want) initiation scripts to teach the relevant Supernatural Virtues to unGifted characters.

INITIATIONS FOR UNGIFTED FOLK WITCHES

UnGifted folk witches also initiate in the folk witch powers using the general rules given in the Introduction. Usually, a folk witch undergoes her first initiation during the first year or so of her apprenticeship. The first initiation usually culminates in a formal ceremony performed at a sabbat, when the new witch is introduced to the coven, but it is also possible for a witch to initiate a young girl secretly.

FOLK WITCH INITIATION TOTAL:
Mystagogue's Presence + Mystagogue's Folk Witch Magic Theory + Script Bonus
+ Sabbat Bonus

Unlike some kinds of initiations, each folk witch may only initiate others in a Supernatural Ability that she knows herself, and some initiations can only be performed at certain times or places. Gifted folk witches can usually initiate other folk witches in any of these Supernatural Abilities. Some of these initia-

Organization Lore: Folk Witches

A character with this Ability (see the Introduction) knows the sorts of effects that folk witches are capable of, where coven members meet and live, and the names and reputations of some folk witches. The specialty for the Organization Lore: Folk Witches Ability must be a particular

"home" coven. Whenever a roll is made to determine what the character knows about another coven, it is always a stress die; also, roll an additional botch die for every week's travel this coven is from the character's "home" coven. **Specialties:** a particular coven.



tions are quite difficult and are thus almost always performed at a sabbat (see below).

Once a girl has undergone her first initiation, she is considered to be a witch by her peers. Of course, a typical girl has no significant skills immediately after her initiation and so normally remains with her sponsor, learning the craft, for a total of 10 years. Some covens swap newly initiated witches between the coven members, so a girl might be trained by a succession of witches throughout her apprenticeship. And as she nears the end of her apprenticeship, she may even be assigned to train younger witches herself.

If playing a variant folk witch tradition, the troupe may like to create different initiations for the witches' different Supernatural Abilities.

RHYME OF THE BEAST

Initiation Ease Factor: 15

Script Bonus: +6 (+3 Minor Ordeal, +1 Time, +2 Sympathetic)

The initiate must live as an animal for a season. She cannot talk or eat with people during this season. The initiate gains the Minor General Flaw Incomprehensible, and the Minor Supernatural Virtue Animal Ken.

Precocious Girls

It is not unusual for a coven to accidentally initiate a Gifted girl into the folk witch powers as if she was unGifted, particularly if none of the current witches in the coven have The Gift. Eventually this mistake may be noticed if the Gifted girl begins to learn the Supernatural Abilities of her mistress (via exposure) without completing the appropriate initiation rituals. At this point the

coven has two choices: either a Gifted folk witch can be found to Open the girl's Gift properly (although this will be more difficult as the girl has already learned some Supernatural Abilities); alternatively, the girl can be taught Supernatural Abilities by the unGifted witches (which will also be difficult — as her Gift is not Opened she has no favored Abilities).

VENOMOUS DARTS

Initiation Ease Factor: 21

Script Bonus: +10 (+9 Major Ordeal, +1 Time)

This initiation may only be performed in winter — the initiate performs purification rituals every evening of the season. The initiate gains the Major General Flaw Magical Air, and the Major Supernatural Virtue Cursing.

SENSE OF PLACE

Initiation Ease Factor: 15

Script Bonus: +6 (+3 Minor Ordeal, +1 Time, +2 Sympathetic Bonus)

The initiate must spend the initiation season traveling up and down the same path, which is not more than one day's walk in length. She may rest just off the path, but may not stray more than 100 feet from the path at any time. The initiate gains the Minor General Flaw Motion Sickness, and the Minor Supernatural Virtue Dowsing.

UNBOUND BY LAND

Initiation Ease Factor: 15

Script Bonus: +6 (+3 Minor Ordeal, +1 Time, +2 Sympathetic Bonus)

The initiate must spend the initiation season above the ground. She might live in a tree, for example. The initiate gains the Minor General Flaw Arthritis, and the Minor Supernatural Virtue Flight.

HANDS OF LIFE

Initiation Ease Factor: 21

Script Bonus: +10 (+9 Major Ordeal, +1 Time)

This initiation may only be performed in the spring — the initiate performs purification rituals every evening of the season. The initiate gains the Major General Flaw Enfeebled, and the Major Supernatural Virtue Healing.

THE DEVIL'S EYE

Initiation Ease Factor: 15

Script Bonus: +7 (+3 Minor Ordeal, +3 Quest, +1 Sympathetic Bonus)

The initiate must find an Arcane Connection to an invisible creature. She gains the Minor General Flaw Missing Eye, and the Minor Supernatural Virtue Second Sight.

SECOND LIFE

Initiation Ease Factor: 21

Script Bonus: +13 (+9 Major Ordeal, +3 Quest, +1 Sympathetic Bonus)

The initiate must make a cloak from the hide of a Beast of Virtue. She gains the Major Supernatural Flaw Age Quickly, and the Major Supernatural Virtue Shapeshifter.

Sabbat

A sabbat is a meeting of the coven, and most covens meet at certain times throughout the year (see insert). The sabbat is an opportunity for the witches to trade vis, discuss common threats, and gossip. As folk witches do not normally live together, this is often the only opportunity for the coven members to meet. This is fortunate, since because a folk witch does not have *Parma Magica* she is not insulated from the social effects of her Gifted sisters. In fact, this has led many sabbats to end in acrimonious bickering, and consequently some covens only hold annual or biannual sabbats.

Usually a sabbat is held in neutral territory, away from the homes of individual members; but for most folk witches, attending a sabbat takes no more than a day or two, including travel. Thus, a sabbat does not count as an interruption to long-term tasks like study or laboratory work. Of course, this is not true if a witch lives a very long way from her colleagues, but such a situation is rare.

SABBAT DATES

The usual dates for sabbat are listed in the insert. These dates are typically those of pagan festivals, and although few folk witches are practicing pagans many are dimly aware of this fact. However, even though some covens are the vestigial remnants of pagan priesthoods, the witches have usually long lost any real knowledge of their pagan ancestors. The dates of the sabbats have no more religious significance to most folk witches than the traditional winter solstice casting of a covenant's *Aegis of Hearth* has to most magi.

Throughout Mythic Europe Christian festivals are also held on, or about, these dates, so many covens hold their sabbat amid the Christian festivities, as the festivals are good excuses to travel to neighboring villages. Indeed, in some parts of Mythic Europe folk witches are so well integrated with their community that it is common knowledge that, for example, on St. Walpurgis' Night the local witches meet.

SABBAT POLITICS

As covens are each very different, there are no standard procedures for a sabbat, but your troupe might like to consider one of the following options, or a combination of them.

Of course, the coven might also change over the course of a saga.

Easy: The witches meet, discuss, trade vis, and make some cooperative decisions without serious problems. This is quite plausible for a coven where the witches are unGifted, Gentle Gifted, or when the coven is facing a common, uniting threat like a nearby, aggressive Hermetic covenant. This is a good option when the troupe does not want to spend significant time telling stories about internal coven politics.

Bickering: Most of the witches meet for the sabbat but, despite their best intentions, they can agree on little. However, on specific issues a determined witch can probably cajole her sisters into action. This is the most likely option if there are several Gifted witches in the coven.

Dictatorial: One dominant witch (usually the eldest) makes any important decisions needed for the whole coven, and the others are sufficiently scared, or impressed, to follow her lead. This option could suit a troupe where folk witches are antagonists in stories.

Feuding: Most of the coven's members don't attend the sabbat, and those who do trade insults or even attack one another. This option may be difficult to run well if several player characters are witches in the coven; on the other hand, such a coven could also generate rewarding stories.

SABBAT MAGIC

Although the sabbat is a social event, it is also an auspicious time for folk witch magic, and the folk witches may cooperate to brew potions, to Open The Gift, or to perform initiations.

For cooperative potion brewing, a folk witch may bring along a partially prepared brew to a sabbat (that is, the brew that she is working on in her kitchen during that particular season). At the sabbat, other folk witches may increase the potency of the brew by casting incantations over the bubbling cauldron. Add 1 to the brew potency for each folk witch that assists. Each of the assisting folk witches must have a score in the Supernatural Ability that the potion is based on (note that the other components of the Lab Total for the brew are calculated based on the kitchen the the main caster works in throughout the rest of the season).

POTENCY BONUS FOR SABBAT BREW:
+1 each folk witch assisting main caster

MAXIMUM NUMBER OF ASSISTANTS:
Magic Aura at sabbat site

For sabbat Openings of The Gift the apprentice is brought to the sabbat and other Gifted folk witches can recite incantations that increase the Opening Total. Only Gifted folk witches can assist in this way.

Sabbat Times

WINTER SOLSTICE

Imbolg/Brigid/Candlemas: 1 February
Eostre: Spring Equinox
Beltane/May Day/Walpurgis' Night:
30 April/1 May

SUMMER SOLSTICE

Lammas/Lughnasad: 2 August
Mabon: Autumn Equinox
Samhain/All Hallow's Eve:
31 October/1 November

Story Seed: The Grand Sabbat

Some magi claim to know of a grand sabbat held every 101 years, attended by folk witches from all over Mythic Europe. But given the disorganized nature of folk witches, such an event is likely to only occur in their imagination. However, in the Stonehenge Tribunal, a small number of folk witch covens do meet every All Hallow's Eve for a festival they do indeed call a grand sabbat. In the Rhine, another

group of covens meets together for a grand sabbat held on Walpurgis' Night at the Witches' Altar on Brocken Mountain (see *Guardians of the Forests*, page 80). Magi who stumble upon these events might be concerned at such organized activity, and even speculate that these "shadow Tribunals" are evidence of Schism War refugees, or their descendants, masquerading as folk witches.

OPENING TOTAL BONUS FOR SABBAT OPENING:
+1 each Gifted witch helping Mystagogue

MAXIMUM NUMBER OF ASSISTANTS:
Magic Aura at sabbat site

Sabbat initiations work similarly. An initiate is brought along and the other folk witches recite incantations that increase the Initiation Total. The folk witches assisting must each have a score in the Supernatural Ability that the initiation grants.

TOTAL BONUS FOR SABBAT INITIATION:
+1 each folk witch assisting Mystagogue

MAXIMUM NUMBER OF ASSISTANTS:
Magic Aura at sabbat site

On each sabbat date there is only a limited window of opportunity during which these helpful incantations may be cast. Thus on each sabbat, each witch may only be involved in one activity, whether as a main caster or an assistant, or as a Mystagogue or an initiate. Also, each activity can only benefit from a single sabbat; for example, there is no point bringing the same potion brew along to several sabbat meetings.

Creating a Coven

Setting a saga in a folk witch coven, instead of a Hermetic covenant, is one option for a saga. The coven can be devised using the Customized Covenant Creation rules (*ArM5*, page 71; *Covenants*, page 5, 6-29), bearing a few guidelines in mind. Even if a coven does not form the focus of the saga, it may be a valuable exercise for the troupe to think about the resources available to an antagonist coven of folk witches. The examples below might give ideas, and can, of course, be modified to suit your saga.

GUIDELINES FOR A COVEN

As folk witches don't usually live together, some resources should be duplicated, you need to separately purchase the aura at each folk witch's home, for example. Some other Hooks and Boons may also make more sense when assigned to individual folk witches, particularly those that describe the location of the coven.

By default, the coven has a single site

with a level-3 aura — this can be improved — and the aura at other sites must be purchased separately. To raise the aura from 0 to 1, purchase the Minor Boon Aura for each additional site.

The Poverty Hook and Wealth Boon do not make sense for a coven — the folk witches support themselves individually and may take the Poor or Wealthy character Flaw/Virtue instead. As they must support themselves, folk witches usually live in considerably less luxury than magi.

Hooks and Boons only need to balance over the entire coven. This may mean that the home of an individual folk witch has more Hooks than Boons, or vice versa.

You should assign most vis sources to individual folk witches — the witches might trade, but they don't usually share.

A coven rarely has a library, although individual literate witches may have a few books.

In addition to resources like Vis and books, the initiation scripts that the coven has access to much be purchased. Each initiation script costs a number of Build Points equal to the script bonus. The coven does not need to be literate to have initiation scripts; initiation scripts may be a set of procedures known to the coven rather than a written text. See earlier for examples of initiation scripts.

A coven is unlikely to have a turb, although some individual folk witches may have servants or even men-at-arms, especially if they are wealthy or noble.

The total number of Build Points available for a coven depends on the power level of the coven. Note that a coven of Medium power or greater is likely to be noticed by neighboring covenants as they compete for vis resources. Thus, only low-power covens may be able to proceed entirely unnoticed.

POWER LEVEL	BUILD POINTS
Low	0 – 149
Medium	150 – 299
High	300 – 599
Legendary	600+

THE WITCHES OF REIMS

(143 build points)

The coven of Reims is based in and around the French town of Reims (see *The Lion and the Lilly*, page 99). In the late 12th century several of the witches were burned at the stake at the order of the archbishop William, who mistook them for heretics.

The coven was not entirely destroyed, however, and mistress Greta escaped the stake by flying out of the window of the archepiscopal court.

Initiation Scripts: Rhyme of the Beast (+6), Unbound by Land (+6), Hands of Life (+10), The Devil's Eye (+7).

Forest Cave: Mistress Greta (a Gifted folk witch) fled from the stake to this remote forest cave (Magic aura 6), where she has since lived, usually alone. The cave is in fact inside a regio, that can only be entered by someone who knows the correct path (the other coven members know the correct path). Mistress Greta only occasionally attends the coven's sabbat. **Hooks:** none. **Boons:** regio (major), aura (x 3) (minor). **Vis Sources:** 5 pawns Herbam per year (mushrooms from a forest grove), 1 pawn Auram per year (from the first wind of autumn), 1 pawn Animal per year (from first rabbit of spring). **Library:** *Ars Grammatica*, by Donatus (a very poor copy; Artes Liberales Ability Summa; Quality 5, Level 4), *Scent of Water*, anonymous (Dowsing Ability Summa; Quality 10, Level 5), *The Piercing Tongue*, by Luzabel (Penetration Ability Summa; Quality 10, Level 3).

Townhouse: This ramshackle townhouse is built inside the poor quarter of the town of Reims (Divine aura of 3), and it is haunted by the ghosts of the witches who were burned over twenty years ago. Eliza, an old unGifted folk witch, now lives in the townhouse and she is often called upon to help heal the poor of Reims. In return, Eliza is well looked after by the townsmen, who have kept her existence hidden from the episcopal authorities. **Hooks:** missing aura (major), urban (major), haunted (minor). **Boons:** loyal covenfolk (minor). **Vis Sources:** 3 pawns Corpus per year (from paupers' graveyard), 2 pawns Animal per year (from city tanneries).

Vineyard: Near Reims, on the banks of the river Marne is a vineyard (Magic aura 1) where the young Gifted folk witch Matilda lives. She is a daughter of a family of vintagers (grape harvesters) and finished training two years ago with mistress Greta in the forest cave. The workers at the vineyard know about Matilda's Gift, but much of their suspiciousness was allayed when she healed a child who had been crushed by a cart. The absentee owners of the vineyard (a small monastery) do not know about Matilda. **Hooks:** monastery (minor) **Boons:** aura (minor). **Vis Sources:** 2 pawns Mentem per year (from wine).

Matilda

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

Size: 0

Age: 22 (22)

Decrepitude: 0

Warping Score: 0 (3)

Confidence Score: 1 (3)

Virtues and Flaws: The Gift; Folk Witch; Cyclic Magic (positive) (spring and summer), Improved Characteristics, Quiet Magic; Dependent, Short-Range Curses.

Personality Traits: Loyal +2, Friendly +1

Reputations: Weird healer woman at vineyard 2 (local)

Combat:

Dodge: Init 0, Attack n/a, Defense +2, Damage n/a

Knife: Init 0, Attack +3, Defense +1, Damage +1

Soak: 0

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)

Abilities: Area Lore: Reims 2 (river), Artes Liberales 1 (grammar), Animal Handling 2 (dogs), Animal Ken 2 (dogs), Athletics 1 (running), Awareness 2 (child), Brawl 1 (dodge), Concentration 1 (flight), Cursing 2 (tongue), Craft: vintner 2 (sorting), Craft: weaving 1 (wool), Dead Language: Latin 4 (magic terms), Dowsing 3 (river-side), Flight 1 (indoors), Folk Witch Magic Theory 2 (potion brewing), Healing 5 (children), Living Language: French 5 (Reims dialect), Organization Lore: Folk Witches 1 (personalities), Penetration 2 (Dowsing), Second Sight 2 (faeries), Shapeshifter 1 (dog), Survival 2 (forest).

Witch Moon Scars: None.

Equipment: bandages, knife, dog, child, wooden toys.

Appearance: Matilda is an attractive woman

who lives at the vineyard where her extended family works. Due to her Gift, she is somewhat shunned by the other peasants (although they are not unpleasant to her), and she sleeps in a loft above the dog kennels with her husband and baby son. Her husband is a laborer at the vineyard and he spends as little time as possible with Matilda, whom he fears. The loft is actually quite spacious, and Matilda has built her kitchen in it. Matilda earns her keep by helping to look after the dogs, and she also helps to sort grapes during the harvest. Most of the peasants who work the surrounding lands know that she is a healer, and even the reeve sometimes turns to her for assistance. The monks who own the vineyard seldom visit, although they do live nearby, and do not know of Matilda's powers. With her Shapeshifter Ability she can turn into a dog.

Eliza

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

Size: 0

Age: 45 (45)

Decrepitude: 1 (3)

Warping Score: 1 (8)

Confidence Score: 1 (3)

Virtues and Flaws: Folk Witch; Healing; Animal Ken, Flight, Painless Witch Moon, Second Sight, Sharp Ears, Social Contacts (poor townsfolk); Enfeebled; Animal Companion, Arthritis, Incomprehensible, Missing Eye, Non-combatant.

Personality Traits: Kindly +3, Mothering +2, Gossip +1

Reputations: Healer who lives near tannery 4 (local)

Combat:

Dodge: Init -2, Attack n/a, Defense -2, Damage n/a

Soak: -1

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)

Abilities: Area Lore: Reims 5 (town), Animal Handling 3 (chickens), Animal Ken 4 (rooster), Athletics 1 (flying), Awareness 3 (visitors), Bargain 1 (barley), Carouse 2 (quantities of beer), Charm 1 (elderly men), Concentration 3 (flight), Craft: brewing 3 (large volumes), Dead Language: Latin 2 (magic terms), Flight 3 (low), Folk Ken 3 (townsfolk), Guile 2 (clergy), Folk Witch Magic Theory 5 (potion brewing), Healing 6 (disease), Intrigue 2 (town), Leadership 2 (townsfolk), Living Language: French 5 (Reims dialect), Organization Lore: Folk Witches 4 (personalities), Penetration 1 (Healing), Second Sight 4 (ghosts), Stealth 2 (town), Teaching 1 (folk witches).

Witch Moon Scars: 1. Gains Painless Witch Moon (Minor Virtue).

Equipment: pots and pans, brewing apparatus.

Appearance: Eliza lives in a large ramshackle townhouse in the center of the poor quarter of the town of Reims. She is an old, portly woman, who has difficulty moving about her house. She is always willing to give advice

to those who visit her, and indeed she has many visitors as she usually has a large cauldron of ale brewing in the kitchen. Eliza also often has several poor families, who have no other place to go, sheltering in one of the rooms of the house. Eliza is consequently well liked by the townsfolk, who also come to her for special brews when a family member is suffering from some disease or another, and she has many contacts and friends among the townsfolk. The townhouse is actually haunted by the ghosts of a number of folk witches who were burned at the stake, at the archbishop's court, about twenty years ago. The ghosts often bicker with each other (they blame one another for the outcome of their disastrous trial), but they usually keep out of the way of Eliza's visitors. A large, black-feathered rooster (who rules a harem of hens that Eliza keeps in one room of the townhouse) often accompanies Eliza, and some speculate (inaccurately) that the rooster is the source of her powers. The rooster is her familiar; it is otherwise a mundane animal.

Mistress Greta

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

Size: 0

Age: 76 (50) (Longevity Ritual provides +4 bonus; she has a Lab Text for it)

Decrepitude: 2 (5)

Warping Score: 3 (7)

Confidence Score: 1 (3)

Virtues and Flaws: The Gift; Folk Witch; Life Linked Folk Witch Magic; Affinity with Ability (Dowsing); Animal Healer; Clear Thinker; Expert Potion Brewer; Inventive Genius; Blatant Gift; Poor; Arthritis; Reclusive.

Personality Traits: Arrogant +3, Reclusive +2

Reputations: Folk witch who escaped the stake 4 (local)

Combat:

Kick: Init -4, Attack +3, Defense -2, Damage +2

Dodge: Init -3, Attack n/a, Defense -2,

Damage n/a

Soak: -2

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)

Abilities: Area Lore: Reims 3 (forest), Artes Liberales 4 (grammar), Animal Handling 3 (oxen), Animal Ken 4 (birds), Athletics 2 (flying), Awareness 3 (forest), Brawl 1 (kick), Civil and Canon Law 1 (heresy), Concentration 2 (flight), Cursing 4 (disease), Craft: weaving 3 (wool), Dead Language: Latin 5 (magic terms), Dowsing 8 (in forest), Flight 2 (at night), Folk Witch Magic Theory 5 (vis extraction), Healing 4 (child-birth injuries), Leadership 1 (apprentices), Living Language: French 5 (Reims dialect), Organization Lore: Folk Witches 4 (initiations),

Penetration 3 (cursing), Premonitions 1 (visitors), Second Sight 5 (ghosts), Shapeshifter 2 (cat), Survival 4 (forest), Teaching 1 (apprentices)

Witch Moon Scars: 1. Gains Premonitions (Minor Virtue) 2. Gains Animal Healer (Minor Virtue) 3. Inflicted with Arthritis (Minor Flaw).

Equipment: staff, herbs, tea pot.

Appearance: Mistress Greta is a wizened and bent woman, with thick grey hair that flows untamed to her waist. She dresses in simple peasant clothes, and can often be found squatting at the cave-mouth of her home, where she brews a pungent tea made from wild herbs. She also spends a lot of time foraging in the forest for the nuts and roots on which she subsists. With her Shapeshifter Ability, she can turn into a cat or a black bird.



THE KILKENNY COVEN

(106 build points)

This coven of witches is fractured. There are two Gifted witches in the coven, one of whom lives in the Irish town of Kilkenny, while the other lives close to the town. Both witches (who are cousins, taught by their now-dead Gifted grandmother) are the wives of rival wealthy merchants, and the witches are likewise bitter rivals. In fact, the rivalry of the witches dates from their childhood and has directly led to the merchants' feud. The feud originated in a dispute over a vis source, which the two witches discovered together in a bog, but it has now escalated well beyond that. The witches have each initiated a number of unGifted servants as folk witches, and hold competing sabbats. Although the unGifted servants fear their Gifted mistresses, and are grateful for the power that they have shared, they do secretly communicate with each other across the lines of the feud. If your saga follows history, this coven and its feud survives until the early 14th century when a bishop adjudicating a property dispute between the rival families stumbles upon the coven, mistakes them for infernalists, and executes several coven members.

Scripts: Unbound by land (+6), The Devil's Eye (+7), Second Life (+13).

Janine's House: Janine is the older of the two rival cousins. Her townhouse has a

large secret basement of which half is used as an auxiliary warehouse by her husband, for particularly valuable goods. The other half is used by Janine as a kitchen. The basement has a Magic aura of 4, and a small spring rises in the center of the kitchen. The spring water is vis, but the amount of vis has declined over the last few years. **Hooks:** urban (major), dwindling resource (minor). **Boons:** aura (x4) (minor). **Vis Sources:** 5 pawns Aquam per year (from spring), 1 pawn Corpus per year (from town graveyard), 1 pawn Mentem per year (from merchant's account books).

Anne's House: Anne has a manor a few miles out of town — her husband is the wealthier of the two merchants. Her laboratory is constructed in an outbuilding of the manor house, which has a Magic aura of 2. Unbeknownst to Anne, Janine has planted several spies on her staff. At the edge of the manor lands is a boggy ground out of which rises a number of large rocks. The large rocks pin a dying giant to the earth — which is damp as it is saturated with his blood. **Hooks:** monster (dying giant) (minor), spies (minor) **Boons:** aura (x2) (minor), manor house (free). **Vis Sources:** 5 pawns Corpus per year (from giant's blood), 1 pawn Auram per year (a warm breeze rising from a cave near the manor house).

Farmhouse: Several days distant from Kilkenny, this is the farm on which Janine's and Anne's grandmother taught them the folk witch craft. The farm buildings are built in a dell with a Faerie aura of 4. The family of an aunt now works on the farm, and Janine's sister, Agnes, who is an unGifted folk

Janine Kyteler

Characteristics: Int +2, Per 0, Pre +1, Com 0, Str +1, Sta +1, Dex +1, Qik 0
Size: 0
Age: 32 (32)
Decrepitude: 0 (0)
Warping Score: 1 (9)
Confidence Score: 1 (3)
Virtues and Flaws: The Gift; Folk Witch; Wealthy, Piercing Gaze, Reserves of Strength, Temporal Influence; Feud, Obese, Unstable Magic.
Personality Traits: Angry +3, Obsessed +1
Reputations: Strange, intimidating wife of merchant 4 (local)
Combat:
Dagger: Init: 0, Attack +5, Defense +2, Damage +4
Dodge: Init 0, Attack n/a, Defense +1, Damage n/a
Soak: +1
Fatigue Levels: OK, 0, -1, -3, -5, Unconscious
Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)
Abilities: Area Lore: Kilkenny 3 (merchants), Artes Liberales 1 (astronomy), Animal Handling 1 (pigs), Ani-

mal Ken 2 (pigs), Athletics 1 (flying), Awareness 1 (faulty goods), Bargain 2 (merchants), Brawl 1 (dagger), Concentration 2 (flight), Cursing 4 (beast), Craft: weaving 2 (wool), Dead Language: Latin 4 (magic terms), Dowsing 5 (bog), Flight 2 (rural), Folk Witch Magic Theory 3 (curse fabric), Healing 3 (disease), Intrigue 2 (merchants), Leadership 3 (intimidation), Living Language: Irish 5 (Kilkenny dialect), Organization Lore: Folk Witches 3 (initiations), Penetration 2 (cursing), Profession: merchant 1 (assessing penalty fines), Second Sight 1 (faeries), Shapeshifter 2 (pig), Teaching 1 (apprentices).
Witch Moon Scars: 1. Gains Reserves of Strength (Minor Virtue).
Equipment: Town clothes, dagger.
Appearance: Janine is a heavy, red-faced woman, with narrow piercing eyes. She helps her husband run his mercantile business, principally by chasing down debtors — all of the Kilkenny merchants fear a visit from Janine and her maid. She can shapeshift into a pig and a seagull. Her familiar is a pig who lives in a sty attached to the townhouse.

witch, also lives there. Agnes has tried to remain neutral in the feud, and sends vis from the farm to both of the town factions of the coven. **Hooks:** Faerie aura (minor). **Boons:**

aura (minor), peasants (free). **Vis Sources:** 2 pawns Animal per year (from last lamb of the year), 2 pawns Herbam per year (from crops harvested at midnight, Autumn equinox).

Anne Kors

Characteristics: Int +1, Per +1, Pre +2, Com 0, Str -1, Sta +1, Dex +1, Qik +1
Size: 0
Age: 30 (30)
Decrepitude: 0 (0)
Warping Score: 1 (8)
Confidence Score: 1 (3)
Virtues and Flaws: The Gift; Folk Witch; Wealthy, Affinity with Cursing, Expert Potion Brewer, Luck, Venus' Blessing; Rigid Magic, Feud, Judged Unfairly.
Personality Traits: Temperamental +3, Obsessed +1
Reputations: Depraved wife of merchant 2 (local)
Combat:
Fist: Init +1, Attack +4, Defense +4, Damage -1
Dagger: Init +1, Attack +5, Defense +3, Damage +2
Dodge: Init +1, Attack n/a, Defense +3, Damage n/a
Soak: 0
Fatigue Levels: OK, 0, -1, -3, -5, Unconscious
Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)
Abilities: Area Lore: Kilkenny 3 (country-side), Artes Liberales 1 (logic), Animal Handling 1 (horse), Animal Ken 2 (horse), Athletics 1 (flying), Awareness 2 (rural), Brawl 2 (fist), Concentration 1 (flight), Cursing 6 (tongue), Craft: weaving 2 (wool), Dead Language: Latin 4 (magic terms), Dowsing 3 (bog), Etiquette 1 (hostess), Flight 2 (rural), Folk Witch Magic Theory 3 (potion brewing), Guile 2 (husband), Healing 3 (stab wounds) (5), Leadership 2 (staff),

Living Language: Irish 5 (Kilkenny dialect), Organization Lore: Folk Witches 3 (vis sources), Penetration 2 (cursing), Second Sight 2 (faeries), Shapeshifter 1 (horse), Teaching 1 (apprentices).
Witch Moon Scars: 1. Gains Additional 5 XP in Healing.
Equipment: dagger, walking clothes, staff.
Appearance: Anne is an attractive woman, although she has a very short temper. She usually stays in the manor house working in her kitchen, or wandering the nearby bog fields, and travels only occasionally into town. She has acquired a reputation for holding debauched parties while her husband is absent with his business. This is not really true, although she does host sabbats in the manor house. Anne can shapeshift into the form of a beautiful mare.

THE ORLEANS WITCHES

(110 Build points)

This coven of folk witches practices a variant tradition that replaces the Shapeshifter Supernatural Ability with the Premonitions Supernatural Ability; and, unusually, most of the members are men. The coven currently only has one Gifted member, Claude of Orleans who is a man. Two other Gifted coven members died in mysterious circumstances several years ago, and it is rumored that Claude killed them with curses. There are a several unGifted coven members scattered throughout the Orleans area, and the coven has good relationships with the local judicial magistrates after several cases involving stolen property were resolved by Dowsing — although the magistrates only deal with unGifted members of the coven.

Scripts: Sense of Place (+6), Sense of

Time (*Script for Premonitions*; +6).

Claude's Shack: Claude lives alone in a shack, on the banks of a small stream, about one day's travel north of Orleans. There is a Magic aura of level 3 in the area, and nearby is a ruined Roman villa with a large magic apple tree growing in what was once the courtyard. **Hooks:** Roman ruin (minor). **Boons:** seclusion (minor). **Vis Sources:** 5 pawns Herbam per year (magic tree), 1 pawn Aquam per year (fish spawn).

Magistrate's Court: A clerk called Jean the Wise, working in the Orleans magistrate's court, is an unGifted member of the coven. He uses his Dowsing powers to help the magistrate determine the location of stolen property — which often quickly results in a confession. The magistrate has come to respect Jean's opinion when making legal decisions. **Hooks:** missing aura (major), urban (major). **Boons:** powerful ally (major; magis-

trate). **Vis Sources:** 2 pawns of Corpus per year (blood of first and last gallows victim each year). **Library:** *Reading the Perturbations of Place*, by Goodwin (Dowsing Ability Summa, Quality 10, Level 3), *Civitas Orleans*, by Magistrate Bayne (Civil and Canon Law Tractatus; Quality 9).

Joseph's House: Joseph lives just outside Orleans in a large house constructed in a regio, with a Magic aura of 3. He is an unGifted member of the coven, and uses his Dowsing Ability to find objects for people in the city. He maintains a townhouse in the city, where clients come to seek his services. By collecting a fee for finding objects, Joseph has become a wealthy man. **Hooks:** city (major) **Boons:** regio (major), aura (x3) (minor), manor house (free) **Vis Sources:** 2 pawns of Animal per year (tannery), 2 pawns of Terram (blacksmith), 2 pawns of Vim (a spring in the regio).

Jean the Wise

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

Size: 0

Age: 28 (28)

Decrepitude: 0 (0)

Warping Score: 2 (3)

Confidence Score: 1 (3)

Virtues and Flaws: Folk Witch, Concentrated Potions, Dowsing, Educated, Improved Characteristics, Premonitions, Temporal Influence, Meddler, Motion Sickness, Offensive to Animals, Warped Magic.

Personality Traits: Meddler +3, Studios +2

Reputations: Wizard in Magistrate's Court 3 (local)

Combat:

Dodge: Init +1, Attack n/a, Defense +3,

Damage n/a

Soak: +1

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)

Abilities: Area Lore: Orleans 4 (criminals), Artes Liberales 3 (logic), Athletics 1 (running), Awareness 1 (ambush), Brawl 1 (dodge), Carouse 1 (students), Civil and Canon Law 2 (land rights), Charm 1 (women), Concentration 2 (writing), Dead Language: Latin 5 (legal terms), Dowsing 6 (made items), Etiquette 2 (legal court), Folk Ken 2 (liars), Folk Witch Magic Theory 3 (potion brewing), Intrigue 1 (legal court), Leadership 2 (clerks), Living Language: French

5 (Orleans dialect), Organization Lore: Folk Witches 1 (history), Penetration 3 (Dowsing), Philosophiae 3 (moral), Premonitions 3 (natural events), Profession: scribe 3 (legal records), Teaching 1 (Artes Liberales).

Witch Moon Scars: 1. Gains Concentrated Potions (Minor Virtue). 2. Acquires Warped Magic (ringing noise) (Minor Flaw).

Equipment: Writing equipment, legal documents.

Appearance: Jean dresses in the simple clothes of a clerk; he is balding, with a long pointed nose. Whenever Jean uses his Supernatural Abilities, all other characters within Voice Range hear an irritating ringing noise in their ears (Warped Magic).

Hermetic Integration

The following are some breakthroughs available through research projects to integrate the practices of folk witches with Hermetic magic. It may seem like a lot of breakthroughs, but they're just examples. It's up to the troupe to decide if any of them are actually possible in your saga. Or, you can use these as inspiration for your own integration projects.

Subtle Opening

Suggested Breakthrough Points: 30

By incorporating the Gifted folk witch Opening The Gift ritual into the Hermetic Opening of the Arts, a magus can invent an alternative form of Opening the Arts that removes the penalty due to Arts when learning new Supernatural Abilities. Other hedge traditions that have Opening The Gift rituals that grant the apprentice favored Abilities may also provide insights toward this breakthrough.

Unlike a normal integration result, the inventing character does not personally gain anything from this breakthrough, as he has already had his Arts opened. Instead, once the research is complete the character may open an apprentice's Arts using a special technique (which still takes a season) and the apprentice gains the Minor Hermetic Virtue: Subtle Opening. The character may also write a level 30 Lab Text, detailing the special Art Opening technique, that can be followed by any other magus Opening the Arts of an apprentice.

New Virtue: Subtle Opening

Minor Hermetic Virtue

The magus had his Arts Opened using a more-subtle and flexible technique than normal. Consequently, he does not suffer a penalty to the study Source Quality for his Arts scores when learning Supernatural Abilities (see *ArM5*, page 166). The magus is still penalized for scores in other Supernatural Abilities.

INTEGRATION EFFECTS

Vim effects are the most suitable lab projects produced from Insights to contribute to this breakthrough. In addition, the magus may instead use an Insight to vary his technique when Opening the Arts of an apprentice. A roll should be made on the Extraordinary Results table for Experimentation, as normal, and if a Discovery results, the apprentice's Gift is Opened as normal and the magus earns 5 breakthrough points. Other results may damage the apprentice's Gift, causing him to acquire Hermetic Flaws or even lose his Gift.

CONSEQUENCES OF INTEGRATION

This extension to Hermetic theory allows apprentices to easily learn exotic magics. In terms of game balance, apprentices who have their Gifts Opened via the new techniques are likely to become more powerful than mainstream hermetic magi. This is because the new apprentices will be able to easily supplement their Hermetic Arts with a set of exotic Supernatural Abilities. However, as this integration project does not directly affect magi who have already had their Arts Opened, many magi may be reluctant to invest the time and effort to develop a project that only benefits their apprentices, being too selfish or too fearful of powerful apprentices. On the other hand, magi who are involved in high-level House politics, or other long-term strategic alliances, may be very interested in cultivating a new generation of powerful magi.

Energy Magic

Suggested Breakthrough Points: 55

Folk witches are not restricted by the

Limit of Energy in the same way as a magus, so studying their practices and integrating them into Hermetic magic may allow a magus to break this limit as well. The result of this integration is additional *Creo Corpus* and *Perdo Corpus* guidelines.

INTEGRATION EFFECTS

Corpus effects are the most suitable laboratory projects that may be produced from Insights to contribute to this breakthrough. Some example effects include:

PUNGENT POTION OF EASE

CrCo Level 20

Pen +0, charged item

R: Touch, D: Sun, T: Individual

When this potion is drunk, a Short-Term Fatigue level is restored, but the character gains a Long-Term Fatigue level when the effect expires. The character must be conscious to drink this potion, and as it is very

pungent he must make a Stamina roll against an Ease Factor of 3 to avoid gagging, which wastes the potion.

(Effect: Base 5, +1 Touch, +2 Sun; Modifications: None)

TRAVELLER'S RESPITE

CrCo Level 30

R: Touch, D: Momentary, T: Group, Ritual

This ritual spell restores one Long-Term Fatigue level to up to 10 individuals. Note that as this is a Ritual spell, the caster will lose at least one Long-Term Fatigue level himself, and possibly more if his Casting Total is low (see *ArM5* page 81).

(Base: 15, +1 Touch, +2 Group)

ENERGY SENSE

InCo(Me) Level 20

R: Voice, D: Momentary, T: Individual

The caster senses the Fatigue status of the target (winded, weary, tired, etc).

(Base: 5, +2 Voice, +1 Requirement)

Story Seeds for Subtle Opening

RUINED APPRENTICES

An unlucky Bonisagus magus, attempting to research this breakthrough, commandeers a number of promising "apprentices" and damages or destroys their Gifts via experimental methods of Opening the Arts. These are genuine mistakes — the Bonisagus magus is not being malicious — and as his "victims" had not yet had their Arts Opened they were not technically anyone's apprentice. Nonetheless, the other magi of the Tribunal are appalled at this waste of Gifted talent, and try to stop the magi's research.

LONG-LOST POWER

The magi of the Lineage of Pralix (see *Houses of Hermes: Societates*, page 126) make this breakthrough and Open the Arts of a number of apprentices, using the Subtle Opening. The new apprentices are then given access to a secret library, which contains many books written over the centuries by hedge wizard converts to the Order of Hermes. By studying the store of books, the apprentices can learn exotic Supernatural Abilities that were thought lost to the Order of Hermes.

ORDER OF ODIN INFILTRATORS

Hedge wizards of the Order of Odin learn of this improvement to Hermetic theory and, along with a Bonisagus ally, use it as the basis of a new research project to allow an apprentice to learn both Rune Magic and Hermetic Magic without penalty. Once completed, this project allows the Order of Odin to begin to infiltrate the Order of Hermes, virtually undetected.

A SUBTLE PRICE

A Tytalus magus invents the Subtle Opening, but refuses to share his method and instead asks a fee from other magi to perform it on their apprentices. His price is reasonable, but the Subtle Opening becomes so popular that the magus can't keep up with demand, and this bottleneck causes a delay in the training of a large number of apprentices in the Tribunal. Some concerned magi try to pass a Tribunal ruling that forces the magus to share the Subtle Opening method. It's possible that other magi may try to steal the method, or alternatively race to perform the research themselves (damaging The Gift of several unlucky apprentices during the experimentation).

New Energy Magic Virtue & Guidelines

ENERGY MAGIC

Minor Hermetic Virtue

The magus may access additional Creo Corpus and Perdo Corpus guidelines.

NEW PERDO CORPUS GUIDELINES

Level 5: Double the time a character recovers a lost Short-Term Fatigue level (see Fatigue Recovery Table, *ArM5*, page 179).

Level 5: Cause a target to lose a Short-Term Fatigue level.

Level 10: Cause a target to lose a Long-Term Fatigue level. Note that this is not a new guideline. Any magus can cause the loss of a Fatigue level with this level of effect (see *ArM5*, page 133).

Level 15: While under this effect, characters can't recover Fatigue levels by resting.

NEW CREO CORPUS GUIDELINES

Ritual spells formulated according to these guidelines with Momentary Duration truly restore Fatigue levels. Spells with other Durations only temporarily restore Fatigue levels, and at the end of the spell's duration the Fatigue levels are lost again as Long-Term Fatigue levels, even if they were originally only Short-Term Fatigue levels.

Level 5: Halve the time that a character takes to recover a lost Short-Term Fatigue level (see Fatigue Recovery Table, *ArM5*, page 179).

Level 10: Restore a lost Short-Term Fatigue level.

Level 15: Restore a lost Long-Term Fatigue level.

CIRCLE OF LETHARGY

PeCo Level 30

R: Touch, D: Ring, T: Circle

Targets within the circle do not regain Fatigue levels by resting. This can keep a character unconscious indefinitely, unless he is moved from the circle or the circle is broken.

(Base: 15, +1 Touch, +2 Ring)

CONSEQUENCES OF INTEGRATION

This integration effect changes the balance of power between Formulaic and Spontaneous magic, as being able to restore Fatigue allows a caster to more readily risk expending it on Fatiguing Spontaneous spells. Another effect is that casting Formulaic spells in marginal situations — which can result in Fatigue loss — becomes a more-sustainable proposition for magi. This means that magi are more willing and able to attack targets within hostile auras, strengthening the Order against the Divine and Infernal.

Story Seeds for Energy Magic

A PRESTIGIOUS PROJECT

A coven has been selling Fatigue-restoring potions to a Hermetic covenant, which the resident magi secretly study. The magi have learned the secret of their manufacture (that is, they invent Energy Magic), and are anxious to disguise the origins of their Hermetic breakthrough — they wish to present the breakthrough to the Order as the fruit of a more prestigious, original research project. So the magi try to hunt down and eliminate the coven of folk witches.

BALANCE OF POWER

A Tyalus magus secretly invents Energy Magic, and teaches it to a cabal of low-ranking Tremere. These Tremere use their new ability to restore and destroy Fatigue to attack their superiors, both in certamen and Wizard's War, and so rapidly claim their own sigils. This disrupts the balance of power among the Tremere, and temporarily fragments the Tremere voting block at many Tribunals. While the new Tremere masters consolidate their power, other Tribunal factions take the chance to pass a number of Tribunal rulings that have been vetoed for decades by the Tremere.

A DIEDNE RESURGENCE?

House Diedne's magi were masters of Spontaneous magic. When several bands of Hoplites in the Roman Tribunal demonstrate a surprising proficiency with Spontaneous magic, the Tribunal's senior Quaesitors suspect that the Hoplites have stumbled upon Diedne secrets. Investigators are sent to discover the source of this supposed "recovered" Diedne magic.

THE BJORNAER CRUSADE

Emboldened by the ability to restore Fatigue — and thus operate more easily in a Divine aura — a Bjornaer sept erupts from the forest. The bellowing beasts destroy a number of towns that fringe the wilderness, and the attacks claim several bishops. The outraged papacy calls a crusade and thousands of knights, included groups armed with saintly relics, arrive at the forest edge ready for war. The Bjornaer are relatively secure — they are hidden in a number of forest regios, from which they occasionally sally forth to harass the crusaders — but the frustrated crusaders may attack neighboring covenants.

Sense of the Mystic

Suggested Breakthrough Points: 45

Folk witches have access to the Supernatural Virtue Second Sight, which is superior to Hermetic magic at detecting some types of invisible creatures, as it does not need to penetrate the Magic Resistance of the sensed creature (see *ArM5*, page 67). Studying Second Sight allows a Hermetic researcher to invent a new Hermetic Virtue that improves how he may use Intellego magics. Note that a magus does not need to study the powers of folk witches for this integration project; any character with the Supernatural Virtue Second Sight can provide insight. However, trained folk witches do have some theoretical understanding of how their magic works, and can also produce artifacts like Second Sight potions that may be studied for insight.

INTEGRATION EFFECTS

Intellego effects are the most suitable laboratory projects that may be produced from Insights to contribute to this breakthrough. Some example effects include:

LENS OF GLIMPING SPIRITS

InIm(Me) Level 34

Pen +0, constant effect device.

R: Touch, D: Constant, T: Vision

This device is a crystal lens about the size of a fist, which is inset into a brass ring etched with Hermetic script. When a character looks through this lens, he can see spirits with Mentem Might even if they are normally invisible. The character can target spirits seen in this way with spells, but must add 3 to any Concentration Ease Factors due to the awkwardness of using the lens. The character can also use the lens to engage in melee combat with an invisible spirit, with a penalty of 3 to his Attack Score, although obviously if the spirit is incorporeal the character requires a suitable magical weapon. The lens does not need to penetrate the Magic Resistance of the spirit.

(Effect: Base 3, +1 Touch, +2 Sun, +4 Vision; Modifications: +4 levels environmental trigger)

EYES FOR THE PRINCE

InVi Level 15

R: Personal, D: Concentration, T: Vision

The caster can detect Faerie creatures with a Might of 40 or higher. The effect allows the caster to recognize the creature even if it is disguised or invisible, and does not need to penetrate the creature's Magic Resistance. The effect does not allow the caster to see through intervening objects, however.

(Base: 2, +1 Conc, +4 Vision)



CONSEQUENCES OF INTEGRATION

This integration effect considerably strengthens the powers of the Order of Hermes against magical and faerie foes.

STOUT POTION

CrCo Level 60

Pen +0, charged item.

R: Touch, D: Momentary, T: Individual, Ritual

The character who drinks this dark, bitter potion has his Stamina increased by 1 to a maximum of +5.

(Effect: Base 55, +1 Touch)

Ritual Items

Suggested Breakthrough Points: 45

Hermetic magi would understand some folk witch potions as being ritual effects incorporated into charged items, however creating such items is beyond the capacity of mainstream Hermetic magic. Integration of folk witch potion-brewing techniques could allow magi to create ritual items. This integration could be particularly powerful if Energy Magic is also invented.

INTEGRATION EFFECTS

Suitable laboratory projects that may be produced from Insights towards this breakthrough include:

New Virtue: Sense of the Mystic

Major Hermetic Virtue

Intellego effects cast or invented by this magus that grant magic senses (see ArM5, page 113) do not need to penetrate the Magic Resistance of the sensed

creatures. The effect must still penetrate the Magic Resistance (if any) of the person who is granted the sense. Note that this only applies to effects that have a Sense Target.

Story Seed: Waking the Dragon

The magi learn this breakthrough, and when they return home they discover to their surprise that their covenant is home to a sleeping dragon (this could be an Unknown Monster Hook). The dragon is invisible while sleeping, and has not yet been disturbed by the activities of the

magi. However, it is unclear how long the dragon has been sleeping. Maybe it arrived recently, or perhaps it predates the foundation of the covenant. Now that they know it exists, can the magi resist the temptation to wake the dragon? The dragon is within the *Aegis of the Hearth*.

OIL OF PROMETHEUS

CrIlg Level 60

Pen +0, charged item.

R: Touch, D: Diameter, T: Boundary, Ritual

This oil is carefully poured onto the ground at a Boundary — a city wall, or the edge of a forest, for example — which erupts into flame. From the site of ignition, which is about a pace in diameter, the conflagration rapidly spreads through the Boundary doubling in diameter every round until it covers an area up to 60 miles in diameter. The fire burns incredibly fiercely (+20 damage) for the Duration of the effect — even stones burn and iron melts. When

the effect expires the fire no longer spreads with supernatural speed or heat, but any fires begun continue to burn naturally. The potion must be poured on the edge of a defined Boundary to have an effect (see *ArM5*, page 113).

(Effect: Base 15, +1 Touch, +1 Diameter, +4 Boundary, +3 Size)

DRAM OF THE LION

MuCo(An) 35

Pen +0, charged item.

R: Touch, D: Year, T: Individual, Ritual

Drinking this potion causes the character to change into a lion for a year. When the

character returns to normal, he may temporarily retain some leonine aspect.

(Effect: Base 10, +1 Touch, +4 Year)

CONSEQUENCES OF INTEGRATION

In some respects, this integration project has limited consequences; it does not really open up new powers to the magi. Its main effect is that it allows powerful magi to more effectively use subordinates, as rather than needing to accompany their subordinates to cast a ritual effect, the magus can send a ritual item.

Story Seeds for Ritual Items

COVENFOLK REBELLION

A remote covenant is found, by a Redcap, to have been devastated in a rain of fiery, molten metal; he presumes that all of the magi are dead. The Tribunal sends a group to investigate the ruin, and it becomes apparent that the devastation was caused by a powerful ritual cast from within the covenant itself. Some of the covenfolk are found hiding in the hills nearby. The investigators may eventually determine that the covenant was destroyed by a revolt of the covenfolk, whom the magi had foolishly armed with powerful ritual items. It is possible that the covenfolk were encouraged by enemies of the covenant.

featureless towers are rapidly erected, each warded by powerful castings of *Aegis of the Hearth*. The towers are raised almost on top of known vis sources, and the Rhine magi soon find that their vis sources are warded against them. Early attempts to communicate with the inhabitants of the towers are unanswered, but a Quaesitor eventually recognizes in all the effects the sigil of a single powerful Novgorod archmagus. However, when questioned the archmagus in question claims no involvement — and he was provably well away from the area as the towers appeared. In fact, a small number of freshly Gauntleted magi, wielding a set of charged, ritual wands created by the archmagus, are behind the attack on the Rhine tribunal. The young magi may have stolen the wands, or they may be acting with the blessing of their Novgorod elders. In any case, the two Tribunals are now at the brink of war due to the reckless use of ritual magic.

TOWERS OF WAR

On the Rhine Tribunal side of the Rhine/Novgorod border, a number of

New Virtue: Ritual Items

Minor Hermetic Virtue

The magus may make charged items that incorporate ritual effects. Each charge requires the same number of pawns of vis that casting the effect normally would otherwise cost. For example, a wand that produced an effect similar to *Curse of the Unportended Plague* (*PeCo* 55; *ArM5*, page 133) would require 11 pawns of Perdo or Corpus vis per charge. The number of pawns of vis that the magus may use in a season is limited in the usual way, and the number of charges is also calculated in the normal manner.

Chapter Four

Gruagachan

The gruagachan (pronounced: GROO-uh-guk-an; singular: gruagach, pronounced: GROO-uh-guk) are a tradition of hedge wizards descending from ancient Pictish priests of the god Gruagach. The Picti were a people native to what is now Scotland, described by invading Romans as fierce barbarians covered in tattoos. Gruagach — the Pictish god of the sun, plants, and animals — has been all but forgotten outside of the gruagachan, whose numbers are dwindling. But they secretly worship the deity, maintain a cult in his honor, and take their name from him.

The gruagachan act as Gruagach's judges, granting blessings and inflicting dire curses with the aim of achieving poetic justice. Gruagach also grants them an external soul that prevents death from physical injury, as well as tattoo magic, the ability to shapechange, a talent for creating illusions and receiving premonitions, and invisible animal companions called fetches. The hedge wizards pay a price for these favors, though, as Warping slowly transforms every gruagachan into a troll.

The gruagachan are found primarily in the Loch Leglean Tribunal, but also exist in

the Stonehenge and Hibernian Tribunals. The gruagachan have a long history with the Order of Hermes. They were bitter rivals of the tradition that would become House Diedne, both before and after they joined the Order, and because of that animosity joined with the wizard Damhan-Allaidh against the Order. After the Schism War and the destruction of House Diedne, the relations between the Order and the gruagachan warmed slightly. Some gruagachan have even joined the Order, but the vast majority remain independent.

Character Generation

There are both Gifted and unGifted gruagachan. An unGifted gruagach is treated as a companion character when assigning Virtues and Flaws, while a Gifted gruagach may be treated as either a magus or a companion

character, at the discretion of the troupe.

Gruagachan receive experience points using the normal character generation rules before apprenticeship. Gifted gruagachan are usually taken as apprentices as adolescents, at about the same time a mundane child might begin an apprenticeship, anywhere from age 10 to 15. The gruagach apprenticeship generally lasts for 10 years.

After some initial training in the Pictish language, the gruagach master performs the ritual necessary for Opening of The Gift. This season-long ritual grants the gruagach apprentice a score of 0 in the following Arts: Give, Take, Blessing, Curse, Shape, and Vision. The gruagach master's Opening Total is his Give Vision Lab Total, described later. This total only matters if the student has pre-existing Supernatural Abilities. The process for Opening of The Gift is described in the Introduction of this book.

The gruagach is able also to perform any of the laboratory activities described in this chapter. After the gruagach's Gift is opened, the player may spend experience points on any of these Arts, and the player



need not purchase any of the corresponding Virtues. The gruagach apprenticeship grants the character 160 experience points for any Abilities, including Arcane ones or the gruagach Arts, and 80 levels of spells. After the gruagach apprenticeship, the character accumulates experience using the standard rules.

UnGifted gruagachan are generally not taken as apprentices during childhood. They often do not begin training in gruagach magic until much later in life. UnGifted gruagachan may only gain experience points in Arts for which they possess the corresponding Virtues. Sometimes gruagach masters find individuals born with the required Virtues and train them in their magic; however, this is a rare occurrence. More often, a potential student who exhibits the proper temperament and possesses the Giant Blood, Large, or Shapeshifter Virtues — which are regarded as favors granted by Gruagach — is recruited by a gruagach, who then Initiates him into the tradition. UnGifted characters who become gruagach through Initiation must also take the Flaws inflicted by the Ordeals associated with each ritual. Because the gruagach Techniques are Major Virtues, no gruagach may be a grog character.

The unGifted gruagach apprenticeship is shorter, and often apprentices do not receive Initiation in all of the gruagach Arts. Because unGifted gruagach remain members of their communities, they receive their training while maintaining their normal vocations. The unGifted apprenticeship generally lasts three to five years. For each year of training, the player may spend 16 experience points in Abilities or gruagach Arts and take 8 levels of spells.

Training

The magical tradition of the gruagachan is largely an oral one, and there are few known texts on the Arts of the gruagachan. Gruagach masters initially train their students one-on-one. If a gruagach no longer has access to a teacher, he must then improve his abilities through the study of vis, exposure, or adventure. Abilities may also be raised by practice, but gruagachan may not improve their Arts through practice.

TYPICAL GRUAGACH ABILITIES

A Gifted gruagach out of her apprenticeship must have a score of 2 in Pictish and Gruagach Lore, as well as scores of 1 in all of the

gruagach Arts. Beyond those requirements, the gruagach may have any Abilities appropriate to the character concept. Common skills include Concentration, Faerie Lore, Finesse, Folk Ken, Magic Lore, and Penetration.

New Virtue: Gruagach

Free, Social Status

The character is a member of the gruagach magical tradition. The character may perform gruagach laboratory activities and is a member of a gruagach collective. This Virtue is compatible with many other Social Virtues and Flaws, and with Wealthy and Poor. A normal gruagach must spend time supporting himself. UnGifted gruagachan usually do this by performing their normal vocations, but more-powerful Gifted gruagachan may perform services for the community, provide services to local lords, or receive rewards for enforcing justice — these services are usually arranged for by unGifted gruagachan, who interact with the general populace.

Gifted gruagachan are capable of learning greater magic than their unGifted counterparts. They are able to obtain the Fetch and External Soul Virtues, but may only do so after they are able to take unGifted students of their own. This requires that the gruagach have a score of 2 in both gruagach Techniques, a 4 in Pictish, a 5 in all four gruagach Forms, and a Gruagach Lore score sufficient to Initiate unGifted students. The Scripts to grant the Fetch and External Soul Virtues are listed in the “Gifted Gruagach Initiation” section.

GRUAGACH ABILITIES

Gruagach Lore: This is the (Organization) Lore of the gruagachan. A character with this Ability has knowledge of the general types of things gruagach magic can do, the identities of other powerful gruagachan, and the secrets of the tradition. Gruagach secrets include knowledge of Gruagach — the patron deity of the gruagachan — the rites necessary to call upon Gruagach, and the rituals to Initiate another in the powers of the tradition. Because unGifted gruagachan play such an important role in the gruagach collectives, this Ability is studied extensively.

Pictish Language: This is a dead language in Mythic Europe, and it is only known

by the gruagachan. For the gruagachan it is a sacred, magical language for learning and using their magic. Pictish is the gruagach equivalent of (Hedge Magic) Theory, and it provides the gruagachan with the same type of information that Magic Theory provides magi. It is especially useful in inventing new spells, avoiding the effects of Warping, and in creating gruagach inscriptions.

A gruagach's magical ability is limited by his knowledge of Pictish. With a Pictish score of 1, a gruagach's Arts may not exceed a score of 5. With a score of 2 in Pictish, the gruagach's Arts may not exceed 15. At a score of 3 in Pictish, the gruagach may have Art scores not exceeding 30. With a score of 4 in Pictish, there is no limit on the gruagach's Art scores.

Virtues and Flaws

In addition to the Non-Hermetic Virtues listed in the introductory chapter, gruagachan may have the following Virtues and Flaws. An unGifted character must possess one of the Giant Blood, Large, or Shapeshifter Virtues and at least one gruagach Technique and Form pair to gain access to the abilities of this hedge tradition.

GRUAGACH VIRTUES

With the exception of the Fetch Virtue, the list of Virtues below is only suitable for gruagach characters or characters from a related magical tradition.

CAILLEACH MAGIC

Major, Supernatural

The character's gruagach tradition has incorporated aspects of the followers of Cailleach, the Pictish earth goddess and companion to Gruagach. When the character casts a spontaneous spell, the lowest applicable Art is doubled before the casting total is divided by two.

EXTERNAL SOUL

Major, Supernatural

This Virtue prevents a character from dying because of physical injury. A gruagach may only gain this Virtue through Initiation, as described later. As part of the Initiation process, the character and his mentor place the character's soul in a separate object. The character must guard this object closely because any damage to it, even so much as a single scratch, kills the character.

While the character's external soul is intact, he can't be decapitated or have any limb severed. No magic or physical force can dismember the character, and he cannot receive any wound that would result in Incapacitation or Death. If the Damage Table indicates that the character would suffer death or an Incapacitating Wound, the storyguide should distribute the amount of damage among multiple Wound Levels until all of the damage is applied to the character.

For example, Dombnall the gruagach suffers a devastating spear attack in which the Damage Total exceeds his Soak Total by 30 points. Normally this would mean immediate death for Dombnall, but the gruagach has an External Soul, so the storyguide consults the Damage Table (ArM5, page 171) and notifies Dombnall's player that his character has suffered a Heavy Wound and a Medium Wound (18 + 12 = 30, and Dombnall is Large).

Every time a Wound to the character must be redistributed in this manner, the character suffers a Warping Point unless the player succeeds in a stress die roll of the character's Stamina + Pictish against an Ease Factor of 9.

If, in a single battle, a character suffers Warping Points that exceed the character's Pictish score, the player must roll for negative Warping effects at that time. Warping effects are described in the Magical Dangers, Warping section of this chapter.

External Soul also confers the benefit of Unaging on the character. A character with the External Soul Virtue suffers Warping of 1 point per year because of the continuing mystical effect; see ArM5, page 168. The process of extracting a character's soul is irreversible.

GIVE

Major, Supernatural

This Virtue gives the character the Technique of Give. It is a Difficult Art that advances as an Ability. It is described more fully later in this chapter and is useless unless the character also possesses one of the Forms in this chapter.

TAKE

Major, Supernatural

This Virtue gives the character the Technique of Take. It is a Difficult Art that advances as an Ability. It is described more fully later in this chapter and is useless unless the character also possesses one of the Forms in this chapter.

GRUAGACH MASTER

Minor, Social Status

The character is the leader of a gruagach collective. The character has unGifted stu-

dents who provide him with many of the necessities of life. In exchange for these necessities, the character must spend one season per year training those students. If the character is Poor, he only has a few followers with relatively few resources, so he must spend a normal amount of time every year on supporting himself, in addition to the time spent teaching. If the character is Wealthy, he has many apprentices or a few of means. The troupe should determine the level of experience of the students and their identities.

BLESSING

Minor, Supernatural

This Virtue gives the character the Form of Blessing. The Form advances as an Art. It is described more fully later in this chapter and is useless unless the character also possesses a Technique from this chapter.

CURSE

Minor, Supernatural

This Virtue gives the character the Form of Curse. The Form advances as an Art. It is described more fully later in this chapter and is useless unless the character also possesses a Technique from this chapter.

FETCH

Minor, Supernatural

Gruagachan utilize their fetches in their magic, and need not possess this Virtue to do so, but other characters may also have access to a fetch. Fetches are essentially invisible, non-corporeal, magical animal companions. A fetch does not interact with its surroundings and may only become solid if necessary to warn its master of imminent danger; a fetch might bump its master or trip him to prevent him from stepping in a trap or falling to his death, for example. Fetches often embody some aspect of their masters' personality — a deceptive character might have a fetch of a wolf, while a wise character might possess the fetch of a raven or owl, for instance.

This Virtue grants the character constant access to her fetch. The fetch has the Supernatural Ability Second Sight with a score of 9, and it is very vigilant. The fetch warns the character when it senses danger. It is nearly impossible to lure the character into an ambush or any form of trap without the fetch warning the character. The warning may be difficult for the character to interpret, and sometimes may be unwarranted because the fetch only has the Cunning of a very bright animal. A gruagachan without this Virtue may only utilize his fetch through Vision magic, and may not even know the shape it takes.

FLEXIBLE GRUAGACH MAGIC

Minor, Supernatural

The gruagach's Formulaic spells are more versatile than most. Instead of being able to vary the Range, Duration, or Target of a known spell by 10 levels, the gruagach is able to vary the spells by 15 levels.

SHAPE

Minor, Supernatural

This Virtue gives the character the Form of Shape. The Form advances as an Art. It is described more fully later in this chapter and is useless unless the character also possesses a Technique from this chapter.

TATTOO MASTERY

Minor, Supernatural

A character with the Tattoo Mastery Virtue is more adept at creating gruagach tattoos than others. The gruagach may reduce the vis cost of a tattoo by his score in Pictish, but the cost may never be less than half the usual cost.

VISION

Minor, Supernatural

This Virtue gives the character the Form of Vision. The Form advances as an Art. It is described more fully later in this chapter and is useless unless the character also possesses a Technique from this chapter.

WELL-TRAINED GRUAGACH

Minor, Supernatural

Due to the skill of the gruagach's master or his extensive time studying under his master, the character may spend an extra 50 experience points on gruagach Arts and take an extra 25 levels of spells. This Virtue may be taken multiple times.

GRUAGACH FLAWS

The list of Flaws below is only suitable for gruagach characters or characters from a related magical tradition.

NO TATTOO MAGIC

Major, Supernatural

The gruagach is unable to understand tattoo creation. The character may not create or investigate a gruagach tattoo.

TRANSFORMATION PRONE

Major, Supernatural

The character is especially prone to undergoing transformation, the gruagach equivalent of Twilight. The player must roll

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to resist transformation on a single magical botch, rather than on a double botch like most gruagachan.

INCOMPATIBLE HEDGE ARTS

Minor, Supernatural

The character is unable to use a single combination of one Technique and Form. The character must possess the ability to use the Technique and Form. For example, a character could be unable to use Give Blessing charms, but would still be able to use Take Blessing, Give Curse, Give Shape, or Give Vision spells.

INFLEXIBLE MAGIC

Minor, Supernatural

The gruagach's Formulaic spells are not as versatile as most. Instead of being able to vary the Range, Duration, and Target of a known spell by 10 levels, the gruagach is only able to vary his spells by 5 levels.

POORLY TRAINED GRUAGACH

Minor, Supernatural

Due to the incompetence or negligence of the gruagach's master, the character must spend 50 fewer experience points on gruagach Arts and take 25 fewer levels of spells

than normal. This Flaw may be taken multiple times, but may not reduce the gained experience to 0.

WEAK TATTOO MAGIC

Minor, Supernatural

The gruagach is not able to fully understand tattoo creation. Halve the character's Lab Total whenever the character creates or investigates a gruagach tattoo.

HERMETIC VIRTUES AND FLAWS FOR GRUAGACHAN

Gruagach characters may possess the equivalent of a number of Hermetic Virtues and Flaws; however, some of the following are only appropriate for characters with The Gift.

Major Hermetic Virtues: Flawless Magic, Gentle Gift, Major Magical Focus, Secondary Insight.

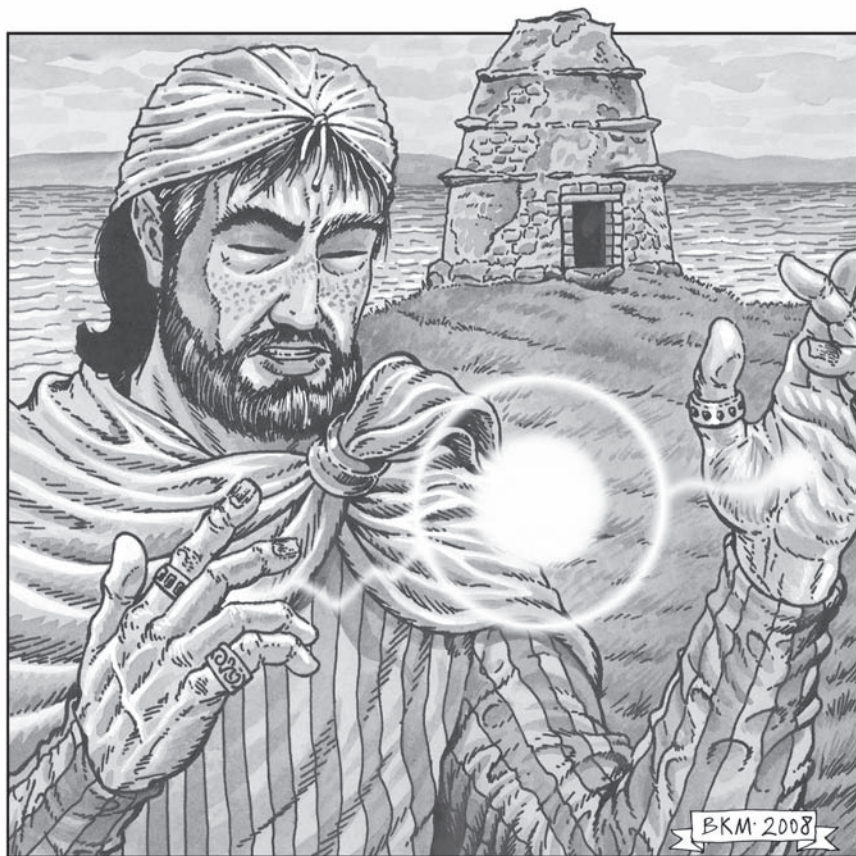
Minor Hermetic Virtues: Adept Laboratory Student, Affinity with Art, Cautious Sorcerer, Deft Form, Fast Caster, Free Study, Harnessed Magic, Inventive Genius, Life Boost, Minor Magical Focus, Magical Memory, Personal Vis Source, Puissant

Art, Side Effect, Skilled Parents, Special Circumstances, Subtle Magic.

Major Hermetic Flaws: Blatant Gift, Deficient Technique, Necessary Condition, Painful Magic, Restriction, Short-Ranged Magic, Waster of Vis.

Minor Hermetic Flaws: Careless Sorcerer, Creative Block, Deficient Form, Deterious Circumstances, Disorientating Magic, Incompatible Arts, Infamous Master, Offensive to Animals, Susceptibility to Divine Power, Susceptibility to Faerie Power, Susceptibility to Infernal Power, Unimaginative Learner, Unpredictable Magic, Warped Magic, Weak Magic, Weird Magic.

Gruagach may only take Hermetic Virtues or Flaws on the above list, unless the troupe decides otherwise, but if the troupe decides a gruagach character may have Quiet Magic, it should be treated as a Major Virtue. The troupe may add Virtues and Flaws to this list from other *Ars Magica Fifth Edition* books if they are appropriate. Un-Gifted Gruagachan should never have the Flaws Dwarf or Small Frame, as these Flaws are regarded as antithetical to Gruagach and a sign of his disfavor.



Gruagach Magic

Gruagachan are able to combine their Arts to compel characters to fulfill certain orders and prohibitions or suffer dire consequences. They can also grant characters Blessings of Virtues or Ability bonuses, or curses of Flaws and Ability penalties, which last as long as certain conditions are unmet. Gruagachan may also transform themselves or others in appearance and form. The most powerful gruagachan are able to grant their targets a glimpse into the future.

Gruagach Arts

To cast any of these spells, the character must possess knowledge of the applicable Technique and Form, which is represented by a score of 0 in the applicable Art. An unGifted character who does not possess a Virtue for a particular Art may not utilize the guidelines listed here regardless of his knowledge of other Techniques or Forms.

TECHNIQUES

GIVE

This Technique governs a gruagach's ability to grant blessings, inflict curses, impart shapes, and provide visions to others. It does not have a close Hermetic equivalent, but encompasses aspects of most Techniques. It can also inflict curses and geasa (singular: geas) on a target.

TAKE

This Technique allows a gruagach to remove something from a target. A Take spell might eliminate an aspect of a target or merely acquire a component of it. This Art covers nearly every Hermetic Technique. It can allow a person to recover from hostile magic, and it can acquire information about a target. Take spells can also remove a character's Virtues and reduce his Abilities.

FORMS

BLESSING

This Form grants the gruagach the ability to confer Virtues, grant bonuses to Abilities, and improve the Characteristics of other characters. In all instances, the gruagach must balance the benefit with a specific prohibition on the target's actions, which if violated causes the benefit to disappear. The more powerful the benefit granted, the more difficult the spell. Take Blessing spells allow the character to nullify certain Virtues or Abilities a character possesses. This Form cannot affect some Virtues — Social Statuses and Divine, Infernal, Hermetic, and Faerie Virtues, for example. Virtues that affect the accumulation of experience points, give access to specific Abilities, or grant physical objects may not be affected.

CURSE

This Form allows the gruagach to inflict Flaws on a target or to reduce his Characteristics and Abilities. All Give Curse spells must contain a condition that, if the target fulfills it, removes the curse. Take Curse spells allow the caster to remove her own curses or the lingering effects of magic, hexes, or other spells cast upon an individual.

SHAPE

This Form allows the gruagach to change the shape of another or herself. A Give Shape spell will only work on a willing target, and the caster can grant aspects of another creature to the target or allow the target to take

or other forms. Take Shape forces another to change from his current form into another. A Take spell can return the target to his original form or force him into a foreign form.

VISION

This Form allows a caster to manipulate a subject's perception of the world. This Form not only governs a gruagach's use of illusions, but also allows a character to perceive things beyond his normal senses, including the detection of vis. At its most powerful, it can grant the target a glimpse into a possible future.

Gruagach Spells

A gruagach casts spells in a manner nearly identical to his Hermetic counterparts. Gruagachan are able to cast Spontaneous spells, but they must always expend Fatigue when casting them. The gruagachan are able to learn and cast Formulaic spells, also, and this is where they excel. Their Formulaic spells are much more adaptable than those of Hermetic magi. But this adaptability comes at a price, and the gruagachan are neither able to conduct Ceremonial castings nor perform Rituals.

A gruagach uses the following formulae in casting his spells:

CASTING SCORE:
Technique + Form + Stamina
+ Aura Modifier

FORMULAIC CASTING TOTAL:
Casting Score + Die

SPONTANEOUS CASTING TOTAL:
(Casting Score + Stress Die) / 2

For Formulaic spells, the caster is successful and he loses no Fatigue if the Formulaic casting total is greater than or equal to the level of the spell. When the Formulaic casting total is less than the spell level, but within 10 of the spell level, the caster loses one Fatigue level but the spell is successfully cast. If the difference between the spell level and the Formulaic casting total is greater than 10, the spell fails and the character loses 1 level of Fatigue.

Gruagachan are able to vary the effects of their Formulaic magic to a certain extent. They may cast any of their known spells with a different Range, Duration, or Target. The final spell must be within 10 levels of the original spell and the new Range, Duration,

or Target must be one that is available to the character. Casting success, Fatigue loss, and Penetration are all calculated based on the casting level of the final spell. This works the same as the Hermetic Virtue Flexible Formulaic Magic, but allows the gruagach to alter 10 levels of spells.

SPELL MASTERY

Gruagachan may master their Formulaic spells as Hermetic magi do (see *ArM5*, page 86-87). In addition to the Mastery Abilities listed in *Ars Magica Fifth Edition*, the gruagachan may use any other Mastery Ability the troupe decides is appropriate. The one exception is that in no case may a gruagach ever have the Mastery Ability: Quiet Casting. The following Mastery Ability is also available to gruagachan.

FLEXIBLE CASTING

The gruagach's Mastery Score is added to the number of levels by which he can vary the Range, Duration, or Target of a known Formulaic spell.

RANGES, DURATIONS, AND TARGETS

Like Hermetic spells, the spells contained in this chapter must all have a Range, Duration, and Target. Only the parameters listed below are available for use in gruagach spells. The base parameters for Shape and Vision spells are Personal, Momentary, and Individual. The base parameters for Blessing and Curse spells are Conversation, Momentary, and Individual. Spells that vary from these parameters are more difficult to cast, and the level of the spell is increased with the more-powerful parameters.

All gruagach spells require vocalization. A gruagach may never silently cast a spell, unless the Range is Personal, and he may not have the Quiet Magic Virtue. A gruagach need not sense the Target of his spell if the victim can hear the sound of his voice and the gruagach is able to describe the Target, even in very vague terms.

For example, a gruagach who believes someone may be eavesdropping on his conversation could cast a geas against "anyone not minding their own business." If there were someone within the sound of the gruagach's voice who fell within this description, the geas could affect that person.

Appropriate Ranges, Durations, and Targets

Range: Personal, Conversation (0/+1), and Voice (+1/+2)

Duration: Momentary, Diameter (+1), Sun (+2), Moon (+3), and Geas/Limit (see later)

Target: Individual, Group (+1), and Bloodline (+2)

The Range Conversation is equivalent to the Hermetic Range: Touch/Eye. The gruagach may only utilize this Range if he is engaged in a conversation with the intended Target, the Target must actually hear the caster verbalize the spell, and the caster must be within about three paces of his Target.

A gruagach may create spells that last until they are broken when some condition is fulfilled using either the Geas (Condition) or Limit (Condition) Durations. The condition must be specified when the spell is cast and cannot change during the duration of the spell. These Durations are described more fully later in this chapter.

Gruagach Laboratory Activities

Although gruagachan use the same basic mechanics as Hermetic magi for their laboratory activities, they are much more limited in scope. They may only conduct four activities: inventing spells, enchanting tattoos, vis manipulation, and creating Laboratory Texts. Gruagach "laboratories" are simple affairs, very different from the Hermetic equivalents. A laboratory for a gruagach consists of

little more than writing material and any Lab Texts the character might possess.

A gruagach's Lab Total is determined the same way as a Hermetic magus' is, except Pictish Language is substituted for Magic Theory.

LAB TOTAL:

**Gruagach Technique + Gruagach Form +
Intelligence + Pictish Language
+ Aura Modifier**

LEARNING AND INVENTING NEW SPELLS

Gruagachan can learn spells from teachers and invent them exactly as their Hermetic counterparts do (see *ArM5*, page 95).

ENCHANTING TATTOOS

Gruagachan may enchant tattoos that impart magical effects on their bearer. The gruagach uses the same rules as those for Hermetic magi to create a Lesser Enchantment. See *ArM5*, page 96. The gruagach substitutes his Pictish Language score for Magic Theory in determining her Lab Total. A gruagach may not create invested devices or charged items.

A gruagach may use any combination of Techniques and Forms he knows to create a tattoo. Grant Blessing tattoos are handled differently. Blessing spells must always use the Limit (Condition) Duration, but an enchantment that grants a Blessing may utilize any of the gruagach Durations. Furthermore, a gruagach may enchant a tattoo that grants a Blessing on himself.

A tattoo has a base material score of 2, multiplied by a size modifier. A tiny tattoo, approximately the size of an ear, has a multiplier of 1. A tattoo the size of a palm or forehead has a multiplier of 2. A tattoo that

covers an entire limb or the scalp has a multiplier of 3. A tattoo that covers the back or front of a torso has a multiplier of 4.

An enchanted tattoo must be specifically designed for the recipient, and, therefore, does not cause Warping when created, nor if it briefly affects the recipient with a powerful mystical effect. Tattoos that put the character under a long-term mystical effect do, however, cause Warping. In addition, a tattoo cannot be recreated from a Lab Text, unless it is being granted to the same recipient for some reason. Because a tattoo becomes an integral part of the recipient, it utilizes the gruagach Range of Personal and Individual Target. Tattoos gain material bonuses based on the minerals or plants used in the dyes, and shape bonuses based on the shape of the tattoo.

The gruagach tattoos are usually in the shape of animals and mimic the shape of Pictish carvings. Because of the pagan heritage of their tattoos, gruagachan usually tattoo areas not readily visible.

EXAMPLE: BOAR TATTOO

Dombnall wants to create a tattoo to grant him a bonus with his Single Weapon Ability. He decides that a boar is the most appropriate shape. Dombnall has a score of 2 in Give, 14 in Blessing, and 3 in Pictish Language, an Intelligence of 2, and works in a level 3 Magic aura, which gives him a Lab Total of 24. He also knows a similar level-25 spell, which adds +5, and the shape bonus of the boar adds +3, for a total of 32. If Dombnall's Pictish Language score were one higher, he would get the full +4 bonus for the boar shape. Dombnall may create a single effect of no more than level 16.

A Grant Blessing spell of level 15 provides +2 to a single Ability score for Diameter Duration (level 10, +1 Diameter). Because Dombnall has 1 level to spare, he may only use the effect twice per day. The tattoo takes one season to create, requires two pawns of Animal or Corpus vis, and need be no larger than a human ear.

Gruagach Shape Bonuses

Bear: +3 Strength, +5 defense vs. attacks
Bird: +5 magical flight
Boar: +3 ferocity, +4 attacking
Bull: +3 Stamina
Crow: +3 Communication, +5 granting knowledge or wisdom
Dove: +6 granting visions or premonitions
Eagle: +7 improving eyesight, +3 Perception
Goat, Wild: +3 Dexterity

Hawk: +3 Quickness
Horse: +3 Stamina, +5 magical movement
Lion: +3 Presence, +5 bravery
Partridge: +6 concealment
Salmon: +4 granting longevity
Stag: +5 improving hearing, +6 virility
Swan: +4 granting luck
Wolf: +6 improving smelling, +7 ferocity

Vis

Gruagachan may utilize raw vis in casting spells. The casting score modifier, botch modifiers, and vis limit are the same as those for Hermetic magi (see *ArM5*, page 82-83). Gruagachan may also study from raw vis using the normal rules (see *ArM5*, page 165). The tradition's knowledge of its Arts does not mesh perfectly with the Hermetic Arts. The storyguide should use common sense in allowing vis to be studied or used in casting spells. If a spell's effects could be duplicated

Gifted Gruagach Initiations

by a Hermetic spell, any vis that could be used to assist that spell should benefit the gruagach. The gruagach may study from different types of vis in the same season, as long as all of the types could be used by a single gruagach Art.

Spells using the Give Art generally correspond with Rego or Creo vis, and those that use the Take Art are generally able to use Intellego, Rego, or Perdo vis, depending on the specific spell. In general, Blessing and Curse spells are each able to benefit from the use of vis of Corpus, Mentem, or the Form of the target of the spell. The specific effect may allow them to utilize additional Forms. Shape spells can always use the Forms appropriate for the target of the spell and the shape into which the target is transformed. All Shape spells may also use Muto vis to assist in their casting. Vision spells are augmented by Imaginem vis where they affect appearances, and Vim vis when visions are granted.

A gruagach may extract a number of pawns of Vim vis from a magical aura equal to one tenth of her Take Vision Lab Total. The gruagach may also move raw vis from one physical form to another in one day's time, which uses the same rules as for Hermetic magi (see ArM5, page 94). The gruagach is limited in the number of pawns he may use in a single season to twice his score in Pictish Language. Gruagach must mark the new physical form into which the vis is transferred with intricate Pictish drawings, making their vis containers quite distinctive.

LABORATORY TEXTS

Gruagachan create and use Laboratory texts in the same basic manner as Hermetic Laboratory Texts (see ArM5, page 102). The one difference is that Pictish is the magical language of the gruagachan, and it replaces Latin to determine the number of levels that may be written per season.

The gruagachan do not use the Latin alphabet for their texts, but use the Pictish script of Ogham. Gruagach carve their texts into stone, wood dowels, or other durable media. A character with a score of 1 in Artes Liberales may be literate in Ogham, if he can find a teacher. There are very few people in Mythic Europe who are literate in Ogham outside of the Gifted gruagachan. Most un-Gifted gruagachan are not literate in Ogham, and even among Gifted gruagachan Ogham literacy is uncommon and extensive libraries are rare, which makes those laboratory texts that do exist very valuable.

Because teaching new Supernatural Abilities once the Arts have been opened is largely impossible, the gruagachan must Initiate their students in these additional abilities. The following Scripts are only available to gruagachan with The Gift and must be completed in the order presented.

GRUAGACH INITIATION TOTAL:
Presence + Gruagach Lore + Script Bonus

Although the typical path of Initiation is for a senior gruagach to act as a Mystagogue and Initiate his apprentice, this is not the only path. Written Initiation Scripts do exist, but these Scripts are exceedingly rare and are often recorded on large stones in Ogham script in dangerous or nearly inaccessible locations. Where the gruagach has a Mystagogue to Initiate him, the Mystagogue's scores are used. If a gruagach must Initiate himself in an Virtue, his scores and the more-difficult Initiation Ease Factor are used.

RITUAL OF CALLING THE FETCH

Initiation Ease Factor: 15/18
Script Bonus: +13 (+3 Quest, +9 Major Ordeal, +1 Sympathetic)

The gruagach must travel to a special mountaintop within a powerful Magic aura. Starting on the night of a full moon, the gruagach fasts until he discovers his fetch. The player must succeed in a Stamina + Concentration roll against an Ease Factor of 9 on three consecutive attempts. Each attempt takes six hours of time. After one day without water, the character begins to suffer deprivation (see ArM5, page 180).

The fetch is a magical spirit that is an aspect of the character's personality and an

Spirit Magic

The magic of the gruagachan cannot affect the dead or their spirits. However, some gruagachan are able to contact, summon, and command spirits using other sources of power. Should a player wish to create such a character, he should consult the rules for Ars Goetica (*Realms of Power: The Infernal*, page 114.)

extension of his soul. A fetch is always a noble animal and should be selected using the guidelines presented in the "Choosing the Heartbeast" section of the Bjornear chapter of *Houses of Hermes: Mystery Cults*, page 19. Noble animals are neither domesticated animals nor vermin. Wild equivalents of domestic animals are available; a wild boar is suitable, but a common pig is not. At the end of the fast, the character gains the Virtue Fetch and the Flaw Restriction. The character may never use magic on whatever type of animal his fetch is. For example, if the character's fetch is a wolf, she may never use magic on canines, whether wild or domesticated.

EXTRACTING THE SOUL FROM ITS HUSK

Initiation Ease Factor: 21/30
Script Bonus: +22 (+3 Quest, +9 Major Ordeal, + 3 Minor Ordeal, +3 Quest, +3 Mystagogue's Time, +1 Initiate's Time)

Before Initiation, the character must perform several tasks. He must locate a Gifted person who is suitable as an apprentice. The gruagach must swear a solemn Vow to properly train all of his apprentices, which requires that he possess the necessary Ability and Art scores to train an apprentice

Story Seed: Quest to the Wizards' Tower

A gruagach who is estranged from his master wants to gain the Fetch and External Soul Virtues through self-Initiation. The gruagach discovers that the Scripts are inscribed on a set of standing stones under the control of the characters. How do the characters react when the gruagach and his allies attempt to gain access to the stones? The gruagach does not explain his true reason for seeking the stones,

and does not want them to remain in the hands of the Order. The characters may be unwilling to give them to the gruagach because they are important for access to a regio or part of a vis source. If the stones disappear, the characters investigate. Did the gruagach take them, or did his master take them to cause problems for the disgruntled apprentice?



without imparting Flaws, and spend enough time training so that the apprentice's scores are sufficient to train apprentices of her own. The gruagach must also locate a perfect magical stone that will serve as the vessel for his soul. The stone is generally one bearing vis and possessing some mystical significance. The Mystagogue and Initiate then spend one season together completing the ritual to extract the Initiate's soul and place it in the stone. At the end of the season, the gruagach gains the External Soul Virtue and the Blatant Magic Flaw, or loses the Gentle Gift if the character possessed it.

UnGifted Gruagach Initiations

UnGifted gruagachan are incapable of gaining Supernatural Virtues through teaching, as Gifted individuals may. Each of the unGifted gruagach's Arts must be gained through an Initiation Script. Each gruagach Initiation Script is independent of the others, and a gruagach master may Initiate the Arts in any order or omit certain Arts en-

tirely. UnGifted gruagachan Initiate in the gruagach Arts using the general rules given in the Introduction of this book. As stated there, an unGifted gruagach may not self-Initiate any Arts.

The gruagach master usually trains an unGifted gruagach in Pictish and Gruagach Lore before her first initiation. During this time, the gruagach tests his apprentice to ensure that she has the proper temperament to become a gruagach. Once the gruagach undergoes Initiation in a Technique and Form, other gruagach consider her a full member of the tradition. Most gruagachan remain with their masters for a much longer period, and continuing learning as long as their masters have something to teach them.

The usual progression for an unGifted gruagach is to acquire Give and Blessing or Curse. If the gruagach master believes that the student will be unable to fulfill the Blessing and Curse Scripts because of the candidate's immaturity, a gruagach master may Initiate the student in Give or Take and Shape. There is no fixed order, and because the Ordeals inflicted do not carry over from one Initiation to the next, the gruagach master is free to Initiate the student in any order.

INITIATION INTO THE GIVE TECHNIQUE

Initiation Ease Factor: 21

Script Bonus: +17 (+3 Quest, +9 Major Ordeal, +3 Mystagogue's Time, +1 Initiate's Time, +1 Sympathetic Bonus)

The Initiate must perform a quest where he ensures that justice is done. This could be exonerating a wrongly accused man, bringing a criminal to justice, or defending the defenseless. The act must suitably impress the master with its danger and whether the character went against popular opinion to ensure that justice was served. The character then spends two seasons with his master, one in his service and one learning the new Technique. The Initiate gains a score of 1 in Give. The character also gains the Flaw Restriction, which prohibits the gruagach's use of magic while bald.

INITIATION INTO THE TAKE TECHNIQUE

Initiation Ease Factor: 21

Script Bonus: +17 (+3 Special Place, +9 Major Ordeal, +3 Mystagogue's Time, +1 Sacrifice, +1 Initiate's Time)

The Initiate must travel to a place of worship to the god Gruagach and perform oblations to him. The sacrifice must be something of value to the gruagach, roughly equivalent to one month's income. The Initiate then spends two seasons with his master, one in his service and one learning the Take Technique. The character also acquires the Flaw Dark Secret and a score of 1 in Take. If religious authorities discover the character has performed a pagan ritual, the character possibly suffers harassment, embarrassment, and excommunication. If the character is not particularly devout or elects to renounce Christianity, substitute Pagan as the Flaw.

INITIATION INTO THE BLESSING FORM

Initiation Ease Factor: 15

Script Bonus: +11 (+3 Quest, +3 Minor Ordeal, +3 Mystagogue's Time, +1 Initiate's Time, +1 Sympathetic Bonus)

The Initiate must seek out and assist a truly disadvantaged person who is without hope of escaping his crisis without the assistance of the gruagach. The gruagach must offer assistance in the form of a permanent solution to the victim's problem. Simply giving alms to a beggar would not suffice, because it is merely a temporary solution to his vagrancy. The assistance provided must suitably impress the

Mystagogue. The Initiate then spends a season serving his master and a season training, after which he acquires the Flaw Weird Magic and a score of 1 in the Form Blessing.

INITIATION INTO THE CURSE FORM

Initiation Ease Factor: 15

Script Bonus: +11 (+3 Quest, +3 Minor Ordeal, +3 Mystagogue's Time, +1 Initiate's Time, +1 Sympathetic Bonus)

The Initiate must seek out and punish a truly wicked individual who committed some heinous act that went unpunished. The gruagach must select a target, who is powerful enough to suitably impress his master with his dedication to serving justice, and he must devise a poetically just punishment, rather than merely seeking retribution. The Initiate then spends a season serving his master and a season training, after which he acquires the Flaw Vow and a score of 1 in the Form Curse. The gruagach's Vow requires him to fight injustice wherever possible.

INITIATION INTO THE SHAPE FORM

Initiation Ease Factor: 15

Script Bonus: +11 (+3 Quest, +3 Minor Ordeal, +3 Mystagogue's Time, +1 Initiate's Time, +1 Sympathetic Bonus)

The Initiate must find and defeat a creature with the power to change shape. The Initiate need not perform the deed alone, but his efforts must be integral to the creature's defeat. The creature could be a werewolf, faerie, or other shapechanger. The gruagach provides his master with the vis from the shapeshifter's corpse. The master then transforms the Initiate into the shape of the creature defeated. The Initiate must remain in that shape from one full moon until the next. The Initiate then spends a season learning the new Form and the character acquires the Flaw Weak Tattoo Magic and a score of 1 Shape.

INITIATION INTO THE VISION FORM

Initiation Ease Factor: 15

Script Bonus: +11 (+3 Quest, +3 Minor Ordeal, +3 Mystagogue's Time, +1 Initiate's Time, +1 Sympathetic Bonus)

The Initiate must travel to an ancient Pictish site of worship to the god Gruagach. There the gruagach must fast and meditate until he receives a vision. The player must succeed in a Stamina + Concentration roll against an Ease Factor of 9 on three consecutive attempts. Each attempt takes six hours of time. As described above, the character

may begin to suffer deprivation; however, any penalties because of deprivation add to his Concentration roll for the purposes of receiving this vision. The Initiate then spends a season serving his master and an additional season learning the Form Vision. The character acquires the Flaw Transformation Prone and a score of 1 in Vision.

Magical Defenses

Gruagachan receive a Magic Defense against certain Form-specific magical effects. The specific defenses they possess are listed below, and their mechanics are described in the Introduction to this book. If a character does not possess a particular Form or Supernatural Ability, she gains no defense.

GIVE

Magical Fortitude: Defense against Corpus effects.

TAKE

Accelerated Expiry: Defense against Mentem effects.

BLESSING

Confounding Magics: Defense against Corpus or Mentem effects.

CURSE

Immovable Object: Defense against Mentem or Corpus effects.

SHAPE

Strength of Form: Defense against Corpus or Animal effects.

VISION

Confounding Magics: Defense against Imaginem effects.

Geas and Limit Durations

The Geas and Limit Durations are similar to the Until (Condition), While (Condition), Not (Condition), and If (Condition) Durations of House Merinita; see *ArM5*, page 92, and *Houses of Hermes: Mystery Cults*, page 100. The gruagach Durations never require a Ritual and, unlike the Merinita Durations, the difficulty of casting a Geas or Limit Duration spell varies based on the breadth of the prohibition imposed on the Target of a spell or the ease with which the spell may be ended. A geas that places a sweeping prohibition on a victim's actions is more difficult to cast than one more narrowly defined, and a curse that the victim may easily counteract is relatively easy to cast. In any event, the prohibition must be achievable by the target of the spell, and a condition that does not limit the character is never appropriate.

GEAS (CONDITION) DURATION

A geas (plural: geasa) is a magical prohibition or command that carries grave consequences if the target does not act within its bounds. An expansive prohibition on the target with a powerful curse is difficult to cast, but even if the wizard can create such a geas, it must be appropriate to the situation and should enforce poetic justice, otherwise the target is likely to resist easily. Geasa come in the following three varieties: sweeping prohibitions (+4 magnitudes), general prohibitions (+2 magnitudes), and specific prohibitions (+1 magnitude). The troupe should use common sense in deter-

Story Seed: Poetic Justice

One of the characters severely mistreats the peasants of a village and a gruagach learns of it. The gruagach decides that he can complete the Curse Initiation by punishing the character.

Story Seed: Shape and Form

An unGifted gruagach witnesses a Bjornaer magus transform into his Heartbeast. The gruagach and his allies begin tracking the magus with the intent of fulfilling his Shape Initiation.

Geas and Limit Duration Magnitudes

SPELL DURATION	SWEEPING PROHIBITION	GENERAL PROHIBITION	SPECIFIC PROHIBITION
Geas (Condition)	+4 magnitudes	+2 magnitudes	+1 magnitude
Limit (Condition)	+1 magnitude	+2 magnitudes	+4 magnitudes

mining the level of any prohibition. A prohibition against using weapons has a much greater impact on the captain of the turb than it does on an elderly scholar confined to his bed, and should be a higher-magnitude spell for the former, for instance.

The caster must verbalize the condition the geas prohibits and the consequences of violating the geas. The wizard and victim need not share a common language, and the victim doesn't need to hear or understand the terms of the geas. The caster need not be specific about the consequences of violating the geas, either, and so gruagachan often couch the terms of punishment in flowery language or irony. If the caster does not perform this requirement, the geas always fails. It is not required that the target understand the specific terms or conditions of a geas or curse.

A geas is essentially a threat that if the victim does not avoid some activity, he will suffer serious consequences. As such, the Geas Duration is only appropriate for Give Curse, Take Blessing, or Take Shape spells. The effect that follows from violating the geas has a Limit Duration. When calculating the Duration of a geas, the player must determine the specificity of both the Geas and Limit Durations, and only the larger of the two Durations is added to the magnitude of the spell. Geas (Condition) Duration spells are permanent and last until the relevant condition is fulfilled or the spell is dispelled.

LIMIT (CONDITION) DURATION

All Blessing and Curse spells must use the Limit (Condition) Duration. The duration is available for the other Forms as well. This requirement includes geasa that inflict curses on victims when their conditions are violated. Therefore, geasa have two Durations and conditions. A geas must have a condition that triggers the effect and a condition that lifts it.

Curses and blessings are defined by the ease with which a victim may lift them. The easier it is to stop the spell, whether the victim desires the spell to be lifted or not, the easier it is to cast. Limit (Condition) Duration spells have three varieties: sweeping prohibitions (+1 magnitude), general prohibitions (+2 magnitudes), and specific prohibitions (+4 magnitudes). The troupe should use common sense in determining the level of any prohibition. A blessing that ceases when a magus issues an order is easier to cast than one that ends when a new recruit to the turb issues an order, for instance.

SWEEPING PROHIBITIONS

A geas with a sweeping prohibition forces the victim to restrict his actions in some way that is nearly impossible to avoid. A curse or blessing with a sweeping prohibition is lifted when some easily fulfilled criterion is met. Troupes can use the Flaw Restriction as a guideline for sweeping prohibitions; a sweeping prohibition has broader or more expansive restrictions than the Flaw Restriction would have. Minor Personality Flaws that are particularly appropriate for a character can offer appropriate guidance for determining a sweeping prohibition, such as Non-combatant for a grog. Examples of sweeping prohibitions include: eating any animal flesh, speaking, wearing clothes, raising your voice in anger, using a particular Hermetic Art for a magus, or using any weapon for a warrior. Sweeping prohibitions for geasa are the equivalent of Year Duration and add +4 magnitudes to the level of the spell. Blessings and curses with sweeping prohibitions are the equivalent of Diameter and add +1 magnitude to the level of the spell cast.

GENERAL PROHIBITIONS

A general prohibition is roughly comparable to the limitations enforced by the Flaw Restriction. These prohibitions should be uncommon, but difficult to avoid completely. Any prohibition that the troupe considers appropriate for the Flaw Restriction should fall under the general prohibition category. Minor Personality Flaws can also offer appropriate guidance for determining a general prohibition. For example, for a Temperate character, over-indulging in any sensual behavior — such as drinking or eating too much, or sleeping too late — could be a general prohibition. Suitable examples of general prohibitions also include: eating cooked meat, sleeping under a roof, telling a lie, repeating a rumor, or using a sword for a warrior. General prohibitions are the equivalent of Sun Duration and add +2 magnitudes to the level of the spell cast.

SPECIFIC PROHIBITIONS

A geas with a specific prohibition is relatively easy to avoid and only constrains the target's actions in a narrow field of activities. A specific prohibition should be narrower in nature than would be allowable for a character to have for the Flaw Restriction. Suitable

examples include: eating the meat of a cow, striking a member of your family, saying a specific word, or using an ancestor's equiv. Specific prohibitions for geasa are the equivalent of Diameter Duration and add +1 magnitude to the level of the spell cast. Blessings and curses with specific prohibitions are the equivalent of Year Duration spells and add +4 magnitudes to the level of the spell.

POETIC JUSTICE

A geas or curse is most effective when its terms fit the previous events of a story. A character may attempt to inflict a geas or curse on anyone, but if the geas is not appropriate to address the victim's specific acts, it is less likely to affect him. The troupe should discuss whether the prohibition and resulting effects are appropriate to the story. If they are not, the victim receives a bonus to his Stamina check to avoid the effects of the geas or curse.

For example, a gruagach negotiates with a Hermetic magus to harvest a Mentem vis source. If the magus reneges on the promise, the gruagach character could receive a bonus to a geas if it relates to speaking the truth, keeping bargains, or the contested vis source. A geas that penalizes the magus for collecting other vis sources or for using his Mentem Art would be mildly inappropriate, and provide the magus with only a small bonus. If the gruagach attempts to overreach by prohibiting the magus from using his Ignem Art, which had no role in the events, the magus would enjoy a significant bonus to his Stamina roll to resist the geas.

MODIFIER SITUATION

-6	The geas and/or curse are perfectly appropriate to address some past event
-3	The geas and/or curse are appropriate to address some past act of the victim
0	Either the geas or curse, but not both, are only mildly appropriate to address the previous events
+3	Both the geas and the curse are mildly inappropriate to address the previous events
+6	Either the geas or the curse, but not both, are inappropriate to address the previous events
+9	Both the geas and the curse are inappropriate to address the previous events

GEAS AND LIMIT DURATIONS IN PLAY

All spells that use the Geas or Limit Durations must have articulated conditions that trigger the punishment in the case of geasa or end the spell in the case of blessings and curses. The actual condition of a spell is dependent on the circumstances confronting a caster. For instance, *Geas for the Narcissistic Maiden*, described below, allows the grugach to afflict a victim with the Minor Flaw Disfigured. As written below, the spell is cast with a Geas Duration with a general condition trigger (it affects the victim if she acts without humility) and a general condition on the Limit Duration of the geas (it lasts until she acts with humility). A grugach could freely substitute other terms for the triggering event and limit on the geas, though.

For example, a grugach seeing a nobleman spit on a begging street urchin could cast a geas on the lord stating, "If you are ever rude again, may your visage become as ugly as your soul." The spell would inflict the Disfigured Flaw on the noble if he is rude to someone beneath him (general prohibition) and would last until the noble makes a genuine gesture of charity (general prohibition), which is a +2 magnitude and keeps the spell at the same level.

Because grugach magic is very flexible, a typical grugach may alter freely the Range, Target, or Duration of a spell by 10 levels. Therefore, a grugach could change the base Duration for the *Geas for the Narcissistic Maiden* from a general Geas and Limit, to one with specific or sweeping prohibitions. Most grugach choose to learn spells with general prohibitions (+2 Duration) because their flexible magic allows them to cast either +1 Duration or +4 Duration spells without a problem.

For example, a grugach encounters a highwayman and drives him off, but as the robber flees, the grugach states, "May your quarry be warned of your evil ways." The victim is stricken with the Flaw Disfigured if he ever attempts to steal from someone again (sweeping prohibition) and the Flaw remains until he gives up thievery (specific prohibition). Because the victim is a highwayman, these prohibitions are especially punitive toward him, a trigger of thievery would be a specific prohibition against most honest characters and a sweeping limit on a curse or blessing for only a +1 Duration. The geas trigger of a sweeping prohibition (+4) increases the level of the spell by +2 magnitudes, because only the larger magnitude is added to the final level of the spell. Because the final spell is within 10 levels of the original, the grugach may cast it as if she knew it as a Formulaic spell.

A spell with Geas Duration does not count as an active supernatural effect until the character breaks the prohibition, and thus a character who respects a Geas is not Warped. A spell with Limit Duration is an active supernatural effect until the character violates the limit, and thus causes Warping.

Spell Guidelines

The following spells and guidelines are designed for Grugachan characters.

Blessings

A grugach with knowledge of this Art can temporarily grant Virtues, bonuses to Abilities, and improvements to Characteristics. Take Blessing spells remove certain Virtues that a character might possess. The prohibition must be appropriate for the situation, the character affected, and the circumstances of the story.

GIVE BLESSING

BLESSING OF URBAN WISDOM FOR THE RUSTIC
GvBl Level 20

R: Conversation, D: Limit, T: Ind

This spell grants the target the Virtue of Clear Thinker with a General Limit. Although this spell grants the Virtue Clear Thinker, other spells exist that could be used to grant other Minor Virtues.

Example: The spell could be limited until the target himself dissembles or participates in some form of subterfuge.

(Base 10, +2 Limit (general))

BLESSING OF THE SWORDSMAN'S EXPERTISE
GvBl Level 20

R: Conversation, D: Limit, T: Ind

This spell gives the target +2 to his score in the Ability Single Weapon. Although this spell grants a bonus to Single Weapon, different spells could grant bonuses to different Abilities.

Example: The spell could be limited until the target suffers a Medium Wound in combat.

(Base 10, +2 Limit (general))

Grugach Alternative

Under the standard rules, only Blessing and Curse spells are required to use the Geas and Limit Durations. To make the grugach even more exotic, the troupe may decide that all spells and Laboratory effects by grugachan must use the Limit or Geas Durations. This complicates matters slightly, but adds to the flavor of the grugachan and distances them further from standard Hermetic magic.

TAKE BLESSING

STRIKE THE PROUD LOW

Tabl Level 25

R: Voice, D: Limit, T: Ind

This spell reduces a single Ability of the victim to 0. The Ability must be related to martial prowess, and the storyguide selects the Ability affected at the time of casting.

Example: A grugach witnesses a haughty noble humiliate one of his vassals for making an honest statement to his lord. The wizard casts the spell to punish the lord until he acts with humility by admitting that he was wrong and apologizing to someone beneath him in station. The storyguide elects to reduce the lord's Ability in Great Weapon to 0 for the duration of the spell. The lord resists the spell with a Stamina check against an Ease Factor of 9, but the roll is modified by -3 because of the appropriateness of the limitation.

(Base 10, +1 Voice, +2 Limit (general))

MAKE THE MISER GENEROUS

Tabl Level 30

R: Conversation, D: Limit, T: Ind

This spell eliminates a Major General or Supernatural Virtue from the victim. It must have something to do with the ability to negotiate with others, and the storyguide selects the affected Virtue at the time of casting.

Example: While bartering with an unscrupulous merchant, a grugach notices the merchant has weighted scales. He decides to punish the merchant by reducing the merchant's ability to barter. The storyguide sees that the merchant has Communication +3, a Barter score of 3, and Affinity with Ability (Bargain), but no Major Virtue. The storyguide elects to reduce the merchant's Barter score to 0 for the duration of the spell. The grugach states that the merchant can't regain his Ability in Barter until he behaves honestly, for example by making his scales true. The merchant is able to resist the spell with a Stamina check against Ease Factor 9, but because the condition and spell effect are particularly appropriate to the situation, the merchant has a -6 to his Stamina roll.

(Base 20, +2 Limit (general))

Give Blessing Guidelines

This Form cannot affect some Virtues — Social Statuses and Divine, Faerie, Hermetic, or Infernal Virtues, for example, are unaffected. A Blessing may not grant Virtues that affect the accumulation of experience points, allow specific types of Abilities to be learned, provide the character with benefits from a third party, or grant a physical object. Where a Supernatural Virtue is granted that has a corresponding Ability, the character is able to perform the Ability at a level of 4. The prohibition placed on the Virtue must be related to the Virtue, the character, or the story. A grugach may never cast a Give Blessing on himself.

Sweeping prohibitions are those that are very easy to fulfill and relate to the Virtue granted, making the Virtue only useful in relatively few situations. For example, if a spell grants a character Toughness that is only useful until the character attacks another, this would be a sweeping prohibition.

General prohibitions are relatively easy to fulfill and relate to the Virtue granted, which prevents the Virtue from lasting

without restriction. For example, if a character receives a Blessing of Toughness that only works until he takes a Medium Wound, this would be a general prohibition.

Specific prohibitions are restrictions that barely limit the use of the Virtue granted. For example, if a character receives the Toughness Virtue with the restriction that it only last until the character takes a specific form of damage such as fire, it would be a specific prohibition.

Give Blessing spells are cast with the Limit (Condition) Duration, which determines how long the magical effects last. Spells with Limit (Condition) Duration are permanent unless the character fulfills the prohibition of the Blessing. A different Blessing exists for each possible Virtue, but a grugach is able to alter the specific conditions of the Duration to fit the circumstances without learning a new spell. The base level of all Blessing spells includes the Range of Conversation.

A single Give Blessing spell affects one specific Ability or Characteristic, or grants a particular Virtue.

Level 5: Provide a bonus of +1 to a single Ability roll.

Level 10: Grant a Minor General or Supernatural (Magic) Virtue.

Level 10: Provide a bonus of +2 to a single Ability roll.

Level 15: Provide a bonus of +3 to a single Ability roll.

Level 15: Provide a bonus of +1 to all Ability rolls using a single Characteristic.

Level 20: Grant a Major General or Supernatural (Magic) Virtue.

Level 20: Provide a bonus of +2 to all Ability rolls using a single Characteristic.

Level 20: Increase one of a person's Characteristics by one point, to no more than 0.

Level 25: Provide a bonus of +3 to all Ability rolls using a single Characteristic.

Level 25: Increase one of a person's Characteristics by one point, to no more than +1.

Level 30: Increase one of a person's Characteristics by one point, to no more than +2.

Take Blessing Guidelines

Take Blessing spells nullify the Virtues, Abilities, or Characteristics of a character until the spell expires or the prohibition placed on him is fulfilled. Any Virtue removed must meet the guidelines discussed before. The caster need not know the Virtues, Abilities, or Characteristic scores of the victim to cast a Take Blessing spell. The grugach casts the spell at the level desired and informs the storyguide of how he wishes to harm the Target. The storyguide then selects the most appropriate Virtue, Characteristic, or Ability score to nullify. A spell that targets a Major Virtue, if none are available, can affect a Minor Virtue, Characteristic, or Ability. If multiple things fulfill the requirements of the spell, the storyguide selects the one that best fits the story. The prohibition that accompanies the spell must be tied to the character, the Characteristic, the Virtue, and the story.

Sweeping prohibitions are those that are simple to fulfill and are related to the Virtue, Ability, or Characteristic, making the curse easy to lift. For example, if a character is cursed with weakness and his Strength is reduced to 0, but the curse is lifted when the player adds the character's

Strength score to an Ability, this would be a sweeping prohibition.

General prohibitions are uncommon, but not terribly difficult to fulfill and are related to the Virtue, Ability, or Characteristic, making the curse relatively easy to lift. For example, a character may be cursed with weakness and his Strength reduced to 0, which only remains in affect until the character bests another in a contest of Strength.

Specific prohibitions are those that require unusual circumstances to fulfill, are related to the Virtue, Ability, or Characteristic, and make the curse difficult to lift. For example, if character could be cursed with weakness and his Strength reduced to 0, which is only lifted after the character suffers from a botch involving his Strength score.

If the Take Blessing spell overcomes the target's Magic Resistance, the target has the opportunity to resist it with a Stamina check against an Ease Factor of 9. The troupe then decides the appropriateness of the Virtue taken and the prohibition on it, and the victim's Stamina roll is modified according to the Poetic Justice modifiers listed before.

All Take Blessing spells are cast with

the Limit (Condition) or Geas (Condition) Duration. Those cast with Geas (Condition) Duration must also have a second Duration, as noted before, for the length of time that the penalty endures. A Take Blessing cast as a geas uses the greater of the two Duration modifiers in determining the spell's level. Spells with Limit (Condition) Duration are permanent unless the character fulfills the prohibition of the Blessing. The base level of all Blessing spells includes the Range of Conversation.

An individual Take Blessing spell affects a particular area of endeavor, such as combat, negotiation, craft-work, athletics, and so on. This is broader than Give Blessing, but the caster cannot control exactly what is taken from the target.

Level 10: Take a Minor General or Supernatural (Magic) Virtue.

Level 10: Reduce the score in a single Characteristic to 0.

Level 10: Reduce the score in a single Ability to 0.

Level 20: Take a Major General or Supernatural (Magic) Virtue.

Curses

Gruagachan are able to inflict certain Flaws on a target to reduce his Characteristics or Abilities, inflict him with supernatural problems, or alter the character's personality temporarily. Take Curse spells allow the caster to remove his own curses, either from Give Curse or Take Blessing, and to eliminate the lingering effects of magic, hexes, or other spells cast upon an individual.

GIVE CURSE

GEAS FOR THE NARCISSISTIC MAIDEN
GvCu Level 15

R: Conversation, D: Geas, T: Ind

The spell inflicts the Minor Flaw Disfigured on a victim. Although this example grants the Flaw Disfigured, other spells exist to grant other Minor Flaws.

Example: To punish a vain maiden for spurning his advances, the gruagach casts a geas that commands her act with humility or she will regret doing so thereafter. The curse that accompanies the geas gives the target the Minor Flaw Disfigured until the victim makes a heartfelt apology to someone (general prohibition). The target must make a Stamina roll against an Ease Factor of 9 with a modifier of -6 because of the appropriateness of the geas and curse.

(Base 5, +2 Geas (general), Limit (general))

GEAS OF RETRIBUTION FOR THE UNTHINKING SLAP
GvCu Level 25

R: Conversation, D: Geas, T: Ind

The spell cripples one arm of the target if he breaks the geas, until it heals normally. The caster chooses which arm the spell affects at casting time.

Example: When words become heated between a gruagach and magus, a shield grog raises his hand as a threat against the hedge wizard. The gruagach casts a geas on the grog and warns him, "If you raise your hand again at me, you will lose it." The curse accompanying the geas causes the victim to lose all use of his sword arm. The grog may resist the geas with a Stamina roll against an Ease Factor of 9, with a modifier of -3 because of the appropriateness of the geas and curse.

(Base 15, +2 Geas (general), Momentary)

CURSE FOR THE SPIED SPY
GvCu Level 35

R: Voice, D: Limit, T: Ind

The spell blinds the target until the Condition of the spell is fulfilled or it heals normally.



Example: While the covenant's scout is investigating the gruagach's camp in a fen, the hedge wizard notices the interloper and curses him. The victim is struck blind until he leaves the fen, or the Wound heals. The troupe decides the punishment fits the crime, and the scout must succeed in a Stamina check against an Ease Factor of 9 with a -6 to the roll.

(Base 20, +1 Voice, +2 Limit (general))

CURSE FOR THE UNJUST JUSTICE
GvCu Level 25

R: Conversation, D: Limit, T: Blood

The spell curses a bloodline with the Minor Flaw Judged Unfairly for the duration of the spell. This spell grants Judged Unfairly, but other spells exist for other Minor Flaws.

Example: A local lord ignores the evidence presented to him and rules an innocent man a felon so that his property is forfeit. The gruagach witnesses this and curses the lord and his entire line with the Flaw Judged Unfairly until the innocent man's family's property is returned. Because this is a specific prohibition, the gruagach casts the spell as if it were 5 levels lower. The lord is able to resist the spell with a Stamina check against an Ease Factor of 9, but because the punishment fits the crime, the lord makes the roll at -6.

(Base 5, +2 Limit (general), +2 Bloodline)

TAKE CURSE

QUESTION THE CURSED
TaCu Level Gen

R: Conversation, D: Mom, T: Ind

If the level of the spell plus a single stress die meets or exceeds the level of the spell targeted, the gruagach learns who cast the curse, what spell level it is, the duration of the curse, and the Limit on it. If the Target is under a geas, the caster learns the terms of the geas and the curse it carries.

(Base)

LIFT THE UNFAIR CURSE
TaCu Level Gen

R: Conversation, D: Mom, T: Ind

If the level of the spell plus a single stress die meets or exceeds double the spell level of the spell targeted, she removes it. To determine the spell level equivalent of a Supernatural Ability, use the Ability score x 5. See *Houses of Hermes: Societates, Ex Miscellanea*, page 104. A gruagach need only meet or exceed the spell level of a curse she cast to remove it.

(Base)

Give Curse Guidelines

This Form cannot affect some Flaws — Social Statuses, Story Flaws, and Hermetic, Divine, Infernal, or Faerie Flaws, for example, are unaffected. A curse may not inflict General Flaws that affect the accumulation of experience points, restrict specific types of Abilities from being learned, or relate to the character's wealth. The prohibition placed on the curse must be related to the Flaw, the character, or the story. Although the guidelines list Curse effects that do not require a prohibition, they are illustrative only. A curse without an accompanying prohibition may only exist as the punishment for violating a geas, because the geas provides the prohibition itself.

Sweeping prohibitions are those that are simple to fulfill and are related to the Flaw, making the curse easy to lift. For example, if a character is cursed with Mute, but the curse is lifted the first time someone says the character's name, this would be a sweeping prohibition.

General prohibitions are those that are uncommon, but not terribly difficult to fulfill and are related to the Flaw, making the curse relatively easy to lift. For example, if a character is cursed with a Mute Flaw that only remains in affect until the character

hears the caster's name, this would be a general prohibition.

Specific prohibitions are those that require unusual circumstances to fulfill, are related to the Flaw, and make the curse difficult to lift. For example, if a character is cursed with a Flaw of Mute that can only lifted after the character hears someone express extreme gratitude for the character's selfless act, it would be a specific prohibition.

If the Give Curse spell overcomes the target's Magic Resistance, the target has the chance to resist it with a Stamina check against an Ease Factor of 9. The troupe then decides the appropriateness of the Curse and the prohibition on it. The victim's Stamina roll is then modified according to the Poetic Justice modifiers listed before.

All Give Curse spells must have either the Geas or Limit Duration. Those with a Geas Duration may use any available Duration for the duration of the Curse inflicted if the geas is broken, in the normal way. In particular, the curse may have a Limit Duration. All Guidelines are for a Range of Conversation.

An individual Give Curse spell affects a particular Ability, disease, Flaw, sense, and so on. Spells to curse Intelligence and

Perception are different spells, and must be learned separately.

Level 5: Modify the score in a single Ability by -1.

Level 5: Inflict Minor General, Supernatural (Magic), or Personality Flaw.

Level 10: Inflict a minor disease.

Level 10: Modify the score in a single Ability by -2.

Level 15: Cripple a limb, making it unusable (but still capable of healing as a Medium Wound.)

Level 15: Disable one of a person's minor senses. It heals as a Medium Wound.

Level 15: Inflict a serious disease.

Level 15: Modify the score in a single Ability by -3.

Level 15: Modify the score in a single Characteristic by -1.

Level 15: Inflict Major General, Supernatural (Magic), or Personality Flaw.

Level 20: Disable one of a person's major senses. It heals as a Heavy Wound.

Level 20: Inflict a major disease.

Level 20: Modify the score in a single Characteristic by -2.

Level 25: Modify the score in a single Characteristic by -3.

Take Curse Guidelines

Take Curse spells are dangerous to cast. If a gruagach fails to remove a curse, the caster suffers the effects of the curse also. If the caster botches while attempting to remove a curse, he is afflicted with a more-powerful version of the curse that is specifically tailored to him. The base parameters for Take Curse spells are Conversation, Momentary, and Individual.

Hermetic magic may dispel curses using

the normal guidelines in ArM5, page 160. A magus must have some knowledge of gruagach magic to invent a specific Perdo Vim spell to dispel it. The storyguide determines when the magus has sufficient knowledge to invent a spell to counteract gruagach magic. Several encounters with gruagachan magicians should be sufficient knowledge, but also Area Lore (Scottish Highlands) 2 or Magic Lore 5 would be appropriate. Perdo

Vim spells designed to dispel all magic can be used without knowledge, but they are substantially weaker at the same level.

General: Determine the terms of a curse and the prohibition it carries.

General: Remove a curse the caster has inflicted on someone.

General: Remove a curse, hex, or continuing spell cast by another.

Shape Spells

This Form allows a gruagach to alter the physical shape of another or herself. Give Shape spells add features of other creatures or completely transform a willing target. Take Shape spells forcibly seize someone's form and can force the Target to take a foreign shape or allow the caster to mimic his shape. All Shape spells also affect the items carried by the Target, incorporating them into the new form.

GIVE SHAPE

BORROW THE NOSE OF THE HOUND

GvSh Level 3

R: Per, D: Sun, T: Ind

The caster's nose turns into that of a hound. The gruagach gets a bonus of +6 to all Perception rolls associated with smelling. The character receives a -3 modifier to all rolls involving interaction with individuals who aren't frequently exposed to the effects of magic.

(Base 1, +2 Sun)

BORROW THE WINGS OF THE EAGLE

GvSh Level 10

R: Per, D: Sun, T: Ind

The caster's arms turns into giant wings. The gruagach is able to fly as quickly as a normal horse gallops. The character receives a -6 modifier to all rolls involving trust.

(Base 4, +2 Sun)

ASSUME THE FORM OF THE ANCESTORS

GvSh Level 15

R: Per, D: Sun, T: Ind

For the duration of the spell, the caster grows to giant size. The character's Size increases by +5, but to no more than +5, and for each point of Size the character gains, adjust his Strength by +2 and his Quickness by -1.

(Base 5, +2 Sun)

TAKE SHAPE

RETURN THE LYCANTHROPE
TO HIS NATIVE FORM
TaSh Level Gen

R: Conversation, D: Mom, T: Ind

If the level of the spell plus a single stress die meets or exceeds double the level of the spell causing the transformation, it is removed. To determine the spell level equivalent of a Supernatural Ability, use the Ability score x 5. See *Houses of Hermes: Societas, Ex Miscellanea*, page 104. A grugach need only meet or exceed the spell level of a spell he cast to cause the target to revert to his native form.

(Base)

TURN THE MAN INTO
HIS APPROPRIATE FORM
TaSh Level 20
R: Conversation, D: Sun, T: Ind
The grugach is able to turn a human into a land animal with characteristics that most closely mirror the Personality Traits of the Target. A liar might turn into a snake; a traitor might turn into a rat; a glutton might turn into a pig. The caster does not know into what form the target will change before casting the spell.

(Base 5, +1 Conversation, +2 Sun)

SKIN OF THE DOPPELGÄNGER
TaSh Level 20
R: Conversation, D: Sun, T: Ind
A target of this spell is granted a Stamina roll versus an Ease Factor of 9. If the Stamina check fails, then for the duration of this spell the caster may assume the form of the victim. The physical appearance is a perfect duplication of the victim, and any clothing the victim was wearing is also replicated. If the victim changes clothing during the spell, the caster's clothes do not change.

The spell does not allow the caster to mimic the victim's voice or mannerisms. Anyone who knows the victim may make a Perception roll versus an Ease Factor of 6 to notice that something is peculiar or off about the target. Observers receive a bonus to their Perception roll based on their familiarity with the mimicked character: a casual acquaintance (+1), close friend (+3), and family member or lover (+6).

(Base 5, +1 Conversation, +2 Sun)

Vision Spells

Grugachan using Vision spells are able to control a person's perception of the world. This Form allows the creation of simple illusions and can grant invisibility. Vision magic also allows a character to send his fetch out before him to gather information. Vision magic spells are available to a grugach whether he possesses the Fetch Virtue or not. At its most powerful, Vision magic grants a character a glimpse into the future.

Give Shape Guidelines

Give Shape spells are only effective on a willing recipient. Any target may decide to refuse the change as the spell begins to take effect; in general, this gives the target a general idea of the final form, but it may be slightly misleading. For example, a spell to grant wings would be easy to confuse with a spell to turn one into a bird, unless the target had experience of both. Once the target has decided to accept the change, he cannot change his mind later, nor dispel the effect before its duration ends.

- Level 1:** Change someone to give them a minor ability derived from another creature's shape, such as eyes of cat to allow night vision or eyes of an eagle to grant Keen Vision. While the transformation is in effect, the character suffers from the Flaw Social Handicap because of her obviously unnatural appearance.
- Level 2:** Increase a human's Size to no more than +3.
- Level 3:** Turn a human into a land animal.
- Level 4:** Give someone an aspect of another shape that grants a significant ability, such as the strength of a bear or the wings

of a bird for flight. While the transformation is in effect, the character suffers a -6 penalty to all rolls involving trust because of her monstrous appearance.

- Level 5:** Turn a human into a bird or fish.
- Level 5:** Change an animal into another animal.
- Level 5:** Increase a human's Size to no more than +5.
- Level 10:** Turn a human into a solid inanimate object.
- Level 10:** Turn a human into a plant.
- Level 15:** Turn a human into an insubstantial object.

Take Shape Guidelines

Take Shape spells allow the caster to assume the form of creatures in her presence or to force another to take some foreign shape. If a Take Shape spell overcomes a character's Magic Resistance, the character may still resist the effects with a Stamina roll against an Ease Factor of 9. The Stamina roll is modified by any appropriate Personality Trait. For example, a greedy or gluttonous character is transformed more easily into a pig or wolverine, both known

for their voracious appetites. Similarly, it is more difficult to turn a very brave character into a mouse, rabbit, or other skittish creature. For example, if a grugach cast a spell to transform a character with the Personality Trait of Brave +3 into a mouse, the player would need to succeed at an Ease Factor of 6 to resist, while a character with the Personality Trait of Brave -3 would resist the transformation against an Ease Factor of 12.

- General:** Cause someone to revert to his true form at Conversation Range.
- Level 5:** Turn a human into a land animal.
- Level 5:** Perfectly mimic the appearance of another person.
- Level 5:** Change one animal into another.
- Level 15:** Turn a human into a bird or fish.
- Level 20:** Turn a human into a solid inanimate object.
- Level 20:** Turn a human into a plant.
- Level 25:** Turn a human into an insubstantial object.

Grugachan Form & Technique Story Seeds

THE MAKER OF MAGICIANS

A powerful grugach loses his mind and builds an army of grugachan, using Give Blessing to give his minions the grugach Techniques and Forms. Other grugachan see this as an affront to their tradition, but because of the size of his army, they are powerless to stop him. These grugachan approach the characters for help.

CURSED IF YOU DO ...

A grugach curses an ally of the covenant, who then asks the characters for assistance. The curse is too strong for the characters to dispel with general Perdo Vim, so if the characters are unfamiliar with grugach magic, they must acquire some knowledge of it before removing the

curse. If the characters remove the curse, the grugach discovers their actions, devises a more punitive curse for their ally, and seeks revenge against the covenant for allowing their ally to subvert "justice."

PIG IN A POKE

An apprentice grugach transforms into fine specimens of various animals, and has his father sell him at market. The grugach later escapes his purchasers and returns to his father. A character visits the market and purchases the apprentice, believing the transformed grugach to be a magical animal suitable as a familiar or for extracting the vis that he believes the animal to possess. When the apprentice does not return, his father reports the absence and the grugach's master investigates.

the dangers encountered in an upcoming trip. As with the Visions Flaw, all images, visions, and hints come at the storyguide's discretion and reveal only what she wants to reveal.

(Base 10, +1 Conversation, +3 Moon)

CREATE THE HUNTERS' BLIND

GvVs Level 10

R: Voice, D: Sun, T: Group

This spell covers a small group of people with an illusion of boulders, bushes, or other objects appropriate to the particular locale. The spell allows those covered by the illusion to see out. It does not affect any of the senses other than sight; a bush does not rustle in the wind or have any feeling if touched. Those inside the illusion may still be heard, smelled, or touched.

(Base 1, +2 Voice, +2 Sun, +1 Group)

TAKE VISION

EAVESDROP WITH THE EYES

TaVs Level 10

R: Per, D: Diam, T: Vision

This spell allows the grugach's fetch to relay the contents of any conversation by participants who are within the caster's field of vision.

(Base 1, +1 Diameter, +4 Vision)

GIVE VISION

GRANT A GLIMPSE OF THE FUTURE

GvVs Level 10

R: Conversation, D: Moon, T: Ind

When this spell is cast, the recipient receives hints, visions, and images that relate to a specific topic for the duration of the spell. Example topics include: the recipient's future bride or groom, the sex of a future child, or

Give Vision Guidelines

Unlike Hermetic Imaginem spells, Give Vision spells only affect sight and sound. At their lowest levels, they are relatively simple by Hermetic standards. Complex illusions — those going beyond simple images or sounds — require an additional magnitude. Images that move or change at the direction of the caster are 2 magnitudes higher. In general, the effects of Give Vision spells are governed by Creo or Rego Imaginem spells, and those guidelines apply here.

Grant Vision spells granting Visions or Premonitions are more focused than the respective Flaw and Virtue. The caster must select a specific issue or question to which all the visions must relate. Appropriate subjects include: the target's true love, the target's sworn enemy, a person's journey, or the like.

Level 1: Create an image that affects sight or sound.

Level 2: Create an image that affects sight and sound.

Level 2: Make an object appear or sound like it is up to one pace away from its actual position.

Level 3: Make objects appear to move rapidly in a disorienting way.

Level 5: Grant a person the Flaw Visions, which only applies to a single question or topic.

Level 10: Grant a person the Virtue Premonitions with an Ability score of 4, which only applies to a particular type of danger.

Take Vision Guidelines

Take Vision spells are governed by the guidelines covering Intellego and Perdo Imaginem spells. Like all Vision spells, they only affect sight and sound. For spells that allow a character to use a sense at a distance, the grugach sends out his fetch to reconnoiter. This has little effect on the practical application of the spell, except

that any character with Second Sight sees the grugach's fetch.

General: Discern illusions caused by spells of equal or lower level than the level of this spell (Vision Target).

General: Dispel illusions caused by spells with a level less than or equal to the

spell's level + a stress die (Voice Range).

Level 1: Use one sense at a distance.

Level 1: Detect the presence of vis.

Level 2: Use two senses at a distance.

Level 3: Destroy an object's ability to affect hearing.

Level 4: Destroy an object's ability to affect sight.

TRACK THE PRESENCE OF VIS

TaVs Level 5

R: Per, D: Diam, T: Vision

The spell allows a gruagach's fetch to identify the location of nearby vis. If there is any vis of which the gruagach is unaware, her fetch goes to the vis and vocalizes in whatever manner it can for the duration of the spell. Only the magician casting the spell is able to hear the fetch's barking, growling, cawing, or other vocalization.

(Base 1, +1 Diameter, +3 Sound)

CLOAK FOR THE THIEF IN THE NIGHT

TaVs Level 25

R: Conversation, D: Sun, T: Ind

When the caster hangs a cloak on the target, he becomes incapable of producing sound and has no image. The target still casts a shadow and leaves footprints. If the Target removes the cloak, the spell ends.

(Base 4, +1 Conversation, +2, Sun, +1 changing image, +1 extra effect)

Magical Dangers

Gruagachan expose themselves to various magical dangers every time they cast a spell.

BOTCHES

The botches of gruagachan are similar to those for Hermetic magi, and the general guidelines one would use for Hermetic spells are applicable here. Botches involving Blessing and Curse spells may cause the intended target to act in opposition to the intended restriction, or the spell may be cast on an unintended target. Shape spells may cause the target to take an incorrect form, change the shape of a different target, or have a wildly different duration than the caster intended. Vision spells have the potential of providing false predictions. Although all botches have the potential to expose the character to Warping, Vision spells are even more likely to do this, and every Vision botch inflicts double the normal Warping Points (ArM5, page 167).

TRANSFORMATION

Both Gifted and unGifted gruagachan suffer from the effects of Warping. Transformation is the gruagach equivalent of Wizard's Twilight, and replaces the normal rules for Warping. This transformation is referred

to as the Curse of Gruagach, which, it is said, he inflicts on wizards who overuse the gift of his magic. A gruagach who suffers the Curse of Gruagach can lose his humanity, and as the gruagach accumulates Warping points he slowly, inexorably becomes more a creature of magic and less human until finally the character becomes a troll.

As a gruagach accumulates Warping Points, he steadily acquires the mental and physical characteristics of a troll until he becomes one. When a gruagach receives two or more Warping Points from a single botch, or suffers any other powerful magical effect that the storyguide determines is appropriate, he may suffer a transformation. The gruagach has one opportunity to avoid the effect.

TRANSFORMATION AVOIDANCE:

Stamina + Concentration

+ Vision Magic Defense Bonus + stress die vs. Warping Score + Number of Warping Points Gained + local aura + stress die

If the character avoids transformation, nothing negative happens. The character merely concentrates and focuses his attention on his body momentarily. However, if the character cannot avoid transformation,

he moves closer to his magical heritage in either positive or negative ways.

EFFECTS OF TRANSFORMATION

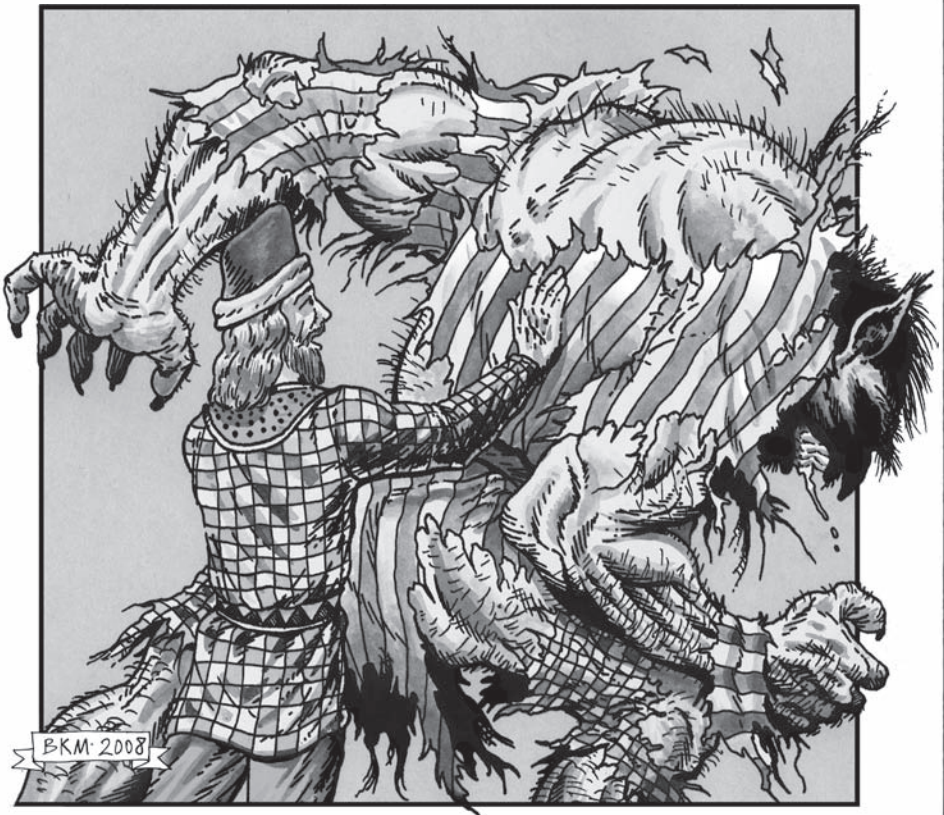
A gruagach who undergoes a transformation may develop a deeper understanding of his magic or acquire some attribute of a troll. If he succeeds at his Understanding Transformation roll, the experience is good. If he fails, the experience is bad. The storyguide should select an appropriate effect from those given later in this section.

UNDERSTANDING TRANSFORMATION:

Intelligence + stress die

vs. Warping Score + stress die

When a character reaches a Warping Score of 10, the transformation to a troll is complete. Trolls are monstrous creatures that devour humans, few gruagachan are willing to risk that fate befalling those close to them. Once a character fully transforms into a troll, the storyguide controls the character's actions. Most gruagachan retire to the wilds or destroy their own external souls before they are in imminent danger of the final transformation.



GOOD EXPERIENCES

Gruagach Magic Virtue: The gruagach acquires knowledge of a Gruagach Art or the gruagach equivalent of Major Magical Focus, Secondary Insight, Affinity with Art, Cautious Sorcerer, Deft Form, Fast Caster, Free Study, Harnessed Magic, Minor Magical Focus, Magical Memory, Personal Vis Source, Puissant Art, Side Effect, Special Circumstances, or Subtle Magic

Troll Virtue: The gruagach acquires a Virtue that would be appropriate for a troll. Examples include: Large, Sharp Ears, Giant Blood, Tough, or Reserves of Strength.

Increased Knowledge: The gruagach acquires Experience Points in a pre-existing Art equivalent to the character's Warping Score + simple die.

BAD EXPERIENCES

Gruagach Magic Flaw: The gruagach acquires the gruagach equivalent of Blatant Gift, Deficient Technique, Necessary Condition, Painful Magic, Restriction, Rigid Magic, Careless Sorcerer, Deficient Form, Deleterious Circumstances, Disorientating Magic, Incompatible Arts, Warped Magic, Weak Magic, or Weird Magic.

Troll Flaw: The gruagach acquires a Flaw that would be appropriate for a troll. Examples include: Disfigured (Blue Skin), Magical Air, Nocturnal, Greedy, Wrathful, Offensive to Animals, or Repellent* (Horns, Fangs, Claws, or Scales).

Decreased Knowledge: The gruagach loses Experience Points in a pre-existing Art equivalent to the character's Warping Score + simple die.

* A character with the Repellent Flaw (see *Realms of Power: The Infernal*, page 89) suffers a -6 penalty to all rolls requiring trust. The character gains some small benefit to accompany his monstrous appearance. Scales grant +3 Soak, and horns, fangs, and claws can be used in combat and have the same initiative, attack, defense, and damage modifiers as daggers.

Gruagachan in Your Saga

The gruagachan can play a variety of roles in an *Ars Magica* saga. For sagas set in Loch Leglean, Stonehenge, and Hibernian Tribunals, gruagachan are particularly suitable for characters as either magus equivalents or companions. The gruagachan have a history of antagonism toward the Order, and provide suitable opponents for junior magi. Finally, gruagachan can be good subjects of study for magi to improve Hermetic magic.

Gruagachan have a great deal of interaction with the Order of Hermes where they are found. These encounters are not always peaceful, and gruagachan and magi often compete for magical resources. The gruagachan are not as powerful as Hermetic magi, but they often have more support in the community. Gruagachan offer access to their powers to local rulers, and gladly serve as advisors in exchange for protection. The negative effects of The Gift force the most powerful gruagachan to remain in the shadows, but their minions often swear allegiance to local rulers. A few Gifted gruagachan, each with several unGifted students and a few warriors from allied clans, are sufficient to provide a challenge to a spring or even summer covenant of magi.

Gruagachan History

The gruagachan are descended from the ancient Picti. The Picti were a fierce people native to Caledonia, the Roman name for the area north of Britannia — modern Scotland. The Picti are first mentioned in 297 by Roman writers who described them as ferocious barbarians covered in tattoos who fought against the Roman invasion. There is no record of what the Picti called themselves, or even if they recognized such a concept, but the Latin name has been used ever since.

PRIESTHOOD OF GRUAGACH

The Picti worshipped a number of gods, but the two most powerful deities were Cailleach, the mother of all, and Gruagach, "the long-haired one." Cailleach usually appears as an old crone with the teeth of a bear or boar tusks. She was able to cast very powerful spells,

and her priestesses possessed great power as well. Gruagach was her male equivalent and god of the sun, plants, and animals. Legend tells that Gruagach taught his most senior priest the secret of gruagach magic. Other Picti gods included Toranos, the thunder god; Shoney, god of fish; Muireartach, the goddess of sea storms; Fionn, protector of man and destroyer of giants and monsters; and Sluag, the lord of the dead, holder of secret knowledge, and creator of the written word.

The priests or priestesses of each god performed various services for the Picti people. These included ensuring peace in the afterlife, granting protection from storms, providing bountiful catches, or healing the sick and wounded. The priests of Gruagach ensured that the Picti crops prospered and cattle herds increased. In addition, the gruagachan, as the priests of Gruagach were known, arbitrated disputes between the Picti and dispensed justice when Pictish laws were broken.

ALLIANCE WITH DAMHAN-ALLAIDH

Although some Picti priests practiced a form of magic similar to the magic practiced by the druids who would form House Diedne in 767, the Pictish priests frequently clashed with druids of House Diedne over magical resources and apprentices. In addition, the two were often on opposite sides during inter-tribal conflicts. When the Roman maga Pralix came to the British Isles on a mission to murder Damhan-Allaidh for his refusal to bow to the Order of Hermes, the gruagachan quickly rallied to his side. Together with Damhan-Allaidh's followers and a group of Anglo-Saxon rune wizards, the gruagachan were eager to fight what they saw as another Roman invasion. The gruagachan and other Picti priests also sought the magical resources held by their longtime rivals in House Diedne.

Unfortunately for the gruagachan and their Pictish allies, Pralix's army was too powerful and they were defeated after a monumental battle. The gruagachan believe Pralix had Diedne allies in her army, who cast a powerful spell that erased the Pictish language from the memory of everyone except a few Gifted Picti. With their ability to cast spells in Pictish removed, the unGifted gruagachan were easily defeated. When the Gifted gruagachan saw their numbers dwindle many fled, chased by the allies of Pralix. The gruagachan who survived the Battle of the False Sun retreated to the most isolated areas of Scotland to recover and rebuild their collectives.

The current gruagachan are unaware whether any of the other Pictish priesthoods survived the battle, and most Hermetic scholars are unaware of their presence at the battle and only identify the gruagachan as allies of Damhan-Allaidh.

ASSIMILATION OF THE PICTI

With the near-universal destruction of their language and the decimation of their priesthood, the Picti ceased to exist as an independent tribe after the Battle of the False Sun. The gruagachan did what they could to recruit and train their Pictish brethren, but their numbers were too few. Many Picti spoke Gaelic or the other languages of their neighboring tribes, unaware that they had ever spoken Pictish. The priesthood was the repository of much of the Pictish culture, and with it gone or in hiding, the Picti adopted the religion and culture of their neighbors. Christianity had already made deep inroads into Scotland and most of the Picti converted.

After the Battle of the False Sun, when the gruagachan realized the fate that had befallen their people, the remaining gruagachan swore that they would have revenge on the Diedne. They gathered to collectively curse the Diedne, and swore terrible oaths that the Diedne would be wiped from the face of the earth as the Picti were.

SCHISM WAR

The gruagachan had to wait two centuries for their wish to come true. When the gruagachan first learned that the Diedne had been expelled from the Order and were being hunted by the Romans, the gruagachan harried the Diedne wherever they could find them. The gruagachan often took the shape of giants and hurled boulders and trees at the Diedne and their allies to bypass the terrible Parma Magica behind which they hid.

Although the gruagachan were a shadow of their former size, with the Diedne gone they experienced a rapid growth, and expanded to take and hold many of the magical auras and vis sites that the Diedne had previously controlled. This growth slowed as Hermetic magi later moved into the areas vacated by the Diedne. Although the two sides shared a common enemy in the Diedne, they did not begin to trust one another. The gruagachan still harbor resentment against the Order for the Battle of the False Sun, and against the Roman traditions for their role

in supporting Rome's many attempts to conquer the ancient Picti.

CURRENT STATUS

There exists an uneasy détente between the gruagachan and the Order of Hermes. Some gruagachan have seen the benefit of belonging to the Order and enjoying the miracle of Parma Magica. But the numbers who have joined the Order remain small. Those who do join are often seen as traitors or are hounded by their gruagach allies to teach them the secret of Parma Magica. Some gruagachan have made it their mission to proselytize, and they seek out fellow gruagachan to teach them the bare minimum about the Code and Order, so that they may swear the Hermetic Oath and learn Parma Magica. These gruagachan see this tactic as the only possible way to ensure the gruagach tradition survives.

Gruagachan Culture

Despite the destruction of their people, the gruagachan have managed to maintain much of their former culture and traditions.

TRADITIONS OF THE GRUAGACHAN

The priests of Gruagach were the judges of ancient Pictish society. The priest adjudicated disputes between parties and ensured

that justice was served. If a litigant engaged in inappropriate behavior, the priests of Gruagach would place a geas on that individual to prevent him from engaging in the behavior again. This ethic remains with the gruagachan today, and they see themselves as arbitrators of disputes and enforcers of justice. The gruagach care little for the civil or canon law, and instead they seek to resolve disputes based on equitable considerations. The most important factor is what is fair regardless of whether a party has the legal right to something. Gruagachan often go to great lengths to clear an innocent person's name, or if that is impossible, to ensure that a guilty party is properly punished, especially when the conventional authorities have failed to do so. Rather than being merely vengeful, the gruagachan seek to ensure poetic justice is achieved. Naturally, the gruagachan believe themselves better able to make such judgments than anyone else, and many take criticism of their judgments very poorly.

Because the gruagachan are descended from the priesthood of the god Gruagach, they still maintain some vestiges of that worship, even though many gruagachan, especially the unGifted members, have no knowledge of the source of these rites. Gruagach is the god of the sun, plants, and animals. As such, observant gruagachan do not harm any living being, plant, or animal needlessly. The most devout gruagachan are vegetarians. Gruagach is often depicted as having long, flowing hair radiating from his head, like beams of light. Many Gifted gruagachan emulate this appearance and do not cut their hair.

The God Gruagach and the Faerie Gruagachan

When the Picti people encountered Gruagach, he was a magical entity concerned only with the sun, plants, and animals. The Picti worshiped Gruagach in hopes of gaining favorable weather for their crops and increasing the fecundity of their herds of cattle. The Picti eventually came to consider Gruagach the god of cattle and agriculture, and provided oblations in the form of sacrifices of milk and cattle.

It is possible that this increased emphasis on human affairs created a Faerie version of Gruagach. As Christianity overtook the pagan religions and the Picti ceased to exist as an independent people, the god Gruagach was forgotten, but the practice of sacrificing milk in his name remained.

In Mythic Europe, many Scottish dairy farms have indentations chiseled out of stone where a farmer pours a small amount of milk for a "gruagach." The Scots believe that the gruagachan are small faeries, about the height of a man's knee, with long hair and dressed in gentleman's clothes. The faerie gruagachan can cause milk to curdle or cows to go dry, if they are not given proper respect. If the farmers offer the faeries milk daily, they ensure that the cream rises and the farm's cows are productive.

The exact nature of Gruagach, his relationship with the gruagachan faeries, and his degree of interaction with the gruagach wizards in the saga is left to the discretion of the troupe.

Most Gifted gruagachan are pagan and secretly worship Gruagach and the gods of the Picti. For unGifted gruagachan, there is a wide degree of religious variance. Some pay lip service to the veneration of Gruagach, while maintaining their Christian beliefs, to gain access to more magical training. Others recognize that the Dominion aura interferes with their magic, and abandon the Church completely to follow the Old Ways. Gruagachan are sensitive to the teachings of the Church regarding magic and do their best to hide their pagan ways. Devout individuals, even those with an aptitude for gruagach magic, are seldom approached for fear of raising the interest of local religious authorities.

ORGANIZATION OF THE GRUAGACHAN

The typical collective of gruagachan consists of one to three Gifted gruagachan. The social effects of The Gift prevent larger groups from forming. The most senior Gifted gruagach is usually the master of the other gruagachan in the collective. Unlike Hermetic apprentices, gruagachan often remain with their masters long after apprenticeship

has ended. There is no stigma in this, and Gifted gruagachan often continue to study with their masters after passing out of the apprentice stage. The gruagachan also know that there is strength in numbers, and making friends outside of the collective is difficult given the social effects of The Gift.

Upon the death of the eldest gruagach, a collective tends to disintegrate into smaller groups. While a gruagach with his own students is often willing to follow the instructions of his master, few are willing to obey another gruagach. Gruagach collectives often compete fiercely with each other for vis, Gifted apprentices, and other magical resources, but they tend to cooperate when faced with a common enemy.

Most gruagachan are unGifted and introduced to their magic through Initiation. A gruagach master often has three or more such gruagach students and other followers. UnGifted gruagachan remain a part of their clans or society even as they learn their magic. This close integration provides the gruagach masters with a great deal of information about mundane society. UnGifted gruagachan also serve in the role as emissary to local rulers, offering magical services and advice often surreptitiously provided by their Gifted masters.

Gifted gruagachan are careful to avoid contact with the mundane society and are largely dependent on their unGifted followers. The social effects of The Gift, and the monstrous appearance of most senior gruagachan due to Warping flaws, make interaction with the mundane populace impossible for the most powerful gruagachan. These constraints force the gruagachan to rely heavily on their apprentices, and acquiring an apprentice is one of the first tasks undertaken by Gifted gruagachan after apprenticeship.

Gruagachan in Play

In addition to playing a gruagach character, gruagachan can be involved in a saga as allies or adversaries to a covenant. If a gruagach is not a member of the Order, then the character should be generated as described earlier. If the gruagach is a member of the Order, follow the guidelines provided later under "Hermetic Gruagach." Gruagachan outside of the Order can create Boons or Hooks for a covenant.

MAJOR COVENANT BOON: FRIENDLY GRUAGACH COLLECTIVE

This is a variant of the Hedge Tradition Covenant Boon (see Covenants page 21).

The covenant has significant control over a nearby gruagach collective. The collective uses its close ties to the community to provide useful information to the covenant about events in the countryside, trades vis with the covenant, and warns the covenant of magical events in the area. Its members also provide minor magical aid on a regular basis, and fight for the covenant if there is a crisis.

MAJOR COVENANT HOOK: HOSTILE GRUAGACH COLLECTIVE

Take this Hook if the troupe would like to experiment with gruagach magic before any of the players decide to create a gruagach character.

The covenant is in conflict with a nearby gruagach collective. The collective uses its close ties to mundane society to spread vicious rumors about the covenant and turn the local nobility against the characters. The gruagach collective harvests the covenant's vis sources whenever possible, and attempts to foment trouble with the covenant's magical and faerie neighbors.



Domhnall the Gruagach Master

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

Size: +1

Age: 31

Decrepitude: 0

Warping Score: 1 (2)

Confidence Score: 1 (3)

Virtues and Flaws: The Gift; Gruagach, Gruagach Master; Gentle Gift; Flexible Magic, Improved Characteristics, Large, Minor Magical Focus (self-transformation), Warrior; Envious, Waster of Vis; Careless Sorcerer, Close Family Ties, Pagan

Personality Traits: Brave +3, Proud +2, Fair +1

Reputations: Wise beyond his years 3 (local)

Combat:

Cudgel (normal): Init 0, Attack +8, Defense +5, Damage +8

Cudgel (giant form): Init -3, Attack +8, Defense +2, Damage +16

Soak: +4

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

Wound Penalties (normal): -1 (1-6), -3 (7-12), -5 (13-18), Incapacitated (19-24), Dead (25+)

Wound Penalties (giant form): -1 (1-10),

-3 (11-20), -5 (21-30), Incapacitated (31-40), Dead (41+)

Abilities: Animal Handling 2 (cattle), Athletics 1 (running), Artes Liberales 1 (Ogham), Brawl 2 (punches), Charm 2 (ladies), Folk Ken 2 (nobles), Gaelic 5 (curses), Great Weapon 3 (cudgel), Gruagach Lore 2 (Initiations), Guile 2 (pretending to be ignorant), Highlands Lore 2 (legends), Magic Lore 2 (auras), Pictish 2 (religious), Thrown Weapon 1 (spear), Village Lore 2 (history)

Arts: Gv 2, Ta 2, Bl 14, Cu 14, Sh 9, Vs 5

Equipment: Partial heavy leather, survival kit, and cudgel.

Encumbrance: 1 (2) (in human form; none in giant form)

Spells Known:

Blessing of the Swordsman's Expertise (Great Weapon) (GvBl 20/+18)

Blessing of the Swordsman's Expertise (Single Weapon) (GvBl 20/+18)

Geas of the Narcissistic Maiden (GvCu 15/+18)

Assume the Form of the Ancestors (GvSh 15/+15)

Create the Hunters' Blind (GvVs 10/+9)

Vis: 2 pawns of Animal vis in the form of a deer's pelt thrown over his shoulder.

Appearance: Domhnall is a large man with sandy brown hair and green eyes. He is fit and wears his leather armor whenever he expects trouble. He carries a large wooden cudgel with metal shanks on the end. He speaks with a booming voice and is quick to laugh. His tanned skin is starting to wrinkle.

Domhnall was born and raised in a small village in the Scottish highlands. He was discovered by his master when he was 10. After his apprenticeship, Domhnall was conscripted into a local army to fight the English. Although he excelled at fighting, he didn't have a taste for it and returned to the highlands soon as he could. When he came back, Domhnall discovered his master and fellow gruagachan were missing. Domhnall pines for a better life where he can use his magic to provide for himself and others, but he's unwilling to leave his village and his family to seek more students to assist him. Domhnall has had trouble convincing the few potential members of the community to become his students, and is considering asking Conall to leave with him to establish a new collective elsewhere.

Conall the Gruagach

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

Size: 0

Age: 25

Decrepitude: 0

Warping Score: 0

Confidence Score: 1 (3)

Virtues and Flaws: Gruagach, Peasant; Give, Shapeshifter, Take, Shape, Warrior; Dark Secret, Restriction (cannot use magic while bald); Judged Unfairly, Mentor, No Magical Defenses, Unimaginative Learner, Weak Tattoo Magic

Personality Traits: Loyal +2, Brave +1

Reputations: Unlucky 3 (local)

Combat:

Short Bow: Init -1, Attack +9, Defense +6, Damage +6

Claws (in bear form): Init 0, Attack +13, Defense +9, Damage +10

Soak: +3 (+10 in bear form)

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

Wound Penalties (normal): -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)

Wound Penalties (bear form): -1 (1-7), -3 (8-14), -5 (15-21), Incapacitated (22-28), Dead (29+)

Abilities: Athletics 1 (climbing), Awareness 3 (highlands), Bows 4 (shooting from cover), Brawl 3 (dodging), Gaelic 5 (defending himself), Gruagach Lore 1 (history), Hunt 5 (deer), Magic Lore 1 (animals), Pictish 2 (traditions), Shapeshifter 4 (bear), Stealth 3 (ambushes), Survival 4 (highlands), Village Lore 2 (game trails)

Arts: Gv 1, Ta 1, Bl (n/a), Cu (n/a), Sh 10, Vs (n/a)

Equipment: Partial heavy leather armor, short bow, arrows, and survival kit.

Encumbrance: 2 (2)

Spells Known:

Borrow the Nose of the Hound (GvSh 3/+12)

Borrow the Eyes of the Cat (GvSh 5/+12)

(Voice Range)

Borrow the Wings of the Eagle (GvSh 10/+12)

Turn the Man into his Appropriate Form (TaSh 20/+12)

Appearance: Conall is a medium-built man with long, unkempt black hair. His pale blue eyes are barely visible behind the

falling hair. Conall frequently dresses in his leather and seldom is far from his bow. He shifts nervously when talking.

Conall was born in the same village as Domhnall. Ever since Conall can remember, people have blamed him for every mishap, accident, or stroke of bad luck. Conall need not be anywhere near the accident, and he still receives the blame. Conall dealt with this by spending as little time around people as possible, wandering the highlands looking for game. When Conall grew lonely he sought out Domhnall, who was one of the few people willing to talk to him. When Domhnall returned from his conscription, they began to spend more time together. Domhnall has been instructing him in the ways of the gruagachan for five years. Conall was never very devout and was willing to learn the ways of the gruagachan. He took to Domhnall's teaching quickly, and was inspired by the gruagach ethic to fight injustice. Conall yearns to prevent people from being falsely accused as he so often is.

**MINOR COVENANT BOON:
GRUAGACH ALLY**

Take this Boon if the troupe wants to limit the stories about the existence of the gruagach ally.

A single gruagach lives near the covenant. He assists the magi where possible and may share resources with them. Other gruagachan who learn of this cooperation may investigate to ensure that he is not collaborating too closely with the Romans.

**MINOR COVENANT HOOK:
GRUAGACH RESIDENT**

Take this Hook if the troupe wants to tell stories about the fact that a gruagach lives with the magi.

One or more gruagachan live in the covenant. Unless the covenant hides the gruagachan's existence from Hermetic visitors, the covenant receives a visit from a Quaesitor. Magi pursuing gruagachan for Insight into research projects may also visit the covenant. Any gruagachan who discover their fellows are living with the Romans may become suspicious and cause trouble for the covenant or the gruagachan.

HERMETIC GRUAGACHAN

Some gruagachan are nominally members of the Order of Hermes. They continue to practice their geas magic, but have joined the Order to avoid persecution or enjoy the benefits of Parma Magica. A nominal Hermetic gruagach character should take the Flaw Hedge Wizard and the Virtue Arcane Lore. The 50 experience points from the Arcane Lore can be used to learn any Arcane Abilities, but the character should have minimum scores of 1 in Code of Hermes and Parma Magica. Otherwise, the player generates the gruagach exactly as described earlier.

Alternate Traditions

There are several groups in Mythic Europe that use magic similar to that of the gruagachan. The trollsyr and kolduni are two such traditions.

Trollsyr

Required Virtues and Flaws: Giant Blood, No Tattoo Magic

Arts: All Gruagach Arts

The Norse stories tell of a time before men when the primordial giant, Ymir, formed from the ice. He spawned an entire race of giants, called the Jotnar (singular: Jotun), and other creatures. The Jotnar were plentiful and threatened to overwhelm the gods. Odin and his brothers killed Ymir and used his corpse to create the world of men. The blood of Ymir flooded everything and drowned most of Ymir's progeny, but some Jotnar survived.

In Norse mythology, there are many types of giants. Giants range in size from the colossal ones that combat the Norse gods, to trolls and ogres barely larger than normal men. All possess magical powers. Some giants are evil and are the sworn enemy of the gods and men, but others are known for their wisdom and occasionally befriend humans. From these Jotnar, the gods and men sometimes take brides.

HISTORY AND CULTURE

The trollsyr are usually the children or grandchildren of a Jotun. A female Jotun who has taken a human as a husband is called an etin bride. Etin brides teach magic, "Trollskap" as they call it, to their children and grandchildren. These trollsyr grow up in the wild and are often rough in appearance, uncultured, and ignorant of the ways of men. A single, male practitioner of Trollskap is called a trollson, and a single female is called a trollsdottrir. For unknown reasons, a trollsdottrir often has the Gentle Gift and trollson rarely will.

The trollsyr are most common in Iceland. But they do also live in other areas, such as Ultima Thule, the northernmost areas of the Novgorod Tribunal, or other places where giants can be found, especially areas with powerful Magic auras or regiones.

Not all trollsyr are born with The Gift, but all unGifted trollsyr are born with the ability to perform some aspects of Trollskap. Because family members teach the trollsyr their magic, the social effects of The Gift have less of an impact on the training than in some hedge traditions. Their family members have years to become accustomed to The Gift.

Trollsyr do not seek out apprentices and rarely train anyone outside of their immedi-

ate family. Occasionally an etin bride will take in an orphaned trollson or trollsdottrir rather than allow the orphan to become easy prey to the enemies of the trollsyr and Jotnar. Although any individual with The Gift can learn Trollskap, trollsyr and giants rarely teach its secrets to those without Giant Blood.

The social effects of The Gift do limit the size of trollsyr groups. While trollsyr maintain close relations with their extended family, they interact rarely with other trollsyr. A group of trollsyr relatives can exceed a dozen individuals, including brothers, sisters, and cousins. The familial ties of the trollsyr make them very closely knit groups, and when combined with the power of their Jotnar relatives, they are formidable opponents.

MAGIC

Trollskap is performed in the same manner as gruagach magic, with two exceptions. Any requirement for a score in the Pictish language is replaced with the Jotnar language, which is the ancient language of the giants. Norse giants speak it as their native tongue, and it is the magical language of the trollsyr. Trollsyr do not practice the tattoo magic of the gruagachan; therefore, all trollsyr have the Flaw No Tattoo Magic.

Although the blood of the giants powers the magic of the trollsyr, overuse of the magic takes away the character's humanity. As a trollson accumulates Warping Points, he acquires the mental and physical characteristics of a lesser giant, or troll, just as for a gruagach.

The Initiation Scripts for the trollsyr are similar to those of the gruagachan, except they are less concerned with having justice done and focus more on performing heroic deeds, such as defeating creatures of power. In addition, trollsyr refer to their fetches as "fylgjur" (singular: fylgja).

CHARACTERS

There is no formal apprenticeship for trollsyr. Because trollsyr usually maintain close ties with their families, they continue learning from each other throughout their lives. There is no stigma attached to an adult trollson learning from another.

Likewise, there are no formal training requirements for trollsyr, and each family has different strengths and weaknesses. That said, there are certain Abilities that are univer-

sally taught, and all trollsyrir will have some knowledge of the following Abilities: Jotun Language, Magic Lore, Faerie Lore, Penetration, Finesse, and Jotun Lore. Beyond those skills, each individual family and clan is liable to vary widely in the skills it emphasizes.

Trollsyrir often possess one or more of the following Virtues: Mythic Herbalism, Ways of the (Land), or Wilderness Sense. Beyond those Virtues and the ones found in this chapter, trollsyrir are not known for any particular aptitude. The Flaws of Close Family Ties, Pagan, and Sheltered Upbringing are particularly appropriate, but not required. Educated and Temporal Influence are not appropriate for trollsyrir, and a player selecting them must seek approval of the troupe.

Kolduni

Required Flaws: No Tattoo Magic

Arts and Favored Abilities: All Gruagach Arts, Animal Ken, and Mythic Herbalism

In the wild areas of the Novgorod Tribunal, pagan wizards live on the outskirts of peasant society. These wizards exchange their services in removing curses, healing the injured, and acting as intermediaries with the Faerie world for the staples of life. These pagan wizards are known as kolduni (singular: koldun).

HISTORY AND CULTURE

Peasants in the countryside throughout the Novgorod Tribunal openly worship pagan gods. Here the faerie powers are more prevalent than in the more civilized parts of Mythic Europe. The kolduni gain access to their powers from contact with these faeries and from the worship of pagan gods.

Because the kolduni do not have unGifted representatives, their relationship with mundane society is often tense. Villagers endure the presence of kolduni only on a limited basis, and the wizards are forced to live alone in the wilderness. They only venture into the village when called. Unlike the gruagachan, who are motivated by a sense of justice, the kolduni tend to be purely mercenary in their pursuits. The kolduni can remove curses, provide healing, and cast their spells for food, clothing, and other necessities. Where villagers and malicious faeries come into conflict, the kolduni can intervene to protect villagers, but they are regarded as little better than the faerie creatures themselves.

MAGIC

Koldun magic, called "koldovali" by its practitioners, is very similar to gruagach magic. The kolduni learn and cast spells using the same mechanics as gruagachan, except the Ability Koldovali Theory replaces Pictish Language in the relevant formulae. Unlike the gruagachan, the kolduni practice a completely oral tradition of magic, and so they may not perform any of the gruagach Laboratory activities that require literacy. The kolduni do not use the term *geas*, but instead refer to a *geas* or curse as a "kara."

Story Seed: Koshchey the Deathless

A koldun wizard abducts the fiancée of a friend of the covenant, who approaches the characters for assistance. The wizard is immune from death because of his external soul. If the characters are able to discover the location of the external soul, the magi can investigate it and determine the exact manner required for its destruction.

Koshchey the Deathless is a powerful koldun who placed his soul in an egg inside a duck inside a hare inside a chest buried under an oak at the center of an isolated island in a powerful regio. Koshchey can only die if the egg containing his soul is smashed against his forehead.

Water plays an important role in the magic of the kolduni and is necessary for their most powerful spells. When a koldun casts a Vision spell that allows him to sense things at a distance, he must do so by staring into water. The kolduni have access to the Arcane Connection Range, which adds +4 Magnitudes to a spell's level. If the wizard casts any spell with an Arcane Connection, for it to work he must submerge the Connection in an amount of water large enough to cover it completely.

Kolduni can learn to have an external soul. The external souls of the kolduni are different from those of the gruagachan. A gruagach dies immediately if his external soul suffers so much as a single scratch, but to kill a koldun his external soul must be destroyed in a very specific manner. If it is destroyed in any other manner, the koldun's

soul merely returns to his body; of course, this means that the koldun may then be killed in the normal manner. This makes the koldun Virtue more powerful, and players of kolduni must purchase an extra Major Virtue (Durable External Soul) to reflect this fact. There are thus two Initiations involved; the first for Durable External Soul, which has no effect by itself, and the second for External Soul, which then gains the benefit of the Durable External Soul Virtue. If a koldun's external soul is destroyed by the wrong method, he must repeat the Initiation for External Soul. However, he may simply repeat the Initiation he performed the first time.

The koldun Warping process does not turn them into trolls, but follows a progression similar to that of the Learned Magicians (see Chapter Five). As the kolduni suffer botches and accumulate Warping Points, they spend more and more time in Faerie regiones until the faeries finally take the koldun to their realm permanently.

CHARACTERS

Kolduni use the same basic character generation rules described earlier. In addition to their Arts, kolduni often devote their time to learning Chirurgy, Herbalism, Koldovali Theory, Koldun Lore, Faerie Lore, and Magic Lore. Kolduni may possess the Wise One or Outcast Social Status. In addition to the required and Favored Virtues, appropriate Virtues and Flaws include the following: Faerie Blood, Premonitions, Second Sight, Student of Faerie Realm, Faerie Friend, and Visions. See *Realms of Power: Faerie* for additional Virtues, Flaws, and story ideas.

Integration of Gruagach Magic

The magic of the gruagachan provides several possible avenues for magi to conduct research and expand the bounds of Hermetic theory. Three such paths of Integration are discussed here.

Cailleach Magic

Gruagachan with the Cailleach Magic Virtue are able to cast Spontaneous Magic with the ease of a magus with the Diedne Magic Virtue. This provides one possible area of Integration to Hermetic research, although any attempt to introduce this ability to the Order in general might meet with stiff resistance.

Integration of the Cailleach Magic used by the gruagachan presents several difficulties to a potential Hermetic researcher. The magical language of the gruagachan is Pictish, and it is not known outside of the gruagachan. The gruagach tradition is mostly oral, and the few texts that exist are written in Ogham. A gruagach who teaches Pictish or Ogham to a Hermetic magus would be treated as a traitor to his tradition. In addition, most gruagachan are generally distrustful of the members of the Order of Hermes, and even those who are not, are fearful of attracting the wrath of their fellow gruagachan.

Suggested Breakthrough Points: 45

INTEGRATION EFFECTS

The full integration of the spontaneous casting ability of the gruagachan allows the researcher to teach the New Virtue: Cailleach Magic to future apprentices. The Virtue Cailleach Magic is identical to Diedne Magic, except that the character does not receive the Dark Secret Flaw, but suffers from the Hedge Wizard Flaw instead.

CONSEQUENCES OF INTEGRATION

Because the Virtue Diedne Magic already exists, the mechanical impact on game play should be relatively minor. The Integration of Cailleach Magic into the Order, however, could have significant consequences. Because of the dearth of written material on the gruagachan, the only likely sources of Insight into this tradition are living teachers. Given the relatively low scores most gruagachan possess in Pictish, a magus should have to seek out many different gruagachan and convince each to teach him.

It is unlikely that any gruagachan would give up the secrets of their magic without learning the secrets of Hermetic magic in exchange. The longest lasting effect of the

incorporation of Cailleach Magic on the Order might be the introduction of dozens of gruagachan into House Ex Miscellanea. The existence of a large contingent of these wizards, with their enhanced Spontaneous magic abilities, might allow the magi descended from House Diedne to practice their magic more openly without fear of persecution.

Flexible Formulaic Magic

Gruagachan have very flexible Formulaic magic. The same difficulties described before are present for any magus who attempts to incorporate this flexibility into Hermetic theory.

Suggested Breakthrough Points: 30

INTEGRATION EFFECTS

A Hermetic magus who successfully Integrates this aspect of gruagach magic could create a new Spell Mastery Ability of Flexible Formulaic Magic, which allows any magus to gain the benefits of the Virtue Flexible Formulaic Mastery. A magus with Spell Mastery in Flexible Formulaic Magic is able to vary one parameter of a Formulaic spell (Range, Duration, or Target) as long as the final level of the spell is within a number of levels equal to the magus' Mastery Score.

Two separate, but related, Breakthroughs could be to make Flexible Formulaic Magic a teachable Ability, similar to Parma Magica, learnable by any magus; or to increase the effectiveness of the current Flexible Formulaic Magic Virtue by making the level difference in variation 10 levels instead of five.

CONSEQUENCES OF INTEGRATION

Because Flexible Formulaic Magic already exists as a Virtue, the social effects on the Order of this Integration are likely to be slight. The ability to cast spells that are close to, but not exactly the same as, those already known, without suffering the harsh effects of Spontaneous spells on the casting total, would reduce the emphasis on learning many spells. Characters might spend more time learning Arts.

One important out-of-game consider-

ation would be for players with characters who possess the old Flexible Formulaic Virtue. Although it is a harsh reality that new developments in a field often leave previous generations lacking in skills, a player who feels he has "wasted" a Major Virtue on an ability that all characters suddenly get for free may be bitter.

Improved Voice Range

Gruagachan are able to cast their curses on anyone within earshot of their voices, without regard for sensing the individual target. This is an ability that is impossible under Hermetic Theory. An Arcane Connection is necessary for a magus to cast a spell directly on an individual even if that individual is obscured by only a thin, opaque cloth and a noisy environment.

Suggested Breakthrough Points: 60

INTEGRATION EFFECTS

The magus need not sense the Target of a spell, as long as the Target can hear the sound of the magus' voice and the magus is able to describe the Target, even in very vague terms, the spell may affect it.

For example, a magus who hears a sound outside his door and suspects an intruder could cast a spell targeting "whoever is on the other side of that door." If there were someone or something on the other side of door that could hear the magus, the spell would affect that person.

It is suggested that the magnitude for Improved Voice spells be +3, but the troupe may consider the additional benefit of affecting unsensed targets unworthy of the additional magnitude of difficulty.

CONSEQUENCES OF INTEGRATION

Many magi feel that the requirement to use an Arcane Connection to cast spells on unsensed targets is a flaw in Bonisagus' theory. The magus who fixes this flaw, even in such a limited context, would achieve a Hermetic Breakthrough that would likely earn him the title of the greatest living Hermetic theoretician. If the magus were a member of House Bonisagus, he would likely be the most popular candidate for successor to the current Primus.

Chapter Five

Learned Magicians

In Bologna — one of the largest cities in western Mythic Europe — there is a great university. It draws thousands of students and hundreds of teachers from across Mythic Europe. A secret society has grown among these students and scholars where magical charms are cast and amulets are created, and where the study of astronomy, alchemy, and herbalism produce astounding results. These learned magicians refer to themselves as the *Mathematici* of Bologna, and they are comprised of men of the cloth, men of letters, and members of other literate classes. They sometimes use their magic as a reward to the faithful, sometimes as a way to make a quick coin, or sometimes to protect themselves in a dangerous world.

The learned magicians are capable of casting simple spoken charms that produce relatively minor short-term magical effects, of transmuting atoms into different forms, and of creating healing poultices, enhancing potions, and poisons. But their strength lies in written amulets. Amulets and *chartae* provide long-lasting magical protections or powers to their bearers. And *mathematici* (singular: *mathematicus*) are able to strengthen their magical charms and amulets by calling upon beings of power from each of the four Realms. While this mitigates the harsh effects of the Dominion on their magic, it also exposes them to potential dangers.

Character Generation

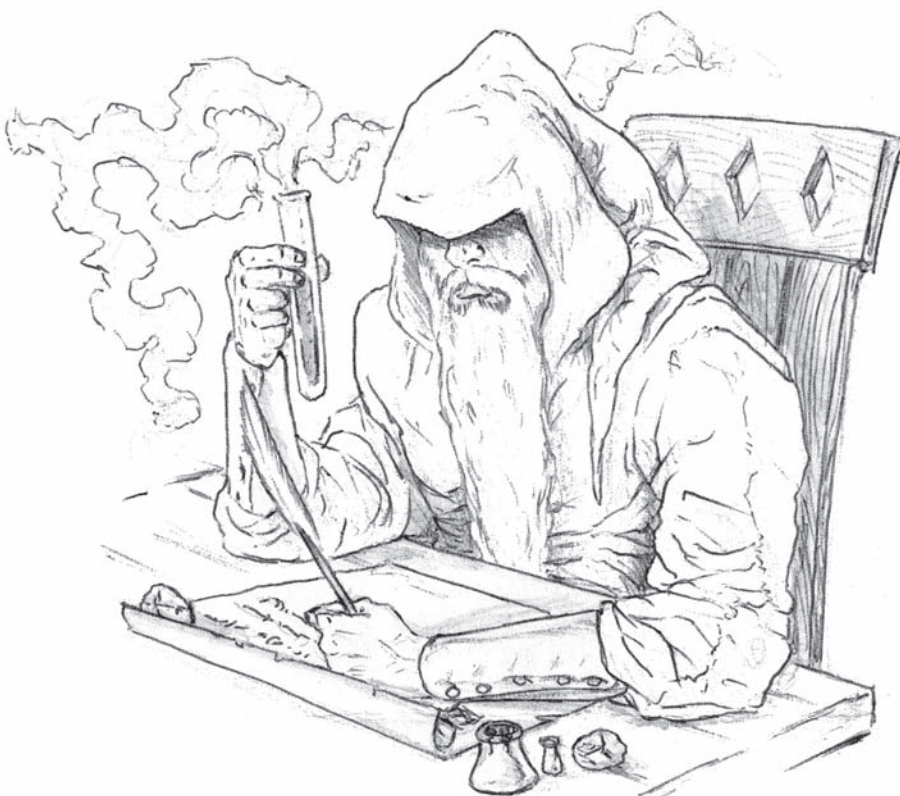
There are both Gifted and unGifted learned magicians. An unGifted learned magician should be treated as a companion character when assigning Virtues and Flaws, and a Gifted learned magician may be treated as either a magus or a companion character, at the discretion of the troupe.

Learned magicians receive experience points using the normal character generation rules before apprenticeship. A learned magician usually begins his training as a teenager — either as a child entering University as a simple student, or as a baccalaureate studying to become a *Magister in Artibus* — between the ages of 14 and 19.

Although some magicians possess The Gift, most do not. The average learned magician has knowledge of only one or two Techniques and a couple of Forms. For Gifted magicians, the master performs a season long ritual that opens the apprentice's Gift to the powers of the learned magician's tradition — *Tueor*, *Succuro*, *Vulnero*, *Fortunam*, *Magiam*, and

Salutem — and the *Entreat the Powers Virtue*. When his Gift is opened, the magician starts with a score of 0 in all of his Arts.

The master's Opening Total is his *Succuro Magiam Lab Total*, described later. This total only matters if the student has pre-existing Supernatural Abilities. Because learned magicians begin their training so late in life, this is not an uncommon situation. The learned magicians are aware of this and when a Gifted student is identified, the most powerful learned magician available often opens The Gift of the student, even if the student does not remain his pupil. The process for Opening The Gift is described more fully in the Introduction of this book. Similarly, UnGifted



learned magicians must undergo an Initiation to gain the necessary Virtues to practice their magic. Although only a Gifted master may Open The Gift of another, a master need not be Gifted to Initiate an unGifted student into the tradition. Several Initiation Scripts for unGifted magicians are detailed later.

Each year that the learned magician trains under a master he gains 30 experience points. The player may spend these experience points on any Arcane or Academic Abilities and the Hedge Arts in this chapter. The player may also spend experience points on charms, at a rate of 5 levels of charms per experience point. Although Gifted magicians may spend experience points on any of the Hedge Arts in this chapter without the need to have any of the corresponding Virtues, unGifted magicians may not spend experience points in Arts, or charms utilizing Arts, for which they do not have the corresponding Virtue. The learned magicians have no formal rules regarding "apprenticeship," and students study as long as they are able before moving on to their vocation, returning home from university, or running out of money.

Because the magician's training is often conducted in this ad hoc manner, there is no typical level of skill that a learned magician might possess. A junior monk who trains under an accomplished teacher might study with the same master for decades, developing his magic the whole time, while a university student might learn a few simple charms from a master before returning home. There is no formal end to the training and no stigma attached to an adult learned magician continuing to learn from his master for as long as the master can continue to teach him.

Training

Learned magicians acquire knowledge of their magic in much the same way Hermetic magi do. Training by a master is usually the source of initial knowledge, but once

the fundamentals of the tradition are known, the student studies from texts. The texts of learned magicians are written using the normal rules from *ArM5*, page 165.

TYPICAL LEARNED MAGICIAN ABILITIES

Learned magicians are not hermits, sequestered from society, as those with The Gift often are. They tend to be integrated members in their communities. The practitioners of this magic are also well educated by the standards of Mythic Europe. Depending on the Social Status selected by the player, a learned magician will likely have some skill in the following Abilities: *Artes Liberales*, Civil and Canon Law, Medicine, *Philosophiae*, Profession (Scribe), and Theology. After training begins, learned magicians also often study Concentration, Penetration, and (Realm) Lore, in addition to the Abilities and Arts presented in this chapter.

All magicians must possess minimum scores of 1 in Latin to learn charms and 1 in *Artes Liberales* to create amulets and chartae or cast charms from text. But because most magicians are students at university or members of the clergy, their scores are significantly higher. The Virtues specific to learned magicians are listed below, but magicians may also possess a number of other Virtues and Flaws. Mythic Herbalism and Mythic Alchemy Virtues are common. Because learned magicians are drawn from the scholarly community, Virtues such as Apt Student, Clear Thinker, Educated, Good Teacher, and Privileged Upbringing are particularly appropriate. The students and classmates of learned magicians are often spread throughout Mythic Europe; Social Contacts, Well-Traveled, and Temporal Influence are all common.

Likewise, magicians often have Flaws associated with their position in society; Dependent, Favors, Monastic Vows, Oath of Fealty, Close Family Ties, and Heir may be appropriate for them. And when magicians

call upon the powers of the realms, they sometimes upset those powers, so the following Flaws are appropriate: Greater Malefaction, Plagued by Supernatural Entity, and Supernatural Nuisance. Any of the Flaws listed under Magical Dangers, Warping (later) are also appropriate for a character.

Virtues and Flaws

In addition to the Non-Hermetic Virtues listed in the introductory chapter, learned magicians may have the following Virtues. A character must possess at least one Hedge Technique and Form from this chapter to be considered a learned magician, and gain access to the charm-making and laboratory activities of this hedge tradition.

VIRTUES OF THE LEARNED MAGICIANS

With the exception of Mythic Alchemy, Mythic Herbalism, and Natural Magician, the list of Virtues below is only suitable for learned magician characters or characters from a related magical tradition.

MATHEMATICUS OF BOLOGNA

Free, Social Status

The character is a member of the magical tradition of the Mathematici of Bologna. The character may cast charms and perform laboratory activities according to the rules of this chapter. To possess this Social Status, the character must have at least one Hedge Technique and Form from this chapter.

A mathematicus must also possess a Social Status that defines his role in mundane society, suitable examples include: Clerk, Gentleman, Landed Noble, Magister in Artibus, Mendicant Friar, or Priest. The Social Statuses listed in the Universities and Medicine chapters of *Art & Academe* are very appropriate, as are those listed in *Realms of Power: The Divine*, pages 92-93. These lists are not exhaustive, and the troupe may include additional Social Statuses that are appropriate to the learned magician character. The amount of freedom a mathematicus has to study is based on his other Social Status, or whether he possesses the Wealthy Virtue or Poor Flaw.

ENTREAT THE POWERS

Major, Supernatural

This Virtue grants the character the ability to minimize or overcome the negative

Lore of the Mathematici

This is the (Organization) lore of the learned magician tradition based in Bologna. A character with this Ability has knowledge of the following: the general effects that charms and amulet magic produce, the identities of the powerful members of the Mathematici of Bologna, their

history, and the secrets of the tradition. The secrets of the Mathematici include knowledge of the rites and rituals to Initiate another into the powers of the tradition. Other groups of learned magicians may exist in Mythic Europe and possess their own (Organization) Lore Abilities.

effects associated with using magic-aligned powers in Divine or Infernal auras. The mechanics for using this Virtue are described fully later. See Magic of the Learned Magicians: Mitigation of Realm Interaction Effects.

MYTHIC ALCHEMY
Major, Supernatural

This Virtue grants the character a score of 1 in the Mythic Alchemy Supernatural Ability. Mythic alchemists can actually transmute types of atoms into other types of atoms through the application of magical rather than philosophical techniques. This Ability always requires at least one season of activity in a properly outfitted alchemical laboratory. The rules described here depend on the rules for alchemists given in *Art & Academe*, Chapter 5: Experimental Philosophy.

Briefly, a formula is invented in a season by acquiring 5 experience points. Formulae are described like spells, with a single parameter called Alteration that describes the magnitude of the change. The formula is used to produce a reagent in a season using a Lab Total equal to Intelligence + Philosophiae, and the alchemist must accumulate points in excess of the formula's level just like inventing a spell. Mythic alchemists are superior to their non-magical brethren in this, and they may add their Mythic Alchemy to their Lab Totals for creating any alchemical reagents.

Those with this Virtue can devise formulae that employ guidelines for alchemical reagents that are not available to those without the Virtue. The changes effected by Mythic Alchemy are permanent transmutations of the elements and result in non-magical substances, which cannot be dispelled. Alchemists without Mythic Alchemy always fail if they try to recreate these formulae from a Laboratory Text.

Learned magicians with the Mythic Alchemy Virtue may extract and transfer vis as described in *ArM5*, page 94. The Mythic Alchemist uses his Succurro Magicam Lab Total to determine the number of pawns of Vim vis he may extract from a magical aura. Substitute the character's score in Mythic Alchemy for Magic Theory to determine the number of pawns a character may use in a single season.

Mythic Alchemists can also prepare the raw materials for a craftsman in such a way that the Ease Factor for creating Superior, Excellent, or Wondrous items is reduced; see *City & Guild*, pages 63-73. The alchemist produces a reagent in the form of the primary component of the item to be created. For example, to create superior swords or armor, the alchemist would need to treat the metal

New Reagent Guidelines

<p>Level 2: Prepare raw materials for a craftsman to produce superior goods.</p> <p>Level 5: Transmute complex matter to a different type of complex matter.</p>	<p>Level 10: Transmute complex matter to simple matter.</p> <p>Level 15: Transmute simple matter to complex matter.</p>
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Example Reagents

<p>LAPIS MAIOR</p> <p style="text-align: center;">Reagent Level 15 Alteration: Substantial</p> <p>This is the ultimate goal of many materialistic alchemists; the transmutation of a base metal into gold. This waxy red stone, if melted in a crucible with up to 50 cubic inches of lead, converts it to virgin gold. This reagent requires three pawns of Vim or Terram vis per dose. (Base 5, +2 Substantial)</p>	<p>CORDOVAN CUIRBOLLI</p> <p style="text-align: center;">Reagent Level 5 Alteration: Minor</p> <p>Prepares raw animal hides into superior or boiled leather, such that any craftsman working with it reduces the Ease Factor for his Craft (Leather), or similar Ability, by 2. The leather can be made any conceivable color as part of the transmutation process. Each dose of this reagent makes sufficient leather for a suit of full leather armor. (Base 2, +1 Minor, +2 Size)</p>
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used, but not the leather for the hilt or straps. The alchemist may prepare enough raw materials for a craftsman to use in one season (*City & Guild*, page 68). This process does not require vis. A Slight Alteration subtracts 1 from the Craft Ease Factor, a Minor Alteration subtracts 2, a Substantial Alteration subtracts 3, and a Major Alteration subtracts 4.

Transmuting a complex element into a similar sort of complex element is a **Slight Alteration** if there is no change in the type of substance; for example, as in turning Welsh copper into Cornish copper (which has a slightly different luster). A **Minor Alteration** can effect a transmutation of species; for example, base metal to base metal, or processed liquid to processed liquid. And a **Substantial Alteration** can change genus; for example, base metal to noble metal, or oil into acid. **Major Alterations** can affect higher categories of genus; so wood can be turned into tin, for example. Solids must remain solids, and liquids must remain liquids in any transmutation, and this is true when transmuting simple matter to complex matter and vice versa. Each dose of a transmutative reagent requires a pawn of Vim vis or vis of the appropriate Form for every 5 points (rounded up) of the reagent's final level. A Mythic Alchemist can handle a number of pawns of vis in a season equal to twice his Mythic Alchemy score; and this may limit the number of doses he can produce regardless of his Lab Total or any Laboratory Texts.

MYTHIC HERBALISM
Major, Supernatural

Mythic Herbalism is a Major Supernatural Virtue that grants a score of 1 in the Mythic Herbalism Ability. Mythic Herbalism permits a character to create unguents and poultices that can heal the wounded, cure the diseased, or assist the poisoned. The Ability also allows a character to create especially virulent poisons. Finally, the Mythic Herbalist may create potions that grant temporary bonuses to various physical characteristics. The effects of the concoctions are detailed in the nearby chart.

For any creation, the character must spend a number of days equal to one-third the Ease Factor of the intended effect to prepare and brew the necessary ingredients. Anyone with the Ability Profession (Apothecary) and access to plants growing in a Magic aura may supply the ingredients.

The character may create multiple doses of any concoction; the Ease Factor is increased by 1 for each additional dose. The character must select the total number of doses he wishes to create prior to beginning the brewing process. Large batches are more difficult to create because of instability during the brewing process, but they do not take longer to create than a single dose does. The character does not need access to a full Hermetic laboratory, but may create potions with only a few basic tools and a constant source of heat.

Hedge Magic

At the end of the process, the player must roll the character's Intelligence + Mythic Herbalism against the target Ease Factor. If the roll fails, the concoction is useless. If the roll is a botch, the resulting concoction may poison the creator or its recipient.

Ease Factor: 3

Healing Effects: Add Mythic Herbalism Score to patient's Stamina roll to resist all disease.

Poisons: Ease Factor 6, Sleep

Physical Bonuses: Add +2 to Fatigue rolls.

Ease Factor: 6

Healing Effects: Prevent all of a patient's Wounds from getting worse for one day.

Poisons: Ease Factor 6, Light Wound

Physical Bonuses: Ignore Wound Penalties up to Medium Wounds.

Ease Factor: 9

Healing Effects: Add Mythic Herbalism Score x 2 to Recovery roll.

Poisons: Ease Factor 9, Medium Wound

Physical Bonuses: Add +3 to Soak.

Ease Factor: 12

Healing Effects: Add Mythic Herbalism Score x 3 to Recovery roll.

Poisons: Ease Factor 9, Heavy Wound

Physical Bonuses: Ignore one level of Fatigue.

Ease Factor: 15

Healing Effects: Add Mythic Herbalism Score x 4 to Recovery roll.

Poisons: Ease Factor 9, Incap. Wound

Physical Bonuses: Add +5 to Soak.

Ease Factor: 18

Healing Effects: Heal the debilitating after-effects of a disease, poison, or injury.

Poisons: Ease Factor 9, Death

Physical Bonuses: Increase one physical characteristic from negative to 0.

Ease Factor: 21

Healing Effects: Resolve a major aging crisis.

Poisons: Heal a Medium Wound that was caused by poison.

Physical Bonuses: Increase one physical characteristic to +1.

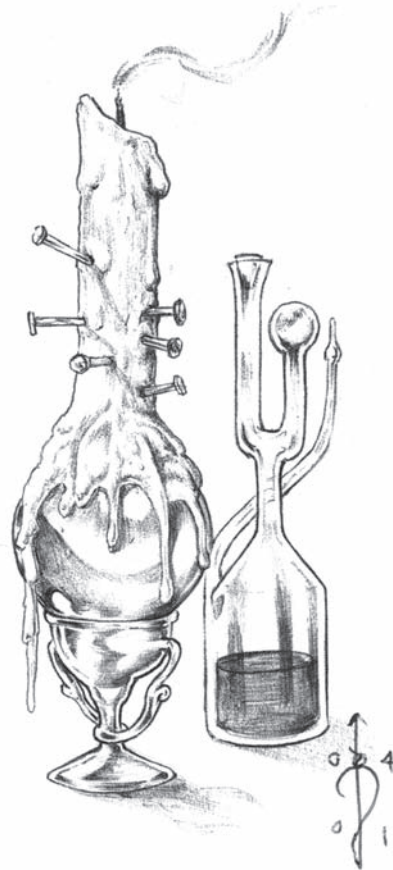
Ease Factor: 24

Healing Effects: Resolve one terminal aging crisis.

Poisons: Heal an Incapacitating Wound caused by poison.

Physical Bonuses: Increase one physical characteristic to +2.

After one Season, an unused poultice, poison, or potion expires and thereafter lacks all powers. An unguent or poultice grants a bonus to Recovery rolls based on the target Ease Factor selected by the player and the character's Mythic Herbalism score. Unless otherwise stated, the curative is effective for one month and must be reapplied if the patient's Wound takes longer to heal. If a char-



acter receives the benefit of a poultice and a spell, only the larger Recovery bonus applies.

Use the Ease Factors above to create an ingested poison. If the poison is a contact poison, increase the Ease Factor by +3.

Potions created by Mythic Herbalism that grant physical bonuses last for Sun Duration. The effects of the potions are not cumulative. The bonus to Fatigue rolls may not exceed +2, only one level of Fatigue may be ignored per day, and the bonuses to Soak do not stack.

Specialties: Healing wounds, Creating potions, Creating poisons. (Supernatural)

STRONG AMULET MAGIC

Major, Supernatural

The character is especially adept at creating chartae and amulets. When creating either, the character receives a +10 bonus to all Lab Totals.

STRONG VERBAL CHARMS

Major, Supernatural

The character is especially proficient in verbal charms. When casting a verbal charm, the character's casting total plus die roll is used to determine the spell level; the sum is not divided by two. When casting a charm from a text, the sum of the character's casting total and his die roll is divided by two rather than the normal five.

SUCCURRO

Major, Supernatural

This Virtue gives the character the Technique of Succurro. It is a Difficult Art that advances as an Ability. It is described more fully later and is useless unless the character also possesses one of the Forms in this chapter.

TUEOR

Major, Supernatural

This Virtue gives the character the Technique of Tueor. It is a Difficult Art that advances as an Ability. It is described more fully later and is useless unless the character also possesses one of the Forms in this chapter.

VULNERO

Major, Supernatural

This Virtue gives the character the Technique of Vulnero. It is a Difficult Art that advances as an Ability. It is described more fully later and is useless unless the character also possesses one of the Forms in this chapter.

ENTREAT THE (REALM) POWERS

Minor, Supernatural

The player must choose one realm when this Virtue is selected for the character. The character gains the ability to call upon the powers of that realm to minimize or overcome the negative effects associated with using his Magic-aligned abilities in hostile auras (Divine or Infernal). The mechanics for using this Virtue are described fully later, under Magic of the Learned Magicians: Mitigation of Realm Interaction Effects.

FORTUNAM

Minor, Supernatural

This Virtue gives the character the Form of Fortunam. The Form advances as an Art. It is described more fully later and is useless unless the character also possesses a Technique from this chapter.

MAGICAM

Minor, Supernatural

This Virtue gives the character the Form of Magicam. The Form advances as an Art. It

is described more fully later and is useless unless the character also possesses a Technique from this chapter.

NATURAL MAGICIAN

Minor, Supernatural

This Virtue allows the character to utilize natural magic principles — such as elemental forces, natural affinities, magical contagion, and sympathetic connections — in performing any Magic-aligned Supernatural Ability to limit or eliminate the negative realm interaction effects of Divine or Infernal realms. Because of the time and materials required to utilize all of the natural magical principles, this ability may only aid activities that take a season or longer to perform.

The player adds his character's Philosophiae score to the Casting Total, Laboratory Total, or Supernatural Ability roll. The Philosophiae score may never be greater than the absolute amount of the negative realm interaction modifier. It is only useful in overcoming the negative realm interaction effects of an aura. The use of this Virtue never assists the character in achieving the initial effect total, and cannot aid in Penetration. This Virtue provides no benefit for activities performed in Faerie or Magic realms. This Virtue may be used in conjunction with Entreat the Powers.

SALUTEM

Minor, Supernatural Form

This Virtue gives the character the Form of Salutem. The Form advances as an Art. It is described more fully later and is useless unless the character also possesses a Technique from this chapter.

SKILLED MASTER

Minor, General

Due to the skill of the learned magician's master or his extensive time studying under his master, the character may spend an extra 50 experience points on Arts, Abilities, and charms. This Virtue may be taken multiple times.

FLAWS OF THE LEARNED MAGICIANS

The list of Flaws here is only suitable for learned magician characters or characters from a related magical tradition.

CHARM MAGICIAN

Major, Supernatural

The character may not create amulets, but may create chartae. The character may possess this Virtue in conjunction with the No Chartae Making Flaw, which prevents him from creating any devices in the laboratory.

INTERVENTION PRONE

Major, Supernatural

The character is especially prone to undergoing intervention, the learned magician equivalent of Twilight. The player must roll to resist intervention on a single magical botch, rather than on a double botch like most learned magicians.

LABORATORY MAGICIAN

Major, Supernatural

The character may not memorize charms and may only cast charms with the assistance of a text. The character may possess this Virtue in conjunction with the No Text Casting Flaw, which prevents him from casting any charms.

WEAK VERBAL CHARMS

Major, Supernatural

The character is less adept at verbal charms than the typical learned magician. The sum of the character's casting total and his die roll is always divided by five whether he knows the charm or is reading it from a text.

INCOMPATIBLE HEDGE ARTS

Minor, Supernatural

The character is unable to use a single combination of one Technique and Form. The character must possess the ability to use the Technique and Form. For example, a character could be unable to use Vulnero Salutem charms, but would still be able to use Tuoer Salutem and Succurro Salutem charms.

NO CHARTAE MAKING

Minor, Supernatural

The character cannot create chartae, but may create amulets. The character may possess this Virtue in conjunction with the Charm Magician Flaw, which prevents him from creating any amulets or chartae.

NO TEXT CASTING

Minor, Supernatural

The character can't cast charms from texts. The character may possess this Virtue in conjunction with the Laboratory Magician Flaw, which prevents him from casting any charms.

POORLY TRAINED MAGICIAN

Minor, Supernatural

Due to the incompetence or negligence of the learned magician's master, the character may spend 50 fewer experience points on his Arts and charms than normal. This Flaw may be taken multiple times, but may not reduce the available experience points to zero.

WEAK AMULETS

Minor, Supernatural

The character is less proficient at creating amulets than the typical learned magician. Subtract five from your Lab Total when creating amulets. This Flaw does not affect the character's ability to create chartae.

WEAK CHARTAE

Minor, Supernatural

The character is less proficient at creating chartae than the typical learned magician. Subtract five from your Lab Total when creating chartae. This Flaw does not affect the character's ability to create amulets.

HERMETIC VIRTUES AND FLAWS FOR LEARNED MAGICIANS

Learned magicians may possess a number of Hermetic Virtues and Flaws. Most of these are suitable for all magicians, but others are only appropriate for those magicians with The Gift.

Major Hermetic Virtues: Gentle Gift, Major Magical Focus, Secondary Insight.

Minor Hermetic Virtues: Adept Laboratory Student, Affinity with Art, Cautious Sorcerer, Deft Form, Enduring Magic, Fast Caster, Harnessed Magic, Inventive Genius, Minor Magical Focus, Magical Memory, Personal Vis Source, Puissant Art, Quiet Magic, Side Effect, Special Circumstances, Subtle Magic.

Major Hermetic Flaws: Blatant Gift, Deficient Technique, Necessary Condition, Painful Magic, Restriction, Rigid Magic, Short-Range Magic.

Minor Hermetic Flaws: Careless Sorcerer, Creative Block, Deficient Form, Deliberious Circumstances, Disorientating Magic, Short-Lived Magic, Susceptibility to Divine Power, Susceptibility to Faerie Power, Susceptibility to Infernal Power, Warped Magic, Weak Magic, Weak Scholar, Weird Magic.

Magic of the Learned Magicians

Learned magicians are able to combine their Arts to create two types of magic: verbal charms and written amulets. Verbal charms are quick to cast, have very limited duration, and are the least powerful of a learned magician's abilities. Amulet magic is more powerful and comes in two varieties: chartae and amulets. Chartae are simple, one-shot magic devices that can be produced relatively quickly and are approximately equal in strength to Formulaic spells. Amulets are more-powerful devices that take a season to produce and are capable of having longer-lasting effects.

Charm magic violates the Hermetic limit of Arcane Connection. Fortunam charms especially are able to influence the luck and actions of others. Although these charms may affect unsensed targets, they must still overcome any Magic Resistance that a target might have.

The Arts

The learned magicians possess three Techniques and three Forms, as described below. Every charm or amulet requires the learned magician to have knowledge of at least one of each. The character must possess knowledge of the applicable Technique and Form, which is represented by a score of at least 0 in the applicable Art. An unGifted character who does not possess a Virtue for a particular Art may not utilize the guidelines listed here regardless of his knowledge of other Techniques or Forms.

TECHNIQUES

TUEOR (TU) "I GUARD/PROTECT"
Pronounced: "too-AY-or"

Tueor is the Art that guards or defends the target of the charm from certain specific harms. Tueor works in conjunction with the Form of the thing protected. Tueor Saludem charms protect a target's health; they do not protect "against" health. A Tueor Saludem charm could protect a person's health, a field's health, or an

animal's health. Although different charms are required to accomplish each feat, the same two Arts can protect a wide range of targets from an infinite range of maladies.

The more common the potential harm that the charm protects against, the more difficult it is to create. Tueor charms against rare or very specific harms are relatively simple to create and are the most common. A charm against "weapons" requires great skill and effort to create, while a charm against an iron dagger wielded by a left-handed man would be almost trivially easy to create.

Some might think of Tueor charms as the Hermetic equivalent of Rego spells. This is an incomplete analogy at best. Where Hermetic magic controls a targeted Form and prevents anything falling under that Form from harming someone inside a particular area, Tueor magic protects a subject from potential harm, regardless of form, in a very narrow area. For example, a spell such as the Rego Vim spell *Circular Ward Against Demons* protects from all potential attacks from a demon, including claws, possession, flaming breath, or anything else. Tueor Saludem charms may protect against one type of non-magical attack, claws for instance. This would protect the target from the claws of wild animals, demons, Faerie wolves, a magus in the form of a bear, or anything else, but would be no protection against an animal's bite. Any claw-based attack that would need to penetrate Magic Resistance is unaffected; however, those attacks could be defended against by Tueor Magicam charms.

SUCCURRO (SU) "I AID"
Pronounced: "suk-KUH-roh"

This Art allows charms that enhance some pre-existing aspect of a target. Succurro charms cannot grant abilities that have no basis in the original target, and Succurro most closely corresponds to Hermetic Creo magic. Succurro charms cannot, however, create something from nothing or instantly heal a target.

Succurro magic cannot replicate the unnatural modifications to a target that are available with Muto magic. A charm can assist a person to heal more quickly or improve her sight, but it cannot allow her to grow wings or see through walls because no mere mortal can do those things. Succurro magic removes imperfections in a target, but cannot create perfection.

VULNERO (VU) "I HARM"
Pronounced: "VUL-neh-roh"

Vulnero charms cause harm, whether direct or indirect, to a target. Vulnero magic is

always harmful to the target. Vulnero charms closely resemble Perdo magic. Both forms of magic can cause a target to suffer damage or become worse examples of person, place, or thing. Unlike Perdo magic, Vulnero magic may not completely remove an aspect of a thing. The more completely some aspect of a thing is destroyed, the more difficult it is to create a Vulnero charm. Similar to Succurro charms, Vulnero charms work most easily when they weaken an already weak aspect of a target.

All verbal magics that learned magicians perform are referred to as charms, but when the charms are malicious in nature and harm the target, as the Vulnero Technique does, they are often referred to as curses.

FORMS

FORTUNAM (FA) "LUCK"
Pronounced: "for-TOON-nam"

Fortunam charms affect a target's luck by reducing the likelihood of accidents or improving his good fortune. Although Fortunam magic is cast on a single target, its effects can influence the acts of anyone that target encounters. For example, a Fortunam charm that aids one in combat could cause a defender to be momentarily distracted, a strap on the defender's shield to snap, or the footing of the defender to give. None of these small events happen under the direction of the learned magician or the target, but in combination they can temporarily improve the target's ability to successfully strike his opponent. The Art of Fortunam does not have a Hermetic equivalent.

MAGICAM (MA) "MAGIC"
Pronounced: "mah-GEE-kam"

Magicam charms allow a character to acquire or improve magical powers. They can also be used to enhance or strengthen the magic of amulets or other charms, or more commonly, to protect against or remove the effects of hostile magic upon a target. Of all a learned magician's Forms, Magicam corresponds most closely to the Hermetic Art of Vim.

SALUTEM (SA) "HEALTH"
Pronounced: "sal-LOO-tem"

Saludem governs the health and general well being of a target. Saludem charms involve disease, age, and other infirmities related to a target's health. For humans, most of the aspects of Saludem charms are included in Corpus magic. However, this Form is much broader than simply being a non-Hermetic equivalent of Corpus, as Saludem charms can

affect the health of an animal or plant also. The health of any living creature can be affected by *Salutem* charms. Abstract entities cannot be affected by *Salutem* charms. The economic "health" of a city could not be improved by a *Salutem* charm; this would be more the province of *Fortunam*.

Salutem charms cannot replicate all aspects of *Corpus*, *Animal*, or *Herbam* magic. A *Salutem* charm only affects the health of a target. For example, a *Salutem* charm cannot improve a person's strength so that he is stronger than normal or even above average; however, if an infirmity has caused the target to become weak, either through age, injury, or disease, those imperfections could be removed by a *Salutem* charm to allow a person to have average strength or whatever strength he possessed before stricken by the malady.

Charms

Learned magicians cast and learn charms in the same basic manner that Hermetic magi do Formulaic spells. Although learned magicians are not able to cast "spontaneous" charms, they are able to cast directly from a text for charms that they have not learned. Throughout this chapter, the spells of the learned magicians are referred to as charms, but learned magicians would refer to them as "carmen" (plural: carmina) in Latin.

CHARM DESIGN

The ability to cast both known verbal charms and charms from text is based on the learned magician's Casting Score, which is calculated below.

CASTING SCORE:

Hedge Technique + Hedge Form
+ Communication + Aura Modifier

CHARM TOTAL: (Casting Score + Die) / 2

CHARM TOTAL WHEN READ FROM TEXT:
(Casting Score + Stress Die) / 5

If the charm total is greater than or equal to the level of the charm, the charm is successful and the magician loses no *Fatigue*. When the charm total is less than the charm level, but within 10 of the charm's level, the magician loses one *Fatigue* level and the charm is successfully cast. If the charm total is more than 10 lower than the charm's level,

the charm fails and the caster loses one level of *Fatigue*. The type of die rolled depends on whether the caster is in a stressful situation. Normal, non-combat situations require only a simple die. Charms cast from a text always require a stress die roll.

Ranges, Durations, & Targets for Charms

Range: Personal, Eye/Touch (+1), and Voice (+2)
Duration: Momentary, Diameter (+1), and Sun (+2)
Target: Individual and Group (+1)

READING CHARMS FROM TEXT

A learned magician may cast spells directly by reading from texts, which are assembled in large collections called formularies. Formularies are not texts in the standard sense and do not have normal *Source* or *Quality* ratings. They are simply collections of hundreds or thousands of charms. Although a known spell requires only a few seconds to cast, a charm cast from a formulary takes considerably longer.

Formularies tend to be poorly organized, with *Fortunam*, *Salutem*, and *Magiam* charms mixed together. First, the caster must locate the desired charm in the formulary. The player must make an *Intelligence* + *Language* roll against an *Ease Factor* of 9, and if successful the caster locates the desired charm in ten minutes. If the roll fails, the caster must spend ten minutes searching for the spell for each point by which the roll failed. The caster must add +1 to the target *Ease Factor* for each formulary above 1 that he possesses.

Once the charm is located, the caster must spend two minutes per magnitude of the charm reading the text. The time required to cast a charm from text doubles if the caster's *Language* score is below 4 and quadruples if the score is 2 or less. If the character's *Language* score is below 5, add one botch die for each point it is below 5.

The effects of a charm are very specific. For example, different charms exist to heal a slash to an arm versus healing an arrow puncture wound to an arm. In Hermetic magic, both could be addressed by *Chirurgeon's Heal-*

ing Touch. For each formulary, the storyguide should set a target level for one or more *Technique* and *Form* combinations, and set a target *Ease Factor* from 3 to 9. If the player succeeds on a simple die roll against the *Ease Factor*, the desired spell is contained within the formulary, unless the storyguide determines otherwise.

RANGES, DURATIONS, AND TARGETS

Like Hermetic spells, all charms must have a *Range*, *Duration*, and *Target*. For charms, these parameters are the same as those used by Hermetic magi (*ArM5*, pages 111-13). The base parameters for a charm are *Personal*, *Momentary*, and *Individual*. Charms that vary from these parameters are more difficult to cast, and the level of the charm is increased just as Hermetic spells are. Only those parameters listed below are available for use in charms. Also, the *Range*, *Duration*, and *Target* of a known or textual charm are fixed and may not be altered during the casting. Instead, the character must invent a new charm to alter the parameters of a known charm. The character receives the benefit to his *Lab Total* for knowing a related charm, in the same manner a Hermetic magus would (*ArM5*, page 101).

VIS USE

Learned magicians may utilize raw *vis* in casting charms. The casting score modifier, botch modifiers, and *vis* limit are the same as those for Hermetic magi (*ArM5*, pages 82-83). The learned magicians' knowledge of their *Arts* does not mesh perfectly with the Hermetic *Arts*, and the storyguide should use common sense in allowing *vis* to be applied in casting charms. If a charm's effects could be duplicated by a Hermetic spell, any *vis* that could be used to assist that spell assists the charm. Learned magicians may not study from *vis*.

In general, when casting *Tueor* charms, a caster may utilize *Rego vis*. *Succurro* charms may use *Creo vis*, and *Vulnero* charms benefit from *Perdo vis*. Learned magicians may use *Vim vis* in casting *Magiam* or *Fortunam* charms. A *Salutem* charm may utilize *Corpus*, *Herbam*, *Animal*, or *Mentem vis* depending on the nature of the target. *Salutem* charms that protect against a specific form of damage may utilize *Aquam*, *Auram*, *Terram*, or *Ignem vis* depending on the specifics of the charm.

Laboratory Activities

Learned magicians are able to create two types of magical devices: amulets and chartae. Amulets require a season to create, but may contain multiple charges. Chartae (singular: charta) are single-use magical devices that the learned magicians may produce relatively quickly. Both types of devices are transcribed on physical media — usually paper, vellum, or parchment. In general, amulets and chartae have the potential to produce longer-lasting and more-powerful effects than a learned magician's charms. Learned magicians may also create amulets of more-substantial materials, such as metals or engraved gemstones.

AMULET AND CHARTA DESIGN

All amulets function as charged devices. They are not permanent magical devices and contain a finite number of uses. The magician always specifically designs an amulet or charta for a single subject. Should someone other than the original subject attempt to utilize the device, it provides no benefit to the person.

The ability to create both amulets and chartae is based on the character's Lab Total, which is calculated below.

LAB TOTAL:

Hedge Technique + Hedge Form
+ Intelligence + Artes Liberales
+ Aura Modifier

AMULET CHARGES:

(Lab Total – Amulet Level of Effect)
/ 5 (rounded up)

CHARTA TOTAL: Lab Total/2

The player first designs the level of effect for the amulet using the guidelines for charms. The effect must be fully defined with a Target, Duration, and Range. The character need not have knowledge of the charm effect selected, but if he does know a similar charm, he may add a magnitude bonus to his Lab Total as a Hermetic magus would (ArM5, page 101).

Once the effect level is determined, the character spends one season creating the amulet. For every 5 points, or fraction thereof, that the learned magician's Lab Total exceeds the desired effect, the amulet contains one charge. If the character's Lab Total is less

than the desired effect, the character cannot create the amulet.

Chartae are created similarly to an amulet, except they may only have one charge and that charge is expended as soon as the charta is created; once their effects are used, they lose all power. The player first designs the level of effect for the charta using the above rules. If the character's Charta Total is

Ranges, Durations, and Targets for Amulets and Chartae

Range: Touch

Duration: Momentary, Sun (+1), Moon (+2), and Season (+3)

Target: Individual, Group (+1), Bloodline (+2), Structure (+3), and Boundary (+4)

greater than or equal to the desired effect, he successfully creates the charta. A learned magician may not replenish the charge of a charta as he can with an amulet.

The main benefit of chartae is that learned magicians may create them relatively quickly. To create a charta, a learned magician need only spend the amount of time necessary to cast a horoscope for the recipient of the charm (see Astronomical Requirements, below) plus one hour for each magnitude of the desired effect.

A learned magician may also create a charta for an unknown recipient ahead of time and leave the identity of the target of the charta blank. When the learned magician determines the person for whom he will create the charta, he spends one hour casting a horoscope and completing the charta with the relevant astronomical information and the recipient's name. An incomplete charta may not receive the Lab Total bonus for a nativity horoscope; the astronomical information of the nativity horoscope must be integrated throughout the charta. Magicians may never create similarly incomplete amulets; an amulet's recipient must be known from the beginning and may not change during the process. If the recipient is not added to the charta before it expires, the charta is useless. Likewise, when a recipient is added, he only gains the benefit of the charta for the remainder of its duration.

ASTRONOMICAL REQUIREMENTS

All amulets and chartae incorporate astronomical elements. A learned magician must determine the horoscope of the recipient of the device and include the relevant astronomical information in it. A simple daily horoscope is sufficient for writing a charta, and adds +5 to the character's Lab Total, but if a nativity horoscope is created instead, the astronomer adds +10 to his Lab Total. The bonus for a nativity horoscope only applies when the Target of the charm is Individual, Group, or Bloodline. The requirement for a nativity horoscope for Group or Bloodline Targets is fulfilled by casting the horoscope of the relevant group's most prominent member.

To cast a horoscope for the target, the creator must know the recipient's current location and succeed in an Intelligence + Artes Liberales (astronomy) roll against an Ease Factor of 6; the process takes the hedge wizard one hour. If the learned magician casts a nativity horoscope, he must know the target's place and time of birth and succeed in an Intelligence + Artes Liberales (astronomy) roll against an Ease Factor of 9; the process takes the learned magician one full day of work. The time required to cast a horoscope is only relevant when creating a charta. If the learned magician is creating an amulet, the astronomical information is monitored and incorporated throughout the season. If the learned magician fails in casting the horoscope for the recipient, the device has no effect.

RANGES, DURATIONS, AND TARGETS

Like Hermetic devices, all amulets and chartae must have a Range, Duration, and Target. Only those parameters listed below are available for use in amulets and chartae. The base parameters for amulets and chartae are Touch, Momentary, and Individual. Amulets and chartae that vary from these parameters are more difficult to cast, and the level of the device is increased just as Hermetic spells are. The magnitudes used to determine the spell level are slightly different for amulets and chartae, and they are listed in the insert.

All amulets and chartae have Range: Touch — a device must be in physical contact with the Target for it to have any effect. Where the Target is Group, the device must be in the possession of the group's leader. For the requirements of the Bloodline Target, see ArM5, page 93. For Structure and Boundary Targets,

the charm must be placed somewhere near the main entrance to the relevant location.

Magicians may create an amulet or charta with a Duration of Season. The effect of the device lasts until the next solstice or equinox. To determine the level of effect of the amulet or charta, the Season Duration adds +3 magnitudes to the level of the effect.

AMULET AND CHARTA EFFECTS

The bearer of an amulet or charta has no control over when a charge is expended. As soon as an amulet is donned or affixed to an appropriate location, one charge is expended and the effect lasts according to the Duration set by the creator. When that Duration is complete, the next charge is expended. If an amulet is not in physical contact with an appropriate target, no charge is expended. In contrast, a charta's charge is expended as soon as it is created, even if the charta is not in the possession of its ultimate recipient. Chartae are only useful if the recipient receives them at the moment of completion.

An amulet or charta cannot produce effects that require Concentration, have Penetration, or are activated by environmental triggers. Magical device effects, such as those listed in *ArM5*, page 99, other than Penetration, are inappropriate for amulets and chartae; however, chartae and amulets may utilize form and material bonuses.

LABORATORY REQUIREMENTS

For a learned magician to perform Laboratory Activities, his requirements are a much simpler affair than the Hermetic equivalent. The wizard need only possess the basic accouterments for casting a horoscope, writing implements, and a place to put quill to parchment. The laboratories of some learned magicians are far more complicated, however, because they also practice the alchemical arts.

LABORATORY TEXTS

The learned magicians create and use Laboratory texts in the same basic manner as Hermetic Laboratory Texts (*ArM5*, page 102). The one difference is that learned magicians spells are much simpler and shorter than Hermetic spells; therefore, a learned magician is able to write or copy many more levels of charms per season than a Hermetic magus. This benefit does not extend to lab texts for

amulets or chartae, which are nearly as complicated as their Hermetic equivalents.

WRITING LABORATORY TEXTS:

Language x 100 charm levels per season
Language x 20 device levels per season

COPYING LABORATORY TEXTS:

Prof. (Scribe) x 300 charm levels per season
Prof. (Scribe) x 60 device levels per season

INVENTING AND LEARNING NEW CHARMS

Learned magicians learn charms from a teacher and invent them as their Hermetic counterparts do (*ArM5*, page 95). However, because their charms are much simpler, the maximum total levels of charms learned in a season is the teacher's Lab Total in the applicable Art combination multiplied by five. Similarly, when creating new charms, whether from a Lab Text or from scratch, a learned magician may multiply his Lab Total by five.

Remember that charms are much more specific than Hermetic spells, and that five charms, in most cases, are less flexible than one Formulaic spell.

Mitigation of Realm Interaction Effects

The Virtue Entreat the Powers allows a character to mitigate or eliminate negative realm interaction effects (*ArM5*, page 183). For magicians with either Entreat the Powers or Entreat the (Realm) Powers Virtues, they may reduce the realm interaction effects upon their magic. The Entreat the Powers Virtue has no effect in areas where there is no negative realm interaction. It cannot, for instance, be used to assist a Magic Supernatural Ability in a Faerie aura. Although the magicians may call upon entities outside the Magic Realm, this does not mean that they are practicing a supernatural ability aligned with that realm. The powers presented in this chapter are aligned with the Magic Realm.

When casting a charm or creating an amulet or charta, the character calls to the powers of the realm from which he seeks aid. The learned magician generally selects the powers to call based upon the aura in which he is casting the charm, is creating the amulet, or he expects the amulet to be used. When casting a charm, the caster loudly and firmly names the powers, which he is invok-



ing to aid him. The magician may not use Quiet Magic or silently cast a charm while using the Virtue Entreat the Powers. If he is creating an amulet or charta, the creator invokes the powers by transcribing the names of various creatures of power on the device.

ENTREAT THE POWERS TOTAL:

Stress Die + Presence + (Realm) Lore

A learned magician adds his Entreat the Powers total to his Casting Score or Lab Total. The Entreat the Powers Total may never be greater than the absolute amount of the Aura Modifier component of the Casting or Lab Total. Therefore, Entreat the Powers only aids a learned magician in overcoming the negative realm interaction effects of an aura. It never assists a learned magician in achieving the initial effect total required to create the charm or device, and cannot aid in Penetration. If the learned magician calls upon a power other than the one in which the magic occurs, the Entreat the Powers total is divided by the hostile aura.

For example, Giacomo, a learned magician, wishes to cast a simple charm in the streets of Bologna. The local aura is Dominion 3, which results in a -9 aura modifier. He loudly calls upon a few angels for assistance in his spell. Giacomo has a Presence of 1 and a Divine Realm Lore of 3; he rolls a 6 on his stress die. His Entreat the Powers total is 10, but since the local aura modifier is only -9, the extra point is ignored and he casts the charm as if the Divine Aura were not present, because angels are assisting him. But Giacomo could have called upon the powers of Magic, instead. He has a Magic Realm Lore of 2, which would have resulted in an Entreat the Powers total of 9, but because he is in a Divine aura of 3, the benefit is reduced to only 3. Had Giacomo called upon the Magical powers, he would have to overcome the remaining -6 aura modifier for the Dominion.

The learned magician may call upon the powers of multiple realms in his entreaty, although doing so enhances the risk of angering the powers upon which he calls. Multiple powers are usually only entreated in amulets or chartae because the creator does not know where the bearer may take the objects. Every time the magic of an amulet or charta is activated, the player rolls to determine the Entreat the Powers total for the local aura. If the learned magician has called upon multiple powers, the player adds the Entreat the Powers totals of the different realms that the learned magician has included in his charm. Should the player botch, he adds one additional botch die for each realm entreated. The effects of

a botch are described later, in the "Magical Dangers" section.

For example, Giacomo wants to cast a spell in an Infernal aura of 4. He is unwilling to call upon those powers, so calls on the powers of Magic, Faerie, and the Divine. He adds his (Realm) Lore totals together and rolls a stress die. The roll is a 6 and his combined (Realm) Lore scores add up to another 6, plus his Presence of 1, so he gets a total of 13. This is divided by the Infernal aura of 4. Giacomo is able to ignore 3 levels of negative realm modifiers and cast his charm at only a -1 because of the aura. Had Giacomo botched, he would have rolled eight botch dice — four extra for the Infernal aura and three more because he entreated three separate powers.

UnGifted Mathematicus Initiations

Because of the heavy cost in terms of a master's time and the Flaws imposed on an unGifted mathematici by the Ordeals, few are willing to learn more than a few of the tradition's Arts. A player who wishes to play a companion mathematicus must take both the Flaw and Virtue for each Initiation listed. The Initiations described below are examples only, however, and the troupe is free to allow an unGifted character to begin play with other Flaws. As the examples below show, the typical Flaws imposed because of the Ordeal are related to the mathematicus' ability to practice his magic. UnGifted characters are unable to harness the magical abilities as well as Gifted characters are, and the Flaws imposed by the Ordeals are evidence of this fact.

INITIATION INTO THE TUEOR TECHNIQUE

Initiation Ease Factor: 21

Script Bonus: +20 (+3 Quest, +9 Major Ordeal, +3 Minor Ordeal, +3 Mystagogue's Time, +1 Initiate's Time, +1 Sympathetic Bonus)

The Initiate must spend one season in his master's service demonstrating that he has the knowledge to properly use the gift the master is about to impart. During this period, the master tests the student's knowledge of Philosophiae. If the character's score is below 2, he is not Initiated. The master spends the second season teaching the Initiate in the Tueor Technique. The character acquires the Major Flaw Short-Range Magic, Minor Flaw Short-Lived Magic, and a score of 1 in Tueor.

INITIATION INTO THE FORTUNAM FORM

Initiation Ease Factor: 15

Script Bonus: +14 (+3 Quest, +6 Minor Ordeals (2), +3 Mystagogue's Time, +1 Initiate's Time, +1 Sympathetic Bonus)

The Initiate must spend one season in his master's service demonstrating that he has the knowledge to properly use the gift the master is about to impart. During this period the master tests the student's knowledge of Theology. If the character's score is below 2, he is not Initiated. The master spends the second season teaching the Initiate in the Fortunam Form. The character acquires the Minor Flaws Careless Sorcerer and Weird Magic and a score of 1 in Fortunam.

INITIATION INTO THE MAGICAM FORM

Initiation Ease Factor: 15

Script Bonus: +14 (+3 Quest, +6 Minor Ordeals (2), +3 Mystagogue's Time, +1 Initiate's Time, +1 Sympathetic Bonus)

The Initiate must spend one season in his master's service demonstrating that he has the knowledge to properly use the gift the master is about to impart. During this period, the master tests the student's knowledge of Magic Lore. If the character's score is below 2, he is not Initiated. The master spends the second season teaching the Initiate in the Magicam Form. The character acquires the Minor Flaws Weak Magic and Warped Magic and a score of 1 in Magicam.

INITIATION INTO THE SALUTEM FORM

Initiation Ease Factor: 15

Script Bonus: +14 (+3 Quest, +6 Minor Ordeals (2), +3 Mystagogue's Time, +1 Initiate's Time, +1 Sympathetic Bonus)

The Initiate must spend one season in his master's service demonstrating that he has the knowledge to properly use the gift the master is about to impart. During this period, the master tests the student's knowledge of Medicine. If the character's score is below 2, he is not Initiated. The master spends the second season teaching the Initiate in the Salutem Form. The character acquires the Minor Flaws No Magic Defenses and Incompatible Hedge Arts (Vulnero and Salutem) and a score of 1 in Salutem.

INITIATION INTO THE ENTREAT THE DIVINE POWERS ABILITY

Initiation Ease Factor: 15

Script Bonus: +14 (+3 Quest, +9 Major Ordeal, +1 Initiate's Time, +1 Sympathetic Bonus)

The Initiate must spend one season in his master's service demonstrating that he has the knowledge to properly use the gift the master is about to impart. During this period, the master tests the student's knowledge of Divine Lore. If the character's score is below 2, he is not Initiated. The character acquires the Major Flaw Intervention Prone and the Entreat the Divine Powers Minor Virtue.

Magical Defenses

Learned magicians receive a Magic Defense against certain Hermetic Form-specific magical effects. The specific defenses they possess are listed below, in relation to each of the learned magician Arts, and their mechanics are described in the Introduction to this book. If a character does not possess a particular Art or Supernatural Ability, it grants him no defense.

Art: Tueor

Defense: Alacritous Fortune

Effect: Defense vs Terram effects.

Art: Succuro

Defense: Accelerated Expiry

Effect: Defense vs Corpus or Mentem effects.

Art: Vulnero

Defense: Confounding Magics

Effect: Defense vs Corpus effects.

Art: Fortunam

Defense: Confounding Magics

Effect: Defense vs Mentem effects.

Art: Magicam

Defense: Confounding Magics

Effect: Defense vs Vim effects cast on the learned magician's charms.

Art: Salutem

Defense: Magical Fortitude

Effect: Defense vs Corpus effects.

Hedge Magic

Spell Guidelines

The following are the spell guidelines and sample spells for learned magicians.

Fortunam

Fortunam charms affect a character's luck. Tueor Fortunam charms protect the character from bad luck, and Succuro Fortunam charms give the character good luck. Vulnero Fortunam charms — or curses — eliminate any good luck the character may have and cause him to become unlucky. Because luck can encompass not just what a character does, but what is done to or near a character, Fortunam charms have special considerations regarding Magic Resistance.

Vulnero Fortunam charms, of course, must overcome Magic Resistance and penetrate to affect their target. If a character is protected by a Tueor Fortunam charm and engages in a contested roll, the Tueor charm must penetrate the opposing character's Magic Resistance to have any effect. However, when a Succuro Fortunam charm only affects the Target (it improves his luck and he is not interacting with another), it does not need to penetrate anyone's Magic Resistance other than his own.

TUEOR FORTUNAM

STAY THE FICKLE HAND OF FATE

TuFa Level 5

R: Touch, D: Sun, T: Ind

For the duration of the charm, the character is not subjected to any random mishaps. Whenever the storyguide determines that something occurs randomly, the character protected by the charm is not selected. For example, if a chamber pot is emptied into the street, the character will not be hit, but his companions may be. If the storyguide determines who a cutpurse will rob randomly, the character protected by the charm cannot be selected.

(Base 2, +1 Touch, +2 Sun)

GRANT FORTUNA BELLI (SINGLE WEAPON)

TuFa Level 15

R: Touch, D: Diam, T: Ind

Different versions of this charm exist for each Martial Ability. For the duration of the charm, if the character's Attack Advantage using her Single Weapon Ability is 0 or less, both combatants re-roll. If the second roll produces a positive Attack Advantage, it is used. Should the player botch on any of his rolls, that result is discarded unless he botches on both rolls, in which case he suffers the less-serious botch.

(Base 5, +1 Touch, +1 Diameter)

Tueor Fortunam Guidelines

Whenever a character under the influence of a Tueor Fortunam charm makes a contested roll against a character with Magic Resistance, the charm must penetrate the opposing character's Magic Resistance to be effective. A different charm must be used for every Ability affected. Fortunam spells affect rolls on Abilities, not all stress die or botch rolls. They have no affect on rolls for learning from vis, experimentation, or Twilight-related botch dice, for example.

General: Reduce the number of botch dice a character must roll for a single Ability. Each magnitude of the effect eliminates one botch die.

Level 1: Allow a player to re-roll a failed roll for a single Ability where the Ease Factor is no more than 3 and use the better of the two rolls.

Level 2: Allow a player to re-roll a failed

roll for a single Ability where the Ease Factor is no more than 6 and use the better of the two rolls.

Level 2: Prevent random mishaps from occurring to the character.

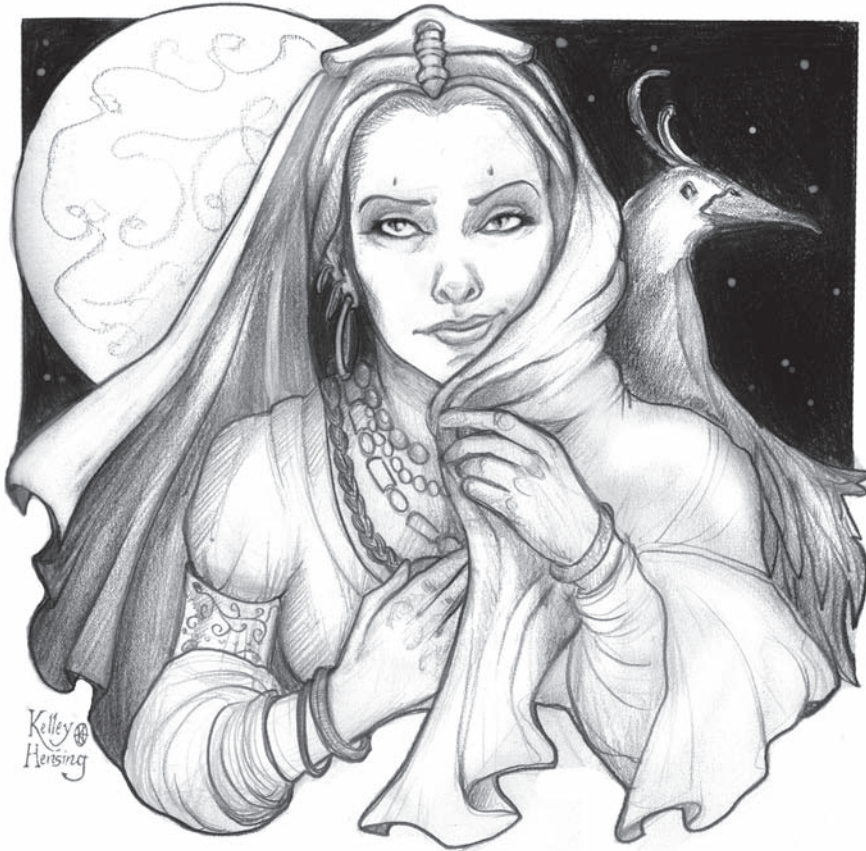
Level 3: Allow a player to re-roll a failed roll for a single Ability where the Ease Factor is no more than 9 and use the better of the two rolls.

Level 4: Allow a player to re-roll a failed roll for a single Ability where the Ease Factor is no more than 12 and use the better of the two rolls.

Level 5: Allow a character to re-roll a failed contested roll for a single Ability.

Level 5: Allow a player to re-roll a failed roll for a single Ability where the Ease Factor is no more than 15 and use the better of the two rolls.

Level 10: Allow a player to treat a stress die roll of 0 as a 10 for a single Ability, eliminating the possibility of a botch.



Succurro Fortunam Guidelines

Succurro Fortunam charms affect both the character upon whom they are cast, and any person with whom that character interacts; therefore, they must penetrate the Magic Resistance of the Target *and* any character against whom the character attempts to use the enhanced Ability or Characteristic. Different charms must be used for each Ability or Characteristic affected. The player does not have the option to select which Ability or Characteristic the charm affects without inventing a new charm. The troupe should use common sense in selecting Virtues appropriate for charms. For example, a Fortunam effect may not grant Virtues that affect the accumulation of experience points, allow specific types of Abilities to be learned, provide the character with benefits from a third party, or grant a physical object. This Form cannot grant some other Virtues, as well — Social Statuses and Divine or Infernal Virtues, for example.

- Level 1: Provide a bonus of +1 to all Luck related rolls. (As per Luck Virtue, see ArM5, page 45.)
- Level 2: Provide a bonus of +1 to rolls for a single, non-Supernatural Ability.
- Level 2: Provide a bonus of +2 to all Luck-related rolls.
- Level 5: Provide a bonus of +3 to all Luck-related rolls.
- Level 5: Provide a bonus of +2 to rolls for a single, non-Supernatural Ability.
- Level 10: Grant a Minor General Virtue.
- Level 10: Provide a bonus of +3 to rolls for a single, non-Supernatural Ability.
- Level 10: Provide a bonus of +1 to all Ability rolls using a single Characteristic.
- Level 15: Provide a bonus of +2 to all Ability rolls using a single Characteristic.
- Level 20: Grant a Major General Virtue.
- Level 20: Provide a bonus of +3 to all Ability rolls using a single Characteristic.

CHARM AGAINST CAPRICIOUSNESS (GREAT WEAPON)

TuFa Level 20

R: Touch, D: Diam, T: Ind

For the duration of the charm, the player treats all stress die rolls for his Great Weapon Ability as simple die rolls; except when the player rolls a 1, the roll is treated as if it were a stress roll. The character cannot botch with his Great Weapon Ability while this charm is in effect. A different charm must be used for any other Ability.

(Base 10, +1 Touch, +1 Diameter)

SUCCURRO FORTUNAM

FORTUNE FAVORS THE BOLD

SuFa Level 5

R: Touch, D: Sun, T: Ind

The player receives a bonus of +2 to all rolls involving her character where luck is a greater factor than skill or talent. The character excels at games of chance and in other situations where benefits are distributed by random chance. If the player makes a contested roll, the charm must penetrate the Magic Resistance of the character against whom the roll is made.

(Base 2, +1 Touch, +2 Sun)

GIFT OF VENUS (VENUS' BLESSING)

SuFa Level 25

R: Touch, D: Sun, T: Ind

The character gains the benefits of the Virtue Venus' Blessing for the charm's duration. The character says the right things, catches the target in the right mood, and generally benefits from fortuitous circumstances, adding +3 to all Communication and Presence rolls involving sexually compatible characters in appropriate situations. If the object of the character's advances possesses Magic Resistance, the charm must penetrate to have an effect.

This charm exists for each eligible Virtue. The following is a non-exhaustive list of examples of other charms, in the Gift of [God] category: Prometheus (Good Teacher), Mars (Berserk), Mercury (Lightning Reflexes), Hercules (Reserves of Strength), Hera (Strong-Willed), Fortuna (Luck), Apollo (Free Expression), and Minerva (Common Sense).

(Base 10, +1 Touch, +2 Sun)

CHARM OF QUICKNESS

SuFa Level 20

R: Per, D: Sun, T: Ind

For the duration of the charm, the character benefits from fortuitous circumstances surrounding all attempts to use any Ability or

roll that involve his Quickness. For example, in combat, the character's Initiative Total is increased by +1 because his hand happens to be on the hilt of his weapon when combat occurs, his adversary slips on loose footing, or a strap on his equipment unexpectedly shifts or breaks putting the adversary off balance. This charm exists for each Characteristic.

(Base 10, +2 Sun)

VULNERO FORTUNAM

CURSE OF FORTUNA

VuFa Level 20

R: Eye, D: Sun, T: Ind

Any time the Target of this charm rolls for a botch, one additional die is added to the number of botch dice the character must use. The character also suffers minor unlucky events throughout the duration of the spell. None of these events are significant, but are enough to alert a perceptive person to the presence of the curse. The player may roll Perception + Magic Lore against an Ease Factor of 8 (12 minus the magnitude of the charm) for his character to realize he has been cursed.

(Base 5, +1 Eye, +2 Sun)

DISPEL FORTUNA BELLI (SINGLE WEAPON)

VuFa Level 5

R: Voice, D: Diam, T: Ind

This curse exists for each Martial Ability. For the duration of the curse, if the character's Attack Advantage using her Single Weapon Ability is greater than 0, both combatants re-roll. If the second roll produces a 0 or negative Attack Advantage, it is used. If it does not, the curse expires and the worse of the two rolls is used. If the player succeeds in a Perception + Magic Lore roll against an Ease Factor of 11 (12 minus the magnitude of the charm), the character realizes that he has been cursed.

(Base 2, +2 Voice, +1 Diameter)

CURSE OF WEAKNESS

VuFa Level 25

R: Voice, D: Diam, T: Ind

The victim of this curse becomes especially unlucky when using all Abilities related to Strength, and suffers a -1 penalty to any roll involving that Characteristic. Different versions of the curse exist for all the Characteristics. The character suffers minor problems while doing anything involving Strength — the sweat on his brow stings his eyes as he is lifting something, his footing becomes loose, or his grip slips at just the

wrong moment. If the player succeeds in a roll of Perception + Magic Lore against an Ease Factor of 7 (12 minus the magnitude of the charm), the character realizes that he has been cursed.

(Base 10, +2 Voice, +1 Diameter)

Magicam

Magicam charms protect wearers from malicious magic or improve a character's amulets and chartae. Tueor Magicam charms protect the character from malicious magic. Succurro Magicam charms can enhance the strength, duration, or range of other charms. Vulnero Magicam charms are used to counteract or eliminate negative magical effects.

Although Magicam charms can replicate some of the effects of Vim spells, they cannot influence demons directly. A demon's magical attack may be blunted or nullified, but Magicam charms cannot control or harm the demon itself. Like Vim spells, an Individual Target can apply to either a single person or a spell/charm/magical effect.

Many Magicam charm guidelines are described as General. It is important to remember that no "general" charms exist; every charm must be learned at a specific level of effect. If a character's Art scores are higher than the charm he knows, the character can still only cast the known charm.

TUEOR MAGICAM

MAGICAL FORTITUDE CHARM

AGAINST LIGHTNING

TuMa Level 5

R: Per, D: Diam, T: Ind

This charm adds +8 to the caster's Soak Total against any damage caused by magical lightning. A different version of this charm exists for other types of damage.

(Base 4, +1 Diameter)

CHARM OF ALACRITOUS

FORTUNE AGAINST EARTH

TuMa Level 10

R: Per, D: Diam, T: Ind

This charm adds +4 to the caster's Defense Total for any magical earth- or stone-based attacks aimed at him. A different version of this charm exists for other types of magical damage.

(Base 5, +1 Diameter)

CHARM AGAINST THE HEX

TuMa Level 10

R: Touch, D: Sun, T: Ind

This charm protects the target against a single Supernatural Ability, Hex in this case (*Realms of Power: The Infernal*, page 92). The Ease Factor required to use Hex against the wearer is increased by +9 for the duration of the charm. A different version of this charm exists for other Supernatural Abilities.

(Base 3, +1 Touch, +2 Sun)

Vulnero Fortunam Guidelines

A different Vulnero Fortunam charm must be used for each Ability or Characteristic affected. The player does not have the option to select which Ability or Characteristic the charm affects. All Vulnero Fortunam charms cause minor unlucky or inconvenient things to happen to their victims, in addition to the game mechanic effects. The more powerful the curse, the more frequent and annoying the inconvenience must be. Astute characters may realize that they have been cursed. To discover the curse, the player must roll a Perception + Magic Lore against an Ease Factor of 12, minus the magnitude of the Vulnero Fortunam charm; the more powerful the curse, the more obvious it is.

General: Increase the number of botch dice a player must roll. Each magnitude of the charm adds one botch die.

Level 2: Modify a single Ability roll by -1.

Level 2: Force a character to re-roll a successful contested roll for a single Ability once and use the worse of the two rolls.

Level 5: Modify a single Ability roll by -2.

Level 10: Modify a single Ability roll by -3.

Level 10: Modify all Ability rolls using a single Characteristic by -1.

Level 10: Force a player to treat all simple die rolls as a stress die rolls for a single Ability; but if the player rolls a 1, she does not roll again.

Level 15: Modify all Ability rolls using a single Characteristic by -2.

Level 20: Modify all Ability rolls using a single Characteristic by -3.

SUCCURRO MAGICAM

MAGICIAN'S BOOST (FORM)

SuMa Level Gen

R: Touch, D: Mom, T: Ind

This charm is cast immediately following the casting of another charm. The effect of the

first charm increases by 5 levels in power, but cannot exceed the level of the *Magician's Boost*. The effects of the extra levels of power are for the storyguide to determine, but she should consult the charm guidelines and generally increase the power of the charm by one magnitude. There are three versions of this charm,

one for each Form of the learned magician. The charm may never boost more than one charm. (Base effect, +1 Touch)

REVIVE THE FADING AMULET

SuMa Level Gen

R: Touch, D: Mom, T: Ind

This charm allows the caster to increase the number of charges in an amulet he created by one. The level of the amulet's effect must be less than or equal to the level of the charm. This charm can never increase the number of charges an amulet has above the number it had when created, and the charm may only be used on a single amulet a number of times equal to the initial charges of the amulet.

(Base effect, +1 Touch)

MAGICIAN'S SECOND WIND (DURATION)

SuMa Level Gen

R: Touch, D: Mom, T: Ind

This charm is cast immediately following the casting of another charm. If the level of the first charm is less than or equal to the *Magician's Second Wind*, the Duration of the initial charm is increased by one—meaning a Momentary charm becomes a Diameter charm, and a Diameter charm becomes a Sun charm. However, in no event may a charm ever be increased beyond Sun Duration, and the final charm level may not be higher than the level of the *Magician's Second Wind* spell. There are three versions of this charm, one for each parameter: Range, Duration, and Target. This charm may never improve the same charm's Duration more than once.

(Base effect, +1 Touch)

Tueor Magicam Guidelines

Tueor Magicam charms provide some level of protection against hostile magic. Magical defense charms are tied to a specific type of magical damage, and protection for any other type of damages requires a different charm. For example, a Magical Fortitude Charm (fire) would provide protection against all supernatural fire, but would provide no protection from cold, although cold is also an Ignem effect.

General: Add +2 to the Target's Soak Total for damage caused by magical damage of specific type for every level of the base charm effect.

General: Add +4 to the Target's Defense Total for magical attacks aimed at him of one specific type for each magnitude of the base charm effect.

General: Increase Ease Factor of Supernatural Ability used against Target by +3 for each level of base charm effect.

Succurro Magicam Guidelines

Succurro Magicam charms grant bonuses to a character's Supernatural Abilities, or they allow a character to temporarily enjoy the benefit of such Abilities. The troupe should use common sense in selecting Virtues appropriate for charms. For example, a Magicam charm may not grant Virtues that affect the accumulation of experience points, allow specific types of Abilities to be learned, provide the character with benefits from a third party, or grant a physical object. This Form cannot grant some Virtues — Social Statuses and Faerie, Hermetic, Divine, or Infernal Virtues, for example. A charm may only improve or grant Supernatural Virtues that derive their power from the Magic Realm. Where a Supernatural Virtue is granted that has a corresponding Ability, the character is able to perform the Ability as if he had a score of 4. No magical effects resulting from a granted Virtue last longer than the duration of the charm, amulet, or charta. The mundane results of using the granted Virtue do remain, however. For example, if the granted Virtue allows the creation of enchanted items, those items lose their enchantment when the charm granting the Virtue expires.

Succurro Magicam charms also aid charms that have already been cast or amulets that have already been created. The target is always the charm or amulet, and Touch Range is sufficient for any charm that is still in effect. Charms that have expired and Momentary charms may not be affected with

Succurro Magicam charms. A general charm must be learned at a specific level of effect for a learned magician. To allow charms to be cast within the Dominion or with Penetration, magicians often learn their charms at a level below the highest they could cast.

General: Significantly change a charm of less than the level +1 magnitude of the Magicam charm. This may not change either the Technique or Form of the target charm. A change in Duration, Range, Target, or level of the charm is appropriate, so long as the charm is changed by no more than one magnitude. The new charm parameter must be one available for the charm in question, and the final level of the charm modified may not be a higher level than the Magicam charm.

General: Increase the number of charges in an amulet of a level less than or equal to the charm +1 magnitude by one. The amulet must be one created by the learned magician casting the charm.

Level 1: Detect the presence of vis.

Level 2: Provide a bonus of +1 to rolls for a single Supernatural Ability.

Level 5: Provide a bonus of +2 to rolls for a single Supernatural Ability.

Level 10: Grant a Minor Supernatural, Magic Virtue.

Level 10: Provide a bonus of +3 to rolls for a single Supernatural Ability.

Level 20: Grant a Major Supernatural, Magic Virtue.

VULNERO MAGICAM

STIFLE THE LENGTHY SICKNESS

VuMa Level Gen

R: Voice, D: Mom, T: Individual

This charm reduces the Duration of a magical effect causing disease or sickness. If the level of the charm + a stress die (no botch) + 10 is at least double the casting total of the targeted spell-like effect, the Duration of the spell is recalculated using one less magnitude than the original spell. For example a Moon Duration (+3 magnitudes) Hermetic spell would be reduced to Sun Duration (+2 magnitudes). If the magical effect's duration is not determined by magnitude, as in some Supernatural Abilities, the duration is reduced by half.

To determine the spell level equivalent of a Supernatural Ability, use the Ability score x 5. A different charm exists for each type of

magical curse or spell. This charm does nothing to affect spells of Momentary Duration.
(Base effect, +2 Voice)

CHARM OF PROTECTION AGAINST THE FAERIE
VuMa Level Gen
R: Touch, D: Sun, T: Ind

Creatures with Faerie Might equal to or less than the level of the spell are unable to affect Individual. The spell must penetrate the Faerie creature's Magic Resistance to have an effect. The charm doesn't affect spells or Supernatural Abilities unless the creature responsible for the effect has a Might Score. Different versions of the charm exist for the other realms.
(Base effect)

Salutem

Salutem charms deal with the health of the target. This is broader in application than Corpus because animals, crops, and structures all may be protected by Salutem charms in addition to humans. However, it is also much narrower than the Corpus Form in that Salutem cannot improve the Characteristics of a person, change his shape, or control his movements because none of those things are related to the person's health.

TUEOR SALUTEM

CHARM OF PROTECTION AGAINST THE ATTACKS OF SEMITA ERRABUNDA
TuSa Level 15
R: Touch, D: Diam, T: Ind

This charm protects a person from non-magical attacks by the residents of Semita Errabunda, a narrow category of damage. The recipient of the charm receives a +4 to his Defense Total for the Duration of the charm. The charm protects against attacks by any member of the covenant of Semita Errabunda regardless of the weapon used, so long as it is not magical.

(Base 5, +1 Touch, +1 Diameter)

CHARM OF PROTECTION AGAINST ACHILLES' BANE (ARROWS)
TuSa Level 5
R: Per, D: Diam, T: Ind

When an arrow successfully strikes the caster, he is protected by this charm. The charm adds +8 to the character's Soak Total against any non-magical arrow, a broad category of damage. The Soak bonus of this

charm is cumulative with the character's Soak provided by armor, the Tough Virtue, or any

other source, but multiple charms do not stack. If a character has two or more charms

Vulnero Magicam Guidelines

Vulnero Magicam charms suppress or eliminate the effects of magic on the target. For Vulnero Magicam charms, an Individual Target refers to a single spell or magical effect. If the victim of the spell has Magical Resistance, the charm must penetrate to be effective.

General: Reduce the Duration of a specific type of continuing magic with a casting total less than half the level +

4 magnitudes of the charm + a stress die (no botch). A specific type of magic should be narrower than a single Hermetic Form. For example, one spell would protect against flame, but not heat, cold, and smoke — all types of damage produced by Ignem.

General: Ward the target against creatures from a single realm with Might less than the level of the charm. (Touch, Sun, Individual)

Tueor Salutem Guidelines

For Tueor Salutem charms that protect against a broad category of damage, the troupe should use the guidelines provided by the Virtue Greater Immunity to determine appropriate categories. For broad categories, the potential harm should be both common and potentially deadly. Suitable examples are fire, iron weapons, swords, or the like. For Tueor Salutem charms that protect against a narrow category of damage, the troupe should use the guidelines for the Virtue Lesser Immunity to determine appropriate categories. For narrow categories, the potential harm should be rare, not deadly, or both. Unlike the Virtues Greater Immunity and Lesser Immunity, a Tueor Salutem charm never protects against magical versions of the damage category defended against. If the learned magician seeks protection against magical forms of damage, a Tueor Magicam charm is required.

Tueor Salutem wards can only be placed on locations with either a Structure or Boundary Target. They may never affect anyone or anything in the category warded if they possesses a Might score. If a ward would prevent a magus from entering an area, it must penetrate his Magic Resistance to have any effect. Wards that keep out a specific type of person or animal should be easily described by a single word, but not so broad as to include significantly more than half of the human populace. Suitable examples for animal wards are vermin, predators, or birds, for example, and examples of a

single type of human might be thieves, Mongols, or men.

General: Provide +4 bonus to a person's Soak Total against a narrow category of damage per level of the base effect.

General: Provide +2 bonus to a person's Soak Total against a broad category of damage per level of the base effect.

General: Provide +1 bonus to a person's Stamina for Disease Avoidance rolls for a single disease per level of base effect. See the Medicine chapter of *Art & Academe*.

General: Provide +1 bonus to a person's Stamina for rolls to avoid the effects of poison per level of the base effect.

General: Provide +2 bonus to a person's Soak Total against all damage per magnitude of the base effect.

General: Add +4 to the Target's Defense Total for attacks from a narrow category of damage for each magnitude of the base charm effect.

General: Add +2 to the Target's Defense Total for attacks from a broad category of damage for each magnitude of the base charm effect.

Level 2: Ward a target against a single type of animal.

Level 5: Ward a target against a single type of human being.

Level 10: Prevent a person from being harmed by narrow category of damage.

Level 10: Ward a single target against all human beings.

Level 15: Prevent a person from being harmed by broad category of damage.

protecting against the same form of damage, only the more-powerful charm works. Versions of this charm exist for all common weapons and must be learned individually.
(Effect: Base 4, +1 Diameter)

CHARM OF WARDING AGAINST UNWANTED PESTS

TuSa Level 5

R: Touch, D: Sun, T: Ind

The charm protects the recipient against all forms of pests, including insects, spiders, lice, etc., none of which may come in contact

with the person. Creatures with a Might score of any type are not affected by the ward.
(Effect: Base 2, +1 Touch, +2 Sun)

SUCCURRO SALUTEM

AMULET FOR AN AMPLE HARVEST

SuSa Level 20

Pen 0, 2 charges

R: Touch, D: Season, T: Bound

This amulet protects a single field of crops, and ensures that they will be healthy

and fruitful. The amulet protects against non-magical blight and other diseases, but does not control the weather or prevent anyone from harming the crops. The crops under the protection of the amulet are healthier, larger, and tastier than normal. The amulet can affect any crops, from wheat to an orchard or vineyard. The amulet must be created with two charges, and buried somewhere within the confines of a well-demarcated field on the Vernal Equinox and remain buried until the Autumnal Equinox. The additional charge allows the amulet to reactivate at the Summer Solstice.

(Minimum Lab Total 26. Effect: Base 1, +3 Season, +4 Boundary)

CHARTA FOR HEALING A BROKEN LIMB

SuSa Level 4

Pen 0, 1 charge

R: Touch, D: Moon, T: Ind

This charta provides a +6 bonus to all Recovery rolls for healing a broken limb. To be effective, the charta must remain in contact with the person, directly over the wound. Once the character is healed, the charta may be removed with no adverse consequences. There are different chartae for all common injuries, diseases, and poisons, which must be created individually. There are different formulae for specific areas of the body, as well. A charta for a cut to the head is ineffective in healing a cut to the abdomen, for instance.

(Effect: Base 2, +2 Moon)

AMULET OF LONGEVITY

SuSa Level 5

Pen 0, 4 charges

R: Touch, D: Season, T: Ind

This amulet provides a +2 bonus to the bearer's Living Conditions modifier. For the charm to affect the character's Aging Total, it must be worn the entire year and it must be created with four charges. The effects of the amulet are cumulative with other Living Conditions modifiers, but in no case may the total Living Conditions modifier exceed +10.

(Minimum Lab Total 21. Effect: Base 2, +3 Season)

VULNERO SALUTEM

CURSE OF COUGHING FITS

VuSa Level 10

R: Voice, D: Diam, T: Ind

This curse causes the character to cough uncontrollably for its duration. A victim must make an Intelligence + Concentration roll against an Ease Factor of 12 to successfully cast or maintain a spell while affected. All others

Succurro Salutem Guidelines

Succurro Salutem charms track the guidelines for Creo Corpus spells very closely, except they are incapable of permanently healing. Short of that, any questions regarding application of a Succurro Salutem charm should be resolved in the same way a Creo Corpus spell of the same level would be. Because the Succurro Salutem effects must linger over long periods of time, they are best suited as magical devices, and example chartae and amulets are listed below. The levels listed below are the minimum Lab Totals necessary to create the devices.

General: Add +1 to a person's Living Conditions modifier per level of the Base. The target must be under the effects of the charm for the entire year for it to provide any benefit.

Level 1: Give a character a +2 bonus to Recovery rolls for a single non-magical disease, poison, or injury.

Level 1: Ensure that a plant grows well for the duration of the charm. This guideline can affect plants up to ten paces in each direction, large trees for example.

Level 2: Give a character a +6 bonus to Recovery rolls for a single non-magical disease, poison, or injury.

Level 3: Give a character a +12 bonus to Recovery rolls for a single non-magical disease, poison, or injury.

Level 4: Give a character a +18 bonus to Recovery rolls for a single non-magical disease, poison, or injury.

Level 5: Give a character a +24 bonus to Recovery rolls for a single non-magical disease, poison, or injury.

Level 10: Resolve a minor aging crisis.

Level 15: Heal the debilitating after-effects of a disease, poison, or injury.

Level 15: Resolve a serious aging crisis.

Level 20: Resolve a major aging crisis.

Level 25: Resolve a critical aging crisis.

Level 30: Resolve a terminal aging crisis.

Vulnero Salutem Guidelines

The Vulnero Salutem charms track the guidelines for Perdo Corpus spells very closely. Any questions regarding application of a Vulnero Salutem charm should be resolved in the same way a Perdo Corpus spell of the same level would be. For an extended discussion of diseases, see the Medicine chapter of *Art & Academe*.

Level 3: Do superficial damage to body.

Level 4: Cause a person pain, but do no real damage.

Level 5: Inflict a Light Wound.

Level 5: Hamper a person without actu-

ally injuring him. For example, make him lame, blur his eyesight, or cramp his hand severely. It heals as a Light Wound.

Level 10: Inflict a Medium Wound.

Level 10: Cause loss of a Fatigue Level.

Level 10: Inflict a minor disease.

Level 15: Cripple a limb, making it unusable but still capable of healing as a Medium Wound.

Level 15: Destroy one of a person's minor senses. It heals as a Medium Wound.

Level 15: Inflict a serious disease.

Level 20: Destroy one of a person's major senses. It heals as a Heavy Wound.

Level 20: Inflict a major disease.

are at -2 to most activities while coughing.
(Base 3, +2 Voice, +1 Diameter)

CURSE OF QUOTIDIAN FEVER

VuSa Level 25

R: Voice, D: Mom, T: Ind

This curse potentially afflicts the target with a serious disease. If the player fails a Stamina check against an Ease Factor of 6, her character contracts a serious form of quotidian fever. Within a simple die hours, the character begins to suffer from a high temperature, red color, and a constant fever. The disease inflicts a Medium Wound on the character, and she suffers the symptoms of the disease until the Medium Wound is healed.

(Base 15, +2 Voice)

CURSE OF THE AGED SWORDSMAN

VuSa Level 15

R: Voice, D: Mom, T: Ind

The curse causes the victim to suffer painful cramping and stiffness in one hand. The character suffers -2 to all activities involving the afflicted hand. The cramping and stiffness heal as a Light Wound.

(Base 5, +2 Voice)



Story Seeds for the Learned Magician Spell Guidelines

ILL NEWS

A friend of the covenant with ties to the mundane world is late arriving at the covenant. The friend sends word that he and his entire family are very ill and unable to leave home. He requests the assistance of the covenant's best healer. When that magus investigates, he discovers the friend's household is ill because of a *Vulnero Salutem* curse buried under the threshold of their home. The characters are left to discover why someone would want to prevent their friend from arriving at the covenant, or was the goal to draw certain characters away from the covenant for a time, instead?

ALL'S FAIR IN WAR

A knight of mediocre abilities is suddenly the talk of the tournament. His fighting skills earn him great praise from the local nobility. Near the end of the tournament, the knight is discovered impaled on his own sword. The characters are asked to investigate, and discover that the knight has several expended *Succurro Fortunam*

chartae on his person. Through further investigation, the characters uncover that the knight was in desperate need of money and had hoped to use his successes at the tournament to improve his position with his liege. If the characters return to the knight's manor, they discover that a local priest has disappeared. When they find the priest, they discover that he provided the knight with charms and then attempted to blackmail him. When the knight refused to pay the priest and threatened to kill him, the priest cursed him with a *Vulnero Fortunam* charm and the knight botched horribly.

CHARMS FROM STRANGERS

On the return trip from a visit to town, the covenant's grogs are beset by terrible luck. One grog breaks his leg slipping on the path. While fighting bandits, another grog nearly impales himself. The mishaps become so blatant that someone finally suspects that magic is at work. When the magi investigate, they discover the grogs are carrying *Vulnero Fortunam chartae*. A friendly old man gave the grogs the charms for good luck while they were out on the

town. When the group returns to town, the charm maker is gone. The characters are forced to investigate the identity of the learned magician and find why he gave the false *chartae* to the grogs. Does he harbor a grudge against the characters, or is he merely in the employ of someone else?

UNWILLING AID

Banditry in the forests near the characters' covenant is on the rise. The ill-organized and poorly equipped bandits have started defeating the local authorities with ease. Prices start to rise and all commerce begins to dwindle. The characters are forced to investigate. They discover the bandits are exceptionally strong, tough, and skilled with weapons. If the characters defeat one of the bandits, they discover he has a *Tueor Salutem* and *Fortunam chartae* on him. When the bandits are tracked back to their hideout, the characters discover that the highwaymen have captured a scholar and are forcing him to provide them with charms. If the learned magician is rescued, he is very grateful and offers his services to the covenant for a time.

Magical Dangers

The learned magicians are exposed to several hazards through the use of their magic. Magicians call upon the powers of the realms in which they cast their charms, and sometimes those powers take exception to the entreaties. When this occurs, a learned magician can temporarily lose his ability to cast charms, and sometimes those powers abduct the learned magician, forcing him to spend a period of time in their realm.

BOTCHES

Botches by magicians cause similar problems as they do for Hermetic magi, and the general guidelines one would use for Hermetic spells are applicable here. Botches involving Fortunam charms often cause the intended target the opposite luck the learned magician intended or inflict bad luck on the caster. Salutem charms can cause the caster to suffer from disease, injury, or other forms of ill health, and might cause the opposite of the intended effect. Magicam charms that result in a botch usually weaken or shorten the duration of a caster's charms for a period commensurate with the severity of the botch, but they may also remove a Supernatural Virtue from or inflict a Supernatural Flaw on the intended target for a limited period.

WARPING

Magicians can gain Warping Points from all of the normal sources of Warping; see *ArM5*, page 167. Like Hermetic magi, magicians also gain 1 Warping Point for every 0 that comes up on the botch dice when casting a charm. If a learned magician receives 2 or more Warping Points from a single botch, he may suffer an intervention as described below.

INTERVENTION

When a learned magician suffers an intervention, he is confronted by a powerful entity of the same realm in which the charm that caused the Warping was cast. If the learned magician botched in an area without an aura, a Magic entity intervenes. The learned magician has one opportunity to avoid an intervention. If the character is able to control the forces of his magic, no intervention occurs. If this attempt fails, the

magician must attempt to appease the entity. If the character succeeds in avoiding intervention, nothing negative occurs except the accumulation of Warping Points.

INTERVENTION AVOIDANCE:
Intelligence + Concentration
 + (Magicam Score / 5) + stress die vs.
Warping Score + Number of Warping Points Gained + (Realm) aura + stress die

If the player fails the roll, the character must appease the offended entity to avoid a punishment. If the character is successful, the entity might grant the character a small boon, but if the character fails, the entity punishes him. The storyguide should select an appropriate effect from those listed below:

APPEASING THE ENTITY: Communication
 + stress die vs. **Warping Score + stress die**

Boons might be to add 2 experience points to the appropriate (Realm) Lore Ability for each Warping Point gained, add 2 experience points to the appropriate Form for each Warping Point gained, or gain the Student of (Realm) Virtue.

Punishments include acquiring the Susceptibility to (Realm) Power, Warped Magic, Weird Magic, Deleterious Circumstances, or Plagued by Supernatural Entity.

The Susceptibility to (Realm) Power is always tied to the realm in which the learned magician suffered his botch. If the botch occurred in a Magic realm, however, the learned magician suffers from Warped Magic or Weird Magic. The Deleterious Circumstances Flaw always limits the character's ability to cast charms in the realm in which the botch occurred, and the entity of Plagued by Supernatural Entity is likewise tied to the realm in which the botch occurred. If the learned magician undergoes multiple interventions in different realms, he can acquire additional Flaws specific to those other realms, also. In theory, the learned magician could develop Flaws or Virtues for all four realms.

ABDUCTION

Once the learned magician's Warping Score reaches 7, the entity takes more-direct action. This action continues over a number of seasons equal to the result of a stress die. Faerie and Infernal entities take the character to a regio associated with their realm, and prevent him from leaving for the duration. This is not normally a pleasant experience,

although a faerie abduction *may* be. A Divine entity will not abduct a character to a Divine regio unless he is pious and free of sin. Instead, the Divine entity exposes the character to the horrors of the Infernal realm or prevents the magician from using any magic and harasses him so that he suffers from the Plagued by Supernatural Entity Flaw for the duration. Magical entities rarely abduct characters, and if they become annoyed with a magician's entreaties, they simply remove his ability to perform magic for the period indicated. When the character's Warping Score becomes 10, the effect becomes permanent. The character is removed to a regio aligned with the realm of the entity, never to return, or he loses all ability to practice any magic.

Learned Magicians in Your Saga

Although the magicians who comprise the Mathematici are tied to the University of Bologna, most of the magicians graduate and leave the city to teach throughout Mythic Europe. Mathematici or members of other learned magician traditions could thus be encountered in any of the cathedral or university cities. Likewise, many of the Mathematici take jobs as tutors or in less-prestigious teaching positions, and so they could be encountered in the court of nearly any noble in Mythic Europe.

Learned magicians are not likely to pose a significant challenge to Hermetic magi alone. However, the Mathematici do not tend to act alone. They often use their services to curry favor with powerful nobles, and, because of their position as teachers or classmates to many members of the educated classes, they often have extensive contacts within mundane circles of power.

History of the Mathematici

Most within the Order of Hermes believe that the magic practiced by the learned magicians is descended from the cartouche

magic of ancient Egypt, which was the precursor to the defixio magic that was practiced by the chthonic cults of the Roman Empire. (See the Defixio Magic chapter in *Ancient Magic*, page 41, for more information.) Few Hermetic magi have studied the magic of the learned magicians to any extent, but most believe that it is a relatively weak and inconsequential remnant of more-powerful magic that has been fully incorporated into the Order as the Leadworker Virtue of House Tremere (*Houses of Hermes: True Lineages*, page 143). Few of the wizards of the Mathematici know or care about the history of their magic. Instead, they tend to focus on the more practical aspects — the accumulation of charms and improving their abilities in using them.

UNIVERSITY OF BOLOGNA

Bologna, located in northern Italy, is the home of one the great universities of Mythic Europe. Almost 6,000 students attend the university and pack the cathedral of San Pietro around which most instruction occurs. The University has a Faculty of Law, in which both civil and canon law are taught, and a Faculty of Arts and Medicine. The combined masters number in the hundreds, but generally fewer than 70 teach classes at a given time. Although the University is student-run and largely democratic, the guild of the masters is not, and the leaders of the guild determine who becomes a teacher and is paid tuition and who does not. The guild of masters respects student opinion for fear of backlash, but only grudgingly so.

Although there may be Gifted members of the guild of masters, they rarely teach students of the University. The social effects of The Gift cause many problems for a magician teaching students, and a mathematicus with a Blatant Gift would be completely incapable of recruiting students in the university setting. Instead, the Gifted magicians remain in the shadows where they instruct those interested in learning their magic. These Gifted magicians are forced to earn a living in another manner, and they usually practice some profession that does not require frequent interaction with the public. They may also depend on the tuition paid by their students or raise money through the sale of their amulets.

The students of Bologna have a reputation for being laidback, lax, and even revolutionary. This anti-establishment attitude might contribute to the students' desire to learn subjects beyond the normal curriculum. For more information on the University

of Bologna or running a saga in Bologna, see the Universities chapter of *Art & Academe*.

Story Seed: Historical Investigation

Despite their ambivalent feelings about the history of their magical tradition, many learned magicians recognize that Greek and Egypt sources provide fertile ground for discovering new charms and laboratory texts. The characters might encounter a mathematicus exploring these lands for new sources of magic, or a well-traveled mathematicus might have discovered a valuable source of Insight for Hermetic integration.

FOUNDATION OF THE MATHEMATICI

Although the magic of the tradition can be traced back to Ancient Egypt, the Mathematici of Bologna are barely a century old. Giacomo, an accomplished scholar in Bologna, took the Cross and joined the First Crusade in 1096. While in the Holy Land, Giacomo discovered several texts and formularies in Greek that contained the learned magicians' magical powers. He also found that he could perform the charms described in these texts. Giacomo learned Arabic and traveled through the Moorish lands where he encountered others who could cast charms and create amulets. He learned everything he could from them before returning to Italy bearing all the texts he could take with him.

When Giacomo returned he obtained a position in the new University of Bologna as a master. He soon found others, both teachers and students, who wanted to learn his magic. As the University grew, so did the Mathematici. Now most of the university's population has at least heard rumors of its existence, and many students actively work to impress the masters so that they may be inducted into the secrets of the learned magicians.

The university isn't the sole source of magicians in Bologna. The cathedral of San Pietro and other churches in Bologna are home to an array of clergymen. Some of the more open-minded clergy, who take part in the intellectual community of the university, have joined the Mathematici and practice its magic.

Culture of the Mathematici

The magicians view their magic in a very utilitarian way. They have little internal hierarchy beyond the division of mundane student and master. Social status among the Mathematici is determined solely by the magician's position in mundane society. Likewise, there are no artificial distinctions between teacher and apprentice; a mathematicus particularly knowledgeable in one Art might train another in exchange for training in a different Art or for a season of instruction in charms. Mathematici have neither a formal apprenticeship nor a Gauntlet, and anyone possessing knowledge of their magic may teach anyone willing to take instruction.

EPISTOLARY COMMUNITY

The Gifted members of the Mathematici seldom teach as masters. The social effects of The Gift prevent them from being effective teachers to large classes, after all. The un-Gifted members of the Mathematici bear that burden instead, but in exchange for teaching they require instruction in the magic of the learned magicians. However, despite their desire to improve their magical abilities, few unGifted magicians wish to remain in close contact with their Gifted masters. To limit personal contact, the Gifted masters often loan their unGifted students tractatus on their Arts in exchange for freedom from teaching. Because both student and teacher live in the same community, they are able to prepare correspondence and receive a response within the hour. This close proximity allows the master and student to engage in a disputatio through correspondence.

In fact, whenever possible the Gifted members of the Mathematici rely on correspondence to communicate with others, which allows them to overcome the negative social aspects of The Gift to a certain extent. A Gifted mathematicus might exchange extensive correspondence with a potential employer, provide a copy of a text, or send written commentary of his lectures to establish his bona fides and secure a teaching position. If the mathematicus maintains the correspondence over months or years and is successful in a Communication + Charm roll against an Ease Factor set by the storyguide, the character might be treated as described under "Established Relationship," rather than "First Impression" (see *ArM5*, page 76) when

finally dealing with the correspondent in a face-to-face meeting.

Because of the negative social effects of The Gift, the learned magicians also conduct much of their internal business via correspondence. When the Mathematici must meet, the meetings are often held in darkened rooms with each member hooded to ensure anonymity. It is often the case that members of the Mathematici who have engaged in extensive correspondence with one another have no idea what the others look like.

TRADITIONS OF THE MATHEMATICI

Mathematici come from all manner of literate professions. Monks and priests or other members of the clergy might receive instruction from clergymen who spent time in Bologna, or from students of the University who have taken jobs in a cathedral school. Stu-

dents and teachers from Bologna often go on to attend or teach at other universities. Lawyers and physicians trained at Bologna practice throughout Mythic Europe. Of course, these individuals often come into contact with non-university trained individuals, such as surgeon-barbers, clerks, or even ordinary men and women whom they might initiate into the secrets of the learned magicians.

Because of their professions, unGifted mathematici tend to live among the communities that they serve. Priests often create charms for their fellow clergy members, and when a member of the congregation becomes ill or injured, in addition to praying for that person, the mathematicus often prepares a charta. Likewise, secular magicians create amulets for others, but they often have less-pure objectives and charge for their services. In many cities, romantic amulets, chartae to assist with one's business, or amulets to improve one's luck are available for a price. A large city in Mythic Europe might contain

several unGifted learned magicians, often of varying abilities and levels of power, or even a Gifted one. And many towns contain at least one person who knows a few simple charms.

LEARNED MAGICIANS AND THE CHURCH

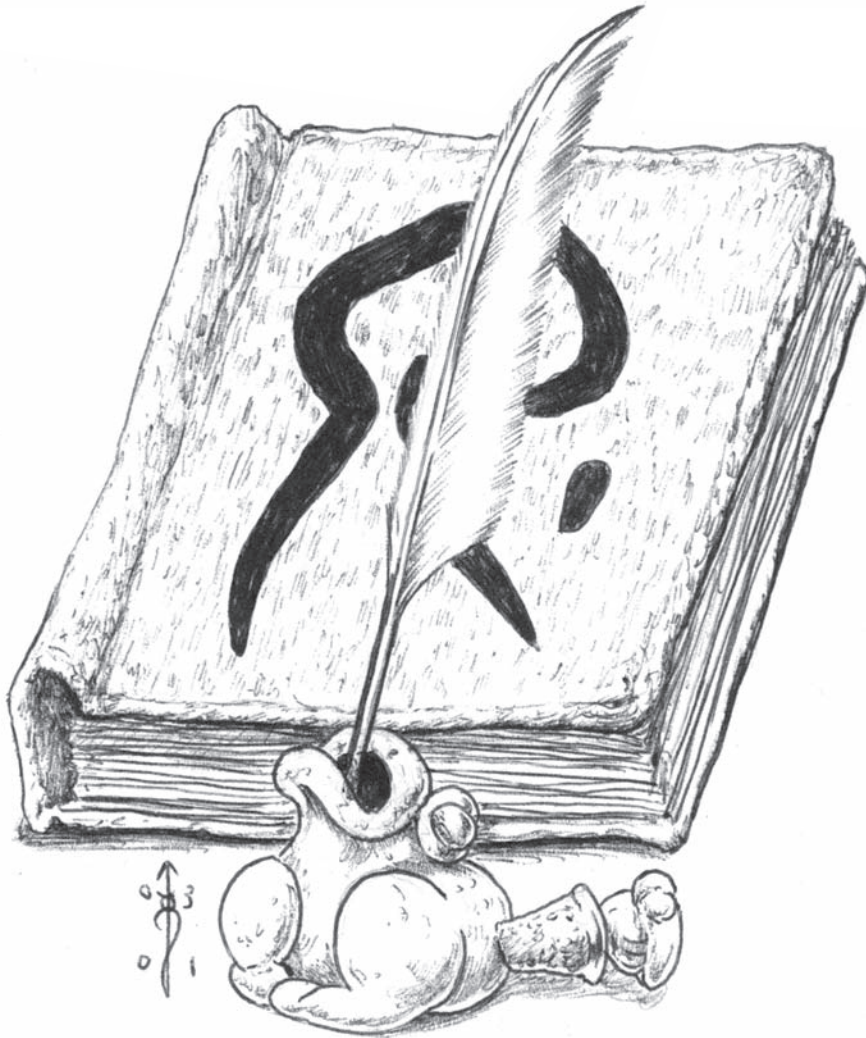
Although the general populace of Mythic Europe readily accepts charms and amulets, and many learned magicians are members of the clergy, theologians and senior Church officials have mixed opinions on the practice. Some theologians believe that the amulets themselves are useless and it is the powers upon which the charms call that are responsible for any supernatural effects. These individuals are wrong. The charms, amulets, and chartae of the magicians use magic to create their effects, and the magicians need only call upon the other realms to overcome the negative effects of non-magical auras.

Other Church officials worry that too often learned magicians call upon powers other than the Divine to aid in creating their amulets. These clergymen regard the Faerie and Magic realms as being just as deleterious to a Christian's spiritual well being as the Infernal. Further, some believe that the Infernal powers may masquerade as agents of the other realms, and caution against creating or wearing any amulet that calls upon any names other than those angels found in the Bible.

Opinions do vary, but most members of the Church believe that amulets or chartae created for protective purposes that call upon the Divine are perfectly acceptable, or harmless symbols of a Christian's devotion at worst. The common folk are ignorant of the finer points of the debate over charms and amulets and accept them for what they are, a small measure of protection in a dangerous world.

Learned Magicians in Play

In addition to playing a Mathematicus of Bologna, such a character can be involved in a saga as an ally or adversary of a covenant. If the mathematicus is not a member of the Order, then generate the character as described above. If the mathematicus is a member of the Order, follow the guidelines provided below under "Hermetic Magicians." Mathematici outside of the Order may be represented by the following Boons and Hooks.



MINOR COVENANT BOON:
MATHEMATICUS ALLY

Take this Boon if the troupe wants to limit the stories about the existence of their learned magician ally.

A single mathematicus lives near the covenant. He's likely a graduate of the University of Bologna and may be teaching or tutoring students locally. He assists the magi if possible and shares information with them. The magician may aid the covenant out of intellectual curiosity or because he's seeking employment.

Story Seed: Second-hand Books

The covenant unknowingly hires an unGifted mathematicus as a librarian or to instruct apprentices in Latin and Artes Liberales. The mathematicus copies and trades texts on Code of Hermes, Magic Theory, and Order of Hermes Lore to his Gifted brethren, to improve the player characters' mundane library. How do the charac-

ters react if they discover this trade? If the characters aren't careful, the mathematicus might discover and propagate the secrets of Parma Magica, after all. And if the Order discovers the characters were indirectly responsible for allowing information on Parma Magica to be learned by others, it would be a serious breach of the Code.

Stefano the Master

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

Size: 0

Age: 30

Decrepitude: 0

Warping Score: 1

Confidence Score: 1 (3)

Virtues and Flaws: The Gift; Magister in Artibus, Mathematicus of Bologna, Affinity with Divine Lore, Arcane Lore, Book Learner, Educated, Great Intelligence, Improved Characteristics, Skilled Master; Driven, Dependent; Deleterious Circumstances (wilderness), Susceptibility to Infernal Power, Weak Magic, Poor Eyesight

Personality Traits: Driven +3, Scholarly +3, Stubborn +2, Fair +1

Reputations: Accomplished Scholar 2 (local)

Combat:

Dodging: Init +1, Attack n/a, Defense +1, Damage n/a

Soak: -1

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)

Abilities: Arabic 1 (charms), Artes Liberales 5 (astronomy), Bologna Lore 2 (geography), Charm 2 (putting others at ease), Church Lore 2 (history), Civil and Canon Law 2 (treatment of magic), Divine Lore 5 (names of power), Etiquette 2 (nobility), Faerie Lore 2 (names of power), Folk Ken 2 (clergy), Infernal Lore 2 (names of power), Italian 5 (poetry), Latin 5 (letter writing), Lore of the Mathematici 2 (Initiations), Magic Lore 2 (names of power), Medicine 3 (physician), Philosophiae 4 (moral philosophy), Profession (Scribe) 1 (flowery script), Teaching 3 (Artes Liberales),

Theology 2 (treatment of magic)

Arts: Tu 2, Su 2, Vu 2, Fa 14, Ma 6, Sa 5

Equipment: Clothes, walking stick, and a writing material.

Encumbrance: 0 (0)

Spells Known:

Grant Fortuna Belli (Single Weapon) (TuFa 15/+9)

Grant Fortuna Belli (Brawl) (TuFa 15/+9)

Charm against Capriciousness (Medicine) (TuFa 15/+9) (Personal Range)

Magical Fortitude Charm against Magic Fire (+8 Soak) (TuMa 5/+5)

Magical Fortitude Charm against Magic Claws (+8 Soak) (TuMa 5/+5)

Magical Fortitude Charm against Magic Teeth (+8 Soak) (TuMa 5/+5)

Charm against Entrancement (+9 Ease Factor) (TuMa 10/+5)

Charm against Hex (+9 Ease Factor) (TuMa 10/+5)

Gift of Prometheus (Good Teacher) (SuFa 20/+9) (Personal Range)

Charm of Communication (+1) (SuFa 20/+9)

Charm of Stamina (+1) (SuFa 20/+9)

Charm of Protection against Achilles' Bane (fists) (+8 Soak) (TuSa 5/+5)

Charm of Protection against Achilles' Bane (kicks) (+8 Soak) (TuSa 5/+5)

Dispel Fortuna Belli (Brawl) (VuFa 5/+9)

Dispel Fortuna Belli (Single Weapon) (VuFa 5/+9)

Charm of Protection against the Faerie (Might 5) (VuMa 5/+5)

Charm of Protection against the Infernal (Might 5) (VuMa 5/+5)

Curse of Coughing Fits (VuSa 10/+5)

Appearance: Stefano is a slight man with spindly arms and legs. He has a slight paunch from spending too much time at his studies. He has a broad smile and cheerful brown eyes. His bushy black beard is starting to go grey.

Stefano was born in Rome, where his father was a well-known jurist. The social effects of The Gift made Stefano's childhood an uncomfortable one, and his father sent him off to the finest teachers money could buy, largely to keep the strange child from embarrassing the family. Stefano attended the University of Bologna where he encountered the Mathematici. He was a quick study and became an accomplished scholar. Stefano impressed the senior members of the guild of masters and was offered a teaching position.

Stefano's father died recently, and his stepmother sent his adolescent sister to Bologna to live with him. They frequently argue because Stefano pays little attention to his sister and she resents living in the relative poverty required by Stefano's profession. Although their relationship is tense, Stefano would do anything for his sister.

Stefano is very concerned about doing a good job as a teacher, and casts *Gift of Prometheus* and *Charm of Communication* before every lecture. These charms do not allow him to overcome the effects of The Gift, but as the year progresses his students warm to him as the negative effects diminish somewhat, and they begin to appreciate his eloquent lectures. Stefano obsesses about the Church and its stance on the use of magic. He is worried that the Church will uncover the Mathematici and make trouble for them and the University. In his spare time, Stefano has been corresponding with clergy across Mythic Europe to discuss his research on canon law regarding the use of magic.

Because Stefano learned his magic while studying to become a Magister, no additional experience points were assigned for the years of his "apprenticeship."

MINOR COVENANT HOOK: MATHEMATICUS RESIDENT

Take this Hook if the troupe wants to tell stories about a learned magician living with the magi.

One or more mathematici live in the covenant. If any of these mathematici have The Gift, their presence quickly draws suspicious visits from Quaesitors. The covenant may also be visited by magi pursuing the mathematicians for Insight into research projects.

HERMETIC LEARNED MAGICIANS

A particularly powerful member of the Mathematici of Bologna might be invited, or commanded, to join the Order of Hermes. Such a magician would likely continue to practice his tradition's magic, but might join the Order to avoid persecution or enjoy the benefits of Parma Magica. A nominally Hermetic learned magician character should take the Flaw Hedge Wizard and the Virtue Arcane

Lore. The 50 experience points from Arcane Lore can be used to learn any Arcane Abilities, but the character already has access to those, and so would likely spend the experience points solely on Code of Hermes and Parma Magica. Otherwise, the player generates the character exactly as described earlier.

Marco the Student

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

Size: 0

Age: 27

Decrepitude: 0

Warping Score: 0

Confidence Score: 1 (3)

Virtues and Flaws: Priest, Mathematicus of Bologna; Strong Amulet Magic, Tumor; Magicam, Relic, Salutem, Sense Holiness and Unholiness, Social Contacts (minor clergy), Student of the Divine, Well-Traveled; Compassionate, Intervention Prone, Plagued by Angel; Incompatible Hedge Arts (Vulnero & Salutem), Fragile Constitution, No Magic Defenses, Short-Lived Magic, Short-Ranged Magic, Social Handicap (sickly), Vow (celibacy), Warped Magic, Weak Magic

Personality Traits: Kind +3, Curious +2, Shy +1, Brave -1

Reputations: Creepy 2 (local)

Combat:

Dodging: Init +1, Attack n/a, Defense +1, Damage n/a

Soak: -1

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)

Abilities: Artes Liberales 2 (rhetoric), Brawl 1 (dodging), Bologna Lore 3 (graveyards), Charm 2 (superiors), Church Lore 2 (legends), Civil and Canon Law 2 (regulations), Divine Lore 3+2 (names of power), Etiquette 3 (Church), Folk Ken 3 (clergy), Intrigue 1 (appointments), Italian 5 (preaching), Latin 4 (Church rites), Lore of the Mathematici 1 (history), Magic Lore 2 (ghosts), Philosophiae 2 (natural philosophy), Sense Holiness

and Unholiness 4 (ghosts), Theology 2 (purgatory)

Arts: Tu 1, Su (n/a), Vu (n/a), Fa (n/a), Ma 7, Sa 7

Equipment: Simple robes.

Encumbrance: 0 (0)

Spells Known:

Magical Fortitude Charm against Magical Claws (+10 Soak) (TuMa 10/+5)

Charm of Alacritous Fortune against Claws (+4 Defense) (TuMa 10/+5)

Charm against Hex (+9 Ease Factor) (TuMa 10/+5)

Charm of Protection against Achilles' Bane (knives) (+10 Soak) (TuSa 10/+5)

Charm of Protection against Achilles' Bane (clubs) (+10 Soak) (TuSa 10/+5)

Appearance: Marco is a portly man with a thin smile and beady black eyes. Marco is constantly coughing, wheezing, and wiping his nose on the sleeve of his black habit.

Marco came to Bologna after corresponding with Stefano for several years. Through their correspondence, Marco came to realize that Stefano possessed knowledge of the supernatural. Marco sought him out because for as long Marco can remember he has been pestered by a creature claiming to be an angel. The creature exhorts Marco to assist the spirits of the recently departed on their way to the afterlife. Marco is not sure that this creature is an angel, but it seems to be prodding him to do good deeds. The angel has also encouraged Marco to learn more about purgatory. In his travels, Marco has acquired a finger bone of Saint Odilo, the patron saint of souls in purgatory. Although Marco has only studied for two years as a member of the learned magicians, he is able to create amulets and chartae to assist him in his vocation.

Alternate Traditions

There is no requirement that the Mathematici be based in Bologna, and any of the university towns — such as Oxford, Cambridge, Paris, Montpellier, or Salamanca — are equally suitable. See the Universities chapter of *Art & Academe* for a description of universities in Mythic Europe. With little effort, the magicians could be placed in any of these locations. In addition, the magic of this chapter can be used for other magical traditions.

Mythic Alchemists

Required Virtues and Flaws: Mythic Alchemy, Laboratory Magician, and No Text Casting

Arts and Abilities: All Learned Magician Arts, Natural Magician, and Mythic Herbalism

Mythic alchemists use their magic to create powerful magical potions and transform base materials.

HISTORY AND CULTURE

Developed in ancient Egypt, the occult science of alchemy has been practiced for thousands of years. The ancient Greeks and Romans were well versed in its mysteries, but with the fall of the Roman Empire the knowledge of alchemy was nearly lost to the West and only survived in fragments. The alchemists of Mythic Europe have recently gained new insight into this art. In 1144, Robert of Chester translated Morienus Romanus' *Liber de Compositione Alchemiae* into Latin, making it the first Arabic alchemical work accessible to the West. By 1220, many other treatises on alchemy are available in Mythic Europe — both Greek and Roman classics translated from Arabic, and alchemical texts written by Arab practitioners. For an extensive discus-

sion, see the Experimental Philosophy chapter of *Art & Academe*.

Although alchemical texts are available to the literate population of Mythic Europe, alchemists and alchemical writers express constant concern about the need to keep its secrets from the general populace, from the ignorant, and from the foolish for fear of the damage it could do. Of course, some alchemists also acknowledge that widespread knowledge of the secrets of alchemy would diminish the power of each practitioner. Regardless of the reason, most mythic alchemists are loath to divulge their powers to others. They write in code and speak in parables to ensure that only those worthy of the knowledge may obtain it.

Many mythic alchemists gain their knowledge from a single teacher, but some are born with the ability to practice alchemy or gain it through exposure to alchemical texts. Mythic alchemist Initiations follow the rules presented in the Introduction. The Ordeals inflicted often reflect the alchemists' obsession with keeping their knowledge secret and ensuring that their magic does not fall into the wrong hands.

MAGIC

Mythic alchemists cannot cast charms, but instead create powders, potions, or pastilles. A Mythic alchemist substitutes his Philosophiae score for Artes Liberales in calculating his Lab Total. All alchemical creations must use the Arcane Experimentation rules, as discussed in *Enchanted Items Created by Experimentation*, *ArM5* page 107-109. The mythic alchemist always adds a simple die to his Alchemical Lab Total and rolls a stress die on the Extraordinary Results chart (*ArM5*, page 109). The mythic alchemist may choose to take an exceptional risk and deal with the consequences.

Alchemists can create **powders**, which use the same mechanics as chartae, except that there is no astrological component. Like chartae, alchemical powders only last for a limited time and are useless after their initial charge expires.

Alchemists may also create **potions**. **Potions** use the same basic game mechanics as amulets, with a few exceptions. An alchemist's potions do not require any astronomical knowledge and may be used by anyone; however, the alchemist must use 1 pawn of vis for every 5 levels of the base effect of the potion. For each charge that an amulet would have, the alchemist creates another dose of

the potion, which also requires an additional pawn of vis. An alchemist may elect to conserve vis by not making the additional doses. Succurro Magicam charms may not be used to increase the number of doses of a potion.

Mythic alchemists use slightly different Targets than learned magicians. They cannot use the Bloodline Target. If the alchemist uses the Group Target, he creates a pastille. **Pastilles** are small lumps of hardened paste that must be ignited to take effect. The smoke they produce carries the magic. They lose effectiveness in wide-open or breezy areas quickly. The target need not be able to breathe; it is enough for it to be surrounded by the pastille's smoke.

The laboratory of a mythic alchemist is very similar to a Hermetic magus', and any magus using one would suffer only a -3 penalty to his Lab Total, which could be eliminated with one season's work to properly outfit it for Hermetic magic. Mythic alchemists also use the same rules as magi for lab assistance, except their assistants need not possess The Gift, only the Mythic Alchemy Virtue. The apprentice's score in Mythic Alchemy is substituted for Magic Theory in determining the amount added to the alchemist's Lab Total (*ArM5*, page 103).

Because Mythic Alchemists do not possess the Entreat the Powers Virtue, the Warping reaction of the learned magicians is not appropriate for them. Mythic alchemists accumulate Warping in the same manner as learned magicians, but as their Warping Score increases they begin to lose their minds. When the character's Warping Score reaches 3, he acquires a Minor Personality Flaw making the character more secretive and suspicious. When the character's Warping Score reaches 6 or more, he gains a Major Personality Flaw that makes the character paranoid. If the character's Warping Score reaches 10, the player no longer has control over the character's actions as the character goes utterly insane.

CHARACTERS

Mythic Alchemists should follow the same guidelines as other learned magicians, as they are cut from the same cloth as the Mathematici. Because the Church provides most education in Mythic Europe, many mythic alchemists are members of the Church or received their education from the Church. Most mythic alchemists know Latin and have studied Artes Liberales and Philosophiae, but beyond that, they have few similarities. Their training is highly idiosyn-

cratic and greatly depends on the knowledge of the first mentor or whatever alchemical tomes they happen to find. Some mythic alchemists, especially those near the Iberian Peninsula, also study Arabic, which allows them access to the powerful alchemical texts held by the Moors.

Cunning-folk

Required Virtues: Mythic Herbalism and Entreat the Faerie Powers

Arts and Abilities: All Learned Magician Arts, Purifying Touch, and Premonitions

Cunning-folk use their magical powers to mediate between the supernatural powers and the common people of Mythic Europe. The cunning-folk assist the lowliest peasants with their magic, and are hardly distinguishable from the people among whom they live. Because of their lowly social status, they are often ignored by Hermetic magi and even by other hedge wizards.

HISTORY AND CULTURE

Cunning-folk have no real traditions. They are a disparate mix of men and women living in the villages and hamlets of Mythic Europe. The cunning-folk have a profound respect for the faeries, and their close relationship with them is often a source of their powers. Although some cunning-folk are born with the ability to practice their magic, most receive it through an encounter with the faeries. The Initiation Scripts of the cunning-folk focus on interaction with and understanding of the faerie realm, rather than the academic abilities emphasized by the Mathematici.

Most cunning-folk are unGifted and live in rural communities, where they serve as interlocutors between the world of the supernatural and the peasants. They use their charms to assist villagers in overcoming mundane obstacles, such as minor injuries, sick livestock, or difficult childbirths. The cunning-folk also use their charms to provide a small measure of protection against hostile supernatural forces.

MAGIC

Cunning-folk are able to practice magic in much the same manner as the learned magicians. They can cast verbal charms and create magical devices. The charms cunning-

Minor Hermetic Virtue: Quick Charged Items

The magus is able to create single-use charged items. The level of the effect of the charged item must be less than or equal to the magus' Lab Total. The magus must spend one hour per magnitude of

the effect of the item. At the end of that period, the magus creates a charged item with a single charge. All other restrictions on the creation of charged items must be followed.

folk cast are frequently in the local language, and knowledge of Latin is not necessary. Not all cunning-folk are literate, but those who are may cast charms from texts as described above. Cunning-folk texts may be in Latin, but most are not.

Cunning-folk have equivalents of chartae and amulets; however, the magical devices they create are small charms that can consist of bundles of herbs, parts of animals, knots of string, small wooden carvings, or other objects. These devices often incorporate the name of the target somewhere in the charm.

The cunning-folk substitute the Craft: Charm Ability for Artes Liberales in their Laboratory Total when creating their devices. The rest of the mechanics remain the same, except the cunning-folk need not cast horoscopes for the recipients of their magic. Cunning-folk may use the same rules as magi for lab assistance, except their assistants must possess at least one learned Magic Technique and Form, and the assistant's Craft: Charm score is substituted for Magic Theory in determining the amount added to the wizard's Lab Total (ArM5, page 103).

CHARACTERS

Cunning-folk often do not begin training in magic until they are in their teens. The cunning-folk apprenticeship generally lasts three to five years, but may last longer if a child shows an aptitude early in life and is discovered by a teacher. For each year of training, the player may spend 16 experience points in Abilities or Arts and 8 levels of spells.

Although the cunning-folk are generated using the same basic rules described earlier, they rarely possess the same Abili-

ties as the Mathematici. In addition to their Arts, cunning-folk often devote their time to learning Craft: Charm, Chirurgy, Faerie Lore, Folk Ken, Herbalism, and Magic Lore. Cunning-folk usually possess the Wise One Social Status. In addition to the required and favored Virtues, appropriate Virtues and Flaws include the following: Gentle Gift, Faerie Blood, Second Sight, Student of Faerie Realm, Faerie Friend, and Visions. For other appropriate Virtues and Flaws, see *Realms of Power: Faerie*.

Integrating the Learned Magicians' Magic

The learned magicians' magic is the source of a potential Breakthrough for the magus who manages to integrate it with Hermetic magic.

Single-Use Charged Items

Suggested Breakthrough Points: 40

Hermetic magic currently lacks the ability to create quick, relatively powerful magic items. By incorporating the chartae creation

ability of the learned magicians, a Hermetic magus can gain the ability to quickly create single-use charged items.

In addition to the texts of the Mathematici, the Hermetic researcher may be able to acquire texts from ancient Greek or Egyptian sources. These texts are slowly beginning to trickle into Mythic Europe. Once a researcher discovers these sources, he may travel to the Islamic lands and discover additional texts and formularies for Insight. Likewise, the researcher may discover native practitioners of the learned magicians' magic.

INTEGRATION EFFECTS

During the Integration process, the magus creates charged devices. Regardless of the Lab Total of the magus, each charged device only contains a single charge. The magus may only create one device per season until he achieves a Breakthrough.

CONSEQUENCES OF INTEGRATION

The principal consequence of Integrating this effect is to greatly increase the number of magical devices available to non-magi. With this Breakthrough, magi are able to create devices tailored to situations their grogs are expected to encounter. Grogs are likely to benefit from devices to assist them in combat, such as projectile weapons with Perdo Corpus, Creo Ignem, or other combat effects. Other uses include defensive devices, such as Rego Terram, Rego Herbam, or Muto Corpus effects.

Because the charged device is essentially the equivalent of a formulaic spell for magi, it is unlikely that they will create many devices for themselves. Magi with different areas of expertise might exchange useful charged devices with each other. The primary benefit of the Integration would be to allow a magus to use his Lab Total to cast the equivalent of a formulaic spell that he does not know. Of course, a magus who uses a particular spell effect on a regular basis would always be better served by learning and mastering it, rather than relying upon a charged device.

Chapter Six

Nightwalkers

In many parts of Europe there are un-Gifted folk magicians with the ability to allow their spirits to roam while their bodies are unconscious or in an altered mental state. These spirits may become material far distant from their mortal bodies, sometimes in animal shapes. These magicians form militias and use their powers to fight fertility battles, protect their communities from evil, and guide the dead. In the cases of the less scrupulous, they also blackmail their neighbors and steal their valuables. The nightwalker traditions of Mythic Europe have diverse names, and different powers and duties, in each culture. This chapter examines the abilities, duties, and enemies of several varieties of hedge magician that share this power.

Those members of the Order of Hermes familiar with this type of hedge magician call

the power to travel in spirit *ekstasis*, which means "straying." They call the straying spirit a *phantasticum* and people who can stray *nightwalkers*. This name gives the impression that all ecstatic hedge magicians use their power only at night, which is not true. But it suits the benandanti tradition of nightwalkers, who Roman-descended members of the Order encountered before meeting other groups with the same abilities. It also suggests these groups form a single tradition of magic, which is false: these groups merely have similar powers.

The Order has not encountered any nightwalker group whose members are sufficiently powerful to be adopted into House Ex Miscellanea. Nightwalkers often serve as the allies, enemies, or servants of magi, but members of the Order of Hermes do not consider them to be peers.

Characters

Nightwalkers are designed as conventional companions, not Mythic Companions like the most powerful members of the other traditions described in this book. Some nightwalker traditions have members who make their living as traveling magicians, but most nightwalkers have a mundane profession and perform their duties only at exceptional times.

New Virtues

The most powerful nightwalkers have the Nightwalker Major Virtue, which grants



a series of powers. Players who select the Nightwalker Virtue must localize their character by choosing one of the regional traditions described in this chapter — benandanta, Hound of God, kresnik, kudlaki or taltós — or by creating a similar group that is active in the area around the covenant. Membership of each regional tradition is a Free Virtue.

NIGHTWALKER

Major, Supernatural

A character with this virtue is able to stray; that is, he may send his spirit away from his body, and have it take material form at a distant place. This separated spirit, in solid or immaterial form, is called a phantasticum. The ability to generate a phantasticum allows the character to accept responsibilities, and perform acts, that are described in greater detail in the following sections.

This Virtue includes all of the following powers:

- The character may stray while insensible, and lead others astray.
- The character knows a method of forcing insensibility.
- The character may use the Second Sight Ability in phantastic form, and gains a score of 1 in that Ability. He may not use it while in his body, unless he has the Second Sight Virtue. If he does, he has one score in Second Sight that he uses in both situations.
- The character involuntarily creates the accouterments usual to his or her tradition while in phantastic form. If these accouterments include traditional weapons, these weapons damage foes despite their apparent fragility.
- The character may make his spiritual form tangible or intangible using a Stamina + Concentration roll.
- The character may harm spirits in intangible form, as if both were tangible.
- The presence of the character in phantastic form causes drowsiness.
- If the character's tradition uses animal or elemental shapes to travel, for processions, or for fertility battles, the character may do so. While in inhuman form, the character has the combat statistics and senses of a creature of the appropriate species, but retains his Intelligence and identity.
- The character may speak to the sleeping, causing them to have dreams, and may converse with people who are awake, although this is arduous.

The Virtue also includes the following duties and limitations:

- The character's body appears dead and is terribly vulnerable while the phantasticum is absent.
- The character has the Magical Air Flaw while in phantastic form
- The character must muster for every battle or procession, as described below, if these are part of the character's regional tradition, and does so involuntarily.
- Injuries the character takes in phantastic form are proportionally reflected on the waking form.
- The character must not describe the battles or processions, in any detail, to outsiders.
- This virtue does not provide Magic Resistance or Might.
- Characters in intangible phantastic form may be harmed by spells that affect ghosts or spirits, and may be seen with Second Sight (Ease Factor 9).
- Characters in tangible phantastic form may be harmed by anything that would harm mundane versions of their form.

VERSATILE PHANTASTICUM

Minor, Supernatural

Versatile Phantasticum is a virtue taken by traditions whose members can fight in animal or elemental form when not at a fertility battle. A character may have a Versatile Phantasticum because all members of the character's regional tradition have one, or because the character has powers superior to those usual to the regional tradition. Traditions that require this Virtue of their members are described below.

Minor Virtues Related To Straying Traditions

Some traditions of nightwalkers have weaker hedge magicians associated with them, who are produced when people develop incomplete versions of the power to stray. These weaker variants do not have the Nightwalker Virtue, and may be taken by grogs.

HALF TALTÓS

Minor, Supernatural

A half taltós is a potential taltós — a regional variant of nightwalker described later — who failed to defeat an elder taltós at his initiatory battle. In folklore half taltós have a variety of powers, but this Virtue only grants a limited form of Second Sight and the ability to affect spiritual entities with a limited range of physical objects. Half-taltós player characters can be differentiated by selecting other supernatural Virtues.

Second Sight comes only with difficulty to half taltós. They must perform a simple ritual, which varies by taltós and takes a minute, before they can use the Virtue for one minute or until the conclusion of one battle, whichever is longer. Using this ritual repeatedly is very tiring. Each use requires an Athletics + Stamina roll against an Ease Factor of 6, or the half taltós loses a fatigue level.

The half taltós may affect spirits with his personal armaments. These are usually a sword or whip, with a smaller weapon for emergencies. These are physical weapons with a spiritual nature. If a half taltós loses a weapon, it takes a month of occasional work for him to create the Arcane Connection to a new weapon necessary for it to be used to harm spirits.

HAMR

Minor, Supernatural

Hamr is a Norse term for what Hermetic scholars would call a corporeal phantasticum. Warriors with a *hamr* have the ability to enter a trance within sight of the battlefield, so that they can send forth their spirit to do battle in animal shape. An example is the folk hero Boðvar Bjarki, who would hide before battles but was not considered a coward by his fellows because a great white bear would appear in his stead, and he would have the bear's injuries after the battle.

If the warrior's body is found while he is in a trance, he is in a very vulnerable state. His body will not awaken until the *hamr* returns to it. If the body is killed, the *hamr* becomes an unusual ghost, and there are several possible outcomes. The *hamr* may vanish as the character dies. Or the *hamr* may remain on the battlefield until the battle is over, fulfilling the ghost's last wish. Most *hamr* are able to remain in the world only until the flesh of their decaying body falls from the bones. But occasionally the *hamr* remains on Earth indefinitely, single-mindedly seeking out those who killed the magician.

Virtues Nightwalkers Often Possess

The following Virtues are not required of nightwalkers, but individual nightwalkers often have them.

GHOST

Nightwalkers whose bodies die while their phantasticum is absent are usually forced to wander the world as ghosts until their destined hour of death. In at least one tradition of nightwalker, every member becomes one of the unquiet dead unless preventative measures are taken with their corpses. These spirits become very similar to the dead that the nightwalkers battle, and retain many of their abilities from life, including the ability to take corporeal form. Further material concerning ghostly player characters is included in *Realms of Power: Magic*.

GREATER PURIFYING TOUCH

Many nightwalkers are healers. Some have supernatural powers, like Greater Purifying Touch, that allow them to mitigate the effects of Infernal attack. Others are skilled herbalists or surgeons.

SENSE HOLINESS AND UNHOLINESS

Nightwalkers use this Ability to detect their foes while awake. In northern Italy, they also use this ability to break curses. The Infernal witches indigenous to that area and to many others create curses that require small charms to remain near their victims for the effect to continue. While patrolling their villages, nightwalkers can detect these curse anchors and note their location. The following day, when they awaken, the nightwalkers remove these charms.

Some nightwalkers break curses using cthonic powers, as described in the supplement *Realms of Power: The Infernal*.

Flaws Nightwalkers Often Possess

The following Flaws are common among nightwalkers, but aren't required for any tradition: Compulsion (to fight the battle in waking life), Dark Secret (lives in a community that persecutes nightwalkers as infernalists), Dependent, Diabolic Past (it's possible for nightwalkers to change sides in most traditions, but difficult.), Dutybound (night battles), Enemies (local Infernal witch), Higher Purpose (fighting evil), Nocturnal, Oath of Fealty (to

Such nemeses are usually unsuitable as player characters. Only their fixation on revenge allows them to remain in the world, which makes them unable to assist other player characters in stories unrelated to their vengeance. *Hamr* are also notably animalistic in their thinking, and so are rarely able to plausibly find ways of working patiently and methodically toward the downfall of their foe, as anthropomorphic ghosts sometimes can.

The character requires a prop that places him in a dissociated mental state. This is the hide of an animal in some groups. In others it is a drug, alcohol being particularly popular in some traditions. These characters take (10 – Concentration minutes) to enter the trance state and express the *hamr* — far slower than conventional skinchangers — but they do not take a season to replace their prop if it is lost or stolen. Many reduce this time by arriving at battles so severely inebriated that they are on the very verge of insensibility, which shortens the time required to three rounds (drink, lie down, express *hamr*). While in the trance state, they are unaffected by inebriation and the trance state does not cease as the body neutralizes the drug.

Hamr can be used for purposes other than battle. For example, bird *hamr* make excellent scouts. The *Hamr* Virtue doesn't grant any other magical powers usual for ecstatic magic.

SLEEPWALKER

Minor, Supernatural

Hermetic magi prone to speculation on these things, particularly from the Houses of Bjornaer and Tremere, have noted that there is a class of hedge magicians who sleepwalk within their *hamr*, rather than entering a trance hidden away from the battlefield. The *hamr* is larger than a human is, and may appear to be a hybrid of human and animal forms. The magician is cloaked within the phantasticum, the more durable and combat-worthy form. In battle, a Heavy Wound may cut the *hamr* so deeply that the skin of the human within is visible through the laceration. Sleepwalkers are unable to stray, in the sense of their phantasticum losing physical contact with the body, so lack virtually all of the powers of nightwalkers.

Sleepwalkers, like magicians with a *hamr*, require props and are likely to arrive at tense situations almost out of their minds. It often occurs that those sleepwalking in their *hamr* act with the ferocity of their animal form, and fail to recognize friends and family who are dear to them in the waking state.

Born With a Caul

In most of the traditions, potential nightwalkers are born with a caul. That is, most nightwalkers are born with a hood of membrane. This must be kept, and is given to the nightwalker by his or her parents. In some traditions, a nightwalker who loses his caul loses his powers until he regains it. This weakness may be taken as a Major Story Flaw. In those areas where nightwalkers are common, when the parents give their child a caul they usually also tell him what little they know about the night battles. Knowledge of the nightwalkers is an (Organization) Lore, but characters who have not mustered for fertility battles rarely have a score higher than 1.

Having a caul, by birth or purchase, grants any of the properties below, each purchased as a Virtue. Caul-based Virtues are frequently found among nightwalkers, but are not required for membership of any nightwalker tradition.

Immunity to Drowning (Major, ArM5, page 43). The character is immune to drowning, but this does not actually allow him to breathe underwater. He simply floats unconscious to the nearest shore if he would otherwise drown.

Luck (Minor, ArM5, page 45)

Self-Confidence (Minor, ArM5, page 48)

Strong-Willed (Minor, ArM5, page 49)

Being born with a caul, regardless of whether it has been retained, often grants one of the following Virtues:

Dowsing (Minor, ArM5, page 41)

Second Sight (Minor, ArM5, page 48)

Weather Sense (Minor), The character has an intuitive understanding of the weather, identical in effect to the spell Sailor's Foretaste of the Morrow (ArM5, page 127). The character needs only to concentrate to use this ability: it does not require a roll.



the group's supernatural patron), Plagued by Supernatural Entities (demons seeking revenge for being thrashed, or the dead seeking rest), Supernatural Nuisance (as previous).

between the traditions that have developed in different locations. The section below includes those abilities found in all groups who have the Nightwalker Virtue.

Powers in Detail

The magical power that defines these hedge traditions, called *ekstasis* or "straying," allows a magician to send forth his spirit while unconscious. Straying is more common in people who are loosely linked to human society: outcasts, children, the mentally ill, the incorrectly baptized, and the painfully shy. It is a power that arises without training, and has no corresponding Ability, because characters do not become better at straying over time through practice.

Ekstasis

The range of actions that characters can perform while their spirits stray varies

PREPARATION FOR STRAYING

A character may cause his spirit to stray when the character is unconscious, or in an altered mental state. Characters usually stray while asleep, but serious illness can also permit straying. Religious mystics court the experience of straying through asceticism, self-mortification, sleep deprivation, and fasting, and player characters who think to can mimic this behavior. Hermetic magi can cast versions of *Call to Slumber* to render themselves or others insensible, for example (ArM5, page 151).

Characters can also render themselves insensible using drugs. Each tradition uses slightly different preparations. Many nightwalkers use an ointment that is worryingly similar to that provided to Infernal witches by demons to allow them to attend the Sabbat. Regardless of the exact method, a character using drugs takes (10 – Concentration) minutes to reach insensibility, with a mini-

mum time of one minute. Characters who the nightwalker poisons with his drug may resist insensibility with a Stamina roll against an Ease Factor of 6.

THE INSENSATE BODY

While the character's spirit is absent, the body appears dead. The skin drains of all color, and the limbs become rigid. The body continues to breathe, and its heart continues to beat, but both have such little power that those lacking medical skill cannot detect either. Those with medical training will assume that without immediate assistance the character will die. This is not correct: Aristotle records that some ancient Greek magicians, left undisturbed, spent many years in this semblance of death. Characters who stray for extended periods do not starve, or die of thirst, but the muscles of their unused bodies atrophy. In extreme cases, this can cause *Decrepitude* and *Characteristic* loss.

If a magician's body is disturbed while the spirit is straying, the character may die. The degree to which disturbance is harmful varies slightly between nightwalking traditions. Laplander nightwalkers die if their bodies are simply touched, while benandanti only die if the body is rolled onto its face. Even in more-durable traditions, the nightwalker does not feel the sensations of the body, and so is unaware if the body is slapped, burned, or killed.

Straying is intensely arduous. Characters who stray for an hour feel lethargic for the rest of the day: they have lost a Long Term Fatigue level. Those who stray for a whole night are lethargic for the following day: they have lost 2 Long Term Fatigue levels. Usually a character requires two nights of rest to regain 2 Long Term Fatigue levels, but many traditions of nightwalkers know a method that allows them to regain a single lost Long-Term Fatigue level, which shortens the period of fatigue to a single night. These methods are described in the *Returning Home* section, later, and in some of the regional traditions.

THE PHANTASTICUM: A SPIRITUAL YET CORPOREAL FORM

The spirit that strays from the body of a nightwalker is that part which, were the nightwalker to die in unfortunate circumstances, would become his ghost. The phantasticum is able to become corporeal or immaterial at will. While immaterial it has a

ghostly appearance, although the nightwalker may also become invisible at will. Switching between corporeality and immateriality takes three rounds, and cannot be performed during combat without a Stamina + Concentration roll against an Ease Factor of 15.

Some nightwalkers have human phantastica, while others are shaped like animals. Many traditions allow a nightwalker to change between their human form and a particular animal shape at will, or to use particular powers and perform certain tasks. Switching between human and animal shape also takes three rounds, and cannot be performed during combat without a Stamina + Concentration roll against an Ease Factor of 15. Characters with animal phantastica may become immaterial or invisible in the same way that those with human phantastica do.

The species of a character's phantasticum is often limited by his or her regional tradition. In some traditions, like the Hounds of God, the phantasticum is the same for every member. In others it derives from a narrow range of noble shapes, with bear, wolf, boar, and stag being popular. In many of the Norse traditions, the shape closely matches the psyche of the human, so odd shapes like whales and walruses have been reported.

SECOND SIGHT AND MAGICAL AIR

While in spirit form, the nightwalker may use the Second Sight Ability. Some nightwalkers patrol their neighborhoods in spiritual form. This allows them to examine the surrounding area carefully to find dangerous creatures and cursed objects. It also allows them to spy on their neighbors. Characters who wish to use Second Sight while sensate must purchase it as a separate Virtue.

The presence of a phantasticum causes uneasiness in humans, even if they lack Virtues that allow them to sense the phantasticum itself. Domestic animals are sensitive to the presence of phantastica. Horses usually flee phantastica, while dogs defend homes against them. Cats either avoid phantastica or treat them as just another human, so some cats attempt to rub against the legs of an invisible, intangible magician.

TRAVEL THROUGH STRAYING

Ecstatic magicians may travel great distances almost instantly while in spirit form. Different nightwalkers use various methods of travel. Some spirits take incorporeal hu-

man form, walking as if in a dream, or flying through the night like a breeze. Some take the form of ghostly animals that can run with supernatural speed to the site of the battle. These are usually not combat-worthy forms — cats, hares, and mice are common — but some militias have wolves and stags as members.

Much as the ghost of a knight may involuntarily make a ghostly horse for himself to ride and ghostly armor to wear, so the members of some militias of nightwalkers generate mounts and equipment. Mounts often include odd creatures like cats and hares, but at least one militia has cavaliers. Some militias ride agricultural tools. The militia that fights above Venice floats across the Adriatic in swift eggshells.

Spirit travel is, objectively, almost instant, but is experienced at a dreamy pace. A character may recall traveling for a hour on roads, or flying, or running through underbrush mounted on the back of a hare. The character may recall having conversations with his travel partners. This experience of extended duration does not alter the swiftness of the travel: it's possible to appear on the other side of Europe after just a few minutes.

A character attempting spirit travel needs to make a Stamina + Athletics roll, with the result as given in the table. A character may carry the usual accouterments of a member of the character's tradition of nightwalker without penalty. Carrying any other object increases the difficulty of the roll by +3 per

object. The character may not carry objects heavier than the character could carry in physical form. Objects carried away become phantastic, like the character's equipment, and become invisible if the character does.

RESULT	LOCATION
3	Places the character sees daily.
6	Places seen in the last week.
9	Places the character has seen within the last year.
12	Places that the character has not been in the last year, but has visited and to which he knows the mundane route.
15	Places that the character has never been, but to which he knows the mundane route or has an Arcane Connection.

A character who fails this roll awakens exhausted, but may repeat the attempt once he gains better information about the route to his destination.

The following attempts at spirit travel are automatically successful:

- Traveling to the location of one's own caul, in those traditions where nightwalkers are born with cauls.
- In those traditions that are summoned or led to battle or procession, traveling to the location to which the character is summoned or led.

Combat Statistics for Animal Phantastica

To design a character's animal phantasticum, use the following system.

Base Statistics: Find the statistics for the animal species in the Book of Mundane Beasts appendix found in *Realms of Power: Magic*, or use the rules in *House of Hermes: Mystery Cults* to design the mundane animal. The statistics for the five most common shapes used for combat are given in an insert.

Characteristics: The character has the same Intelligence score in both forms. For all other Characteristics, if both the species and character have a negative score, use the lowest score. If both the species and the character have a positive score, use the highest. If the character and the species have one positive and one negative score, add the two scores.

Size: If the character has a Virtue or Flaw affecting Size, it changes the Size of the animal form.

Virtues and Flaws: Apply all Virtues and Flaws related to the character's human body to the animal form. For example, Missing Eye.

Abilities: Use the General Abilities of the species. Human abilities cannot be accessed in animal form, except those that are used to know or understand. The character may communicate with animals of similar aspect and diet.

Experience: Characters spending prolonged periods in animal form may spend experience on the Abilities of the animal form. This usually requires the Versatile Phantasticum Virtue.

Combat: The combat statistics now need to be adjusted to suit the character's Brawl score.

- Traveling to the character's True Love, or leading another to his or her True Love.
- Following a known route, at conventional speed. A nightwalker strolling through his village in phantastic form, for example, need not roll.

COMMUNICATION THROUGH STRAYING

A character whose phantasticum is corporeal may communicate normally with a group of people at his destination. This is arduous, and increases the exhaustion the character feels after straying by 1 Long Term Fatigue level. During the conversation, characters may also use other communicative Abilities, like Leadership or Charm.

When in spirit form, the character may converse with unconscious people. They remember these conversations as dreams. Simple messages or images are automatically remembered. Characters attempting to remember detailed conversations must make an Intelligence + Concentration roll against an Ease Factor of 12.

LEADING OTHERS ASTRAY

A nightwalker may call the spirits of others from their bodies, and guide them. This is occasionally done to convince skeptical clergymen that the nightwalkers are not infernalists, but are instead fighting the minions of evil. To call a willing person along when traveling, the nightwalker must make a Stamina + Leadership roll against an Ease Factor 3 points higher than that for personal travel. On failed rolls, the unguided spirits may make Stamina + Athletics roll to find their bodies, once per hour. Lost spirits be-

come ghosts if their bodies die. When in spirit form, guided characters have all of the powers common to nightwalkers. They cannot act as spirit guides, however.

There is a singular report, from a Hermetic wizard who explored the far north seeking the Order of Odin, of an unusual use for this ability. He said he had encountered a warrior who, rather than leading friends with this power, or strangling his enemies as they slept, instead pulled them from their bodies so that they could fight honorable, but uninterrupted duels before significant battles.

Drawing a willing person into spiritual form, without leaving the current location, requires a Stamina + Leadership roll against an Ease Factor of 3. If the character fails, the person he intended to lead simply does not leave his body: The target does not come to harm. None of the nightwalking traditions that the Order is aware of have the ability to draw the phantasticum of an unwilling person from his body.

Combat and the Straying Spirit

A corporeal phantasticum may engage in combat with enemies that are material, while incorporeal phantastica can only engage immaterial threats like ghosts and spirits. Any damage a phantasticum in human form suffers appears, instantly and identically, on the body of the nightwalker. The phantasticum heals damage at the same rate as the body. If the phantasticum loses a limb, the body does also, but occasionally magicians who have lost body parts in mundane accidents have phantastica who retain them.

The body of the hedge magician reflects

the damage suffered by the animal phantasticum, as well. If the phantasticum is more durable than a human is, the damage reflected to the body is never fatal until it is fatal for the phantasticum. Similarly, if the phantasticum is far weaker than a human is, death of the phantasticum kills the body, and small injuries magnify until they are equivalently injurious. A cat phantasticum that suffers a Heavy Wound of a three-inch-long cut along its belly, may be reflected by a human Heavy Wound of a cut from the hips to the throat on the body.

DROWSINESS

The presence of a hostile phantasticum, either material or immaterial, causes drowsiness. A character without Magic Resistance, who is not in spirit form, wishing to stay awake when facing a phantasticum must make a Concentration + Stamina roll against an Ease Factor of 3. If the character is already asleep, the effect makes it almost impossible to awaken him. Certain murderous nightwalkers enter the house of an enemy immaterially at night, use their drowsiness to keep their enemy asleep, and strangle them.

Fertility Battles

All characters with the Nightwalker virtue participate in fertility battles: battles in spiritual form against either the forces of evil, or the nightwalkers of nearby communities. Different regional traditions vary the frequency of their battles, but most do battle four times a year. If the nightwalkers are victorious, the crops, hunting, and fishing in their area produce the normal amount of food. If the nightwalkers lose, crops fail and fishing is poor until the next battle. If they rout the enemy, a bountiful harvest is assured. All nightwalkers must answer the summons to battle, an involuntary action that requires no training.

GIVING BATTLE

The night battles vary slightly between regions. In some places, the nightwalkers fight as drilled military units of infantry, while in others the individuals of each cause square off in a chaotic *mêlée*. Followers of a few traditions retain their animal forms during battle, and similarly, a small number ride

Covenants Supplement Modifiers

Sagas using the *Covenants* supplement may simulate the effects of fertility battles by selecting the appropriate outcome on the Income Modification Table on page 57 of that book. This selection replaces the stress die roll.

BATTLE OUTCOME

- Favoured side utterly defeated and harried through the countryside.
- Favoured side routed.
- Favoured side forced to flee the field in good order.
- Favoured side wins the field.
- Favoured side routs its enemies, who flee in disarray.
- Favoured side harries routed enemies through the night.
- Favoured side traps and annihilates every member of enemy militia.

RESULT

- Slump
- Contraction
- Stagnation
- Status Quo
- Growth
- Expansion
- Boom

combat-worthy steeds, like horses.

If a player's character is part of a militia that is fighting as a disciplined group, then the player rolls on behalf of that group. If the player's character is particularly formidable, the character may be the vanguard. A character is not the leader of the group unless he has become its leader through a story event.

If the two sides are fighting as individuals, the character must seek and defeat enemies on the battlefield. A Perception + Awareness roll of 9 or more will allow the character to seek an enemy of similar or lesser skill, or, if the player desires, one of the champions of the rival host. A character wishing to attack the captain of the other army can always find him on the field: generally a pennant marks his position. Some enemy captains lead their forces into battle, but most are protected by the ranks of their followers. In those areas where the nightwalkers battle the forces of evil, the enemy captains are usually powerful Infernal ghosts, minor diabolists, or lesser demons.

For example, in a particular battle a character with a human phantasticum uses a bunch of a sacred herb as a club to thrash an enemy. The nightwalker risks being beaten in return. Some nightwalkers fight in animal form, and those servants of evil that are not Infernal witches may have unusual weapons. The fighting continues until one side flees the field. Wounds taken in the night battles appear on the sleeping forms of the nightwalkers. Those who have been soundly thrashed may feel tired and sore for days, and may be covered in bruises.

DEATH IN NIGHT BATTLES

The proportion of nightwalkers who die in nightly battles varies between traditions. It is rare for a benandante to die in the night battles, while the tradition just to their south, the mazzeri, virtually all die in battle. As a compensating factor, mazzeri tend to die in battle only when they are of advanced age and in ill health. Traditions often balance lethality with length of service, which is why some members of the extremely dangerous taltós tradition retire at fifteen, and the Hounds of God pass on their powers to others when have passed their prime of life.

Each tradition has folklore that explains its apparent lack of lethality. Some Hounds of God speculate that their deaths make them martyrs, which weakens the forces of evil at the site of their martyrdom. Some magi who have studied the benandanti believe that if they die, they become a fertility sacrifice. The mazzeri believe that the time

of every death is ordained, and so killing an enemy before one is forced to by the inner compulsion that drives this tradition is both impossible and immoral to attempt.

In most regions, Infernal witches, sorcerers, demons, and the dead do not have the same strange protection from death that nightwalkers do. The nightwalkers attempt to utterly annihilate them, and are often successful in killing their opponents. The number of enemy available is finite, so, in some traditions, a crushing victory in one year may lead to a string of easier victories while the enemy renews its numbers.

ENEMIES

Some regional traditions of nightwalker fight other nightwalkers from neighboring regions, some battle the dead, and others confront the servants of the Infernal.

Enemy nightwalkers are designed using the same rules as player characters. To quickly create an enemy nightwalker that retains human shape, simply use any suitable grog and give him a weapon Ability suited to the required regional tradition. Suitable foes for a character that fights in beast form can be created quickly by taking the player character's own combat statistics and improving or degrading them as required by the enemy's degree of experience. Enemies in elemental shape can be represented with statistics for elementals from *Realms of Power: Magic*, or can use cosmetically altered versions of the statistics given for taltós later in this chapter.

Statistics for the dead can be created quickly in two ways. The statistics for any living human might be used for a ghost, because when encountered by a nightwalker's phantasticum, the ghost has a semblance of corporeality. Ghosts are some of the most popular creatures described in the *Ars Magica* line, and those from any other supplement might be considered as foes.

The dead faced by nightwalkers have some unusual characteristics, which can be used to make them distinctive. They are often described as having an unquenchable thirst. This is why they spoil wine and, in some cases, attack people. Some, like the German noheir, are the ghosts of people born with cauls. These have higher Might, and show a greater persistence and destructiveness than other dead.

The servants of the Infernal can be considered in three classes. The nightwalkers who serve evil, called malandanti by the

benandanti, are designed using either these rules, or the rules given in *Realms of Power: Infernal*. The minor demons that nightwalkers face tend to come from the weakest classes, like the Tempters, and to be the servants of a human captain of the malandanti, who may be a member of one of the more potent infernalist groups described in *Realms of Power: Infernal*. In those regions where the captain of the evil forces is particularly powerful, the captain of the forces of good is similarly potent; he should have powers designed using the rules for those aided by the Divine, given in *Realms of Power: Divine*. No nightwalker has ever claimed that a battle was decided by combat between the two captains: player characters should play a significant role in any night battle.

In some regions, demons captain the hosts of the enemy. A character able to defeat a demonic captain can usually cause his associated host to flee, granting a rout to the forces of good. It is usually easy to locate the demonic captain, because most fly a large, dark pennant. This allows their subordinates to know where their leader is, which makes sending messengers easier, but betrays his location to heroic nightwalkers.

Demonic captains are generally Aerial Powers with a Might score of 20 or less. Some demonic captains are surrounded by a ring of bodyguards, because they are not physically formidable. Other captains, with fewer magical powers and more muscle, tend to lead their forces in the fray.

Some few demonic captains are of great power, such that if they were to interact with the battle, they would almost effortlessly destroy the nightwalkers. For reasons unclear to the nightwalkers, these creatures never participate in the battle beyond giving orders to their subordinates and retreating after their usual defeat. In some cases, this is because the forces of good are led by an angel who, similarly, refuses to enter the battle unless his rival does. In most cases, though, it is unclear why the demonic captain is content to lose seasonal battles.

MUSTERS OUT OF SEASON

Occasionally nightwalkers are called to fight evil unrelated to fertility battles or the processions of the dead.

For example, if a player's character discovers that a demon has come to reside in his village, he may ask for aid during the next seasonal gathering and his leader might arrange a special muster to repel the creature. On a suitable night, that captain

Story Seed: Saving the Falsely Accused

There is a folktale that describes a strategy of the Infernal.

A nightwalker cut the face of an Infernal witch during a fertility battle, and recognized her as a woman from his village. Upon waking, he gathered his neighbors and broke into her house. The crowd found the woman asleep, with a cut upon her face just as the nightwalker described. Their effort to lynch the woman was stopped by the local priest. He forced a demon hiding in her house to become visible and explain its actions. The demon

peeled a thin layer off the woman's face, removing the cut, and admitted that one of its followers had borrowed the pious woman's appearance.

Player characters may discover the demon, instead of the priest, and try to find a way to save the innocent woman. Incautious player characters might be fooled by similar ruses, which can be even more elaborate. For example, if the woman was a servant of the demon's then this story ends with her happy and safe, and the nightwalker discredited in his community.

appears in the player character's village and calls the other nightwalkers to fight the demon. The other nightwalkers will not know which of their number they have mustered to assist. They usually do not know where they are, but may be able to recognize prominent landmarks or unique buildings.

Nightwalkers rarely meet in waking life and, because the battles are dream-like or nightmarish, they rarely recognize each other. To recognize another of the

nightwalker's militia requires a Perception + Awareness roll of (15 – the highest applicable Reputation of the observed) if they are generally met in battle, or (12 – Reputation) if they are usually met during peaceful and social processions. This Ease Factor is reduced by 3 if the two nightwalkers meet at least once a month during their waking lives, and by 6 if they meet at least once a week.

Where Do Captains Come From?

In some areas the captains on each side of the fertility battles are supernatural creatures, but this is less interesting for players than if their own side can be led into battle by a human — a role to which the player character can aspire. The human captain is chosen by the supernatural patron of the host, and is chosen for loyalty to the

cause and skill in battle. Characters wishing to become captains need to live up to the ideals that the sponsor favors, and develop Abilities like Leadership, Second Sight, and the combat Ability appropriate for the character's militia. Captains are favored by supernatural patrons with abilities and items beyond those of average nightwalkers.

Intervening in the Battles

Magi who witness a night battle may intervene. The two sides are each in corporeal form, and may be affected normally by magic. If the captain of the forces of evil is a demon, the spells that usually harm that

class of being remain effective. Magi who regularly intervene in the night battles may develop the Plagued by Supernatural Entities Flaw, as the sponsor of the evil host attempts to destroy the nightwalkers' new allies.

Saga Considerations

Players required to regularly play out fertility battles may find they become a chore. In troupes that feel this way, the frequency of fertility battles, and perhaps their potential lethality, should be reduced. The troupe may also simply assume the

character continues to fight the battles with no significant consequences on most occasions, and only run stories when something exceptional happens. They may occasionally include Story Hooks related to things observed in an otherwise uneventful battle.

Nightwalkers sometimes also recognize the Infernal witches they have fought if they meet them in the waking world. The Ease Factor is (18 – Reputation). Some Infernal witches can take on the forms of innocent people during night battles, so most nightwalkers prefer to use supernatural methods of detection.

RETURNING HOME

While returning home from a battle, nightwalkers travel slowly through their communities in invisible, incorporeal form. This allows them a leisurely examination of their neighborhood with Second Sight or Sense Unholiness. If they find cursed objects or injured people, they either fix these problems immediately or, more usually, remember to mend the problem during waking hours. Returning nightwalkers often take spiritual nourishment so that they suffer Long Term Fatigue for a briefer time.

The form of spiritual nourishment varies between nightwalking traditions. Some traditions claim that after battles Infernal witches slip into cellars, drink the wine, and urinate in it. This curses the wine, so that it is destined to be spilled. The nightwalkers protect the wine by slipping into the cellar and sampling it first. As they are in spiritual form, this sampling does not diminish the quantity of the wine. Protecting, or spoiling, wine in this way raises the spirits of the nightwalkers, so that they regain the Fatigue lost in the battle more quickly.

In other regions, on the nights when the Infernal witches and nightwalkers make war, some people leave pails of water on their doorsteps. Fighting Infernal witches is hot and thirsty work, and leaving water gives thanks to the nightwalkers for their protection. It also allows the nightwalkers and Infernal witches to rest and regain a level of lost Fatigue. This convinces some Infernal witches not to sample the wine in the cellar of that particular house. In other, far rarer cases, people lay out meals that are eaten spiritually by nightwalkers. In many of these communities, the meals are thought to be for the faeries or the dead.

Many of the lycanthrope traditions worry sheep or cattle to refresh themselves. These livestock do not die after their spirits have been sampled, but many lose their strength so that they are no longer suitable as plow or stud animals. Other traditions hunt deer instead, to lessen the impact on their community. In some rare cases, animals become stronger after they have been spiritually consumed.

Processions

Most militias of nightwalkers participate in three types of procession: the march of the dead, inspection of the community's borders, and celebrations.

THE PROCESSIONS OF THE DEAD

Some nightwalker groups travel the Ways of the Dead with the spirits of the recently departed, and with those souls unable to rest. This keeps the Ways of the Dead clear of obstructions, like the unquiet dead, which allows the recently dead to pass from the world. The processions also regulate the movements of the unquiet dead. They enforce boundaries, and prevent the dead wandering into towns except at exceptional times like All Hallows Eve.

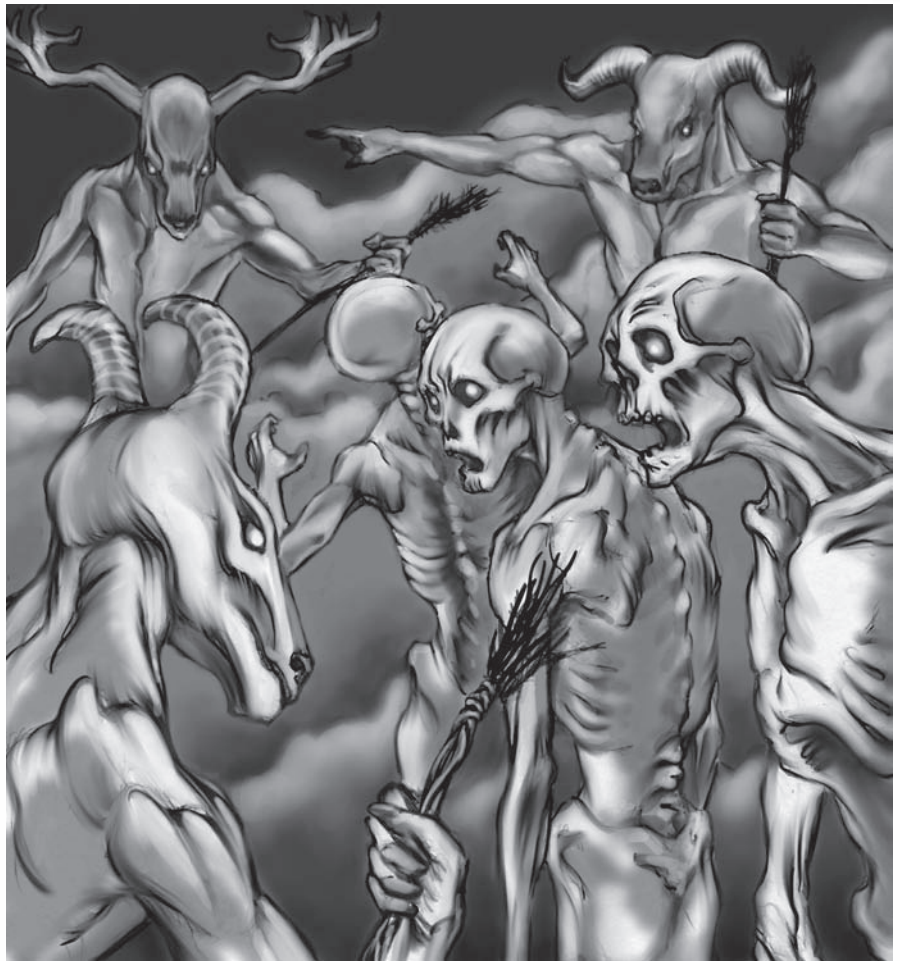
Nightwalkers, in immaterial form, may harm and be harmed by the ghostly dead as if both were solid and living. The herbal weapons of the nightwalkers are effective against all types of undead. Nightwalkers often find striking the dead unnecessary: ghosts from the areas where nightwalkers are found recall folklore that says that nightwalkers can thrash the dead. To intimidate a ghost, a nightwalker must make a Presence + Leadership roll against an Ease factor of 6 + the ghost's Brave score. If the ghost or the nightwalker is in a group, the number of additional individuals willing to fight for either side is added to the roll or Ease factor.

Nightwalkers may question the unquiet dead while in phantastic form. This requires a Presence + Charm roll (to ingratiate) or a Leadership roll (to threaten) against an Ease factor as given below.

EASE	CIRCUMSTANCES
3	Question may be answered with a yes or no.
6	Question requires an answer a sentence long.
9	Question requires an answer up to six sentences long.

No roll is required for questions that the nightwalker may answer just by observing the spirit. Are they in a procession of happy, pious dead or a procession of wretches whipped along by demons? Do they have injuries that give clues as to their manner or death, or the location of their bodies?

The Ease Factors above should be modified if the ghost has appropriate Personality



Other Processions of the Dead

In Mythic Europe there are ghosts aligned to each Realm. With the exception of Divine ghosts, processions of each Realm are found, as well. There are people similar to nightwalkers who participate in the processions of the Faerie and Infernal ghosts, and the Magical nightwalkers described in this chapter keep a careful eye on these groups, sometimes mustering to fight them if they leave their designated route.

The Faerie processions have various functions and leaders, but the ones best known to the nightwalkers are led by faeries that go by names like Diana or Perchte or Frau Holle or Ricella or Heriodas. The many faeries who assume this role collect the dead and lead them, each year, to pagan underworlds. Their charges are not well restrained, and they sometimes cause damage because of a riotous desire to taste the final pleasures of the living world.

Frau Holle is also known to steal

naughty children and carry them away forever. On a few occasions, a Faerie procession has been interrupted by the nightwalkers and put to flight in order to rescue a child. Generally, the processions avoid each other.

There are many Infernal processions. Some form spontaneously, when many people die tragically in the same area. Plague and war, for example, can create wandering hordes of ghosts. Other processions are not spontaneous: they are punishments for corrupt souls. The best known of these is led by the demon Herlichinus, who wears a fool's motley. If a charge of his escapes, the demon jester sends a minion to claw it back to him. The nightwalkers try to prevent too much damage from occurring as the demon seeks the fleeing shade, either by helping it to pass out of the world, or by capturing it and delivering back to the procession.

Traits. Each nightwalker may ask one question of any particular ghost on a given night.

BEATING THE BOUNDARIES

Some processions allow the militia to patrol its community, seeking infestations of evil and teaching new members the borders of the militia's protectorate. When beating the boundaries, character may develop an understanding of the mystical landscape of their region. They may meet faeries or magical spirits, or be told of the presence of great forces that the captain or patron of the militia chooses not to disturb. The supernatural patron may also offer useful information, like sites where magical effects occur, the locations of potent herbs, places to dig for treasure, and the lairs of troublesome predators.

CELEBRATORY PROCESSIONS

Some nightwalking traditions gather their members for feasts and celebratory processions. These may occur on their own or as an adjunct to other processions or battles. Nightwalkers often eat the spirits of animals during these feasts. Feasting is an act of spiritual regeneration that reduces the level of the nightwalker's Long Term Fatigue after waking, as mentioned earlier. Characters suffering Long Term Fatigue for other reasons, such as illness, can similarly recover it by performing the regenerative rituals of their tradition.

Waking Activities

Although nightwalkers are most powerful when insensate, they also serve functions in the waking life of their communities.

BATTLING INFERNAL WITCHES WHILE AWAKE AND TABOOS

Nightwalkers and Infernal witches may contest while awake, with the witch cursing people or things and the nightwalker curing them. The nightwalker may attack the witch, and the witch may curse the nightwalker. But neither may speak, except in the most general way, about their night battles. If either breaks their taboo they are terribly beaten, in their dreams, by the representatives of the other side. And the injuries from these beatings are transmitted to their waking forms. The

source of this taboo is unknown, but both sides abide by it in virtually all traditions.

Local Traditions of Nightwalkers

Players are encouraged to use the groups below as material for designing novel traditions indigenous to the region their saga inhabits. Unless otherwise indicated, these local traditions require only the Nightwalker Virtue.

Benandanti

The benandanti ("good walkers") are found in Northern Italy, and serve as a model for similar groups throughout Europe. In many militias, battles are fought by men and processions are completed by women, but benandanti of either sex may participate in either activity.

Fennel

Fennel is a potently magical herb. It can be used as an insect repellent, and it repels the tiny demons responsible for disease. Some people place fennel over their doors and windows, or in their keyholes, to keep witches out of their houses. This is particularly common on Midsummer Night.

When Prometheus stole fire from the gods and gave it to humans, he hid it in a fennel stalk. The Theft of Fire, some magi hypothesize, may have permanently changed the relationship between the Realms of Magic and Faerie, or between faeries and humans.

BECOMING A BENANDANTE OR A BENANDANTA

A potential nightwalker is usually summoned to his or her duties. A figure appears to the teenaged recruit and asks him to serve.

It is possible for the adolescent to refuse, but this is rare. The recruiter is very convincing, and most potential nightwalkers know that if the annual battles are lost or if the annual processions are not performed, then the harvests will fail, catches from fishing will be meager, and quarry for hunting will be rare.

Some recruits depart immediately for their first battle or procession, drawn along by their recruiter. Others must wait for the appropriate season to attend their first ceremony. In either case, the character is now able to travel in spirit form. Characters receive brief instruction in how to stray during nocturnal visits from their recruiter before the first ceremony, while traveling to their first ceremony, or when being led home from the first ceremony.

By following the recruiter to battle, the new nightwalker is promising to do battle for a period of time. Sometimes this is as little as seven years, but many continue to battle for the good of their village their entire lives.

BATTLES

The benandanti are called to battle on the Thursdays of the Ember Days — four seasonal fasts observed by the western Church. The battles are always on Thursdays. They occur in the first week of March; following Pentecost; following the Feast of the Exaltation of the Cross (September 14); and following the Feast of Saint Lucia (December 13, the winter solstice).

Their battlefield is selected by the captain of the benandanti in agreement with the captain of the Infernal witches. The benandanti usually travel to the battlefield by immaterial flight. Some come in the shapes of cats or mice, while others ride hares, cats, or farming implements. The battlefield is usually a desolate place where the battle is unlikely to be interrupted, but one militia of benandanti meets its rivals, in immaterial form, above Saint Mark's Square in Venice.

The benandanti form a military unit about their captain, who sometimes carries a pennant to show his rank and position on the battlefield. They are opposed by the malandanti — the "bad walkers" — who are usually Infernal witches but are sometimes unruly ghosts. The malandanti captain also carries a pennant. The malandanti host feast, sport, and dance while waiting for the battle, but the benandanti do nothing but wait, pray, and speak of strategy. The benandanti fight in human form and are armed with bunches of fennel, while the malandanti use sorghum.

FEASTS OF THE DOMINA LUDI: THE LADY OF THE GAME

When not accompanying the dead, the processions of many nightwalkers from the Mediterranean and western Europe are led by a magical creature that takes the form of a human woman. The Lady appoints the captains of these nightwalker groups, including the benandanti, and sometimes grants them magical powers not known to other nightwalkers. The Lady does not personally attend battles.

The Lady is deliberately anonymous, and forbids conjecture concerning her name, appearance, or powers. She calls herself "The Lady of the Game" and covers her form with nondescript clothing, so that the nightwalkers never see her features. The Lady demands anonymity because if a sufficient number of nightwalkers in a militia tell stories about their activities, that militia is lost to one of her Faerie counterparts.

Militias lost to rival Faerie Lords or Ladies no longer fight servants of the Infernal on their special days. They instead contest with dark faeries in battles that seem important, but in many areas are not. Such faerie nightwalkers can still be useful as player characters, in that they do have the ability to break faerie curses and interact with the faerie dead, but they cannot serve the Lady's purpose.

After the night feasts of the benandanti, the Lady can bring the animals eaten back to life. The benandanti place all of the animal bones inside the skins, and their patron touches the pile, which restores the animal to life. If any of the bones are missing, they need to be replaced with small pieces of alder. If any of the bones are broken, the resurrected animal will be weak in the appropriate body part. Even if correctly resurrected, cattle that have been consumed by the procession can no longer work. Some nightwalkers from a tradition in the far north of Europe claim that the animals return better and stronger for having been eaten. (This tradition grants the sacrifice the Transformed Animal Virtue described in *Realms of Power: Magic*.)

A little is known about the Lady. She is beautiful, and can appear either young or old. Her skin sometimes feels hairy. She can freely converse with any animal, except for donkeys. She says that this is because a donkey carried the Messiah, and so they are marked with His cross, which means they are not her subjects.

Story Seed: Aristeas

The Lady of the Game's fears of losing her troops to one of her Faerie counterparts are realized when a nightwalker player character is approached by a powerful magician skilled in straying, who asks the character to forsake the Lady for the worship of Apollo. The character claims to be the ancient Greek poet Aristeas. Characters researching him can easily find references to him in Pliny and Herodotus, saying that he had the ability to leave his body in the shape of a raven and that he had visions of calamities. He is also said to have risen from the dead at least twice, and he claims that if the characters kill him, he will simply do so again.

Aristeas offers the characters some of the secrets of his master's version of faerie magic in exchange for their loyalty. Aristeas is not a faerie himself: he claims that in recent times he has remained in phantastic form as one of the ravens that accompanies the god Apollo in Arcadia.

When word of this reaches her, the Lady calls the player character's militia to fight off Aristeas. But first she sends these loyal servants to a place of power from before the Titanomachy — the war of the Titans and Greek Gods — to find magical weapons.

The Lady has discerned that the way Aristeas rises from the dead is by never coming back to full life. He merely remains a corporeal phantasticum. Like most phantastica, Aristeas should have faded when the meat rotted from his bones. He, however, has a spiritual anchor that allows him to keep returning to the world from the pagan afterlife to which his spirit flies at death. When the ancient Greeks lacked a body to bury, and worried that the spirit of the body might molest their community, they instead buried a stone — called a kolossos — which acted as an Arcane Connection to the spirit and anchored it in its grave. Aristeas uses his kolossos as a way of finding his way back to the mundane world.

Aristeas's kolossos is mentioned in Pliny: it was a statue carved to honor and to commemorate the poet Aristeas himself. It looks like Aristeas with a raven emerging from his mouth. This statue has been hidden in one of the places of power of the god Apollo, and is guarded by some of his monstrous servants from ancient times. Hence, the characters will have need of the weapons of the titans gathered on behalf of the Lady, in order to find and destroy the kolossos.

The Hounds of God

There are many forms of werewolf in Mythic Europe. Most use the form of the wolf to express base human desires. Some, guided by spirits and trained within a pack, instead express the virtues of wolves. They are fearless, unflagging guardians of their community and its territory.

Secretive werewolf clans are found in many regions. Most of the lycanthropes that serve the Order of Hermes are of a simpler sort than nightwalkers. They are people who take the form of an animal, or who take a form that has the stronger features of both human and animal. These have the Skin-changer or Shapeshifter Virtue. Some are similar to nightwalkers, in that they have the ability to project an animalistic phantasticum for some distance, after falling into a trance. These use the *Hamr* Virtue, described in the Virtues section. Far rarer, and not publicly known to serve any covenant, are the Hounds of God — the werewolves charged with besieging Hell itself.

BECOMING A HOUND OF GOD

There are two methods of becoming a Hound of God. Some are born to it: they are cauled or slightly deformed at birth. At puberty, these potential wolves are visited while they sleep by a spirit that takes the form of a lame child. He guides them to irregular musters, but does not participate in battle himself. In some communities, people are tricked into becoming wolves.

If someone toasts the health of a werewolf, that nightwalker can pass the power to stray to the toaster. To do this, the wolf does not drink to the toast, or give thanks for it. Instead, he blows three times across the mouth of the bottle from which the wine has come and says, "As was done to me, so be done to you." Usually this trick is practiced by elderly wolves who want to retire from their duties. It is possible for wolves to pass their duties along families using this method. The abilities and duties of the Hounds of God are not generally passed to the children of werewolves in utero, or by biting a victim.

BATTLES

Three times per year — the eve of Saint Lucia, Midsummer's night, and Pentecost — the Hounds of God raid Hell in phantastic form. They recapture the seeds stolen from the Earth by sorcerers in the service of the Infernal, so that they can be scattered through the sky and replenish the fertility of the Earth. The Hounds of each country, and perhaps each region, claim to raid a different Hell. The Hell the werewolves enter might be a regio, and is always entered by traveling to the end of the sea.

Hounds of God stray in wolf form. They are confronted by Infernal sentries, who use iron batons as weapons. They also fight

sorcerers, who use broomsticks wrapped in horses' tails as weapons. In most years, any given pack is successful. Werewolves hypothesize that a terrible loss suffered by one regional militia sometimes makes it easier for other militias to be successful in that year. This is why regions that are close together, and therefore conduct their raids at similar times, can have such different degrees of success, and such different harvests.

Some Hounds of God have the ability to fight in phantastic wolf form when not traveling or raiding Hell. These require the Versatile Phantasticum Virtue. Hounds of God worry the spirits of sheep, eat the vitality of cattle, or hunt game to refresh themselves spiritually. Their celebratory processions are hunts.

Hounds of God do not have a sacred herb and are found primarily in areas with German-speaking settlers, although this includes areas with German minorities, like Poland.

Kresniki and Kudlaki

Kresniks and kudlak are nightwalkers found in many Slavic areas, although the names vary in regional dialects. Every community has a kresnik as its protector, and each has a sorcerer that attempts to steal away its fertility, called a kudlak.

Vokudlak, of which kudlak is an abbreviation, is a nebulous word that may mean sorcerer, werewolf, or vampire. The living vokudlak is a sorcerer, and is able to curse others and steal the fertility of the harvest. He is able to stray, and his phantasticum is usually a black dog, a boar, or an ox (the form is chosen at character creation). This phantasticum is able to fly when immaterial. If the kudlak dies he becomes a sort of vampire. He then continues in his role as leacher of the fertility of the community, with additional powers. To prevent a kudlak returning as a vampire, it is necessary to drive a hawthorn stake through his corpse or cut the tendons behind his knees.

BECOMING A KRESNIK OR KUDLAK

Both kresniki and kudlaki are born with cauls, but the caul of a kresnik is clear or white, and that of a kudlak is red or black. In some areas, if a midwife sees that the caul is the wrong color, she will announce loudly through the windows that a kresnik has been born, because this is thought to force the child to change roles. In other communities, a nightwalker is born with a vestigial tail or after his mother's death.

Kresniki and kudalaki are usually trained in their roles by older members of their traditions. Most kresniki are first called to battle at the age of seven, although some are called at eighteen or even more rarely at twenty-eight. They refresh themselves spiritually through a variety of methods mentioned in other traditions, like drinking or feasting in spiritual form.

BATTLES

The kresnik and kudlak do battle regularly. Some battles are seasonal, and if the kresnik is victorious the community thrives,



while if the kudlak wins he is prosperous and becomes more powerful. Other battles occur simply because the straying spirit of the kresnik sees that the kudlak is about to attack someone, and intervenes. Kresniks usually take one of the three forms that kudlaks do, but their phantastica are dappled in color.

These characters are required to take the Versatile Phantasticum Virtue, because they can use an animal-shaped phantasticum to fight outside of the fertility battles.

Kudlaks that defeat their kresnik have the Wealthy virtue until the next battle, and after a sufficient number of victories their Social Status Virtue improves. Powerful kudlaks usually turn to the Infernal or Faerie powers, and use the life they sap from their community as a sacrifice or item for trade, gaining additional powers. Hexing is particularly popular. Kresniks can kill kudlaks if they wish, but precautions must be taken to prevent their return as vampires. Even if the kudlak is destroyed, the kresnik will face a new, unfamiliar kudlak the next year.

Kresniks also gather on Christmas and the Ember Days to fight night battles. The foes in the night battles vary by region. In some it is hordes of sorcerers or vampires, while in others it is nightwalkers from neighboring countries. Sometimes, when neighboring countries do battle, the kresniks and kudlaks of a region will declare a truce until they repel the raiders.

Mazzeru

The mazzeri are a Corsican tradition of nightwalkers. Some fight Infernal witches or mazzeri from surrounding villages, much as their counterparts in other lands do. Mazzeri use stalks of asphodel as weapons. All mazzeri also have an extra duty. They are forced to stray, and hunt, through the Corsican night. Some take animal form, while others retain human form and use weapons. In these visions, the mazzeru has no choice but to kill one or more animals. Then, by inspecting the face of each dead animal, the mazzeru can determine which villager it represents. Those killed by a mazzeru are likely to die within a particular period of time — as short as three days in some villages, as long as a year in others.

Note that the mazzeru cannot choose who, or even if, to kill. Those mazzeri who accept this, and choose to have disturbing dreams without it affecting their waking life, do not gain a Flaw. Some mazzeri feel

Hawthorn

Hawthorn repels vampires for many reasons. Ovid reports it being used to mark a young princeling as being protected from vampires by the ancient Roman goddess Carna. The Crown of Thorns that was placed on the brow of Jesus was of

hawthorn, and so it is a symbol of His sacrifice and majesty. Thorns can be used to prick the bodies of the dead, to make them less able to sense or walk. Hawthorns are also used as hedges, to mark and make boundaries.

Asphodel

Some mazzeri use bunches of asphodel as weapons during phantastic battles. Asphodel is powerfully connected to the dead. The Greeks thought that most of the spirits in Hades dwelled in the Fields

of Asphodel. It is also sacred to Persephone, the Queen of the Underworld. The Romans grew asphodel near graveyards, because it was considered a food of the dead.

in some way responsible for the deaths they foresee, and attempt to prevent them. These mazzeri have a Story Flaw, and may, with some care, save those who they have hunted in their dreams.

Taltós

The taltós described here are Hungarian nightwalkers. Taltós are mentioned briefly in *House of Hermes: Societates* on page 169, and they are suggested as a regional variant of Pharmacopeians. This confusion arises because the term taltós refers to a social role — the wandering magician. Much as it is possible to have three witches, each with entirely different powers, so similarly in Mythic Europe characters who have the lifestyle of a taltós will be labeled a taltós.

Strictly, a taltós was a Magyar shaman with the full range of powers common to his tradition. These are unknown in Mythic Europe. Hungary converted to Christianity centuries ago, and between pressure from the Church, competition for apprentices with House Tremere, and the movement of the Axis Magica by House Criamon, the tradition has waned so that modern, unGifted taltós each have only a part of the power of their ancestors.

BECOMING A TALTÓS

Taltós are marked by God within the womb: this mark usually appears as a minor deformity, like extra fingers and toes, or being born cauled or with teeth. Taltós

children are notably hungrier than other children are, and are particularly greedy for dairy products, which is a trait that continues in later life. At the age of seven, the young taltós enters a coma for three days. Taltós comas have the appearance of a fever, and the taltós babbles disconnected words while his spirit strays. The young taltós usually hides his body somewhere safe, but taltós do not die if their bodies are moved.

During the first coma, which lasts for three days, the young taltós is visited by an older taltós in cow or horse form. It is usual in some areas for the initiating taltós to be of the opposite gender as the initiate. The two fight, and if the young taltós fails, he becomes a half taltós, as described in the Minor Virtues section. If victorious, the young taltós faces other initiations.

The young taltós' initiations are arduous and painful. These are vision quests that require the child to be cut into pieces, his bones counted, and then boiled in a cauldron to return him to life. Fortunately this harm is not reflected on the mundane body. The dream quests also involve climbing the tallest trees in the forest while distracted and aided by spirits. This represents climbing the Great Tree that holds the world together. There is no record of a young taltós ever failing these later tests, so either every young taltós succeeds, or something dreadful happens to those who fail.

TALTÓS BATTLES

A fully initiated taltós is required to fight for the fertility of his village. Combat occurs either three times a year, or once every seven

years, depending on the locale. Taltós fight in the forms of horses, bulls, or flames (the form is selected when the virtue is first gained). Their enemies include Infernal witches, the dead, diabolists, and nightwalkers from other regions. The animal and elemental forms of all taltós in a single militia are the same color, so colleagues and enemies are obvious when militias battle.

The battles of taltós are fought incorporeally in the sky. The battles often disturb the clouds and cause rain. Some taltós can use their inhuman phantastica for combat outside their fertility battles, and to cause storms. These taltós have the Versatile Phantasticum virtue.

Taltós revive themselves spiritually by eating enormous amounts of food during the day that follows straying. Some taltós demand gifts of food, particularly bread and cheese, from peasants, and threaten to cause storms that will destroy crops if they're not appeased. In other places, when there is a drought the local people give gifts to their taltós to encourage them to fight a battle that causes a storm.

Taltós who continue in their role their entire lives are best suited as player characters, but many taltós serve only for a brief period. Some lose all of their abilities at the

age of fifteen. Others lose a portion of their powers, while some retain them but cease to identify themselves publicly as taltós.

Mythic Companions

The nightwalker traditions found in the Order of Hermes' portion of Europe vary in power, and individuals within each regional tradition are similarly diverse. Most traditions produce characters suited to roles as grogs or companions. A few provide characters of sufficient power to be designed as Mythic Companions.

Players are, however, encouraged to construct their own traditions, either by incorporating the Nightwalker Virtue into a package for a new tradition, or by selecting the Nightwalker virtue as an adjunct to one of the other traditions found in this book. Some mazzeru claim to be folk witches during the day and dream hunters by night, for example, and some of the vitkir possess the ability to stray.

Hermetic Integration

Members of nightwalking traditions have often found service with the Order. The weaker varieties of Nightwalker, who have the ability to use Second Sight and injure spirits, are prized as guards. Those who are able to travel swiftly and invisibly are valued as scouts by militant houses. Those who can take material form at a distance, and return with the objects they steal, make excellent spies and saboteurs.

Although Gifted nightwalkers could theoretically be inducted into the Order as Gifted Companions (see *Houses of Hermes: Societates*, page 107) it would be difficult for lineages to form. Nightwalking isn't taught: it's something that the nightwalker simply knows once he joins his tradition. Also, there seems to be a mechanism that divides those who are called to serve as nightwalkers, and act as their community's guards, from the Gifted whose supernatural taint prevents them from integrating with society.

There is an interesting, if partial, exception to this problem. The Hounds of God, who are little understood by the Order of Hermes, have the ability to pass their ability to stray to whomever they choose, using the toasting ritual described in their section. The Hound loses the power after his successor is toasted, but if the characters were able to convince a pack that they were more skilled guardians than other candidates, it is possible that a covenant of magi could be appointed as Hounds, and pass their Virtue to a single member of each subsequent generation.

Partial Integration in Progress

The integration of the power of nightwalking into Hermetic theory is closer than most magi imagine, because the process of incorporation has already begun. Hermetic magi assume that the certamen ritual is descended from Thessalian magic given to Bonisagus by Trianoma or her sister Viea, but this is false. The ritual of certamen is based on the spiritual battles of the nightwalkers.

Statistics and Abilities for Flame Shape

A character in the shape of a ball or wheel of flame has a form that is superficially similar to an elemental with a Might of 10. The character does not have the magical nature of an elemental, and lacks its Might score, but physically it has the characteristics of such an elemental. This gives Characteristics of Cunning 0, Perception -8, Communication -8, Presence 0, +4 Strength, +2 Stamina, +4 Dexterity, +2 Quickness.

The character's human Intelligence replaces the Cunning score. For all other Characteristics, if both the elemental form and human form have a negative score, use the lowest score. If both the elemental and human form have a positive score, use the highest. If the human and elemental forms have one positive and one negative score, add the two scores.

The character may use any of his human form's Abilities that a ball of flame is physically capable of using. This includes the ability to sense warmth and the loca-

tions of objects by the differences in their temperature. In flame form the character is able to use Second Sight to find friends and foes in phantastic form. The tremendous Perception penalty taltós suffer in fire form prevents them serving as effective leaders of groups. Abilities that are based on the character's reasoning and experience remain available. The character may use the Brawl ability to fight, and does +5 fire Damage.

Wound levels do not change between the forms, although the fire form is invulnerable to mundane fire and to wooden weapons. Characters striking a taltós in elemental form without weapons, for example other taltós using horns or teeth, suffer +5 burn damage for each attack (Penetration 0). If the character is completely extinguished, he dies.

Some taltós report a feeling of continuous, nagging hunger when in human form, but the fire form makes this far more severe (Personality trait: Hungry +3).

THE LAPPISH ORIGINS OF CERTAMEN

Laplander shamans who wish each other harm can meet in phantastic form, the phantasticum of each racing toward the other and striking it savage blows. The injuries suffered do not appear on the bodies of the shamans, however. Instead, they suffer increasing fatigue as their phantastica are wounded. If particularly passionate for battle, the shamans can force their phantastica to collide, which leaves one shaman unconscious and sometimes provokes something similar to a temporary Twilight experience. The illusions constructed during certamen are the weak phantastica of Hermetic magi.

The virtues that allow a magus to perform certamen are included, free and unnamed, in the Hermetic Magus virtue package. They are a Minor Virtue for the ability to perform certamen, and a Major Virtue for the ability to perform certamen without developing a specific Supernatural Ability. Hermetic magi do not have a certamen score, just as nightwalkers do not have a Nightwalking score.

A character who completes a Major Breakthrough can extend the Hermetic capacity to perform certamen, so that it encompasses the powers of the true Nightwalkers. Magi from House Tremere have already achieved some Insight in this field: the effects that this Insight permits are expressed as their House Virtue: Focus (Certamen). This Virtue may be lost when the Nightwalker Virtue is integrated, depending on the research undertaken. Tremere characters created after the integration, at each troupe's discretion, might retain the certamen Focus, swap it for an alternative Focus, or lose the Focus and allow Tremere characters to select Nightwalker at the cost of two added Minor Virtues.

These Hermetic nightwalkers are both more and less versatile than other nightwalking traditions. Their phantastica, provided they remain incorporeal, may have almost any shape, like the illusions created in the certamen ritual. The corporeal phantastica of these characters, however, are always a single shape that reflects their highest Technique and Form pair. A character with a Creo Animal pair, might, for example, have a particular animal as her shape. Characters whose primary pairs provide no obvious material form, like Mentem and Imaginem masters, have the human form instead.

PATH OF SEEMING

Senior Criamon magi who follow the Path of Seeming have the ability to spirit travel, but can't generate a phantasticum. Some of them are descended from a shamanic, but non-militant, tradition native to the area around the Cave of Twisting Shadows. The current prima, Muscaria, is named after the intoxicating mushroom they used, although neither she, nor her teacher, are on this Path.

Criamon magi are aware that the Greek philosopher and mathematician Pythagoras was able to seem to be in two distant cities at the same time. Those on the Path of Seeming hypothesise a link between Pythagorean mathematics and *ekstasis*. The recovery of Pythagorean relics might grant Insight into the Breakthrough necessary to initiate magi into this power.

This is a Minor Breakthrough for a researcher who has mastered the Station

Rothiger, A Hound of God Companion

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

Size: 0

Age: 21 (21)

Confidence Score: 1 (3)

Virtues and Flaws: Wanderer (itinerant agricultural laborer); Nightwalker; Intuition, Versatile Phantasticum; Dark Secret (he's a werewolf who can't control his urge to kill animals); Compulsion (Minor: he loves to kill things in wolf form, forcing him to migrate often to avoid detection), Higher Purpose (sought out his nightwalking role).

Personality Traits: Loyalty (pack) +3, Enjoys hunting +3

Combat:

Brawl: Init +2, Attack +5, Defense +6, Damage +3

Soak: +1

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

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

(21+)

Abilities: Athletics 2 (running), Awareness 1 (animals), Bargain 1 (food and lodging), Brawl 3 (knife), Carouse 2 (agricultural festivals), Folk Ken 1 (farmworkers), German 5 (peasants), Guile 3 (covering his tracks), Hunt 1 (small game), Pack Lore 2 (history), Profession: laborer 1 (slaughtering), Second Sight* 2 (demons), Survival 1 (outskirts of settled areas), Swim 2 (icy water).

* Due to the Nightwalker virtue, and only available to the phantasticum.

Equipment: Rothiger wears clothing of leather and wool. He carries a hunter's knife, which he uses in combat in human form.

Encumbrance: 0 (0)

Appearance: A fit young man with red hair and freckles. Rothiger hasn't completely outgrown the gangliness of puberty, despite his age, but his reactions are surprisingly swift.

Rothiger in Wolf Form

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

Size: -1

Confidence Score: 1 (3)

Virtues and Flaws: Improved Characteristics (x2), Ferocity (when hungry), Long-Winded, Sharp Ears, Compulsion (killing), Infamous

Qualities: Aggressive, Hardy, Keen Sense of Smell, Pack Animal/Pack Leader, Pursuit Predator, Sharp Ears, Thick Fur, Vocal

Combat:

Teeth: Init +2, Attack +14, Defense +12, Damage +2

Soak: +4

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

Wound Penalties: -1 (1-4), -3 (5-8), -5 (9-12), Incapacitated (13-16)

Abilities: Athletics 5 (distance running), Awareness 3 (smell), Brawl 8* (teeth), Hunt 5 (track by smell), Survival 3 (winter)

* Players seeking Abilities beyond the normal human maximum for a given age, because of the innate skill of an animal form, should negotiate with their Troupes.

Rothiger can be used as a villainous werewolf with no statistical changes.

of Passing Through Seeming, or a Major Breakthrough for one who has not done this. This will allow the Magi of the Path of Seeming to replace the current effects of the Station of Passing Through Seeming with a variant of the Nightwalker virtue that does not require spirit battles, and allows a human phantasticum.

Early practitioners of this mystery will rapidly notice the similarity to certamen, and may allow this information to reach their housemates in the Path of Walking Backwards. These violent magi may attempt to develop certamen-based nightwalking, as detailed in the previous section.

Saga Seeds

Individual nightwalkers are weaker than Hermetic magi, and must be careful to manipulate situations so that their powers provide them an advantage.

AS ENEMIES

Militias of nightwalkers are powerful enough to threaten young magi directly,

but foes who have the ability to stray are extremely dangerous in long-running disputes. Nightwalkers have no Might, so they are not held at bay by the *Aegis of the Hearth*. They can walk straight through the walls that most covenants use to defend their supplies, and nightwalkers can choose to be invisible. They are able to obtain information, steal small objects, and perform sabotage with a simplicity that is breathtaking.

House Tremere is aware of the military potential of nightwalkers, and used a few of them during the Schism War to good effect. Their problem is that nightwalking cannot be learned: so the House cannot simply train an army able to walk through walls. They need to form alliances with pre-existing groups, and these are tentative because the supernatural patrons of the nightwalking groups avoid magi.

If a militaristic House ever becomes cognisant of the transmissibility of the curse of the Hounds of God, then they might be able to manipulate the membership of a nightwalking pack. Used discretely, this could prove an asset of decisive military value.

AS ALLIES

The nightwalkers are in a constant state of war. This means that magi are able to

trade favours with the captains of militias, or with individual nightwalkers, if they can be identified. Nightwalkers are not trained insurgency agents, and so they cannot be expected to perform missions that require exceptional Ability scores, but for simple spying, stealing, or assassinations, they are excellent agents.

RETURN OF THE TALTÓS

The modern taltós are a memory of the Magyar shamans of pagan times. They were said to be able to tell the future, were superhumanly strong, could make women conceive with simple charms, transformed into horses, and flew through the wind. They could climb the Great Tree to other worlds. They couldn't die, unless they had an heir or a broom was shoved in their hands and then burned.

That last power, — immortality until the Mystery passes to another — came to the Order's notice about three hundred years ago. Magi from many houses sought these immortal hedge wizards in all kinds of inhospitable places, like sunken ships and collapsed mines. They could not be found, and so Seekers passed on to more productive concerns.

It will only take a whisper of the presence

Arno, a Benandante Companion

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

Size: 0

Age: 21 (21)

Confidence Score: 1 (3)

Virtues and Flaws: Craftsman; Nightwalker; Sense Holiness and Unholiness, Tough, Dark Secret (lives in a community that persecutes benandanti); Close Family Ties, Higher Purpose

Personality Traits: Devout +2, Practical +1
Combat:

Club and Shield: Init +1*, Attack +9, Defense +10, Damage +5

*Includes encumbrance, which is a result of phantastic armor that Arno does not use in waking battles.

Soak: +8

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

Wound Penalties: -1 (1-5), -2 (6-10), -3 (11-15), Incapacitated (16-20), Dead (21+)

Abilities: Awareness 2 (battlefield), Athletics 1 (running), Bargain 1 (domestic goods), Brawl 1 (supernatural foes), Carouse 1 (Saturdays), Craft: Smith 5 (agricultural tools), Folk Ken 2 (festivals), Home Village Lore 3 (supernatural dangers), Second Sight* 3 (ghosts), Sense Holiness and Unholiness 3 (infernal witches), Single Weapon 5 (club), Speak Italian 5 (commoners)

* Due to the Nightwalker Virtue, only available to the phantasticum.

Equipment: Arno uses a club of fennel in night battles, wears a leather scale vest, and carries a round shield.

Encumbrance: -1 (3)

Appearance: Arno is a young smith, and it is obvious from his build that he does heavy work with his hands. He keeps his hair and beard short for safety. His eyes are brown, and his hair is black: blacker when he has been working his uncle's forge.

Arno is easily redesigned as a malandanti, an evil nightwalker. To represent his reward for serving evil, replace the Sense Holiness and Unholiness Virtue with the Venus' Blessing Virtue, and move the points spent on the related ability to Charm 2 (women), and Guile 2 (women). The malandanti in Arno's region use sorghum stalks as spears, so change the specialization of his Single Weapon Ability to spear. His new combat statistics are *Short spear and shield:* Init +2*, Attack +9, Defense +9, Damage +7, with his Initiative penalized for phantastic armor that he would not use during waking hours.

To use Arno as a weak ghost, simply give him a Magic Might of 10 to grant limited magic resistance, and charge him a Might point every time he changes from immaterial to solid. In either form, Arno's spear can harm characters who are in corporeal form.

of a Magyar shaman, trapped somewhere, to make the Seekers resume their hunt. House Criamon privately hopes that a Magyar shaman somehow got caught up the Great Tree, and that when he climbs down again he will be surprised to find himself in the Cave of Twisting Shadows. He would appear in a suitably secure section, where his views on pacifism can be ascertained.

ENEMIES OR SERVANTS OF THE LADY

The Lady of the Game is one of the most powerful magical spirits currently active

in Mythic Europe. She co-ordinates, and perhaps even creates, a vast personal army of magical soldiers. It is easy to suggest she is simply a fertility spirit, but magi interested in the Game have always suspected she is something else. She claims to predate the Olympian gods, but anyone could make that claim. What does the Order do if she is a historical figure who has no love for the Order, like Diedne or Viea, and is waiting for a new sign of weakness?

The Lady's goals might not be directed at the Order, but might impinge upon it. For example, she hates Faeries and effectively helps to spread the Dominion. Her influence could impact on the vis gathering sites of

many covenants. House Jerbiton, however, would probably seek to aid the Lady, if that was her goal, and House Criamon would like to speak with her in any case. She might be an Adulteration — a sort of psychic shadow of a Criamon magus. Or she might be one of the missing Primi that messianic Criamon think must be gathered as part of the process that makes the answer to the Enigma apparent.



Chapter Seven

Vitkir

In the cold and distant lands far north of Mythic Europe, in the centuries following the death of Christ, a form of hedge magic developed that was based on simple carvings and inscriptions, using a special alphabet of letters called *runes*. Those who practiced this magic were known as the *vitkir* (pronounced "VIT-kear," singular *vitki*, "VIT-kee," and as an adjective *vitkar*, "VIT-kahr"), from a Scandinavian word meaning "wizards." Their tradition likely originated in ancient Germany in the fifth century, and from there spread into Denmark, Scandinavia, Britannia, Iceland, and other parts of the world known only to the scholars of the time as *Ultima Thule* ("UL-tee-mah THOO-lay," Latin for "the utmost north").

There are said to be *vitkir* still living on the edges of Mythic Europe — hedge wizards that many magi refer to as members of the "Order of Odin" — though they are not as widespread as they once were. Some may live in remote and wild areas of the north, using their magic to survive the harsh climate. Others might live within or just outside of the Christian communities of Scandinavia, casting spells that make civilized people tolerate their presence. A few may have migrated or been driven south, or descend from *vitkir* who invaded and settled in Europe during the Viking raids about four hundred years ago, and have learned or rediscovered the magic of their ancestors in secret.

Vitkir as Characters

Vitkir characters are designed like magi, with only a few exceptions. That is, they must have The Gift, and they must spend about 15 years of their life apprenticed to a master who opens them to the 24 runes. (These are described below; they have an initial value of 0 and are Accelerated Abilities.) They receive a total of 240 experience points for these years of specialized study, at least half of which should be spent on their magical runes, and 120 levels of rune scripts, which are essentially spells. A score of 10 in a single rune is the practical maximum for a character who has just finished his apprenticeship. You should also spend 50 experience points for the character to learn Craft: Runes 2, Old Norse 3, and Rune Magic 1 — these are the minimum Abilities needed to effectively study and practice *vitkar* magic. They do not need to take *Artes Liberales* to read and write the runes, as long as they have a score of 2 in Craft: Runes; and a score of 3 in Old Norse is sufficient to understand and compose the necessary inscriptions.

Vitkir characters may take as many as ten Flaws to balance ten Virtues, and there are several new Virtues and Flaws given in this chapter that only Gifted characters can take. These Supernatural Virtues and Flaws are the same as Hermetic Virtues and Flaws, but specifically apply to runes and *vitkar* rune magic. Also, many Hermetic Virtues and Flaws may be taken as Supernatural Virtues and Flaws that will affect the character's rune magic instead. All *vitkir* characters must take the *Vitki Social Status* Virtue, and a *vitki* who was taught by another *vitki* gains a free Minor *Vitkar* Virtue appropriate to his master's specialty, usually either *Puissant Craft: Runes*, *Puissant Rune Magic*, or *Puissant (Rune)*.



New or Revised Virtues

The vitkir have these new or revised virtues available to them:

DEFT RUNE

Minor, Supernatural

The vitki is particularly skilled with one rune. He suffers no penalty to his Casting Total when he does not inscribe his name or a description of the effect on a script that incorporates this rune. This Virtue may be taken more than once, each time with a different rune.

FAST CASTER

Minor, Supernatural

The character can make a rune script much more quickly than other vitkir, accurately inscribing the runes in half the normal time. He can also fast-cast a rune spell, much the same way that magi can fast-cast spontaneous spells, though he must always leave off his name and the description of the effect, as there isn't time to inscribe them.

MAJOR RUNE FOCUS

Major, Supernatural

The vitki has a magical focus in a type of rune magic, which is also associated with a particular material. Whenever the vitki inscribes runes into the proper material for an effect associated with the focus, you may double his score in the rune used for the script. (See the Vitkar Magic Foci sidebar for a list of these types and the materials associated with them.)

MASTERED RUNE

Minor, Supernatural

The character has mastered a single rune, reducing the frequency of magical accidents. Whenever he inscribes this rune in a rune script, your botch dice are reduced by three (to a minimum of one die), and all penalties to your casting rolls are halved. You may take this Virtue more than once, each time with a different rune.

MINOR RUNE FOCUS

Minor, Supernatural

The vitki has a magical focus with a single rune used in a particular type of rune magic (see the Vitkar Magic Foci sidebar). Whenever the vitki casts a rune spell with an effect appropriate to the focus and the chosen rune, and inscribes this rune into the material associated with the focus, you may double the vitki's score in the rune used for the formula.

The Order of Odin

The phrase "Order of Odin" is used by magi to describe their idea of an organized group of Scandinavian wizards opposed to the Order of Hermes. It is not generally used by the vitkir. It dates back to the time of the war against Damhan-Allaidh, when there was a great deal of fear and uncertainty about these wizards and their growing power in the British Isles. (For a more-detailed history of the Anglo-Saxon rune wizards, see *Ancient Magic*, pages 133-136.)

Since then, magi have heard next to nothing about them; whether or not they still pose a threat to the Order of Hermes is a question that can cause a Tribunal to devolve into a cacophony of voices for

and against. It's generally accepted that the Order of Hermes is still at war with them, should any of them reappear, and since the Oath states that "the enemies of the Order are my enemies," it's argued that magi have a legal obligation to fight them. Whether or not that means a vitkir must be slain on sight probably depends on the judgment of the magus who encounters him.

If there is indeed a gathering army of rune wizards intent on striking at the heart of the Order of Hermes from the frozen wastes of the north, the relatively isolated vitkir described here are probably as unlikely to know about it as the magi they supposedly seek to destroy.

Female Vitkir

The vitkir are always men in the stories and accounts of them, though this is probably because of the roles that men and women typically fulfill in Norse culture, rather than there being any reason why women cannot learn rune magic. There are many tales of women practicing other kinds of magic during the Viking period, especially as mystic seers and prophets. It is unlikely that vitkir masters would have taken girls as apprentices in years past, but as vitkir become scarcer they may be more willing to teach any children with The Gift who can be found.

Viking women also had a form of magic called *seithr*. This was a kind of witchcraft that the common folk considered to be wicked and unclean, and they shunned those who practiced it. While the magic of the runes was seen as a gift to men from Odin, *seithr* was first taught to women by a giantess named Gullveig, who was said to be so wicked that she introduced greed among the gods. For character ideas and rules for designing a character with this sort of power, see the different forms of corrupt magic and infernal hedge traditions found in *Realms of Power: The Infernal*.

Vitkar Virtues

MAJOR, SUPERNATURAL

Gentle Gift
Major Rune Focus*
Mythic Blood
Secondary Insight*

MINOR, SUPERNATURAL

Affinity with (Rune)
Cyclic Magic (positive)
Deft Rune*
Fast Caster*
Free Study
Inoffensive to Animals
Inventive Genius

Life Boost
Mastered Rune*
Minor Rune Focus*
Nameless Runes*
Personal Vis Source
Puissant (Rune)
Secret Runes*
Side Effect
Special Circumstances

FREE, SOCIAL STATUS

Vitki*

* New or revised Virtues

NAMELESS RUNES

Minor, Supernatural

The character may cast rune spells without inscribing his name into the script at no penalty, though he receives no benefit when he does. The runes still form a magical connection to him that other magic characters can detect with their spells and use to identify him, but it is not obvious to those who can read the writing on the stone.

SECONDARY INSIGHT

Major, Supernatural

When the vitki is studying any of the runes, he also gains a single experience point in all of the other runes in that same aett. He may not put more than one bonus experience point into a single rune during the same season, even if he studies multiple runes, and if he studies runes from multiple aetts, he must choose which group of seven runes receives the bonus.

SECRET RUNES

Minor, Supernatural

The character may hide the runes that describe the effect of his rune scripts without suffering a penalty to his Casting Total, and taking only a –5 penalty when he does not describe the effect at all. He gains no benefit from inscribing the runes normally, but does receive a bonus when he exaggerates the runes. He may take this Virtue twice to eliminate the penalty altogether.

VITKI

Free, Social Status

The character is a Norse rune wizard, believed by magi to belong to a group called the Order of Odin. At one time he was respected and feared by other men living in the north, but now very few of his people even know his kind exists. He is still considered by many magi to be an enemy of the Order of Hermes, and those who discover what he is may try to hunt him down and kill him, or else attempt to

force him to teach them his magical secrets.

Vitkir may take Arcane Abilities, Martial Abilities, or Academic Abilities during or after their apprenticeship, just like Hermetic magi, as long as these Abilities are appropriate to their masters' backgrounds (for example, an academic vitki is unlikely to teach his apprentice Great Weapon, and a warrior vitki probably does not ensure his followers are well versed in Philosophiae).

All vitkir must take this as their Social Status Virtue, and it is only available to them.

New or Revised Flaws

Vitki also have these new or revised flaws:

MAJOR MAGICAL DEFICIENCY

Major, Supernatural

The vitki has a magical deficiency with all of the runes in a single aett. Whenever

Vitkar Magic Foci

A vitkar magic focus is associated with spells that have a particular purpose, such as healing, making war, or seeking knowledge, and is tied to a specific material into which the runes must be carved, such as bone, metal, or stone. If the spell is applicable to the vitki's purpose and uses the proper material for the inscription, he may double his score in the rune used in the spell formula. For a Major focus, any rune with an effect applicable to the magical focus may be used. A Minor focus is tied to a single rune, chosen when the vitki gains the Virtue, and the vitki's spells must use that rune as either the target rune or the effect rune for the focus to apply. Like a Hermetic magic focus, a vitki can only take a single vitkar magic focus at character creation.

Here are some examples of magical foci, taken from the medieval poem *Sigrdrífumál* in which the valkyrie Sigrdrífa teaches the hero Sigurðr the seven different uses of rune magic.

Victory Runes (Sigrúnar): These runes are used to ensure the vitki's success in battle, and are carved into metal weapons and armor, usually the blades of swords or long knives. Runes commonly associated with this sort of magic include Tíwaz (T), Othila (O), and Ehwaz (E).

Ale Runes (Olúnar): These runes must be scratched into horn or hardened leather, like a drinking horn, or else into the vitki's own fingernails. They typically give good luck and protect the vitki against poison or other hidden forms of danger; a minor focus might be associated with Algiz (Z), Naudiz (N), or Perth (P).

Fertility Runes (Biargrúnar): These runes help to ensure the wealth and prosperity of the vitki and his family, and are carved into coins that they carry or jewelry that they wear. Common runes for this sort of magic include Fehu (F), Ingwaz (Ng), and Jera (J).

Sea Runes (Brimrúnar): These runes are traditionally inscribed on a ship, carved into a cart, or woven into a sail: any object that is bigger than a man is possible. They allow the vitki to influence travel and travel conditions with his runes. For a minor focus, the runes Laguz (L), Raido (R), or Hagalaz (H) might be appropriate.

Healing Runes (Limrúnar): These runes speed recovery from pain and injury, healing wounds and easing sorrow. They must be carved into bone, either human or animal. Runes commonly chosen for a minor focus include Berkanan (B), Daggaz (D), or Wunjo (W).

Speech Runes (Malrúnar): These runes

must be carved into wood: a staff, a tree, a chest, or perhaps a table. They give eloquence and inspire others, and are used to improve the vitki's relations with his fellow vitkir or his companions. For a minor focus, this might include the Ansuz (A), Gebo (G), or Mannaz (M) runes.

Wisdom Runes (Hugrúnar): Wisdom runes are carved into stone, and are used to help the vitki gain wisdom by sensing hidden properties of his surroundings. A vitki's minor rune focus might be associated with Ihwaz (Y), Sowilo (S), or Kauno (K).

Strength Runes (Meginrúnar): Strength runes are associated with the magic of the wilderness and with dark, supernatural forces. Sigrdrífa did not teach Sigurðr about this type of rune magic, but the *Sigrdrífumál* describes it as runes that the gods inscribe on impossible things, such as mead, fire, the heart, or the sky. Strength runes could be written upon flesh, since it is said that only the gods are allowed to inscribe runes upon a living body. Of course vitkir with this focus may choose to ignore this commandment, or might instead carve strength runes upon the dead. For a minor focus, Uruz (U), Thurisaz (Th), or Isa (I) might be appropriate.

one of his rune scripts includes one of these runes, his casting total is halved. Or, the vitki may have a grave deficiency with three runes, such that he cannot use those runes in any of his spells.

MINOR MAGICAL DEFICIENCY

Minor, Supernatural

The vitki has a deficiency with three of the runes. Whenever one of his rune scripts includes these runes, his casting total is halved. Or, the vitki may have a grave deficiency with a single rune, such that he cannot use it in any of his spells.

NÁTT-THEL PRONE

Major, Supernatural

The vitki is particularly susceptible to being overwhelmed by the power of magic, and suffers the effects of Nátt-thel (described later) any time you roll a single supernatural botch, rather than a double botch.

SHORT-LIVED RUNES

Major, Supernatural

The magic in the vitki's runes naturally fades, and unlike other rune spells is not permanent as long as the rune is not damaged. The storyguide should secretly roll a stress die (no botch) on the Nátt-thel Duration Chart to determine how long any given effect lasts.

The vitki can spend Confidence or vis to lengthen the duration, as well as to increase his casting total. The storyguide should add 1 to this duration roll for each pawn or Point spent for this purpose during the casting.

SLOW CASTER

Minor, Supernatural

The vitki's rune scripts require much more time to prepare and execute than that of other vitki, taking him twice as long to carve. It is impossible for him to produce an effect in a single round, though he can manage a hasty spell in two rounds if he takes the -15 penalty and leaves off his name and the description of the effect.

New Abilities

These new abilities are also available:

CRAFT: RUNES

The vitki can carve or inscribe the runic alphabet into many different types of

Vitkar Flaws

MAJOR, SUPERNATURAL

- Blatant Gift
- Major Magical Deficiency*
- Magic Addiction
- Nátt-thel Prone*
- Painful Magic
- Restriction

MINOR, SUPERNATURAL

- Careless Sorcerer
- Cyclic Magic (negative)

- Deleterious Circumstances
- Disorienting Magic
- Minor Magical Deficiency*
- Offensive to Animals
- Short-Lived Runes*
- Slow Caster
- Susceptibility to Divine Power
- Susceptibility to Faerie Power
- Susceptibility to Infernal Power
- Warped Magic
- Weird Magic

* New or revised Flaws

The Rune Poems

Characters who are interested in learning about the magic of the vitkir can track down a study source in the form of a "rune poem" — one of the rare and valuable works written by the vitkir to teach their followers the basics of rune carving and their magic. These texts name each rune and give a brief description in verse. The verses are typically four lines long, one verse for each rune, and describe the rune's mystical properties through imagery. For example, "Wealth / source of discord among kinsmen / and fire of the sea

/ and path of the serpent" or "Hail / cold grain / and shower of sleet / and sickness of serpents." There are three texts that have spread far enough from the vitkir that they might be found in Mythic Europe: the *Icelandic Rune Poem* and the *Norwegian Rune Poem*, both of which use the Younger Futhark alphabet (see The Runes, Modified Runes, later in this chapter, and the *Anglo-Saxon Rune Poem*, which uses the Futhorc and was translated into Latin by Christian monks, though with many revisions to the text.

material, and this Ability describes the skill with which he does so. This can be used to determine how long the runes last, and also affects the skill with which the vitki may hide the runes in a rune script. **Specialties:** Carving or inscribing a particular material, hiding runes.

RUNE MAGIC

This is knowledge of what the magic of the vitkir is and how it works. It deals with the technical details of each rune, how they may be used, and how to formulate a rune script. Anyone can learn Rune Magic if they have access to a teacher, but it is very little use to those who do not have The Gift. (If the players have *Ancient Magic*, this and the Rune Magic Ability described on page 140 of that book are basically the same, and may be substituted for each other.) **Specialties:** A single rune, teaching scripts, opening the runes, reading hidden runes. (Arcane)

Nátt-thel

(Pronounced "NOT-thull," with an unvoiced "th" like in "thud")

The vitkir do not go into Wizard's Twilight when exposed to Warping as magi do, as Twilight is only experienced by those who study Hermetic magic. Instead, vitkir experience Nátt-thel, which comes from a Norse word that means "darkest part of night." During this period, the vitki loses The Gift, leaving him vulnerable and humbled, completely without his magic and other powers associated with it.

Whenever a vitki gains 2 or more Warping Points from a single event, rather than from prolonged exposure, he must first add them to his current total (which might increase his Warping Score), and then make a Stamina + Concentration roll. The Ease Factor for this roll is the vitki's (Warping Score x 3). The vitki must concentrate for about two minutes while trying to control his magic in

Hedge Magic

this way, and any interruptions increase the difficulty (the player should add the Ease Factor from the Concentration Table in ArM5, page 82).

NÁTT-THEL AVOIDANCE:

Stamina + Concentration + stress die
vs. (Warping Score x 3)

If the roll succeeds, nothing else happens; the vitki regains control of his magic. If the roll fails, or if the vitki is unable to concentrate on avoiding the Nátt-thel for some reason, all of his magical effects immediately end as if the associated runes had been erased or damaged, and he loses The Gift (though not the social penalties that go with it) and the use of all of his vitkar Virtues and Flaws until his Nátt-thel is over. To determine the

length of time that must pass before the vitki can work magic again, the storyguide should roll a simple die and add it the character's Warping Score, consulting the following chart to get the base duration.

NÁTT-THEL DURATION ROLL: simple die + Warping Score

DURATION ROLL	BASE DURATION
0	Moments
3	Diameters
6	Suns
9	Moons
12	Years
15	Unknown*

* The storyguide should choose a duration exceeding a year that's appropriate.

The duration roll determines the base unit of measurement for the Nátt-thel, and this is multiplied by the number of Warping Points that the vitki gained to trigger the episode.

For example, a vitki with a Warping Score of 3 gains 2 Warping Points and fails his Avoidance roll. The storyguide secretly rolls a 6 on the Duration roll, which is added to his Warping Score of 3 to yield a base duration of 9, or Moons. He gained 2 Warping Points, so he will be without his Gift until two Moons have passed.

At the moment he realizes he has lost control, the vitki can project some of his power into one or more of his active rune spells, ensuring that their effects will continue during the period he is without his magic. Doing this lengthens the duration of the Nátt-thel, but guarantees that at least some of his magic will remain behind. This gives the vitki an additional Warping Point for each effect he wishes to protect. Note that these additional Warping Points might increase the character's Warping Score, which would affect the results of the Nátt-thel Duration roll, and that they also contribute to the number of Warping Points gained, which increases the multiplier and ensures that the Nátt-thel lasts even longer.

Learning Vitkar Magic

A vitki may teach his powers to a *laering* (LYE-ring, "apprentice") as long as the student has The Gift. He must spend a season instructing his student, which gives the new vitki a score of 0 in all the runes (described under The Runes). This is called "opening the runes," like Hermetic magi "open the Arts." If the student already has any Supernatural Virtues or Abilities, the vitki's Opening Total is his Intelligence + Rune Magic + lowest rune + aura. If the master has a score of less than 2 in any runes when they are opened, the laering gains a Minor Magical Deficiency Flaw with that rune. The runes can still be opened if the master is in Nátt-thel or has lost his Gift through Nátt-thel, though in that case the laering also gains the Nátt-thel Prone Flaw. After about five years learning from the same instructor, a laering typically gains a Minor Virtue appropriate to his master's specialty, usually a Puissant Rune or Puissant Ability. Supernatural Virtues that apply only to vitkar magic can be assumed to manifest after The Gift has been opened.

Vitkir can study their runes in all the same ways that magi learn Hermetic magic:

Odin's Sacrifice

It is said that Odin originally learned the runes through a special ritual in which he was hanged by his neck from an ash tree and stabbed in the side with a spear. After nine days of this torture, Odin had a vision in which he saw the runes and understood their power. Many vitkir believe that a person who undertakes this ordeal and succeeds can open the runes, just as an apprentice does with his master. They also say that if he does not already possess the power, the ritual gives the seeker The Gift.

A character interested in undertaking Odin's sacrifice must discover some means by which to survive nine days without food, water, or air. He must have his side pierced with the spear (suffering a Medium Wound) and remain hung upon the tree for nine days without being moved, wounded further, or affected by supernatural powers. At the conclusion of the ritual, he must make an Intelligence + Concentration stress roll, to which he adds the aura bonus or penalty for Magic. If he achieves a total of 24 or more, he gains The Gift, or opens his scores in all of the vitkar runes if he already has The Gift, or gains another Major Virtue if he has already been opened to the runes. (This does not remove a viktir from Nátt-thel or restore his Gift, though it might give him a new Supernatural Ability he can use.) A character can only perform this ritual once in his lifetime.

It is said that in ancient times the gods knew how to brew a potion from raw vis,

mead, herbs, blood, and other more-exotic materials that would allow a person to survive the ordeal by placing him in a comatose state for nine days, during which time he would appear to be dead. If a character manages to discover the recipe, he will experience strange visions during the ritual, and does not need to apply Wound or Fatigue penalties to his Concentration roll. When he awakens from unconsciousness, he must recover all of his Fatigue levels as if from long-term fatigue. The strength of the potion also gives him a bonus to his Concentration of +1 for every pawn of vis used to brew it. However, once the ritual is complete, he must also roll one botch die for each pawn, as if he had botched a roll, and any 0s represent permanent physical or mental Flaws.

Such potions are not easy to brew, and according to the legends they usually require seeking out one of the gods or the *alfar* (pronounced "ALF-ar," roughly meaning "the elves") for mystical insight into the appropriate ingredients for a given person. Traditionally, this advice always comes with a price. Ingredients might include mythical concepts such as the breath of a fish, stubble from a woman's beard, the promise of a liar, or the ears of a bird. Often the potion must be accompanied by a blood oath, a solemn vow to serve the gods however they command. Such an oath is very dangerous, for commands from the gods are usually on the scale of nearly-suicidal heroic quests.

through books (if they learn the appropriate Academic Abilities), instruction, adventure, or exposure. Vitkir can also study from raw vis, in the same way that magi do, though vitkir may use any type of vis; they do not need vis of a particular Technique or Form. The vitki brews the vis into a potion that includes mead, some of the vitki's own blood, and other ingredients appropriate to the rune being studied. When this is drunk, the vitki falls into a deep, trancelike state, during which time he is aware of his surroundings but may take no actions. This generally lasts for about ten days while the vitki witnesses visions associated with the rune. The rest of the season is spent contemplating these revelations and learning from the experience.

Viktar Magic

*Dost know how to write, dost know how to read,
Dost know how to paint, dost know how to prove,
Dost know how to ask, dost know how to offer,
Dost know how to send, dost know how to spend?*

— *The Havamal*, verse 143

The vitkir learned to apply their knowledge of the runes to craft spells and magical effects, by using their Gift to draw upon the inherent power of each rune. These runes are inscribed onto a target using a special rune script that changes the nature of that target to conform to the qualities of the rune, and this effect lasts for as long as the rune lasts. The duration thus depends only upon the material used to make the script; runes written or painted on skin or clothing keep their integrity no longer than a day at most, while runes carved in wood or stone can last for many years. It typically takes only about two minutes to write a rune script, but carving one intended to last takes at least an hour.

Unlike the effects of Hermetic magic, the magic of the runes causes a true and natural change to the target — something that for magi would require a Ritual. For example, a healing rune drawn upon a person could naturally heal that person's wounds, while a rune for harm would cause lasting injury. When the rune is destroyed, the effect ends and nature reasserts itself, but the effects of the rune spell are not undone. That is, the wound does not automatically reopen, and the injury does not go away. This also means that because the runes create a natural effect,

the target of the rune spell is not considered a magical thing, and does not trigger Magic Resistance. A target with Magic Resistance can still resist the effects, but once the effect has manifested, it becomes a real thing. This means that a sword marked with runes for causing great damage is not a magical sword for the purposes of penetrating Might, and an animal summoned with the magic of the runes is a real animal that can attack a person who would otherwise be safe because of his Magic Resistance.

Rune magic still causes Warping to a target over time, even though its effects seem natural, as a consequence of being exposed to a constant magical effect. The target also experiences Warping from rune spells of Level 30 or greater, unless the vitki casts the effect on himself. These strong magical effects are always continuous, which means the target receives an additional Warping Point every season that the effect endures.

The runes also create a connection to the vitki who inscribes them. This is similar to the effect of the Hermetic spell *Opening the Intangible Tunnel* (ArM5, page 162); it causes the object with the runes inscribed upon it to become an Arcane Connection to the vitki, but in such a way that one can magically target the vitki

by targeting the runes — the runes become part of the vitki, and another wizard touching the runes may affect the vitki at Touch Range. Like the Hermetic spell, this connection goes both ways. Also, anything summoned by a rune spell becomes a permanent Arcane Connection to the vitki. Because of these magical vulnerabilities associated with their magic, vitki typically do not let rune effects out of their control, and destroy them as soon as they have served their purpose.

Viktar Rune Scripts

To use their runes, vitkir must first invent a **rune script**. This is a formula that the vitki develops ahead of time and follows to produce a magical effect, very similar to the formulaic spells of Hermetic magi. Vitkir typically know many scripts, since they cannot perform their magic spontaneously. There are three different methods that they can use for each of their rune scripts, each of which includes the vitki's name, and also a description of the effect, the target of the effect, or both.



METHOD I: "I, [NAME], [EFFECT]."

The vitki describes an effect that either targets himself, or that targets the object onto which he draws the runes. If this object is worn or carried by a target when the spell is cast, it is considered part of that target and thus affects that target, but only for as long as they are touching — if the object with the runes is removed, the spell ends. This formula only requires a single rune, since the target is implied, and the description is written in the first person. For example, a vitki might write on his staff: "I, Eirik, carve upon this staff the runes for my health."

METHOD II: "[NAME] [EFFECT] [TARGET]."

This method is used to affect something other than the vitki or the object onto which the runes are inscribed. The vitki describes an effect and a target: either a target to which he has an Arcane Connection, or a target within about ten paces of the object onto which the runes are inscribed. The formula is written in the third person, and typically uses two runes: one to describe the effect and one to describe the target. For example, a vitki might wrap one of his wife's hairs around a stick and write: "Eirik carves upon this stick the runes of health for his good wife." The vitki always uses the lowest of his scores in these runes, though it is not uncommon to have a spell that uses this method and only one rune, when the rune applies to both the effect and the target.

METHOD III: "[NAME], [TARGET]."

This rune spell has no effect except to create a substitute Arcane Connection to the target for the vitki (and if the target has Magic Resistance, the level of the spell must exceed it). This connection may then be used later to affect the object upon which the runes are inscribed from a distance, using Method II. For example, "Eirik carves the runes upon this tree." The target must be within about ten paces of the runes when the spell is finished, or else the caster must have another Arcane Connection to the target while casting.

All of these methods use the same total: the character's lowest score in the associated runes, plus his Intelligence, Rune Magic, and the modifier for the aura. For convenience this is called the vitki's Lab Total, just like

Hermetic magi, though unlike magi vitkir do not need a specialized laboratory to invent a script.

$$\begin{aligned} &\text{VITKAR LAB TOTAL:} \\ &(\text{lowest}) \text{ Rune} + \text{Intelligence} \\ &+ \text{Rune Magic} + \text{Aura Modifier} \end{aligned}$$

Inventing a new rune script takes the vitki a season of effort. At the end of the season, the vitki gains a number of spell levels equal to his Lab Total, which may be spent on any number of rune scripts that use the associated runes. For example, if a vitki's Lab Total for a particular set of runes is 20, he can learn a single Level 20 rune script for those runes, or two Level 10 rune scripts. It is not essential that the runes be used the same way in each script, or even that all of the runes are used in each script. If the vitki is interrupted during the season, treat this as if he were distracted from study, i.e. a vitki who devotes only a month to a rune script rather than the whole season receives only one-third of his Lab Total.

A vitki can also learn rune scripts from a teacher. The vitki receives a number of spell levels equal to the teacher's Lab Total for the highest-level rune script being taught. These levels may be spent to learn any rune scripts that the teacher knows, though no rune script learned this way may have a higher level than the student's Lab Total for those runes.

Casting Rune Spells

A vitki can cast any rune spell for which he knows a rune script. He must inscribe the text of the rune spell on the target, which usually takes about two minutes to accomplish but can take as long as an hour depending on the material and the durability of the inscription. Note that durability determines how long the effect lasts; hasty inscriptions rarely last longer than a few hours at most.

Then, roll the following formula:

$$\begin{aligned} &\text{CASTING TOTAL:} \\ &\text{stress die} + \text{Stamina} + (\text{lowest}) \text{ Rune} \\ &+ \text{Aura Modifier} \end{aligned}$$

If the Casting Total is at least equal to the level of the rune script, the spell is cast and the vitki suffers no Fatigue. If the Casting Total is within 10 of the target level, it is cast but the vitki loses a Fatigue level. Less than that, and the vitki loses a Fatigue level and the spell is not cast. If the target has Magic Resistance, subtract the level of

the rune spell from the Casting Total and add the character's Penetration bonus to determine the Penetration Total (the same formula as used with Hermetic magic).

There are several variations on the runes that the vitki may use when inscribing them. Each modifies the vitki's Casting Total. For example, the vitki can choose not to inscribe his name into the rune script, which gives him a -5 penalty. Or, he can simply carve single runes for the effect and target, rather than describing them fully in the script, for a -10 penalty. These options also speed the casting time, making it possible to cast a rune spell in a single round.

The vitki can hide or encrypt the runes in some way, by combining the stems of several runes together in a design that requires knowledge of Craft: Runes and a contested Intelligence + Rune Magic roll to decipher, which gives a -2 penalty to the Casting Total for hiding his name and a -5 penalty for obscuring the description. Alternatively, if the vitki spends twice as long casting the runes and the player makes a Dexterity + Craft: Runes roll of 6 or better on a simple die, he can hide the runes any way he wishes with no penalty. The result of the roll is used for the contested Intelligence + Rune Magic roll if another vitki attempts to decipher the meaning of his runes.

If the vitki spends extra effort on the runes — for example by coloring them in, working them into an intricate pattern, or spelling out the entire rune alphabet at the beginning of the script — this gives him a +1 bonus to the casting total. This also increases the casting time, typically taking twice as long. For example, a script that takes an hour to carve into rock would take two hours with extra effort. If the runes that contain the magic of the effect or the target are emphasized, by repeating them three times or by coloring them or drawing them larger than the other runes, the vitki receives another +1 bonus. This can be done without requiring extra time, though it makes it impossible to hide or obscure the purpose of the spell.

Vis, what the vitki call *makt* (MACK-t, "power"), may also be incorporated into a rune spell. Simply using vis while casting the spell increases the Casting Total of the effect by 2 per pawn, in the same way that vis affects Hermetic magic. The technique or form of the vis must be appropriate to the effect or target, and the vitki may only use as many pawns of that type of vis as his score in the rune used in the script. As with Hermetic magic, each pawn of vis adds one botch die should the player get a 0 on the casting roll.

The Runes

The Abilities associated with the 24 runes of the vitkir are Accelerated Abilities, but the vitkir always refer to them as “runes.”

The effects associated with each of the runes are described below. Most of these effects give the target a bonus or penalty to die rolls associated with particular circumstances; the magnitude of the bonus or penalty is determined by the level of effect, while its applicability is determined by the qualities of the rune. The storyguide determines if a particular rune is appropriate to a particular roll. These bonuses or penalties never affect the casting of other rune spells, and they do not stack — only the largest applicable bonus applies to a given roll. (These effects are the tradition’s version of inherent magical defenses based on their powers, and every vitki can be expected to know at least one rune script with this sort of effect.)

Runes can sometimes reproduce other magical effects appropriate to a rune’s description, using the Hermetic spell guidelines as a basis. When calculating the level of the effect, a good rule of thumb is to add four magnitudes to the effect’s base level to represent the extended duration and unusual range and target parameters of rune magic. Thus, a Hermetic effect with a base level of 15 would be level 35 when cast with the runes. However, because rune spells are so different from Hermetic spells, some effects — especially those effects that require a ritual to cast — may need to be designed with even higher levels, and some of them (at the storyguide’s discretion) will not be possible with vitkar magic at all.

The runes are often organized into three groups of eight letters, called *aetts* (“EIGHTS”), and are usually written in three lines, one aett per row (see the sidebar). The entire rune alphabet is often called the *Futhark* (“FOO-thark”), after the first six letters: F, U, TH, A, R, and K. For greater ease of use of this chapter, however, the runes are presented below in alphabetical order, A (Ansuz) to Z (Algiz), and it is probably easiest to note them this way on the character sheet as well.

A, Ansuz, “Mouth”

(Pronounced “AN-sooz”)

This rune has many meanings, including “mouth” as in the source of speech and also the beginning of a river. It originated

as “god,” as it is associated with the Norse gods who are called the *Asir* (“AYS-eyr”), and particularly symbolizes Odin, the father of the gods, who first discovered the power of the runes.

When used to describe a target, Ansuz most commonly refers to images, specifically sounds. For the purposes of Penetration, this application is an Imaginem effect. Ansuz can also affect the mind through speech, an aspect of Mentem, and in rare circumstances it can target the human mouth directly as a Corpus effect. It is also occasionally associated with Vim, to target intelligent supernatural beings that have the power of speech.

Rune Casting Variations

VARIATION	MODIFIER
Hidden name	-2
No name	-5
Hidden description	-5
No description	-10
Extra effort	+1
Emphasis	+1
Vis (Makt)	+2/pawn*

* as appropriate to the effect

The Elder Futhark

The three aetts of the Elder Futhark are named after three gods, each one associated with the first letter in that aett. Freya was a Norse goddess of love and marriage, Heimdall was the god charged with guarding the rainbow bridge that leads from earth to Asgard, and Tyr was the god of justice and battle.

FREYA’S AETT

LETTER	RUNE	NAME	MEANING	EFFECTS
F	ƿ	Fehu	“Wealth”	wealth, domesticated animals
U	ᚢ	Uruz	“Auroch”	endurance, the wild
Th	ᚦ	Thurisaz	“Ogre”	malice, shapeshifting
A	ᚦ	Ansuz	“Mouth”	communication, teaching
R	ᚱ	Raido	“Riding”	travel, knowledge
K	ᚨ	Kauno	“Pain”	fire, sores
G	ᚷ	Gebo	“Gift”	debt, sacrifice
W	ᚹ	Wunjo	“Joy”	emotion, intoxication

HEIMDALL’S AETT

LETTER	RUNE	NAME	MEANING	EFFECTS
H	ᚨ	Hagalaz	“Hail”	weather, illness
N	ᚱ	Naudiz	“Need”	trouble, hardship
I	ᚲ	Isa	“Ice”	cold, stasis
J	ᚳ	Jera	“Year”	harvest, bounty
Y	ᚴ	Ihwaz	“Yew”	patience, the dead
P	ᚵ	Perth	“Cup”	chance, secrets
Z	ᚶ	Algiz	“Elk”	protection, the hunt
S	ᚷ	Sowilo	“Sun”	triumph, virtue

TYR’S AETT

LETTER	RUNE	NAME	MEANING	EFFECTS
T	ᚸ	Tiwaz	“Tyr”	justice, battle
B	ᚹ	Berkanan	“Birch”	health, youth
E	ᚺ	Ehwaz	“Horse”	speed, relationships
M	ᚻ	Mannaz	“Man”	cooperation, duty
L	ᚼ	Laguz	“Water”	ocean, ships
Ng	ᚾ	Ingwaz	“Lord”	family, security
D	ᚿ	Dagaz	“Day”	time, growth
O	ᚰ	Othila	“Inheritance”	lands, possessions



SAMPLE ANSUZ RUNE SPELLS

I, (THE RUNEMASTER),
SPEAK WITH ODIN'S VOICE.
Anszu General, Method I

The vitki receives a bonus to all Ability rolls associated with good speech and communication equal to the magnitude of this effect. For example, a Level 20 effect would

give him a +4 bonus. This lasts for as long as the rune remains intact, though it is not cumulative with other blessings; if two such bonuses apply to a given action, the vitki only receives the bonus with the highest value.

I, (THE RUNEMASTER), GIVE
UNDERSTANDING OF THE HOLLOW VOICES.
Anszu General, Method I

Anszu Guidelines

General: The target receives a bonus or penalty equal to the magnitude of the effect to all Ability rolls associated with Communication.

General: The target gains the power to recognize audible illusions of less than or equal to the level of this effect, recognizing them by ear much in the same way those with Second Sight perceive them visually.

Level 10: Give a target the ability to speak. If the target is not intelligent, it can only repeat what is specified in the effect.

Level 20: The target gains the power to recognize the Form associated with the

Might of any creature within about ten paces. This tells the vitki which runes can be used to target it.

Level 25: The target gains the ability to intuitively understand the surface thoughts of others within a ten-pace area, making it possible to make sense of foreign languages.

Level 30: Increase or decrease a target's Communication by one point, to no more than the average score for a being of that type. Each additional magnitude increases the number of points or the upper limit, but never more than 5 above or below the average score.

For as long as the runes last, the target may hear the words spoken by spirits and incorporeal beings and can tell the difference between illusory noises and real noises as if he had a score of this effect's magnitude in Second Sight. The runes are usually drawn upon an amulet made of wood or stone and worn against the person's skin, and thus typically last only a short while.

B, Berkanan, "Birch"

(Pronounced "BAIR-kan-AHN," with a soft "w" after the "B")

The birch is a tree of fertility; its branches are bare and do not produce flowers or seeds, but it sprouts many shoots and leaves. In Norse legend, Odin marked the runes on nine birch twigs and then struck an adder with them, so that it was killed and divided into nine parts.

The Berkanan rune is associated with healing, and also with youth. When used as a target it is usually Herbam, though it can also affect children (Corpus), and young animals (Animal).

SAMPLE BERKANAN RUNE SPELLS

(THE RUNEMASTER) CURSES THE
WOUND WITH BLOOD HE SPILLED.
Berkanan (Mannaz) General, Method II

The spell is cast upon a spear that has struck and wounded another, carving the runes to seal in the blood as an Arcane Connection. The target of the spell — the person whose blood is on the spear — receives three times the magnitude of the spell as a penalty to all of his recovery rolls, for as long as the rune lasts.

I, (THE RUNEMASTER), CARVE
RUNES TO CLOSE THE FLESH.
Berkanan 20, Method I

This spell is usually carved onto an amulet and placed inside a piece of the target's clothing. The target heals a Light Wound, and as long as the runes last for at least a week (the recovery period for a Light Wound) the effect is permanent. If the amulet is removed or damaged during this time, before the wound would have healed naturally, the character must make an immediate recovery roll for that injury (ArM5, page 179). If this equals or exceeds the Improvement Ease Factor, then the wound remains

healed. If the roll equals or exceeds the Stable Ease Factor, then the Light Wound reopens. If this roll is less than the Stable Ease Factor then the wound worsens, becoming a Medium Wound.

D, Dagaz, “Day”

(Pronounced “DHAH-ghahz,” with the “D” followed by a soft, voiced “th” as in “the,” and the “gh” voiced at the back of the throat)

Dagaz means “day,” as in the length of time it takes the sun to travel from horizon to horizon. Thus, the rune is associated with the concept of time. It also represents the sun, light, and life during long, cold winters. Things grow over time, and so Dagaz is also associated with the growth of animals, plants, and people.

As a target, Dagaz would be considered part of either Imaginem or Ignem, specifically affecting the light of day and moving images associated with time passing, but it is rarely used in this way.

SAMPLE DAGAZ RUNE SPELLS

I, (THE RUNEMASTER),
CARVE THE RUNES OF GIANTS.
Dagaz 20, Method I

The vitki causes himself to grow with the sun, so that in the morning and afternoon he is +1 Size (essentially gaining the Large Virtue), and at noon he is Size +2. However, for the duration he will always return to his normal size by sunset, and remain that way until the sun rises again. During some months of the year in the extreme north, the sun never sets, and in that case the vitki may remain a giant for as long as an entire season.

(THE RUNEMASTER) CURSES WITH
YEARS THE DEFILERS OF THE GRAVE.
Dagaz (Mannaz) 30, Method II

These runes ensure that any person who disturbs the ground or sealing stone of a grave or tomb immediately ages five years and must make an Aging roll. It is usually written on a tablet that is buried with the corpse, so that it cannot be seen by would-be defilers. A grave-robber can only be affected by this curse once per casting, though it might be cast multiple times on the same stone.

Berkanan Guidelines

General: The target receives a bonus or penalty to recovery rolls equal to (the magnitude of the effect x 3). This includes physical injuries, but not sickness from diseases or poisons.

General: The target receives a bonus or penalty to all Ability rolls performed while injured.

Level 15: The target will not impregnate or become pregnant for the duration. Ensure that the target is potent or fertile for the duration.

Level 20: Heal one of the target’s Light Wounds or the equivalent, or reduce one of a target’s wounds by one level of severity (changing a Heavy Wound to a Medium Wound, for example).

Level 20: Prevent all of a target’s Light Wounds from healing naturally for the

duration.

Level 25: Heal your target’s Medium Wound, or reduce a wound by two levels of severity.

Level 25: Prevent all of a target’s Light or Medium Wounds from healing naturally for the duration.

Level 30: Heal a target’s Heavy Wound, or reduce one of a target’s wounds by three levels of severity.

Level 30: Prevent all of a target’s Light, Medium or Heavy Wounds from healing naturally for the duration.

Level 35: Heal a target’s Incapacitating Wound.

Level 35: Prevent any of a target’s wounds from healing naturally for the duration of the spell.

Level 40: Heal all of the target’s wounds.

Dagaz Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect to Ability rolls that involve a regular, day-long activity.

General: The target receives a bonus or penalty to Aging rolls equal to the magnitude of the effect, so long as the rune lasts for the entire year.

Level 20: Cause a target to grow twice its normal size with the passing of the sun.

Level 20: Shrink a target to half its normal size with the passing of the sun.

Level 30: Cause a target to grow to full maturity in a single day.

Level 30: Age target five years, as long as the target has already reached maturity.

E, Ehwaz, “Horse”

(Pronounced “AY-vahz,” with the first syllable spoken to rhyme with “hay”)

This rune stands for the horse — a beast noted for its stamina, speed, and strength. It represents superior mobility in combat, as well as the close relationship between horse and rider. When used as a target, it is associated with Animal, specifically when targeting horses or other animals used in battle.

anyone in this audience has Magic Resistance, the spell must still Penetrate and it is treated as either an Imaginem or Mentem effect, whichever is higher. In ancient times, vitkir would inscribe these runes on a baton carried by one of their followers before sending them to negotiate with rival tribes, to ensure that they would receive him as a friend. The effects of this spell are largely swamped by the effects of The Gift, although some vitkir believe it does make things a little bit better.

SAMPLE EHWAZ RUNE SPELLS

(THE RUNEMASTER) SPEAKS
OF FRIENDSHIP AMONG MEN.
Ehwaz (Ansuz) General, Method II

All those who hear the target’s words feel trust and goodwill toward him, for as long as the runes endure. Note that if

(THE RUNEMASTER) TAMES
THE WILD STALLION.
Ehwaz 20, Method II

The vitki takes three hairs from the horse’s tail and carves them into the runes. For as long as the runes last, the horse will be well-disposed toward the vitki and respond to him as if they had been rider and mount for years.

Ehwaz Guidelines

General: The target receives a bonus or penalty equal to the magnitude of the effect on all rolls performed while mounted, including Initiative, Attack, and Defense rolls.

General: The target receives a bonus or penalty equal to the magnitude of the effect on Ability rolls involving Quickness (not including Initiative or Defense).

General: The target receives a bonus or penalty equal to the magnitude of the effect to all rolls that involve trust and loyalty between two individuals, creating a bond similar to that of horse and

rider. This is similar to the effects of the True Friend Virtue.

Level 20: Tame the target, making it more loyal and sensitive to the vitki's needs.

Level 30: Summon a mount, which obeys the vitki's instructions and accepts him as a rider.

Level 30: Increase or decrease a target's Quickness by one point, to no more than the average score for a being of that type. Each additional magnitude increases the number of points or the upper limit, but never more than 5 above or below the average score.

Fehu Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect to Ability rolls that support the target gaining wealth: working, gambling, investing, or treasure-hunting.

Level 20: The target gains the ability to detect precious metal he is within about

ten paces.

Level 25: The target gains the ability to detect domesticated animals within about ten paces.

Level 35: Summon wealth, usually in the form of precious metal or a domesticated animal.

F, Fehu, "Wealth"

(Pronounced "FAY-hoo")

Fehu is the rune of wealth, represented by good fortune and prosperity. In contrast to Othila, which is associated with things such as land and heirlooms, Fehu is typically thought of as common wealth — things like cattle and other animals, silver pennies or surplus grain — but not tools, clothing, or weapons. In the Norwegian and Icelandic rune poems, wealth is more cynically viewed as a "source of discord among kinsmen" perhaps in reference to the brutal nature of Viking raids.

When used as a target, Fehu is usually associated with either Animal or Terram, depending upon the type of wealth affected by the rune. It can be used to affect animals in general, but only those that are domesticated and thus considered property.

SAMPLE FEHU RUNE SPELLS

I, (THE RUNEMASTER),
ASK FOR FREYA'S BLESSING.
Fehu General, Method I

For as long as the rune endures, you receive a bonus equal to the effect's magnitude on all rolls that directly involve the vitki's pursuit of wealth. This might include rolls associated with business, such as Bargain or Folk Ken, or Awareness rolls when searching for treasure. Freya also has associations with fertility, and children might be considered a form of wealth. Thus, this bonus might also boost Stamina rolls associated with a mother giving birth.

(THE RUNEMASTER) SUMMONS A HEARTY OX.
Fehu 35, Method II

These runes summon a full-grown ox to the vitki, though the vitki must have a horn, hair, bone, or something else belonging to an ox, which is integrated into the runes and becomes an Arcane Connection to the ox that is summoned. The spell causes the ox to appear nearby, transported from wherever it was before. If the ox is dead, the spell also restores it to life, though it has no memory of any of its previous incarnations (and this does not work on any ox that had an Intelligence score or Might).

The ox is strangely biddable, as if it had been raised by the vitki himself, though it loses this quality if the runes are destroyed.

Note that the ox does not disappear or die when the spell ends, and that the spell will always summon the same ox if the same Arcane Connection is used.

G, Gebo, "Gift"

(Pronounced "GHAY-boh," the GH is sounded like the "ch" in "loch," but softer)

Accepting a gift places the recipient under certain obligations in Norse society, which usually involves the need to return the favor with another gift of similar value, so that neither party is in the other's debt. Thus, while this rune does represent open-handed charity and generosity, it also represents an arrangement or promise that binds the recipient.

Gebo is not associated with any particular Form, but with any physical object given as a gift. It can also be used to target someone in the vitki's debt, through that sense of obligation created by the vitki's generosity. In this case, it might be considered a Mentem effect.

SAMPLE GEBO RUNE SPELLS

I, (THE RUNEMASTER), AM THRICE BLESSED.
Gebo 15, Method I

The vitki receives a +3 bonus to his rolls when meeting and influencing others. This is the most common level for this effect, as it offsets some of the negative social effects of The Gift. A vitki always faces initial dislike and hostility from strangers, but with this magical boost he is at least not further hindered in his attempts to convince others that he means well. It is often cast without description, simply inscribing the Gebo rune three times for luck. This confers a -14 penalty to the vitki's Casting Total, but is very subtle and easy for a vitki with good knowledge of Gebo to do on a stone or stick before an important event takes place.

(THE RUNEMASTER) GIVES
THE GIFT OF OBLIGATION.
Gebo 30, Method II

The vitki inscribes the runes on a piece of jewelry that is given to another as a gift. While wearing it, the target is compelled to do as the vitki says, generally deferring to his judgment in all things that are not obviously dangerous or against its own interests.

H, Hagalaz, "Hail"

(Pronounced "HAH-ghah-lahz")

Hagalaz represents the cruelest side of nature, from sudden storms to debilitating illness. It means hail, both in terms of weather and a hail of missiles. It is associated with great destruction and harm, and always brings pain and suffering to its target. In the rune poems it is called "the whitest of grain, whirled from the vault of the heavens and tossed about by wind before finally turning to water." It is a powerful force that is difficult to control.

When used as a target, Hagalaz is almost always part of Auram or specific aspects of Aquam (cold, rain, and hail). It can also affect other sorts of missile weapons, including Terram (stones) and Herbam (arrows).

SAMPLE HAGALAZ RUNE SPELLS

I, (THE RUNEMASTER), DEDICATE
HELMET-DESTROYING HAIL.
Hagalaz General, Method I

This rune gives the weapon on which it is inscribed a bonus to its Damage equal to the magnitude of the effect. Thor's great hammer, *Mjollmir*, which he would throw at his enemies with one hand, is said to bear this rune prominently on the crosspiece.

(THE RUNEMASTER) SUMMONS
THOR'S LIGHTNING AND THUNDER.
Hagalaz 15, Method II

After inscribing this script, a terrible thunderstorm gathers in the area surrounding the runes, reaching its peak in anywhere from an hour to a day depending on the time of year and the number of clouds in the sky. The storm then rages until it has rained itself out, and after this the vitki has no further control over it.

I, Isa, "Ice"

(Pronounced "EE-sah")

Isa means ice, and it symbolizes the hidden dangers ice represents, such as slipping or breaking. It embodies coldness, and also cold emotions. As a target, Isa is associated with literal ice (Aquam), or Ignem when affecting temperature, or Mentem when affecting a person's cold and implacable feelings.

Gebo Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect on all Ability rolls to influence others, including forming new relationships, courtship, charming others, and negotiation.

Level 30: Give the target a feeling of deference and obligation to the vitki.

Level 35: Force the target to obey a simple command.

Level 40: Force the target to obey a complex command.

Level 50: Completely dominate the target's mind and emotions.

Hagalaz Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect to Damage.

General: Cause hail or other dangerous phenomena to pummel a target, inflicting damage equal to a stress die + (the Level of the effect - 15).

Level 15: Summon severe weather phenomena, like thunderstorms or hailstorms.

Level 20: Cause weather phenomena to become more or less severe.

Level 25: Summon a very severe weather phenomenon; for example, a tornado or a blizzard.

Isa Guidelines

General: The target receives a bonus or penalty that's equal to the magnitude of this effect to Ability rolls that involve ice or the cold: exposure, winter travel, or slipping.

General: Chill a target, doing Damage equal to (the level of the effect - 20) and potentially freezing it solid.

Level 10: Cause water to freeze. If cast on a target, this makes it cold to the touch; living beings lose a Fatigue level. Cause ice to melt.

Level 15: Cause a target to feel depressed and apathetic for the duration, canceling out other strong emotions.

Level 20: Hold a target totally motionless.

Level 25: Cause the surface of a target to become completely covered in ice.

SAMPLE ISA RUNE SPELLS

(THE RUNEMASTER) BINDS
THE BEASTS IN PLACE.
Isa (Febu) 20, Method II

This spell holds a herd of domesticated animals completely motionless as long as they are within ten paces of the runes, and preventing them from moving away again.

(THE RUNEMASTER) CARVES
THE ICE OF THE NORTH.
Isa 25, Method II

This spell creates a slippery sheet of ice located on the ground surrounding the runes, which is approximately ten paces across, and which covers all things within that area with a thin layer of frost. This ice is natural, and will naturally thaw and melt over time, or very quickly in warmer temperatures.

J, Jera, "Year"

(Pronounced "YEH-rah")

Jera signifies the harvest, and while this implies autumn it can also mean the bounty of nature all year round. The harvest is also the end result of hard work for an entire year, and so the rune also has connotations of prosperity and plenty. As a target, Jera is almost always associated with the form of Herbam, though it can also influence an Animal harvest, and can target people's health and general well being through Corpus.

SAMPLE JERA RUNE SPELLS

I, (THE RUNEMASTER) BLESS THE WORK.
Jera General, Method I

The vitki typically carves this rune into the floor of his home. After a year has passed,

Jera Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect to year-long activities, so long as the rune lasts for the entire year, with the bonus gained at the end of the year. For example: harvest, study, teaching, craft work (but not aging, which is cov-

ered by Dagaz).

General: Target is immune to supernatural diseases of up to this effect's Level.

Level 5: Ensure that the target remains healthy and strong, immune to natural blight and illness for the duration.

Level 15: Summon food and drink.

Kauno Guidelines

General: The target receives a bonus or penalty equal to this effect's magnitude to all Ability rolls associated with disease and sickness, such as diagnosing or curing others.

General: The target receives a bonus or penalty to all Ability rolls performed while sick.

General: The target receives a bonus or penalty to recovery rolls due to sickness and disease equal to (this effect's magnitude x 3). This does not include recovery rolls for physical injuries.

Level 10: Ignite an extremely flammable target, or cause it to become warm to the touch. This does +5 Damage to the target or anything touching it each round, with the Damage total divided by 5 after rolling.

Level 15: Ignite a very flammable target, or cause it to become hot to the touch. This does +5 Damage to the target or anything that's touching it each round, with the Damage total divided by 2 after rolling.

Level 20: Ignite a flammable target, or cause it to become hot enough to boil water. This does +5 Damage to the target or anything touching it each round.

Level 20: Cause the target to suffer from painful sores that last for the duration. These are distracting and unpleasant for the target, but have no other effect.

Level 25: Ignite a slightly flammable tar-

get, or cause it to become hot enough to glow. This does +10 Damage to the target or anything touching it each round.

Level 25: The target is infected with a minor illness, which will not heal naturally for the duration.

Level 30: Ignite a barely flammable target, or cause it to become hot enough to melt lead. It does +15 Damage to the target or anything touching it each round.

Level 30: The target is infected with a serious illness, which will not heal naturally for the duration.

Level 35: Ignite a target, or cause it to become unnaturally hot. This does +20 Damage to the target or anything touching it each round.

Level 35: The target is infected with a major illness, which will not heal naturally for the duration.

Level 40: Ignite a target, or cause it to become unnaturally hot. This does +25 Damage to the target or anything touching it each round.

Level 40: The target is infected with a critical illness, which will not heal naturally for the duration.

Level 45: Ignite a target, or cause it to become unnaturally hot. This does +30 Damage to the target or anything touching it each round.

Level 45: The target is infected with a terminal illness, which will not heal naturally for the duration.

this gives him a bonus equal to the magnitude of the effect on all year-long activities he has undertaken there. For example, if he spends the next year studying, devoting himself to the same subject for all four seasons, at the end of it he will receive additional experience points equal to this effect's magnitude. Likewise, if he spends the time working diligently in the field, he will receive a bonus to the roll

that determines the quality of his harvest. As this is a continuous effect, he will also receive a Warping Point, and an additional one for each season if the effect is powerful.

I, (THE RUNEMASTER) BLESS THE FIELDS.

Jera 5, Method I

These runes are carved onto a stone that is buried in a field where grain or other

growing seeds have been sown. As long as the runes are undisturbed, the land will yield a healthy and robust harvest that is unusually resistant to disease, drought, and insects.

K, Kauno, "Pain"

(Pronounced "COW-noh")

In the *Anglo-Saxon Rune Poem*, Kauno is described as a torch visible from afar, while other rune poems refer to it as an abscess or boil. As a pale, bright flame it could also refer to a fever, which "burns where princes sit within." Thus, the rune symbolizes heat, the color and light of flames, and burning pain.

As a target, Kauno affects any kind of fire, as well as heat and temperature. It is almost always associated with Ignem when evaluating Penetration, though effects that cause sores and pain are usually Corpus or Animal.

SAMPLE KAUNO RUNE SPELLS

I, (THE RUNEMASTER), SEE

THROUGH THE DARKNESS.

Kauno General, Method I

This rune gives the vitki a bonus to rolls that involve eyesight, for as long as the rune is intact. It is typically inscribed on a wooden wand or staff after dark to improve night vision, and is traditionally burned on a fire the next morning.

(THE RUNEMASTER) CAUSES

FIERY FEVER TO BURN BRIGHT.

Kauno (Mannaz) 30, Method II

The target person is afflicted with a serious illness, the equivalent of a Medium Wound. While this spell endures, however, the target cannot recover naturally; his condition can only remain the same or worsen, since the disease is constantly maintained by the runes.

L, Laguz, "Water"

(Pronounced "LAH-ghooz")

This rune represents water, especially of the ocean. There is great wealth and power in the ocean, and many hidden dangers that cannot be seen from the surface. As a target it is almost always associated with Aquam, though it can also affect things that are only found underwater, such as water-breathing animals and sea plants.

SAMPLE LAGUZ RUNE SPELLS

I, (THE RUNEMASTER) KISS
THE TREACHEROUS DEEP.

Laguz 20, Method I

For the duration of the effect, the vitki can breathe comfortably both in water and on land.

I, (THE RUNEMASTER),
TAME THE WILD WAVES.

Laguz 25, Method I

The runes are carved into a piece of wood mounted on the prow of a ship, which ensures that the craft travels at incredible speeds through the water, doubling its natural movement rate.

M, Mannaz, “Man”

(Pronounced “MAH-nahz”)

Mannaz means mankind, and suggests unity and cooperation among all people. When used as a target it affects either the mind or the body, but most often the body, and thus is usually linked to Corpus rather than Mentem. It is used most frequently to affect a person as the target of another rune.

SAMPLE MANNAZ RUNE SPELLS

I, (THE RUNEMASTER),
MAKE MEN SURE AND STEADY.

Mannaz 30, Method I

For the duration of this effect, the target’s Dexterity Characteristic is increased by 1, but no higher than 0.

(THE RUNEMASTER) LEADS
MEN TO GREATNESS.

Mannaz 20, Method II

All the people fighting within ten paces of the runes function as a trained group, even if their leader does not have a sufficient Leadership score. The runes are typically woven into a flag or painted on the shield carried by the leader.

N, Naudiz, “Need”

(Pronounced “NOW-thiz,” with the “th” voiced as in “this”)

Naudiz is a very negative rune, meaning hardship, trouble, and adversity, often scratched onto a fingernail to indicate great

Laguz Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect to Ability rolls performed while submerged in or floating upon water.

Level 5: The target gains the ability to see clearly through water.

Level 10: Summon water, enough to fill an area about ten paces across and ten paces deep.

Level 20: The target gains the ability to sense the direction of the nearest large

body of water, or if any water is within about ten paces.

Level 20: The target gains the ability to breathe water.

Level 25: Speed a sea journey, causing the target ship or the target swimmer to travel through the water at twice the normal speed.

Level 30: Cause waves to knock over a large target or to pull a small target under water.

Mannaz Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect to Ability rolls that involve Dexterity (but not Attack rolls).

General: Target receives a bonus or penalty equal to the magnitude of this effect to Ability rolls involving working with others, such as fighting in a group or collaborating on a project in a workshop.

Level 20: Inspire feelings of cooperation

and unity within a group of targets.

Cause a group of fighters to function as a trained group.

Level 30: Increase or decrease a target’s Dexterity by one point, to no more than the average score for a being of that type. Each additional magnitude increases the number of points or the upper limit, but never more than 5 above or below the average score.

I T R R X M M H Q I T F A M B P I N D A P F F M H



Naudiz Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect when in great need, such as when dreadfully wounded or in a desperate state of emotion.

General: The target suffers a bonus or penalty equal to the magnitude of this effect on all Ability rolls that he has tried once and failed.

General: Delay the resolution of another supernatural effect no greater than the level of this effect, putting it off for as long as this rune lasts, and casting it when this spell is broken. This spell must include the runes for the held effect as well as Naudiz. For example, to

delay an Ansuz effect of Level 20, the rune spell must be Naudiz (Ansuz) 20 or less.

General: Bind an active rune spell of Level less than or equal to this one, so that the duration lasts as long as the runes used in this spell. The spell must include the runes for the bound effect as well as Naudiz. For example, to bind a Fehu (Ansuz) effect of Level 15, the rune spell must be Naudiz (Fehu, Ansuz) 15 or greater.

Level 20: Cause a target to feel a deep despair, which makes him unable to use Confidence Points for the duration of the spell.

Ingwaz Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect to Ability rolls that affect his family, household, or home.

Level 20: The target gains an instinctive sense of where his family is, including distance and direction and their current

emotional state.

Level 20: The target gives birth easily and the baby is healthy, so long as the rune is worn by her for the whole of the pregnancy.

Level 35: Summon a target person, transporting him or her to the caster.

Othila Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect to all rolls that involve a specific tool or family heirloom, such as wielding his father's sword or defending his lands. This includes Initiative, Attack, and Defense rolls.

Level 15: Make an object more effective at what it is designed to do. For example,

make a sword light and sharp, or a plow till the earth more quickly. The object functions as if it were exceptional quality, and reduces the number of potential botch dice by two when used.

Level 20: Summon a target to the caster; this must be a nonliving thing that is smaller than a person, such as a sword or chest.

need. It may be used to target things that are desperate, dying, or despairing, and so is usually associated with Mentem or Corpus.

SAMPLE NAUDIZ RUNE SPELLS

I, (THE RUNEMASTER), STORE
POWER FOR MY TIME OF NEED.

Naudiz General, Method I

This effect binds another rune spell to the target, delaying its resolution until

it is triggered. The caster describes what sort of conditions cause the effect to activate — usually this is when he is Incapacitated or killed — and then he inscribes the rune spell for the bound effect next to the Naudiz runes.

(THE RUNEMASTER) BRINGS HARDSHIP
TO THE ENEMY AND HIS FAMILY.

Naudiz (Ingwaz) 20, Method II

All those who live in the target structure begin to feel deep despair and self-loathing,

beset by strife. For as long as the runes last, their Confidence Scores are reduced by 1. For most characters, this means that they cannot spend Confidence Points to increase their totals.

Ing, Ingwaz, “Lord”

(Pronounced “ING-vahz”)

Ingwaz is associated with peace, family, and a safe, secure home. As a target, it may affect a building, dwelling, or structure, and so is often tied to Herbam and Terram. It can also affect all those who live in a particular house, making it possible to target them by carving runes on the outside, or to target members of the caster's family or household. This is usually a Corpus effect.

SAMPLE INGWAZ RUNE SPELLS

I, (THE RUNEMASTER),
FEEL MY HEARTH AND HOME.

Ingwaz 20, Method I

After carving these runes, the vitki can sense the approximate direction and distance of his family members, and their general emotional state (i.e. excited or calm).

(THE RUNEMASTER) CALLS
HIS CHILDREN TO HIS SIDE.

Ingwaz 35, Method II

By incorporating an Arcane Connection into the rune spell, the vitki transports a member of his family to the runes, intangibly speeding him or her across the land. Family can include members of the vitki's household, or blood relatives. This journey typically takes about an hour from anywhere within Scandinavia, though greater distances might increase the time it takes for the person to arrive.

O, Othila, “Inheritance”

(Pronounced “OH-thih-LAH,” the “th” unvoiced as in “thin”)

The Othila rune means property, but specific material goods as opposed to Fehu, which represents general wealth. These are things that can be passed on from generation to generation, such as lands or possessions, and thus the rune is most often used as a target tied to Terram.

SAMPLE OTHILA RUNE SPELLS

I, (THE RUNEMASTER), SHARPEN MY AXE.
Othila General, Method I

The vitki receives a bonus equal to the magnitude of the effect to his Initiative, Attack, and Damage scores as long as he wields a particular weapon.

(THE RUNEMASTER) HAS
NEED OF AN ARROW.
Othila (Hagalaz) 20, Method II

This spell summons an arrow to which the vitki has an Arcane Connection, causing it to appear somewhere nearby — inside his quiver, for example, or perhaps in the ground just outside his tent. A vitki might carve a rune on each of his arrows to create an Arcane Connection to them, so that he can then call them all back to himself with this rune spell.

P, Perth, “Cup”

(Pronounced “PAIR-th,” with the final syllable short and unvoiced)

Perth is a mysterious and strange rune, with many different interpretations. Perhaps the strongest association is with fate and chance, though it is also tied to pleasure and relaxation, such as found at a gaming table or dining hall. Thus, it typically represents a container that holds secrets, such as a dice cup or drinking horn. In the *Anglo-Saxon Rune Poem* it represents a piece on a gaming board, a pawn.

Often Perth is used to affect the supernatural realms, particularly Magic. It is thus tied most strongly to Vim. It can target vis, and it can also target other spells and supernatural effects. It does not affect supernatural beings and creatures with Might (these are Ansuz if they are intelligent, or Uruz if they are not), though it can affect their powers.

SAMPLE PERTH RUNE SPELLS

(THE RUNEMASTER) DEFILES HIS RIVAL
AND LAUGHS AT HIS MISFORTUNE.
Perth (Mannaz) General, Method II

The vitki integrates an Arcane Connection to another rune wizard into his rune script, and for as long as it lasts, whenever his rival must roll for a magical botch he adds a number of additional dice to his pool equal to the magnitude of this effect.

Perth Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect to rolls that involve pure chance, such as when playing at dice. This also influences events governed by some element of chance, such as shooting an arrow into the dark or determining whether or not a woman becomes pregnant.

General: Whenever the target rolls for a potential botch, the number of potential botch dice is reduced or increased by the magnitude of this effect.

General: All supernatural effects cast on the target that are less than or equal to half this effect's level are dispelled.

Level 10: The target can sense Magic or Faerie auras within about ten paces, and identify their strength.

Level 20: The target gains the ability to sense and identify vis that is within about ten paces.

Level 25: The target can recognize the caster of any active magic in the vicinity, or can get a general sense of the effects, much like reading the inscribed description of a rune spell.

Raido Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect on all Ability rolls made while traveling, such as Area Lore, Folk Ken, Ride, or Charm. This does not include mounted combat.

General: The target receives a bonus or penalty equal to the magnitude of this effect on all natural Ability rolls associated with Stamina (but not Soak or casting rune magic).

General: The target receives a bonus or penalty equal to the magnitude of this effect to his Initiative.

Level 15: Repair a harness or wheel.

Level 20: Restore a lame animal, healing a Light Wound for the duration.

The target gains the power to sense which direction it is traveling.

Level 30: Speed a journey, allowing the target to run and walk at twice the normal speed.

Level 30: Increase or decrease a target's Stamina by 1 point, to no more than the average score for a being of that type. Each additional magnitude increases the number of points or the upper limit, but never more than 5 above or below the average score.

Level 35: Summon a target to the caster; it must be a nonliving thing that is larger than the caster, such as a boat or cart.

I, (THE RUNEMASTER),
SENSE THE SLEEPING ALFAR.
Perth 20, Method I

For as long as the rune endures, the vitki can sense vis when he is within about ten paces of it. He may identify it based on its associations with a single rune, and he may also tell approximately how many pawns there are.

who rode in a great chariot. It symbolizes a journey, and all forms of travel. It also conveys the idea of preparation for war or severe weather, and is thus associated with principles of planning, thought, and strategy.

As a target, Raido targets a cart, ship, or wheel, as well as the tack and harnesses of animals that pull a cart or chariot. The animals themselves are usually associated with either Ehwaz if they are horses, or Fehu for other domesticated animals.

R, Raido, “Riding”

(Pronounced “RYE-doh”)

This rune is generally held to mean “riding,” as in the activity of going forth on horseback or on a cart. The word *raido* may be related to the Old Norse word *reid*, which means either chariot or thunder, and thus it may invoke Thor, the Norse god of thunder,

SAMPLE RAIDO RUNE SPELLS

I, THE RUNEMASTER, HEAR
THE THUNDER OF THE NORTH.
Raido 20, Method I

The vitki can sense which way is north for as long as the rune remains undamaged.

Sowilo Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect to natural Ability rolls associated with Perception.

General: The target can see through illusions of this effect's level or less as if he had Second Sight, including seeing through regions.

Level 10: The target gains the ability to see in the dark as if it were daylight.

The target can sense Divine or Infernal auras within about ten paces, and identify their strength.

Level 20: Extinguish all light within about

ten paces of the target.

Make a target invisible.

Level 25: The target becomes more resistant to cold, and is immune to the ill effects of exposure.

Level 25: Cause blindingly bright sunlight to shine on or from the target.

Level 30: Increase or decrease a target's Perception by 1 point, to no more than the average score for a being of that type. Each additional magnitude increases the number of points or the upper limit, but never more than 5 above or below the average score.

I, THE RUNEMASTER, GIVE
EIGHT LEGS TO MY HORSE.
Raido 30, Method I

With this rune spell, which is usually inscribed directly onto the horse's saddle or blanket, the vitki causes his horse to travel extremely quickly, covering ten paces with each step.

S, Sowilo, "Sun"

(Pronounced "SOH-veel-oh")

Sowilo is associated with light and the sun, and is described as a boon to sailors and a blessing for travelers. It also has overtones of good succeeding against evil, much as light triumphs over dark. As a target Sowilo affects

light, and is thus a part of the Form of Ignem. It can also target the Divine and beings that have Divine Might as a subset of Vim.

SAMPLE SOWILO RUNE SPELLS

I, (THE RUNEMASTER), STEP
MOST SURELY IN SUNLIGHT.

Sowilo General, Method I

The vitki receives the magnitude of this effect as a bonus to all Perception-based Ability rolls.

I, (THE RUNEMASTER),
SUMMON SUMMER'S BRIGHTNESS.

Sowilo 25, Method I

For as long as the rune endures, bright sunlight shines out from the target. Those who look directly at the light may be blinded by it, and it is said that creatures of the night and wickedness cannot bear its touch and so must flee its presence.

T, Tiwaz, "Tyr"

(Pronounced "TEE-vahz")

Tyr is the Norse god of truth and battle, giver of victory and protector of the other gods. He is loyal to his fellows and known for sacrificing his hand to the Fenris wolf so that it could be bound. His rune is associated with men who fight for the good of their companions, and who seek truth. As a target, it is primarily associated with Mentem and justice, in that it affects a person's thoughts and deeper motivations.

SAMPLE TIWAZ RUNE SPELLS

I, (THE RUNEMASTER),
FIGHT FOR MY COMPANIONS.

Tiwaz General, Method I

The vitki typically casts this spell in battle, scratching the runes into his shield or armor. He receives a bonus equal to the magnitude to all of his Attack rolls for as long as the runes last. (In a pitched melee, this is unlikely to be more than a few rounds.)

I, (THE RUNEMASTER),
CAN SENSE THE LIAR'S CRAFT.

Tiwaz 30, Method I

For the duration, the vitki can sense if people believe they are telling the truth so long as he is within about ten paces of them. (Note that demons can easily foil this effect.)



Th, Thurisaz, "Ogre"

(Pronounced "THUR-ee-sahs," with the "th" unvoiced as in "thorn")

Thurisaz is interpreted many different ways, usually with a negative connotation. The Norse and Icelandic rune poems describe it as meaning "giant" or "ogre," noting that such creatures especially like to harm women, while the Anglo-Saxon poem calls it "thorn," being sharp and severe. The rune is also said to be used to evoke demons from the underworld. Its symbolism is generally evil and dangerous, and because of its association with trolls and ogres it is often used to cast spells that change the caster's shape.

When used as a target, Thurisaz can affect supernatural creatures as a kind of Vim magic, these most commonly being infernal beings. It can also target thorny bushes and brambles as part of Herbam, or anything wooden that pierces or cuts.

SAMPLE THURISAZ RUNE SPELLS

(THE RUNEMASTER) PREPARES
THE OGRE-SLAYING SPEAR.
Thurisaz General, Method II

The vitki prepares the runes on the shaft of a spear, and throws it into a battlefield. If the effect penetrates their Magic Resistance, all supernatural creatures within ten paces of its path have their Might Scores reduced by (the level of this effect – 10). For example, at Level 15 their Might Scores are reduced by 5.

I, (THE RUNEMASTER), CALL
THE SERPENT FROM THE BRAMBLES.
Thurisaz 30, Method I

The runes are typically carved onto a twisted branch, with Thurisaz written three times for emphasis. When the inscription is complete, the branch changes into a venomous snake. If it suffers a Heavy Wound, the runes are broken and it becomes a simple branch again.

U, Uruz, "Auroch"

(Pronounced "oo-ROOZ")

This rune represents the aurochs, a large and powerful breed of cattle that roams the wilderness of Scandinavia. Julius Caesar described them as slightly smaller than the elephant and the same color and shape as a

Twaz Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect to Personality rolls that involve positive emotions like loyalty or bravery.

General: The target receives a bonus or penalty equal to the magnitude of this effect to his Attack or Defense scores.

General: The target may boost his Confidence Score by 1, as long as his Confidence Score is no greater than (the magnitude of this effect – 3).

Level 15: The target gains the ability to sense the direction in which the nearest person is located

Level 20: The target gains an intuitive understanding of those people's thoughts and motivations within about ten paces, allowing him to more easily make friends or figure out the social structure of a community.

Level 30: The target gains the ability to tell if people within ten paces believe that they are telling the truth or lying.

Level 45: The target can completely understand the minds and emotions of those people within about ten paces, and can accurately predict their actions and reactions.

Thurisaz Guidelines

General: The target receives a bonus or penalty equal to the magnitude of the effect on Personality rolls tied to negative passions like lust or wrath.

General: The target's Might Score is reduced by (the level of this effect – 10).

Level 15: Cause thorny brambles to grow in an area about ten paces across.

Level 15: Destroy plants in an area ten paces across.

Level 20: Transform a living target into another living thing of approximately the same size.

Level 20: Transform a nonliving target into another nonliving thing of approximately the same size.

Level 30: Transform a living target into a nonliving thing of approximately the same size.

Level 30: Transform a nonliving target into a living thing of approximately the same size.

Uruz Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect on natural Ability rolls that involve Strength (but not Damage).

General: The target's Encumbrance is increased or decreased by the magnitude of this effect.

General: The target is immune to effects that target the mind that are less than this effect's level.

Level 30: Increase or decrease a target's Strength by one point, to no more than the average score for a being of that type. Each additional magnitude in-

creases the number of points or the upper limit, but never more than 5 above or below the average score.

Level 30: Summon a wild animal that is up to Size –4.

Level 35: Summon a wild animal that is up to Size –1.

Level 40: Summon a wild animal that is up to Size +2.

Level 45: Summon a wild animal that is up to Size +5.

Level 50: Summon a wild animal that is up to Size +8.

bull. They are extraordinarily strong, fast, and ferocious. Successfully hunting an aurochs makes a boy into a man, and the best way to do this is with a pit trap. Proof of the adventure is the display of the massive beast's horns, which are often bound at the tips with

silver for use as drinking cups.

Uruz is thus a symbol of strength and stamina, as well as manhood and masculinity. There is also a parallel implied in its defense against the hunter and a man defending his home, and in the great achieve-

Wunjo Guidelines

General: The target receives a bonus or penalty equal to the magnitude of the effect on all natural Ability rolls involving Presence, such as telling a story, charming a companion, or leading a group.

General: Reduce the target's Fatigue or Wound Penalties by (the magnitude of this effect x 3).

Level 20: Cause the target to feel a power-

ful emotion.

Level 30: The target can ignore all Fatigue or Wound Penalties.

Level 30: Increase or decrease a target's Presence by 1 point, to no more than the average score for a being of that type. Each additional magnitude increases the number of points or the upper limit, but never more than 5 above or below the average score.

Ihwaz Guidelines

General: The target receives a bonus or penalty equal to the magnitude of this effect to natural Ability rolls associated with Intelligence, such as remembering lore or outwitting an opponent.

General: The target can sense the presence of supernatural beings with Might Score less than or equal to the level of this effect.

General: Summon a supernatural being with Might Score less than or equal to (the level of this effect - 10).

Level 15: The target gains the ability to sense the properties of plants within about ten paces.

Level 20: The target can sense dead bodies within about ten paces.

Level 25: Animate a corpse or carcass, as

long as it is not protected by consecrated ground.

Level 30: Increase or decrease a target's Intelligence by 1 point, to no more than the average score for a being of that type. Each additional magnitude increases the number of points or the upper limit, but never more than 5 above or below the average score.

Level 35: The target can speak with the dead, so long as he is within ten paces of the corpse or grave, and it is not protected by consecrated ground.

Level 35: Summon a corpse or carcass, as long as it is not protected by consecrated ground.

Level 35: Summon a tree.

ment of the hunter in besting the powerful beast. When used as a target, Uruz affects the form of Animal, specifically wild or magical animals. Because of its connection to the wilderness, Uruz is also associated with rain and wild weather, occasionally translated as "drizzle," and so may also be part of Auram.

SAMPLE URUZ RUNE SPELLS

I, (THE RUNEMASTER), NEED STRENGTH FOR MY TRIALS.

Uruz General, Method I

The vitki receives a bonus equal to the magnitude of the effect to all Strength-based Ability rolls, such as when lifting or pushing heavy objects, or when swimming,

climbing, or walking through extremely harsh environments.

I, (THE RUNEMASTER), SUMMON THE AUROCHS.

Uruz 45, Method II

The rune spell summons an aurochs — the wild beast for which the rune is named. It is not under the vitki's control, and will probably charge like a bull at anyone who appears to threaten it. The vitki must have some part of an aurochs in order to cast the spell, which is worked into the runes. If killed, the animal's carcass will easily feed a hundred people, who will all feel stronger and healthier after (perhaps represented by a Confidence Point), though this effect is undone if the runes are damaged or if they are destroyed.

W, Wunjo, "Joy"

(Pronounced "VUN-yoh")

This rune means comfort, bliss, and joy. This may be a sort of intoxication, or simply the absence of suffering, and it also has connotations of glory and success in battle. Those who work together towards a common goal also fall under Wunjo's influence. Wunjo is associated with Mentem, targeting the emotions of people and intelligent beings only.

SAMPLE WUNJO RUNE SPELLS

(THE RUNEMASTER) GIVES THE GIFT OF JOY.

Wunjo (Gebo) 20, Method II

By placing these runes on a gift intended for another, the vitki ensures that it will be received with joy and deepest gratitude, easing the cares of the recipient in an almost intoxicating way.

I, (THE RUNEMASTER), PAINT THE RUNES OF FRENZY.

Wunjo 30, Method I

The vitki draws the Wunjo rune upon a warrior, who does not feel pain or fatigue for as long as the runes remain undamaged. He may ignore all Fatigue and Wound Penalties, though if he expends all of his Fatigue levels he will fall unconscious, and he may still be killed or incapacitated in this state.

Y, Ihwaz, "Yew"

(Pronounced "EYE-vahz")

Ihwaz refers to the yew tree, the wood of which is used to make longbows and which also has associations with death and witchcraft because of a traditional practice of planting it in graveyards. When used as a target, it may affect any sort of tree or bow and should be treated as an Herbam effect. The rune may also be used to target the spirits of the dead as a Mentem effect, or a gravesite as Terram.

SAMPLE IHWAZ RUNE SPELLS

I, (THE RUNEMASTER), WALK SWIFTLY THROUGH THE MURKY WOOD.

Ihwaz 15, Method I

Modified Runes

The vitki gains an intuitive understanding of the properties of trees within about ten paces, allowing him to travel quickly through an unfamiliar forest or sense the most likely direction of a particular plant.

I, (THE RUNEMASTER), MAY SPEAK WITH THE SHADES OF THE PAST.

Ihwaz 35, Method I

By standing within ten paces of a grave, the vitki may mentally communicate with the ghostly spirit of its inhabitants.

Z, Algiz, "Elk"

(Pronounced "AHL-ghiz," with the "z" sounding like a rolled "r")

This rune has many meanings, all of which mean some sort of protection. It is sometimes associated with the elk — which is said to sleep leaning against a tree so that it may more easily elude hunters — and with its antlers. The rune itself is often seen as a hand warding off a blow, and the word *alu* is often used in spells to mean "protect me," perhaps referring to this rune. Another interpretation is as a kind of sedge-grass that grows in marshlands, which is so prickly that it cannot be grasped. In any case, this rune is most often used for the purposes of protecting a target.

Algiz almost never refers to a target directly, though because of its symbolism it can be used to affect elk, a hand, or grass, and is thus associated with Animal, Corpus, or Herbam as appropriate.

SAMPLE ALGIZ RUNE SPELLS

I, (THE RUNEMASTER) PROTECT AGAINST BEINGS OF FIRE AND PAIN.

Algiz (Kauno) General, Method II

The vitki carves the runes into an object, such as an amulet or a stone. For the duration of the effect, fire creatures and disease spirits with Might less than or equal to the level of this effect cannot come within ten paces of the runes, and cannot use their powers to affect anything within that area.

(THE RUNEMASTER) PROTECTS AGAINST THE BEASTS OF THE WILD.

Algiz (Uruz) 10, Method II

For the duration of the effect of the spell, wild animals cannot come within ten paces of the rune.

many opposite shores of the North Sea, their alphabet underwent noticeable changes. The Elder Futhark, the runes described earlier, were used in the earliest spells and engravings left by the vitkir, but over time the names and meanings of the runes changed, the language became more compact, and

Algiz Guidelines

General: The target's Soak is increased or decreased by the effect's magnitude.

General: All supernatural targets with Might less than or equal to the level of this effect that are associated with the

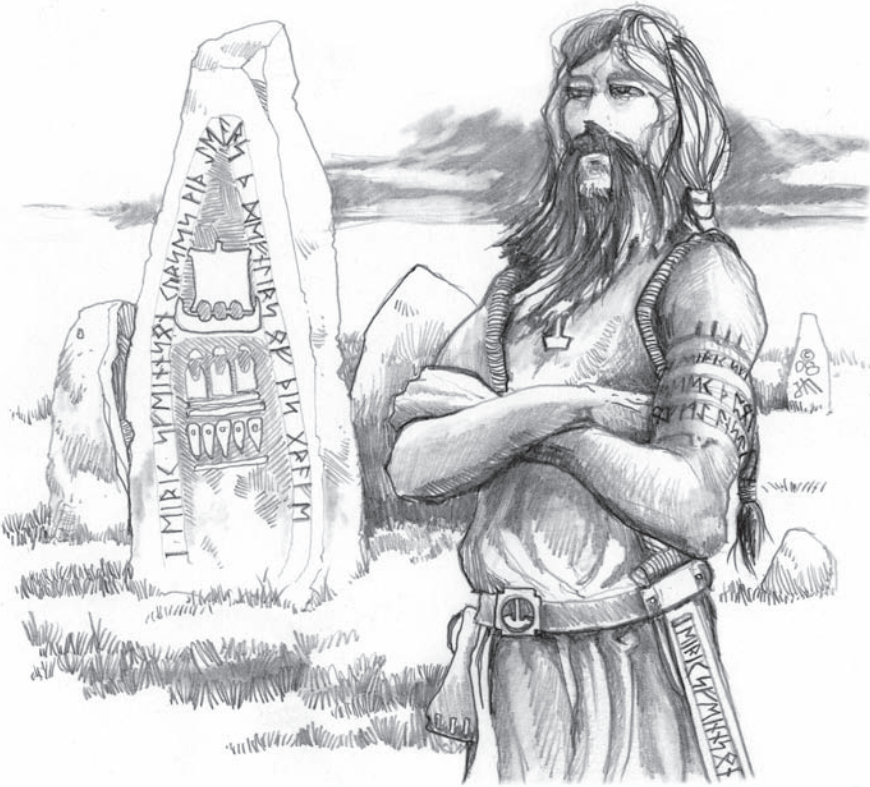
spell's secondary rune are warded away from the target.

Level 10: All things that are appropriate to the secondary rune used in this spell are warded away from the target.

The Anglo-Saxon Futhorc

In England, the rune wizards extended their alphabet. Scholars agree that it included the first 28 runes, and the last five may also have been included depending on era and area. Magi are certain that none of these vitkir remain in the British Isles in the 1200s, all of them having been eliminated in the war against Damhan-Alladh centuries ago, though evidence of their magic may still remain.

LETTER	RUNE	NAME	PRONOUNCED	MEANING	ELDER
F	ƿ	Feoh	FAY-oh	"Wealth"	Fehu
U	u	Ur	OOR	"Auroch"	Uruz
Th	þ	Thorn	THORN	"Thorn"	Thurisaz
O	o	Os	OH-ss	"Mouth"	Ansuz
R	ƿ	Rad	RAWD	"Riding"	Raido
C	ƿ	Cen	CHEN	"Torch"	Kauno
Gy	ƿ	Gyfu	GUY-woo	"Gift"	Gebo
W	ƿ	Wynn	WIN	"Joy"	Wunjo
H	h	Haegl	HA-wull	"Hail"	Hagalaz
N	n	Nyd	NID	"Need"	Naudiz
I	i	Is	EES	"Ice"	Isa
J	ƿ	Ger	YER	"Year"	Jera
Y	ƿ	Eoh	EE-oh	"Yew"	Ihwaz
P	ƿ	Peordh	POHR-th	"Cup"	Perth
X	ƿ	Eolhx	OHLHK	"Elk"	Algiz
S	ƿ	Sigel	SEE-wel	"Sun"	Sowilo
T	t	Tir	TEER	"Star"	Tiwaz
B	ƿ	Beorc	BORK	"Birch"	Berkanan
E	ƿ	Eh	EH	"Horse"	Ehwaz
M	ƿ	Mann	MAHN	"Man"	Mannaz
L	ƿ	Lagu	LAH-wuh	"Water"	Laguz
Ng	ƿ	Ing	ING	"Hero"	Ingwaz
D	ƿ	Daeg	DAY	"Day"	Dagaz
Oe	ƿ	Ethel	EE-thell	"Homeland"	Othila
A	ƿ	Ac	AWK	"Oak"	
Ae	ƿ	Aesc	ASH	"Ash"	
Yr	ƿ	Yr	YAHR	"Bow"	
Ea	ƿ	Ear	EAR	"Grave"	
G	ƿ	Gar	GAR	"Spear"	
K	ƿ	Calc	KAHLK	"Chalk"	
Q	ƿ	Cweorth	QUORTH	"Fire twirl"	
St	ƿ	Stan	STAYN	"Stone"	
Or	ƿ	Ior	OHR	"Water monster"	



the runemasters began using fewer characters. This variation came to be known as the Younger Futhark.

In England, the vitkir and Norse settlers expanded the alphabet instead, eventually adding four more runes and altering the meaning of many of the others, producing a very different set of runes called the Futhorc. Their rune poems were then edited by the well-intentioned monks who translated them from the foreign tongue into Latin, removing references to giants, demons, and other frightening ideas, and integrating the Christian God into many of the lines.

The same magic system given in this chapter can be used to work magic with these other rune alphabets, though both are weaker than the original Elder Futhark. The magic of the Younger Futhark uses only 16 of the 24 runes (as shown in the insert), and so requires less experience to develop but is also less versatile — these characters open fewer runes when they are first introduced to the tradition. The Anglo-Saxon Futhorc has as many as 33 characters, and so the power of the Elder runes is similarly weakened as experience is divided among all of these additional runes.

The Younger Futhark

In Denmark and Germany, the Futhark began to develop over time, both as it was used to communicate and to work magic. Many of the names of the runes and their meanings changed as the language became condensed, and the runemasters eventually settled on a set of 16 runes instead of the original 24. Instead of three aetts made up of eight runes, in this system the first aett had only six runes and the other two had five. Missing are Gebo, Wunjo, Perth, Algiz, Ehwaz, Ingwaz, Dagz, and Othila. This variation came to be known as the Younger Futhark.

LETTER	RUNE	NAME	PRONOUNCED	MEANING	ELDER
F	ƿ	Fe	FAY	"Wealth"	Fehu
U	ƒ	Ur	OOR	"Drizzle"	Uruz
Th	þ	Thurs	THURZ	"Ogre"	Thurisaz
A	ᚦ	Ass	AHSS	"God"	Ansuz
R	ᚱ	Reidh	RAYTH	"Ride"	Raido
K	ƿ	Kaun	COWN	"Sore"	Kauno
H	ᚨ	Hagall	HAH-gall	"Hail"	Hagalaz
N	ᚠ	Naudhr	NOW-thur	"Need"	Naudiz
I	ᚢ	Iss	EES	"Ice"	Isa
J	ᚦ	Ar	AHR	"Year"	Jera
S	ᚱ	Sol	SOHL	"Sun"	Sowilo
T	ᚦ	Tyr	TEER	"Tyr"	Tiwaz
B	ᚷ	Bjarkan	BYAR-kahn	"Birch"	Berkanan
M	ᚹ	Madhr	mah-THUR	"Man"	Mannaz
L	ᚠ	Logr	lah-GHUR	"Water"	Laguz
Y	ᚨ	Yr	EAR	"Yew"	Ihwaz

Hermetic Integration

For magi seeking to expand the capabilities of their magic, the vitkir and their runes can be investigated and converted into Hermetic Virtues as a Major Breakthrough. The suggested mechanics for describing this discovery can be found in *Ancient Magic*, pages 138-140. In essence, the magus receives a new Rune Duration and a new Inscription Target, which work similarly to Ring and Circle but do not require penetration. Also, at the storyguide's discretion, magi who undergo Odin's Sacrifice (described above) may receive an automatic Discovery towards the development of Hermetic Rune Magic.

Note that the Order of Hermes is generally considered to be at war with the Order of Odin — as many magi think of the vitkir — and has been since the ninth century. This may make things difficult for magi who wish to learn from a living vitki. Perhaps they could convince him to join the Order of Hermes and swear the Oath, giving him some degree of safety as a member of House Ex Miscellanea, but there may still be those in the Order of Hermes who will hunt down the vitki simply because of his ancestry, and he may be obliged to keep his magic secret.

Eirik Svennson, Warrior Vitki

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

Size: 0

Age: 29

Confidence Score: 1 (3)

Virtues and Flaws: The Gift; Vitki; Major Rune Focus (Sigrunar); Fast Caster; Puissant Othila (free); Natt-thel Prone; Susceptibility to Divine Power

Personality Traits: Brave +3, Stubborn +2, Loyal (to other vitkir) +1

Combat:

Long Sword: Init +2, Attack +10, Defense +7, Damage +8

Long Sword (when enchanted): Init +7, Attack +15, Defense +12, Damage +8

Soak: +6 (+11 when enchanted)

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

Wound Penalties: -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)

Abilities: Brawl 2 (dodging), Carouse 1 (with soldiers), Craft: Runes 2 (in metal), Leadership 2 (in battle), Norse 5 (soldiers' slang), Old Norse 3 (writing runes), Rune Magic 5 (Tiwaz), Single Weapon 5 (long sword)

Arts: A 0, B 6, D 5, E 0, F 0, G 0, H 0, I 0, J 0, K 0, L 0, M 8, N 0, Ng 0, O 9+2, P 0, R 0, S 0, T 10, Th 0, U 5, W 4, Y 0, Z 10

Equipment: Partial leather scale, long sword

Encumbrance: 0 (4)

Scripts Known:

I, Eirik Svennson, bound this wound. (B 15/+8)

Berkanan 15, Method I The target receives a +9 bonus to recovery rolls from combat injuries, as long as the rune remains intact for the entire recovery period.

I, Eirik Svennson, will work well this day. (D 15/+6) *Dagaz 15, Method I* The target receives a +3 bonus to any activity performed all day.

Eirik Svennson leads men to greatness. (M 20/+18)

I, Eirik Svennson, strengthen the sword of my ancestors. (O 25/+24) *Othila 25, Method I* The target receives a +5 bonus to Initiative, Attack, and Defense rolls made with a particular sword. Eirik typically inscribes the runes on the sword he inherited from his father, so that the effect endures only as long as he wields it (since he is the target of the spell, the sword must be "part of him" for the duration).

I, Eirik Svennson, invoke Tyr's power. (T 25/+22) *Tiwaz 25, Method I* The target receives a +5 bonus to Attack rolls. Eirik typically inscribes the runes on another warrior's sword, so that the effect endures only as long as he wields it.

I, Eirik Svennson, invoke Tyr's cunning. (T 25/+22) *Tiwaz 25, Method I* The target receives a +5 bonus to Defense rolls. Eirik typically inscribes the runes on another warrior's sword, so that the effect endures only as long as he wields it.

I, Eirik Svennson, call my helmet alu. (Z 25/+22) *Algiz 25, Method I* The target receives a +5 bonus to Soak. Eirik typically inscribes the runes on his helmet, so that

the effect endures only as long as he wears it.

Eirik Svennson protects against the beasts of the wild. (Z 10/+7)

Appearance: Eirik is a tall, lanky, and clean-shaven Norwegian man with dark hair, wearing a suit of leather mail and helmet. He holds a long sword carved with runes all along the blade.

Eirik is a vitki in the service of the king of Norway, specifically answering to his uncle Sven Svennson, a powerful duke. Like many of the vitkir in this part of Scandinavia, Eirik is a member of the political group known as birchfeet (the *birkebeiners*), who have supported the northern kings in the last forty years of civil war, which have just recently ended. At his command is a unit of soldiers and builders that his uncle has placed under his authority, the leaders of which he has trained himself and has worked long enough with for them to grow used to his Gift. This does not stop constant low-level murmuring among the lower ranks, but so far this has been kept under control and the veterans are gradually becoming used to him. His group is stationed on the outskirts of the city that will become Trondheim, the capital, to rebuild its defenses and guard against trouble. His uncle expects him to be a great leader and soldier, though he is still a little too naive to appreciate the privileged position in Norse society he currently occupies.

Chapter Eight

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A NOTE ON NIGHTWALKER SOURCES AND APPROACHES

Nightwalkers are recorded in detail in Classical Greek works, and in works that post-date the game period. During the game period, they are mentioned in several sources, but are described with insufficient detail to develop material that presents complete, genuine regional variants. Troupes are encouraged to jumble together the elements of the various nightwalking groups presented here, to create a unique group suitable for the region in which their covenant lies. The groups described here were usually not described in detail during the 13th Century, but have been included to allow players to choose elements to incorporate into fictional traditions that they design themselves.

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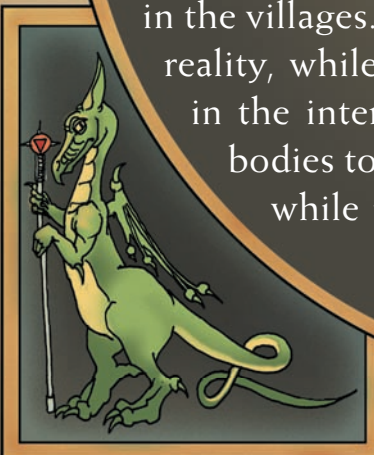
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