

Ars Magica

Rival Magic



by Ferguson, Romer,
Ryan & Shirley

Rival Magic

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Timothy Ferguson works as a librarian on the Gold Coast, in Australia. He lives with a patient wife named Linda, who he dedicates his books to, and two cats named after witches from a musical. His first dragon tree, which inspired his chapter in *Ancient Magic*, was spotted as a fake by his mother. His parents gave him a real one and told him it was called *Dracaena cinnabari*. When he was researching it he read Marco Polo's statement that the Soqotrans were the most powerful sorcerers in the world, but did not stray from their island. Local folktales also link Soqotra to the herons of Thoth, first mentioned in *Sanctuary of Ice*. He says this was a pleasure to write, but would like to thank the playtesters for going beyond the usual call to fix the mechanics.

Chris Jensen Romer knows little Latin and less Greek, and has had more than his share of trouble with classicists over the years. Despite that he was soon hooked on the epic tale that is *The Aeneid*, and the weirder legends of Virgil current in our period! He'd like to thank everyone who attended Grand Tribunal 2007 and 2008 for the inspiration and support, but dedicates his work on this book to Matt Ryan and Erik Dahl — they know why.

Matt Ryan leads a quiet, pleasant life in Ithaca, a small city in central New York State. During this project, he had the good fortune to meet two of his three co-authors, the line editor, as well as many other *Ars Magica* "dignitaries" in the UK. Recently, his 9-year-old son started playing roleplaying games with the family, and he is regrettably certain that he has cursed his son with a life of polyhedral dice, charts, and hit points.

Mark Shirley is (still) a zoologist working in the North of England. He would like to dedicate his chapter to his ferrets Phyllie and Georgie, who lived and died (and in Phyllie's case, lived and died again) during the course of this book.



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Chapter One

Introduction

Welcome to Rival Magic! In this book you will find described four complete magical traditions who pose a threat to the hegemony of the Order of Hermes. Unlike most hedge magicians, the traditions described here possess powers and abilities that are the match of those of the Order, despite lacking the flexibility of Hermetic magic. The Amazons and the Muspelli offer a physical threat. The Amazons harbor an ancient hatred for the Order that extends back to the days of the Founders. The Muspelli brood in the extreme north, working hard to bring about the end of this world and the birth of one where their giant masters rule. The Sorcerers of Soqotra pose a more subtle threat, since they are clearly powerful yet offer no excuse to the Order for an all-out war. Finally, the Augustan Brotherhood poses a social threat; emerging from the very heartland of the Order, its wizards perform magical tasks on behalf of mundane lords that magi will not do for fear of breaking the Code.

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 non-Hermetic tradition, add 30 to the Intellego Vim Lab Total required by the magus.

Common Rules for Non-Hermetic Magic

These are common rules for non-Hermetic magic, although the traditions detailed in this book do not follow all of them. However, these rules apply unless the chapter explicitly says otherwise.

The Gift

The traditions described in this book all require The Gift of any practitioner.

OPENING THE GIFT

A Gifted wizard has to undergo a ritual, similar to the Hermetic Opening of the Arts, before he can fully utilize the powers of his magical tradition. The particulars of the ritual are unique to the magical tradition, but the following general rules apply. In these rules, the wizard whose Gift is being Opened is referred to as the apprentice, and the wizard who is Opening the apprentice's Gift is referred to as the master. Obviously, particular 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 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 wizards cannot Open The Gift of their Gifted colleagues, and a Gifted 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 magical Arts associated with the tradition, or makes a certain set of Supernatural Abilities favored (see later). It may also grant one or more Virtues. For details of precisely what Opening The Gift achieves, see each individual tradition. If the master is not fully competent in the Supernatural Abilities and Arts of the tradition, then the Opening of The Gift may be flawed (see later).

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 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 later.

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.

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.

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

GROWING USED TO THE GIFT

As previously expressed in *ArM5*, people do not get used to The Gift. They can get used to a Gifted individual, however, and regular positive interactions eventually allow a person to ignore the negative social consequences generated by that character's Gift. The type, frequency, and length of such interactions have never been addressed in *Ars Magica*. *Covenants* implies that it takes fifteen years for an average covenfolk to ignore the social penalty of the Gift (see *Familiarity*, page 40), although altruism and rewards might shorten this to seven years.

This supplement introduces Gifted individuals who do not have an instantaneous magical way to mitigate the negative effects of their Gift like *Parma Magica* pro-

vides. These characters may have retainers and might form temporary associates with members of the same tradition for various ends. The Gift restricts such alliances, but does not absolutely prohibit them. Gifted wizards may work together if the greater goal or reward outweighs distrust and suspicions they feel for each other. Debt has a certain social currency as well. A wizard might help a fellow so that he is owed a debt of service or repayment in kind. Such alliances will be fraught with distrust, and storyguides should impose a -3 penalty for any sort of situation roll that involves loyalty. Characters with the Blatant Gift should receive a -6 penalty to loyalty rolls.

Over time, a wizard may gather supporters who get used to his Gift. This group is never large; a group size of the wizard's Leadership Ability score times two is a good



rule of thumb. It takes a number of years to form such bonds, fifteen for casual, day-to-day relationships and fewer for wizards who are overly friendly and heavily reward their supporters. Triple the amount of time if the Gifted character has the Blatant Gift.

Interactions between two Gifted wizards are more complicated, and can be likened to two poisonous snakes sizing each other up. Both are powerful, both distrust the other, and yet both realize that their power could increase with the other's help. Reputation becomes paramount in these encounters. A more powerful wizard who undeniably knows he is more powerful will almost certainly kill the other wizard and take his possessions. Mystery can be an advantage.

Ultimately, the adventure designed by the storyguide should determine the result of such encounters. Most likely the wizards in this supplement will be antagonists. If it serves the storyguide to have a pair of Muspelli working together, then they can be assumed to have made some type of alliance. If the wizards are player characters, as in the case of two players wanting to play Amazonian sorceress and who want the characters to be friends, they should either include mistrust and suspicion in their early stories, or be assumed to have been associates for several years. While the social consequences of The Gift should penalize teaching totals and loyalty rolls, it should not penalize storytelling.

Finally, wizards take apprentices to enhance their abilities and continue their traditions of magic. While the length of any individual tradition's apprenticeship varies, it is sometimes long enough for the wizard and his apprentice to get used to each other. This does not mean they like each other, but it also doesn't mean

they don't. The relationship depends on the Personality Traits, and actions, of the parties involved. If the master and apprentice both take active steps to build a good teaching relationship (which need not involve actually liking each other), the penalty imposed on teaching by The Gift may be reduced, and eventually eliminated.

WIZARD'S SIGILS

The Gift expresses itself in a very individual fashion, and one manifestation of this is as a casting sigil. All characters with The Gift and a supernatural Ability, Art, or power produce a sigil when they use their magic, which is akin to a signature. Like the sigils of Hermetic magi (ArM5, page 86), these sigils might affect the environment in which the spell was cast, the wizard herself, or the target of the spell; but they always allow the identification of a cast spell to a specific individual, although it may require magical investigation to reveal a sigil once a spell has been cast.

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 (pages 79-80).

Rival magic is likewise normally bound by the Limits of Magic, which adds credence to the theories of Bonisagus, although a 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 magical 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 possible 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. Rival traditions should also not break the new Limit of Magic Resistance (see insert), unless the troupe wants the extremely prejudiced persecution of the tradition by the Order of Hermes to form a significant part of the saga.

Magical Arts and Supernatural Abilities

Some magical 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 magical traditions produce effects via Supernatural Abilities. Finally, some traditions use both Arts and Supernatural Abilities (although for separate effects).

Magical Arts are not normally compatible with Hermetic Arts (or with the magical 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).

The Limit of Magic Resistance

No non-Hermetic tradition of wizards 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 non-Hermetic traditions are constrained by this appar-

ent limit. It is unclear why this should be so, but it is undeniably convenient for the Order of Hermes. In fact, if a magical 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 magical traditions re-

lies on magi's ability to resist the magical effects of wizards, and the 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.

DIFFICULT ARTS

Some magical traditions are underdeveloped, or have theoretical shortcomings, so the wizards find it difficult to improve some (or even all) of their magical Arts. Other 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 tradition), the Difficult Art 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 the rival wizards themselves, or by helpful Hermetic allies) could improve a magical 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 naive traditions. Many magi would frown upon such research, as it could reduce the Order of Hermes' position of dominance over wizards.

ACCELERATED ABILITIES

Accelerated Abilities are the counterpart to Difficult Arts, and were introduced in *Houses of Hermes: Societates*. They advance in the same way as Arts, costing one experience point for a score of 1, 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, from the source quality when learning Supernatural Abilities that are not favored.

Magic Defenses

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

Magical defenses apply either a numerical bonus to the wizard, or a penalty to an attacking caster, in an area of the wizard's specialty. If the specialty is a magical Art, the bonus is equal to the wizard's Score in the Art divided by 5 (round up). If the specialty is a Supernatural Ability, the bonus is equal to the 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 wizard, and any companions are unaffected. So if the 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 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 wizard, and work even if he is unconscious. Note that this means that magical defenses apply to friendly effects, too.

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

Each magical Art or Supernatural Ability grants the wizard a maximum of one defense. For example, the Muspelli Wildfire Ability gives the wizard a Magical Fortitude defense against Ignem effects, and her Spadomur Ability gives her a Veil of Secrecy defense against effects with a Corpus or Imaginem Form.

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 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 wizard, in his area of specialty, expire unexpectedly quickly. Diameter Duration spells expire a number of rounds too early equal to the 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 wizard adds his Magical Defense Bonus to his Defense Total when spells are aimed at him.

Confounding Magics: Add the wizard's Magical Defense Bonus to the Ease Factor of Concentration rolls made by the casters of effects with Concentration Duration that target the wizard, and are in an area of the wizard's specialty. Note that if the wizard is part of a Group or large Target effect, only a single Concentration roll is made by the caster. If several 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 where the effect of

the wizard's Magic Defenses can indirectly benefit other characters.

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

Veil of Secrecy: If the wizard is targeted by any effect in the area of the wizard's specialty that tries to discover information about him, the player can make a Perception + Magical Defense Bonus simple roll against an Ease Factor of (6 + spell's magnitude).

If successful, the information that the spell provides is somehow reduced. It might produce only a blurred image of his face, locate the general area in which he can be found rather than the exact location, or pluck only a partial answer from his mind. The spell always results in some useful information; if it cannot be reduced in scope (e.g. a spell to determine whether the wizard is dead or alive) then it works as intended.

Warping

A rival wizard, like most characters, accumulates Warping Points, which contribute to his Warping Score. The wizard gains Warping Points via the usual methods (see *ArM5*, page 167), but as these 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 non-Hermetic tradition has this particular response. Usually, unGifted wizards react similarly to mundane characters, gaining Flaws and Virtues (see *ArM5*, page 168), but Gifted wizards react more uniquely and unpredictably (see individual chapters).

Vis

Some magical traditions use vis as described in the tradition chapters. Of course, even these 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 wizards detect vis?

- 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 tra-



ditions have alternative supernatural methods of detecting vis.

- 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 + (Rival Magic) Theory or Magic Lore roll against an Ease Factor of 12. If the roll is successful then 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.
- 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 + (Rival 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.

Virtues and Flaws

Note that some Story Flaws seem obligatory for rival magicians (such as Pagan for Amazons and Muspelli, and Known Wizard where there are both Hermetic and non-Hermetic player characters). This does not restrict one's choice of Story Flaw. For example, there is nothing to forbid a character with the Feud Story Flaw from also being a pagan; but by choosing Feud over Pagan as a Story Flaw, the player has indicated to her storyguide that she is more interested in being involved in stories having to do with her character's enemies than she is with his faith. In this case, her pagan nature becomes background color and a roleplaying opportunity instead.

MAJOR SUPERNATURAL VIRTUE: POTENT SORCERY

The character's magic is particularly potent in a fairly limited area. This area must be smaller in scope than a single Supernatural Ability, but may be spread over several Supernatural Abilities — such as the type of target that can be affected, or a situation in which an Ability is used. When the character uses his Supernatural Ability within his potency, the Casting Total receives a +3 bonus. Furthermore, the character can increase this bonus further by employing casting tools that have Shape or Material Bonuses. Whenever both the potency and a Shape or Material effect applies, the character receives a bonus to his Casting Total equal to 3 + Shape or Material Bonus. Only one bonus can be used to enhance an Ability at a time. The Shape or Material Bonus cannot be gained outside the focus. Like a Magical Focus, a character may only ever have one version of this Virtue, regardless of its source (such as a Virtue granted by Lesser Craft Magic).

Example: Gunnvara has Potent Sorcery with the focus of Men. When using her Entrancement Ability on a man she gets a +3 bonus. If she uses this Ability to make a man turn against his liege lord, she can get a bonus of +6 by brandishing a dagger (which has a +3 bonus for betrayal) when she entrances him. She would not get any bonus, not even from the dagger, if she was trying to make a woman betray her husband.

This Virtue is available to any character with one or more Supernatural Abilities or Hedge Arts, but it cannot affect Hermetic Magic; instead use the Potent Magic Virtue (*The Mysteries Revised Edition*, pages 31–32).

MINOR SUPERNATURAL VIRTUE: GREATER MAGICAL DEFENSES

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

MINOR SUPERNATURAL VIRTUE: LESSER CRAFT MAGIC

The character may craft objects that already contain raw vis into magical devices with lesser enchantments (see *ArM5* page 96). He can instill any effect of a Supernatural Ability he himself possesses; this Virtue is useless unless the character has some other magical ability. The vis needed must already be part of the raw material, which is then crafted into a physical object from it; this takes the normal amount of time to make (see *City and Guild*, page 68) — generally speaking, the more durable the object, the more time it requires. During this time, the character must avoid distractions and maintain concentration whenever he is working on the object, and the character can only work on a single object at a time.

Use the character's Casting Total in place of his Lab Total, but this result only needs to be greater than or equal to the Ease Factor, not twice that value as with Lesser Enchantments. The effect imbued can only be one possible with the Supernatural Ability; use the Ease Factor as the base level, and alter the base Range, Duration, and Target of the effect by adding 5 levels for each magnitude of change needed. The usual effect modifications such as uses per day and Penetration can also be included. A character with a Virtue that only affects himself (e.g. Greater Immunity to Fire, Puissant Single Weapon) can craft an item that other characters can use for the same effect, though only if the activity requires the crafted item to perform. Use an appropriate Craft Total instead of the Casting Total, and the base level of the effect is 5; it has default parameters of R: Per, D: Mom, T: Ind. The Casting Total receives appropriate Shape and Material bonuses just like a Lab Total, with a maximum bonus equal to the Supernatural Ability used (or (Rival Magic) Theory if a Virtue is invested).

If the effect normally requires the magician to roll a stress die (such as part of the Casting Total), he must still roll when he makes the item to see if he botches, but he does not add the die result to his Lab Total. The level of the invested effect cannot exceed five times the number of pawns of vis in the object. Once invested, this vis

cannot be used for any other purpose even if it was not all needed for the enchantment. A character cannot invest more pawns of vis in a season than his score in the appropriate Supernatural Ability; use the highest score if he employs more than one in a season through this Virtue.

A Muspelli cannot use this Virtue to enchant an *utiseta* ritual effect.

Example: A character with this Virtue and the Shapeshifter Virtue makes a cloak that will allow its wearer to become a wolf. This is a level-14 effect (Base 9, +5 Touch), and will need the pelt of a magical wolf that contains at least 3 pawns of vis. His Lab Total is 3 (Stamina) + 6 (Shapeshifter) + 4 (aura) + 4 (Shape and Material bonus for the cloak), or 17, easily enough for success.

Example: A character with this Virtue makes a shield that he imbues with the Tough Virtue (which he also possesses). This is a level-17 effect (Base 5, +5 Touch, +5 Diam, +2 3/day), meaning he must have a Dexterity + Craft: Shields total of 17. Since he is making the item in a Magic aura of 4, and a shield has a +5 Shape and Material bonus for protection effects, this is within his ability as long as he can find wood with which to make the shield that has at least four pawns of vis within it.

(This is a Minor version of the Craft Magic Major Virtue, *Houses of Hermes: Societates*, page 131.)

MAJOR STORY FLAW: KNOWN WIZARD

The character is known to be a wizard by many in the Order of Hermes. The approximate location of his home is well known as is something of his capabilities. The wizard is carefully watched by the Order, and if he begins to demonstrate great power he may be required to either "Join or Die."

MAJOR STORY FLAW: PAGAN

Some wizards are pagans — they do not 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 does not observe Christian holidays and he tries to avoid churchmen and the Dominion. The character cannot 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, or for a saga set in predominantly non-Christian lands.

MINOR SUPERNATURAL FLAW: NO MAGICAL DEFENSES

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

HERMETIC VIRTUES AND FLAWS

The following Hermetic Virtues can be taken by non-Hermetic Gifted characters:

Gentle Gift, Mythic Blood*; Cautious Sorcerer, Cyclic Magic (positive), Enduring Magic, Free Study, Harnessed Magic, Inoffensive to Animals, Personal Vis Source, Side Effect, Special Circumstances, Study Bonus.

Mythic Blood is permitted if the Minor Magical Focus that is intrinsic to this Virtue is exchanged with a similar Minor Virtue, such as Special Circumstances.

The following Hermetic Flaws can be taken by non-Hermetic Gifted characters:

Blatant Gift, Necessary Condition, Painful Magic, Restriction, Short-Ranged

Magic, Study Requirement, Twilight Prone, Waster of Vis; Careless Sorcerer, Cyclic Magic (negative), Deleterious Circumstances, Disorientating Magic, Susceptibility to Divine Power, Susceptibility to Faerie Power, Susceptibility to Infernal Power, Unpredictable Magic, Warped Magic, Weak Magic, Weird Magic.

Other Hermetic Virtues and Flaws may be suitable for individual traditions of magic; those are noted in the appropriate chapter.

Hermetic Integration of Rival Magic

Some Hermetic magi, particularly those of House Bonisagus, eagerly hunt down rumors of exotic traditions so that they may gain insights into magic theory. This is because some exotic 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.

Since Hermetic encounters with the traditions mentioned in this book are likely to be hostile — at least at first — the probability that a magus could have a meaningful dialog with a rival magician regarding the differences between their magical traditions is slim. However, should a détente be reached, suggestions for the Hermetic integration of aspects of the rival magic traditions are given in their respective chapters. The process for the integration of exotic magic into Hermetic theory is given extensive treatment in *Ancient Magic* pages 7–9, and *Hedge Magic Revised Edition* pages 14–16.

Chapter Two

Amazons

Legends tell of a tribe of warrior women, great in war, which has forsaken men except for breeding. They fight, rule, and live together, refusing to join male-dominated society. They're said to cut off one of their breasts, both to emulate the strength of men and to distinguish themselves from other women. These "Amazons" are described by historians and epic poets, but none present a detailed account of the legendary women. Their stories are repeated hearsay and gross fabrications, intended to show how weird and wrong Amazons are compared to Greek society. Several stories hint at the nature of Amazons, but many are wrong.

Most fantasy roleplaying gamers will have heard of Amazons, as they are a common inclusion in fantasy literature and games. Mythic Amazons are just as well known to the imaginations of Mythic Europeans. While the Amazonian exploits described by Homer and Herodotus are unknown, Virgil and Justin mention them, as do the vernacular tales of Justin of Exeter and Benoit de Sainte-Maure. The tale of Penthesilea, the Amazon queen during the Trojan War, is most famous in the west, and Queen Thalestris is the most famous Amazon in the east.

Penthesilea went to aid Priam because of his famous son, Hector, but arrived after Hector's death. Loyally joining the Trojans, she killed many Greeks, but was eventually killed by Achilles' son, Pyrrhus.

Thalestris was drawn by Alexander the Great's illustrious reputation, and came to him offering to bear his child. Alexander agreed, and welcomed her into his war tent for thirteen nights, but no tales are told of any children of the royal pair.

The Amazons are first described here as a whole: their history, location, and society. Following this, Amazonian magic is

detailed — their sorceresses and the incantations and rites they perform. Lastly, their most powerful sorceress Viera is presented. This is the same woman whom Bonisagus captured, Trianoma's twin. She is still alive, in a fashion, and plots a terrible revenge on the Order of Hermes, combining her original magic, magic stolen from Bonisagus, and the magical tradition and martial prowess of the Amazons.

The Amazon Nation

The Amazons are a society of women, all trained in the art of war. The majority of Amazons live on the island Amazonia, and are led by their queen. Smaller groups are scattered around the Black and Caspian Seas, living in secret enclaves with each group led by a general. Some of these raiding parties are large, giving the false impression that more than one tribe of Amazons exists. Though removed, they are tied to Amazonia and their queen.

Amazonian society is entirely militaristic and extremely competitive. There are no Amazon craftsmen, traders, or farmers. Every Amazon is a warrior, and every non-military role is delegated to a male slave. Their society has existed longer than any other, including those of the Romans, Carolingians, and Egyptians, and has been little changed by the passing of time. It is a completely oral society, meaning that nothing is written down or recorded. They eschew male systems of government and organization; everything other cultures do to control themselves is ignored or al-

tered by the Amazons. They hold firmly to their legends, and have customs rather than laws to govern themselves. They put more emphasis on their collective retelling of myths than in any type of formal codification of social rules.

The basic social unit is the raiding party. Led by a general, it consists of a number of warriors banded together under her leadership to raid and plunder. Several raiding parties include a sorceress, whose arcane power aids the group. While she is mistrusted by all except her closest companions, the general recognizes her usefulness and utilizes it, despite the personal misgivings she might have about such a dishonest, disreputable character.

History

Without written histories, Amazon elders rely on tradition and accepted mythology to explain their origin. The common story, retold in a number of ways, is that many centuries ago, a king and all his male warriors were defeated by a neighboring kingdom. Rather than admit defeat, the queen ordered the female population to arms and they rode into battle. Aided by a priestess, the queen's army routed the enemy, offering no mercy and taking no prisoners. Different legends place this event in different countries, including Greece, Scythia, and Colopherus.

Relocation myths recount how the Amazons spread, and are as popular as the various origin myths. Suffering a defeat, usually at the hands of the Greeks, three ships full of Amazon captives were crossing a body of water, when the captives seized the ship and slew all the men. Having no skill with ships, the Amazons let the winds take them



to a foreign shore. There they quickly raided the neighboring kingdoms, stole horses and men, and retreated to a distant location. Different myths move the Amazons to and from different locations, including Egypt, Cappadocia, Libya, Ephesus, Delos, and other Aegean islands.

The elements in common are that the Amazons resulted from a rebellious queen, who broke the social norms and avenged her husband. This queen then spread her followers, either through victory or defeat, making it difficult to trace their exact origin. In typical conqueror fashion, the Amazons took aspects of the defeated culture for their own, incorporating the combative style of the Scythian horsemen, the religious trappings of Egyptian culture, and the ethnocentric jingoism of the Greeks.

Location

Any educated character can tell a questioner where the Amazons live: "At the edge of the map." This is both accurate

and purposeful. Since their defeat at Troy, Amazons have intentionally relocated to be as far away from male-dominated society as possible. When scholars say that the Amazons live at the southern, northern, or eastern edge of the map, they are correct.

In 1220, the Amazons have relocated once again, and currently live on a large island near the western shores of the Caspian Sea. The island is called "Amazonia" by its inhabitants. It is called Femyny, the Maiden Land, or the Land of Women by others. The island is surrounded by mist and difficult to find, so much so that the Amazons' neighbors don't even know of its existence. To cross to the mainland, a sorceress summons an earth elemental to build a connecting land bridge, allowing the Amazonian cavalry easy access. The island's interior is a rough, craggy land scattered with caves and rocky defiles, and several active mud volcanoes. Most of the inhabitants live on the island's shores, where the only arable land exists. A walled city rests in the north, named Poliochni after one of the original Amazon cities. It houses the queen's palace, an open-air fo-

rum used for games, military training, and community meetings, and the Amazonopolis, a large temple dedicated to Hestia and the other gods and goddess the Amazons worship. Almost 1,000 adult Amazons call Poliochni home. The next-largest community is to the east, near where the land bridge is raised, holding perhaps 500 Amazon warriors. A smaller community of around 250 sits on the southern shore of the island. To the west lies the community of men who were abducted in raids. They live in near-confinement, supplying the Amazons with husbands and menial labor.

The Amazons of Amazonia have no formal interactions with their neighbors. They make raiding forays to collect men, but other than that have little interest in foreigners. The greater area of the Caspian Sea keeps them away from westerners. Their neighbors are the Cumans to the north, and the Sultanate of Khwarezm to the south. The Cumans are steppe horsemen, much like the Mongols, while the people of Khwarezm are Sunni Muslim Turks, former mamluk slaves of the Seljuq Empire. For 200 years the Cumans and Khwarezms have lived in a state of war, defending the intervening march lands and making occasional sorties against each other. This war zone provides ample opportunities for Amazon raiders, who attack both groups without discrimination. Cumans are essentially Mongols, minus shamans as described in *Ancient Magic*, pages 16-18. The Sultanate of Khwarezm is a fully functioning Islamic empire, and players wishing to detail Khwarezm characters can use the rules found in *Realms of Power: The Divine*, pages 114-120

This local balance of power is about to change, thanks to Genghis Khan and his ambitions. As a canonical saga begins, Genghis Khan recently sent a group of ambassadors to Khwarezm to offer an alliance. The sultan, Ala ad-Din Muhammad II, responded by beheading the entire group. The sultan's bravado has yet to be answered, but it will be. If your saga follows medieval history, Genghis Khan will invade Khwarezm in February 1220. Within the year he will rout the sultan's army and slay the ruler and his family. Following the conquest of Khwarezm, Genghis Khan and his descendants will move to attack the Cuman tribes, defeating them

by the middle of thirteenth century.

The Mongol invasions are a turning point in Amazon history. Long isolated and separate, they will decide to re-enter the political arena, and voice their intentions with blood and steel.

Society

The Amazons exist in an egalitarian society that would scare visitors, if any were allowed. There are no classes or social distinctions. Every member is an Amazon, pure and simple — a woman trained in the art of war. Social ranking and advancement focus on the warrior's prowess and record of successes. Any Amazon can rise to the rank of queen, providing she has the skill to claim and hold the position.

The Amazons are essentially a collection of raiding parties, each led by a general and often assisted by a sorceress. Raiding parties do not live on Amazonia, but are scattered throughout the surrounding countryside. Once a year or thereabouts, representatives of the raiding party return to Amazonia with the spoils of their efforts: material goods, livestock, and slaves. Gifted girls are especially sought, to continue the tradition of Amazon sorcery. These goods are given to the queen, who distributes them the island's population. Amazons take note of the amount and splendor of the goods, and remember which raiding general supplied them. The general herself is forbidden from entering Amazonia, as custom dictates. There are only two conditions that warrant a general returning. Either she is retiring from raiding, having given her group's leadership position to another Amazon, or she is staging a coup against the current queen. In the second instance, she is accompanied by her raiding party, and the streets of Poliochni will soon run with blood as the queen and her bodyguards resist the invading general.

Coming to power, the new queen brings her raiding party with her, including her captains and sorceress. She may face resistance by Amazons still loyal to the deposed queen, and the first years of her rule could continue to be violent. The queen makes every important decision

facing Amazonia. She oversees the community, adjudicates squabbles, judges judicial trials of combat, and maintains the male slave community. She can stage raids, but a queen's raid is a short affair, and her troop is only gone from the island for a few days. These are usually large forces that ride to a selected target, attack it, and return as soon as possible. She rules until she is unfit, meaning that a better warrior has risen to power and replaced her.

When not raiding, Amazons are training. At least half of the entire population is raiding at any given time, leaving the other half to improve their martial skills and teach their daughters military skills. A small percentage is old or infirm, but since most Amazons prefer to die in battle, this is an insignificant group. They assist as best they can, repairing armor, tending the wounded, or guarding the slaves.

Amazon women take husbands, and are monogamous only if it pleases them. Some Amazons keep their husbands with them, and househusbands are allowed, although a woman having a househusband living with her does suffer some social embarrassment. Most husbands, once their reproductive duty is complete, are moved to the eastern village. This is intentionally never a large community. They are responsible for the menial tasks assigned them, usually agriculture and domestic services. Men plow the fields, watch the herds, clean the public buildings, and re-

move excrement and other garbage. They are also responsible for raising any male children the Amazons put with them.

To take a husband, an Amazon must first slay a man in battle, an ancient custom that is still predominately practiced. It does occasionally happen that an Amazon takes a man out of wedlock, a situation more common with young Amazons than their elders. In such a case, the man is generally removed from the woman by her family members. If the unwed woman produces a child, there is no social stigma for the youth, and it is treated just like every other child born in Amazonian society. If it is a female, the child is reared by the mother. If it is a male child, the mother has options. She can raise the child, keeping him until he is seven years old before sending him to the men's village. Or she can immediately send him to the men's village, although his chances of survival are small. Lastly, she can kill the child. Being the mother, the choice is hers, and none of the choices carry any social consequences.

The tale that every Amazon cuts off one of her breasts is false. It is a myth invented by Greek writers to explain the derivation of their name and is simply not true. A sorceress will sometimes disfigure herself by removing a breast (see Scepters later), but it is not a common practice of the Amazons.

Amazons still worship pagan gods —

Amazonomachy

Amazonomachy is a Greek word that means "Amazon battle," a battle in which the entire tribe of Amazons takes part. Nearly any Greek writer who mentions the Amazons includes an Amazonomachy. Apollodorus' *Library* recounts the siege of Attica, which resulted from Theseus' and Heracles' raid on the Amazons. Heracles stole the magical war-belt of the queen, Hippolyte, and Theseus kidnapped the queen's sister, Antiope. Hippolyte and her army stormed Attica and laid siege to Athens. Despite their best efforts, they failed to rescue Antiope, who refused to return to her sisters.

The *Aethiopsis* tells the story of the

Amazonomachy during the Trojan War. Allied with King Priam, Queen Penthesilia assailed the Greek army late in the war. Too late to save Hector, Penthesilia ravaged the Greek lines. Though her efforts offered Priam's forces a brief reprieve, she was killed by Pyrrhus and her army was decimated.

While certainly entertaining, Amazonomachies are myths invented by writers ignorant of the truth, usually to show how strong and valiant their heroes are. Because of the animosity The Gift engenders, no group of sorceresses would be willing to work together for such an extended campaign.

primarily a blending of Greek, Scythian, and Egyptian gods — but Amazons don't expect much from their deities. Sorceresses know that demons and faeries can take the guise of their gods, and are suspicious of any being claiming to be a god. They also know, thanks to their foremost sorceress Vicia, that their magic is not channeled from the gods but is a result of their Gift. Even though she uses the gods' names in her invocations and rites, every sorceress knows that her magic is distinct and separate from the Amazonian gods.

Amazonian society has little patience with those who rail against accepted norms or refuse to participate. Malcontents are tolerated for only so long. Once a woman has become too difficult for her companions to handle, she is removed from Amazon society. Typically she is forced to leave the island or the raiding group, taking whatever food and equipment she can carry, and is told never to return. Henceforth she is considered an enemy and will be slain on sight.

When Amazons disagree, they fight. Such duels are the legal courts of the Amazons. The two combatants face off, often in the forum but anywhere is acceptable, and battle until one concedes to the other's wishes. Amazons fight over living space, spoils of war, husbands, livestock,

children; the list is inexhaustible. The winner gets her way, and since Amazons rarely admit defeat, the loser is usually buried. Amazons do not have a feud-based society, and the loser's sisters and comrades-in-arms do not pursue the victor with vengeance in mind. Though their sister is dead, she died as an Amazon, sword in hand, and will join the ranks of Amazon spirits who watch over Amazonia.

AMAZONIAN SORCERESSES

Sorceresses have a difficult time fitting into Amazon society. Because of their Gift, Amazons regard them as untrustworthy, dishonorable, and suspicious. Few have spent enough time with a sorceress to realize that this is a consequence of her Gift and is not her personality. But no one doubts their efficiency and prowess with magic. Most Amazon generals want a sorceress in her army, just not necessarily living in her tent.

Most sorceresses became raiders, assisting generals or leading smaller bands of their own. Out on the plains or threading through mountainous passes she rarely encounters another sorceress. Her name is known in Amazonia by the spoils she sends, bolstering her reputation even while

she lives an isolated life. Even though her people prefer not to meet her, her name can live on in the repeated stories of her exploits. Over time, sorceresses have become the heart of Amazon raiding parties. The troop needs a general to govern it, though, which a Gifted sorceress cannot be if the group is larger than about twice her Leadership score. Consequently, most raiding parties are lead by a general who is either a friend or a puppet of the sorceress. The most successful raiding parties have both a strong general to lead them, and a powerful sorceress to advise and assist her.

Other sorceresses live in isolated caves or hidden valleys not far from Amazonia, and a very few live in the island's central area, despite the hostile terrain. They are occasionally visited by Amazons; women seeking cures, magical assistance for child birth, or portents of their future. Such sorceresses often have a small gathering of kin living with them; biological sisters who have grown used to the Gifted individual over time. Such a life is hazardous, and many fall easy prey to more powerful sorceresses plundering their homes. Raised in the competitive environment of Amazon society, their first response is often violent. Nothing prevents a sorceress from killing another one; in fact, there is much to gain from another's defeat. Raw vis, enchanted items, captive magical animals, a Gifted apprentice, and a temple in a higher Magic aura are tempting spoils of battle.

An Amazon Sorcerer

Since The Gift is rare, granted only to a few, Amazon society faces a challenge when an Amazon gives birth to a Gifted male child. Because of their huge gender bias, Amazons cannot accept a man as a sorceress. Realizing how rare The Gift is, and how few sorceresses the Amazons have, sometimes a conditional exception is made. If the boy child can be made a woman, he can be accepted as an apprentice and trained in Amazonian magic. This process is usually shrouded in secrecy, with only the child's mother, siblings, and the accepting sorceress aware of the deception. The ruse must be maintained; however readily the sorceresses admit that they need more members, seeing a man practicing Amazonian magic drives them into a blind fury.

Such a deception can only be handled through mundane means; no Amazon spells exist to change a subject's gender. Because a sorceress does not interact regularly with society, merely dressing in women's clothes may achieve the desired end. Riding in raids and living with Amazons in encampments would prove more difficult, but not impossible. The character must take great pains to continuously appear to be a woman. Becoming wounded and seeking medical aid causes a problem, for example, as do other types of social interactions. A male Amazonian sorcerer should take the Flaw: Transvestite, which is changed from a Minor Personality Flaw to a Major Story Flaw because of the consequences if the charade slips.

Characters

Amazon characters are created like regular *Ars Magica* characters, with certain exceptions. Certain Virtues and Flaws are not appropriate for Amazon characters, reflecting their closed society and strict adherence to tradition. A sidebar lists the prohibited Virtues and Flaws. Being pagans, Amazons are not allowed any Divine Supernatural Abilities or powers. An Amazon is just as susceptible to infernal and faerie agents as any person in Mythic Europe, so Virtues that grant Infernal or Faerie Abilities are allowed. Several

new Virtues and Flaws exist, as do a few new Abilities. Other than the particular Amazonian Virtues, Flaws, and Abilities, a character must adhere to the normal considerations for character generation, as specified in the Virtues and Flaws Rules and Guidelines table (ArM5, page 37).

Amazons are split along gender lines, an essential characteristic of the society, and cross-gender roles are not tolerated. For most characters, warriors and sorceresses must be women, and men can only be slaves.

If you are creating an Amazon sorceress, use the regular rules up until she is taken as an apprentice, which is usually around the age of 9 or 10. She will likely have gained martial skills as a child. She then undergoes 15 years of apprenticeship, gaining 240 experience points from which she has to buy Abilities, Arts, and spells. If you want to create an older, more powerful sorceress, use the rules for creating magi after their apprenticeship (ArM5, page 52). For each year past apprenticeship she receives 30 experience points, minus 10 from her yearly total for each season that she spends undertaking another activity.

A starting Amazon sorceress must spend at least 60 experience points on spells, either incantations or rites. She may start with more, depending on how the player wants to spend the character's starting experience points. The highest-level spell that she can learn is equal to her Temple Total in the Vowel and Consonant combination of the spell (Temple Totals are explained later). Assume that her mistress taught her in a temple with a Magic aura of 1 when calculating her Temple Totals during this stage of character generation.

Amazon Sorceress Minimum Abilities

Amazon Chant 3
Amazonian Spellcraft 1
Amazon Cult Lore 1

Total Cost: 40 Experience Points

Prohibited Amazon Abilities

General Abilities: No General Abilities that pertain to other societies are allowed, especially Order of Hermes Lore and other (Organization) Lore that lie outside Amazonia.

Academic Abilities: Dead Language: all except Amazonian Chant.

Arcane Abilities: Code of Hermes, Magic Theory, Parma Magica

New Amazon Abilities

These abilities were created for Amazon *Ars Magica* characters.

LIVING LANGUAGE: AMAZON

General Ability

The language of the Amazons is simply called "Amazon." It is a mix of Greek and Scythian with several Egyptian loan words. It is similar enough to Greek to allow limited communication. Modify the Language score by -3 if a Greek and an Amazon try to speak with each other.

AMAZONIA LORE

General Ability

Amazonia Lore covers the current social and geographical facts of the Amazons and Amazonia, as well as their history. It includes knowledge of the roles and privileges of the leaders, responsibilities of the community members, and traditional enemies and adversaries.

Amazonia Lore is available to every Amazon character.

AMAZONIAN CULT LORE

Arcane Ability

Amazonian Cult Lore covers the mystical rituals and practices of the religious and magical culture of the Amazons. It

includes knowledge of the ancient gods and their appropriate worship, an understanding of current magical practices, and the secret signals and arcane procedures necessary for participating in rites. While it involves spellcraft, it is not part of creating or casting Amazonian spells. Specialties: any one Vowel.

Amazonian Cult Lore is only available to Amazon sorceress characters.

AMAZONIAN CHANT

Academic Ability

Amazonian Chant is the dead language of the Amazon's founders, the language used by the ancients in invoking the gods and producing spells. Incantations and rites are always cast in Amazonian Chant, and the better a sorceress speaks Amazonian Chant, the longer her spells lasts. Since it is a language, those that know it can also communicate with it, speaking a type of secret language to their allies. Sorceresses typically use Amazonian Chant to speak with their peers. It is an unwritten language, meaning that symbolic characters and letters do not exist. Specialties: any one Vowel.

Amazonian Chant is available to Amazon sorceress characters without the need for a further Virtue.

AMAZONIAN SPELLCRAFT

Arcane Ability

Amazonian Spellcraft details the uses and procedures of creating Amazon incantations and rites. A sorceress must have Amazon Spellcraft to learn or invent new spells, but not to cast spells. This is different from Amazonian Cult Lore, which regulates participation in a rite. Specialties: learning spells, enchanted items, a single Art.

Prohibited Amazon Virtues & Flaws

Major Hermetic Virtues: All except for Gentle Gift and Mythic Blood

Rival Magic

Minor Hermetic Virtues: All except for Affinity with Art, Cautious Sorcerer, Cyclic Magic, Enduring Magic, Fast Caster, Life Boost, Puissant Art, Side Effect, and Special Circumstances

Major Hermetic Flaws: All except for Blatant Gift, Deficient Technique (which affects a Vowel), Magic Addiction, Necessary Condition, Painful Magic, and Restriction

Minor Hermetic Flaws: All except for Careless Sorcerer, Cyclic Magic, Deficient Form (Consonant), Deleterious Circumstances, Disorientation Magic, Infamous Parents (Mistress), Susceptibility to (Realm) Power, Warped Magic, and Weird Magic

This list of Hermetic Virtues and Flaws is not exhaustive, and does not take into account the many new Hermetic Virtues and Flaws presented in other *Ars Magica* supplements. Troupes will have to decide if those Virtues and Flaws are appropriate for Amazon characters, keeping in mind the inflexible, unwritten, non-spontaneous nature of Amazon magic.

Minor and Major Social Status Virtues & Flaws: All are prohibited for Amazon characters. Players should select one of the modified or new Social Status Virtues or Flaws for Amazons.

Modified Amazon Virtues & Flaws

There are a handful of Hermetic Virtues and Flaws that Amazon characters can select, modified to reflect Amazon magic instead of Hermetic magic. Besides the listed changes, the Virtues and Flaws operate as normal.

CLUMSY MAGIC

This is a Major Flaw for Amazons, since every incantation needs to be aimed.

HARNESSED MAGIC

This is a Major Virtue for Amazons, since Durations can be much longer for sorceresses than magi, and having the ability to end a lengthy duration is more of an advantage.

MAGICAL ANIMAL COMPANION

Since Amazons use magical animals to make rites permanent, the character must decide how this animal fits into play. Is it an animal waiting to be sacrificed? Or is it a real friend, who will draw the attention of every sorceress who knows about it?

POOR INCANTATION MAGIC

This adaptation of Poor Formulaic Magic is a Major Flaw for a sorceress.

SHORT-LIVED MAGIC

This is a Major Flaw for Amazons, not a Minor Flaw. To determine how much shorter a spell is, roll a simple die. 1–3 subtract one from the sorceress' Amazonian Chant score when calculating the spell's duration, 4–6 subtract 2, 7–9 subtract 3, and on a 10 decrease the Duration by one step. Spells will always last at least Momentary duration.

SKILLED MISTRESS

The Amazon variant of Skilled Parents, this Virtue adds 60 extra experience points at character generation. It does not add more levels of spells at character generation.

UNPREDICTABLE MAGIC

The player must always roll a stress die both for casting an incantation and aiming it, making this a Major Flaw for a sorceress.

New Amazon Virtues

These virtues have been specially designed for Amazon characters.

AMAZON

Free, Social Status

The character is an Amazon — a woman warrior of good standing within the community. The character may purchase Martial Abilities at character generation.

MARTIAL CONNECTION TO MAGIC

Major, Supernatural

The sorceress has a strong mental connection between her magic and her combat prowess. Every time she gains at least 2 experience points in a Martial Ability, through study or adventure, she also gains 1 experience point in Finesse. She cannot, through this Virtue, gain more than 1 experience point in Finesse per season, no matter how many experience points she puts into Martial Abilities, nor how many Martial Abilities she raises. She may, however, put adventure experience into both Martial Abilities and Finesse, and claim the bonus point. The reverse is also true, and improving Finesse by at least 2 experience points awards 1 experience point in any Martial Ability.

STRONG MAGIC

Major, Supernatural

The sorceress' magic is stronger than her sisters and is more difficult to resist. Resistance Roll Ease Factors start at 9 instead of 6.

PROVEN RAIDER

Minor, General

The character has gone on several raids and has shown she is extremely capable. She has an additional 50 experience points to spend on Martial Abilities during character generation.

AMAZON SORCERESS

Free, Social Status

The character is an Amazon sorceress. She begins play with a constructed temple for her magical activities, situated somewhere outside of Amazonia. The site has a Magic aura of 1. She may learn any Ability available to Amazons, including Martial and Arcane Abilities, and must have The Gift.

SYMBOLIC UNDERSTANDING

Major, Supernatural

The sorceress has a more symbolic understanding of Amazon Vowels, viewing them as the beginning, middle, and end of the day, a woman's life, or a journey. Each time she raises one Vowel score through study, she receives 1 experience point in the other two Vowels.

New Amazon Flaws

The following new flaws are appropriate for Amazon characters.

AMAZONIAN SLAVE

Major, Social Status

The character is a male slave of the

Amazons, having been either born in Amazonia or captured during a raid. If the character has an Amazon mother, he has spent his entire life in Amazonia and cannot take any Virtues that give access to Martial Abilities. If he was captured in a raid, he may have pre-existing weapon skills.

BELOVED SLAVE

Minor, Story

The character is male with an Amazon mother who loves him enough to help him in his life as a slave. He may be one of the rare few who don't live in the slave quarters, instead of being assigned as a personal attendant to another Amazon or even still living with his mother. While there are limits to her aid, his mother will do her best to make life easier for the character.

BITTER MISTRESS

Major, Story

The sorceress' mistress loathes her former apprentice so much that she will do everything in her power to humiliate, debase, and obstruct the character. Since there are no customs to prevent violent interactions between Amazon sorceresses, this Flaw is worse than the Hermetic equivalent: Tormenting Master.

FRAIL MAGIC

Major, Supernatural

The sorceress' magic is weaker than her sisters and is easier to resist. Resistance Roll Ease Factors start at 3 instead of 6.

MAGIC AURA TEMPLE

Minor, Story

The sorceress character starts play with her temple located in a +3 Magic aura. Others will try to take this from her, either through political, social, or violent means.

FRIENDLY MISTRESS

Minor, Story

The sorceress' mistress went to great efforts to be friendly to her apprentice, and the two had genuine affection for each other. To maintain this friendship, the character must continue to interact with her mistress, spending one season assisting in the mistress' temple every other year. The elder sorceress is an ally and offers aid or resources if the relationship is maintained. Regardless of how often she sees the character, the mistress occasionally requests help.

PROLONGED APPRENTICESHIP

Major, Story

The sorceress character is still consid-



Amazon Armor & Weapons

ARMOR MATERIAL	PROT	LOAD	COST						
Amazon Armor	4	4	Std.						
WEAPON	ABILITY	INIT	ATK	DEF	DAM	RANGE	STR	LOAD	COST
Labrys	Single	+1	+4	+0	+6	n/a	0	1	Std.
Sagaris	Great	+1	+5	+0	+11	n/a	+1	2	Std.
Pelta	Single	0	0	+2	0	n/a	-1	2	Inexp.
Scythian Bow	Bow	-1	+3	0	+6	15	-1	2	Std.

ered an apprentice by her mistress, even though she has spent 15 years under her mistress' care and received all the required training in the Amazon Arts. The mistress has not pronounced the character a sorceress, so she is still viewed by her contemporaries as an apprentice. No one will respect her, her temple, or her work until she removes herself from her mistress' control.

Weapons and Armor

Amazons have a very distinctive style of armor and a preference for specific weapons. Two weapons in particular — a

single-edged battle axe called a *sagaris* and a double-edged battle axe called a *labrys* — are traditional for the Amazon army. The labrys is used by the cavalry, along with the Scythian bow as the preferred missile weapon, while the infantry uses both labrys and *sagaris*. Both infantry and cavalry wear a cotton hauberk laced with metal rings for armor, and carry a crescent-shaped shield called a *pelta* on their left arm.

Besides these classical trappings, Amazons also use spoils of war, meaning that any available medieval weapon can be found in the Amazon army. Raid leaders may wear better armor (chain mail) and wield more effective weapons. Much depends on the predilections of the individual Amazon. Wearing captured chain mail at the Amazonopolis would be a social faux pas, but wearing it on the field might inspire bravery in a leader's troops. The only weapon an Amazon won't use

Polemusa, an Amazon Warrior

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

Size: 0

Age: 27 (Appearance: 27)

Decrepitude: 0

Warping Score: 0 (0)

Confidence Score: 2 (5)

Virtues and Flaws: Amazon; Improved Characteristics, Self-Confident, Tough; Ability Block (other languages), Ambitious, Oversensitive

Personality Traits: Ambitious +2, Brave +2, Insensitive +1

Combat:

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

Fist: Init -1, Attack +7, Defense +4, Damage +2

Labrys and pelta: Init 0, Attack +13, Defense +8, Damage +8

Labrys and pelta, mounted: Init 0, Attack +16, Defense +11, Damage +8

Scythian bow: Init -2, Attack +11, Defense +5, Damage +8

Soak: +8

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 3 (running), Amazon 5 (concise statements), Amazonian Lore 2 (Poliochni), Bow 4 (Scythian bow), Brawl 3 (fist), Caucasus Mountains Lore 3 (routes into Georgia), Chirurgy 2 (field dressings), Hunt 2 (tracking), Leadership 4 (in combat), Ride 3 (surprise attacks), Single Weapon 5 (labrys and pelta), Survival 3 (mountains), Swim 1 (at sea)

Equipment: Amazonian armor, Scythian bow and quiver, labrys and pelta, horse

Encumbrance: 1 (3)

Appearance: Polemusa is stocky and square-shouldered, and looks very rugged when dressed for war. Paradoxically, her facial features are extremely fine, with narrow lips and a slender nose.

Polemusa is an Amazon warrior, the general of a small raiding party. Raised in Amazonia, she has spent the last several years of her life away from home, raiding the mountain passes that interlace the Caucasus Mountains. Riding with a dozen other Amazons, she has raided as

far west as Armenia and is just beginning to encroach upon Trebizond. Polemusa has not had great luck as the group's general and has only returned to Amazonia twice, once with plunder and a second time to recruit new warriors after a defeat. She is quite sensitive about her lack of success and has challenged those who criticize her.

Her raiding party has recently accepted an Amazon sorceress, and Polemusa has high hopes that the sorceress will increase their number of successful raids. However, she does not trust the woman and never leaves her unguarded or unwatched. Until the sorceress proves herself in battle, Polemusa remains aloof.

In combat, Polemusa can lead a group of warriors a trained group, serving as both the leader and the vanguard (see ArM5, page 173). She can lead a group of four warriors for an Attack or Defense bonus of +15 (counting her Leadership specialty). Her preferred method of attack is to split the raiding party into four groups, each with a leader, and attack at dawn just as a caravan is preparing for its day's journey.

is a crossbow, as it is considered a weakling's weapon.

Statistically, a labrys has the same combat stats as an axe, a sagaris as a pole axe, a Scythian bow as a short bow, a pelta as a round shield, and Amazonian armor is just like full metal reinforced leather armor.

Amazonian Magic

Amazonian magic focuses on the individual warrior rather than the four elements, demons, spirits, or other focuses common to other types of magic. Traditionally each spell was sung by a sorceress, who praised the mystical properties of the gods in hopes of enticing their attention and achieving predetermined results. Ancient Amazonian magic was practical, meaning that much of it covered the mundane nuisances of life, including healing, general health, leadership, and combat. Since few of the sorceresses' incantations produced flamboyant effects, witnesses believed that spells were mere prayers, and sorceresses simply priestesses. Nothing could be further from the truth.

While Amazonian magic is not visually spectacular, it is potent. Developed by warrior women with military persuasions, many incantations are meant to be cast in combat at either an ally or an enemy. Like a striking spear, Amazonian incantations are fast and accurate. They are not subtle, and do not concern themselves with understanding nature or the magical universe. An Amazonian sorceress serves her family best by swiftly destroying its enemies.

The Arts

Originally, Amazonian magic was praise songs sung to their gods — hybrids of Hellenic deities influenced by the Egyptians and Scythians. The Amazon sorceress Viea, working with notes stolen from Bonisagus, was able to codify these prayers into a system that resembles

Klymene, an Amazon Sorceress

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

Size: -1

Age: 25 (Appearance: 25)

Decrepitude: 0

Warping Score: 0 (0)

Confidence Score: 1 (3)

Virtues and Flaws: The Gift; Amazon Sorceress; Strong Magic, Symbolic Understanding; Affinity with Zoi, Improved Characteristics, Great Communication; Short-Lived Magic, Dark Secret; Animal Companion, Driven, Small Frame

Personality Traits: Determined +3, Cautious +2

Combat:

Dagger: Init +1, Attack +4, Defense +4, Damage +2

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

Scythian Bow: Init 0, Attack +6, Defense +3, Damage +5

Scythian Bow (mounted): Init 0, Attack +8, Defense +5, Damage +5

Soak: +4

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

Wound Penalties: -1 (1-4), -3 (5-8), -5 (9-12), Incapacitated (13-16), Dead (17+)

Abilities: Amazon 5 (songs), Amazon Chant 3 (Zoi), Amazon Spellcraft 3 (learning spells), Amazonian Cult Lore 3 (Zoi), Animal Handling 1 (boars), Athletics 2 (running), Awareness 2 (ambushes), Bow 3 (Scythian bow), Brawl 2 (dagger), Finesse 2 (Api), Penetration 1 (Zoi), Ride 1 (shooting), Swim 1 (underwater)

Arts: Al 3, Ma 6, Pa 1, Ap 4, Ka 1; Nu 1, So 6, Zo 6

Twilight Scars: None

Equipment: Scythian bow and Amazon armor

Encumbrance: 3 (3)

Spells Known:

Bearding the Bull (AlAp 10/+11) This spell gives an animal with a melancholy humor a Light Wound. (Base 5, +1 Seen Stranger)

Contact the Fallen Amazon Helene (AlZo 15/+13) This spell summons the spirit Helene, as well as any other Might 5 Amazon spirit Klymene may know.

Hippolyta's Strike (AlSo 5/+13) This spell causes a Light Wound to a human target at Range: Seen Stranger.

Order the Slain Servant (MaZo 5/+16)

Prick the Distressing Spirit (PaZo 5/+11) This spell destroys 4 points of Might of a magic spirit. (Base 4, +1 Seen Stranger)

Surveying the Distant Realm (MaAp 5/+14)

The Distant Eye (MaSo 15/+16) This spell is at Range: Cousin.

Appearance: Klymene is small, standing only slightly taller than a child. Her weapons and armor have been made to fit her smaller proportions, so while small she does not look comical.

Born in Amazonia, Klymene is just beginning her career, having recently been released from apprenticeship. She lives along the southern shores of the Black Sea with a small band of raiders, none of whom she has a sister relationship with. In her apprenticeship she somehow befriended a wild boar, which she has trained to serve a mount. For some reason, this animal does not react negatively to her Gift, and even seems to like it.

Back in Amazonia, Klymene has a brother. She has secretly swum to the island to assist him in small matters and check up on him. Such a sibling relationship is highly frowned upon, and if discovered it could be used against her by other sorceresses.

Klymene specializes in magic that summons Amazon spirits. She hopes to initially increase her archer skills with Loukia's help. Her preferred method of attack is to shoot at enemy targets from afar while her warriors engage in hand-to-hand combat. Currently, she is scouting the edges of the Tribunal of Thebes looking for Magic auras, hoping to be the first sorceress to find a covenant of the Order of Hermes.

Hermetic magic. Her system is not as elegant or flexible, but it did convert the static prayers into a more comprehensive system. While she was able to divert the prayers from interacting with the actual gods, wholly converting them to energies from the Magic realm, she was not able to alter the cultural conservatism of invoking these goddesses when casting spells. Consequently, several of the Amazon Arts still bear the names of Amazonian goddesses.

Amazon magic combines eight Arts, called **Vowels** and **Consonants**, in an assortment of ways to produce magical effects. Vowels and Consonants are more than a simple monosyllabic sound or symbol, and are instead ancient words for goddesses who encapsulate a specific area or magical sphere of effect.

The three Vowels are: **Alala** ("to open"), **Ma'at** ("to measure"), and **Papaïos** ("to close"). The five Consonants are: **Api** (the earth/day), **Kardia** (the heart), **Nux** (the sky/night), **Soma** (the body), and **Zoi** (the spirits).

THE VOWELS

The Amazonian vowels are Alala (Al), Ma'at (Ma), and Papaïos (Pa).

Alala (Al) "to open"

Ares was the god of war — the only male god for whom the Amazons built statues and alters. Alala is the female personification of Ares, and became popular with the Amazons after their many defeats at the hands of men. The Art of Alala starts things, begins things, makes things yield as they are opened. Alala summons spirits by creating an opening between their realm and the caster's, creates pits by opening the earth, makes wounds by opening the body, and creates rain by opening the sky. It does not have a direct correlation to a Hermetic Art. Alala heals and harms, depending on the Consonant it is combined with.

Ma'at (Ma) "to measure"

Hermes was the god of weights and measures, the god of boundaries. The Egyptians called him Thoth in male form, and Ma'at in female form. Old Amazon prayers used all three forms,

and the Amazon sorceress Vea chose "Ma'at" when converting their magic. Ma'at is the informative Art. "Measuring" for a sorceress is knowing, and taking the measure of a thing provides the sorceress with information about its nature. Ma'at allows a sorceress to control and command a spirit by knowing it. Sorceresses can only measure using their eyes, meaning that the other senses cannot be used when casting Ma'at spells. While a magus might be able to cast a spell to listen for silver, a sorceress is limited to visually assessing things.

Papaïos (Pa) "to close"

Papaïos is the Scythian form of Zeus, the creator and the destroyer, and was invoked to end things. The Art of Papaïos closes things, bringing them to an end. The setting sun closes the day, and Papaïos is seen as a more natural end to things than those used by other sorts of malevolent magic. The opposite of Alala, Papaïos can also be both beneficial and destructive. Papaïos closes wounds, yet also closes the heart, causing exhaustion. Perhaps its most powerful property is to close a sorceress from the effects of aging, granting her an extended lifespan. Papaïos closes the mundane world to spirits, effectively banishing them. Like Alala, it has no direct Hermetic equivalent, and can sometimes mirror Creó effects while at other times seeming more like Perdo.

THE CONSONANTS

The Amazonian consonants are Api (Ap), Kardia (Ka), Nux (Nu), Soma (So), and Zoi (Zo).

Api (Ap) "the earth, the day"

Gaia was one of the first Greek goddesses, springing from the nothingness of Chaos and creating the rest of the gods. In the Scythian language Gaia was called "Api," the name the Amazons use to worship this powerful goddess. Api concerns the earth and the day, mirroring the elemental form of Terram and the illuminating aspect of Ignem. Hermetic magic treats the elemental forms independently,

following the division of academic sciences and Mythic reality. Amazon magic only deals with two of the four forms, and makes a distinction between them based on their mythical associations. Api also covers earth elementals, which the Amazons use for various purposes, and animals whose predominating humor is melancholic, because this humor is closely associated with the earth. (See the Api section under Spells for a list of melancholic animals.)

Kardia (Ka) "the heart"

Amazon magic incorporated many concepts from Egyptian magic, including classifying the body in different ways. The heart was thought to be the seat of the soul and the center of good and evil thoughts. Kardia magic targets the "wholeness" of the individual, the intangible properties that make a body sound. Kardia works on the body's insides. Not its stomach, liver, or viscera, but on the subtle fumes or energies that make a body healthy and a mind capable. Kardia magic affects the body's humors — an ancient Greek concept understood by Amazons.

Kardia magic can mimic and combat disease. Rather than affect the disease itself, Kardia influences the symptoms of the disease. Kardia can also create, destroy, and change a person's personality, as another aspect of the humors. Exhaustion and Fatigue are seen as a lack in a person's heart, rather than the depletion of their physical energies, and Kardia magic covers Fatigue loss and recuperation as well.

Nux (Nu) "the sky, the night"

The first god who Gaia created was Ouranos, the sky, her consort. In ancient Libya, Ouranos was worshipped as Nux, a goddess of the night sky, and over the centuries Nux replaced Ouranos in the Amazons' ceremonies. The Art of Nux affects the sky, particularly weather phenomenon and the darkness of the night. Nux is the second elemental division of Amazon magic. Like Api, Nux magic affects air elementals and animals whose predominating humor is sanguine, primarily birds. (See Nux under Spells for a list of sanguine animals.)

Soma (So) "the body"

The Art of Soma affects the human body, as the physical aspect of the human form. Incantations that deal with healing and harming a human being are all Soma incantations. Soma is closely associated with Corpus affects, the main difference being that Amazons have greater control over permanent effects than their Hermetic counterparts.

Zoi (Zo) "the spirit"

While pagans, Amazons understand that each human has a unique, everlasting spirit attached to her body. While the target is living, it is impossible for Amazonian magic to address its spirit. After the target has died, however, its spirit can be summoned — opened to a new earthly existence — and communicated with. Zoi covers the aspect of Mentem that deals with spirits and ghosts.

Zoi can also target a person's Gift. Zoi is the sphere of magic that opens her Gift and allows her to use her magical potential to prolong her natural life.

Ranges, Durations, and Targets

Amazonian magic differs from Hermetic Magic in that Ranges are not marked by physical distance but by emotional connection. Physical distance is not an issue, and a spell designed to aid a warrior works regardless of whether the warrior is right next to a sorceress or a continent away. Amazonian incantations have five Ranges: Personal, Sister, Cousin, Seen Stranger, and Unseen Stranger.

Range: Personal is the sorceress herself.

Range: Sister is a companion that the caster is very familiar with, usually a warrior she has campaigned with in the past. Familiarity is achieved through multiple seasons of regular, steady interaction, including eating together, praying together, and similar close associations.

Range: Cousin covers almost every Amazon. The caster merely has to know the name of the Amazon target and be able to draw a mental picture of her. Telling the sorceress a target's name is insuffi-

cient information; the sorceress must have met the target at some time in the past.

Range: Seen Stranger is a foreigner or enemy whom the caster can see and clearly identify from his surroundings. This is most useful on the battlefield, when a sorceress can see her enemy approaching.

Range: Unseen Stranger is a foreigner or enemy whom the sorceress can't see, but for whom she has a detailed account and description. The more information the sorceress has, the more accurate the incantation will be. Less information means the incantation fails to target anyone. During casting, the sorceress must be able to recite at least five personal identifiers of the target. For example, "the man with the red beard, who attacked our sisters two weeks ago on the shores of the Thermodon River, rode a beige horse with a red bridle, carried a shield emblazoned with a white stag, and was wounded in the shoulder by Thelma" qualifies for the Range: Unseen Stranger. Spells with this Range require some speed; if any of the identifiers change, the spell will miss its target.

Once the emotional connection of a range is established, it does not worsen. A friend who later becomes an enemy can still be targeted with Range: Sister.

There are five Durations for Amazonian magic: Momentary, Exchange, Hour, Day, and Month. Most of these are self-explanatory. Exchange is a series of blows traded between combatants, and is equal to a combat round. The exact Duration of a specific incantation is augmented by the sorceress' score in Amazonian Chant, which acts as a multiplier for the incanta-

Ranges and Durations List

In order from lowest to highest, this list gives the Ranges and Durations for Amazonian magic.*

RANGES	DURATIONS
Personal	Momentary
Sister	Exchange
Cousin	Hour
Seen Stranger	Day
Unseen Stranger	Month

* Each step up or down adds +1 to the final magnitude of the incantation.

tion's Duration. Thus, an incantation with Duration: Exchange, cast by a sorceress with Amazonian Chant 5, lasts for 5 Exchanges (combat rounds).

ACTUAL DURATION:
Incantation Duration
x Amazonian Chant

The Target of a spell is always one specific person or thing — Target: Individual — and cannot be augmented to include more than one individual like Hermetic magic can. The Target must, however, be adjusted for size, meaning that larger targets can be affected as long as they are still a specific, single thing. An incantation can affect a giant, for example, but not a group. (See Changing Range, Duration, and Target, later.)

Consonant Base Range and Duration List

Inventing a spell using the base Range and Duration of its Consonant does not add to the spell's level, regardless of how far up the scale any particular Range or Duration is. The base Range and Duration for all five Consonants are listed here.

CONSONANT	BASE RANGE	BASE DURATION	BASE TARGET SIZE*
Api	Cousin	Hour	-1 to +1
Kardia	Sister	Day	-1 to +1
Nux	Seen Stranger	Hour	-1 to +1
Soma	Seen Stranger	Momentary	-1 to +1
Zoi	Cousin	Hour	-1 to +1

* Amazons can only use Target: Individual.



NON-LIVING TARGETS

The two primary non-living targets that sorceresses cast magic at are the earth and the sky, using Api and Nux spells. Amazonian magic uses metaphysical relationships to affect these targets. The earth is regarded as a cousin; always underfoot, it is not known as intimately as a sister, but lies closer to a sorceress than a stranger. The sky, resting far above the Amazons' heads, is a stranger. Its unpredictable weather patterns can be watched but not understood, much like an often-regarded foreigner. To target the earth, a sorceress can use Range: Cousin, but to target the sky she must use Range: Seen Stranger. Spells that target the day or night count as targeting the sky.

While distance is not a factor, a sorceress cannot target any piece of earth or sky in the world; she must have some knowledge of the targeted area. She must either be able to see it, or have seen it in the past. If a sorceress wishes to target a non-living target that she has never seen, she must use a spell with Range: Unseen Stranger and have five identifiers for the target.

NON-HUMAN TARGETS

Amazons can affect non-human targets, which include some animals, spirits, and elementals. Incantations that target animals must have a Range of Seen Stranger, regardless of any familiarity the

sorceress may have with an individual animal. Earth and air elementals — the only two types of elementals that can be affected with Amazonian magic — must be targeted with incantations that have the Range: Seen Stranger. Even though the earth is considered a cousin of the Amazons, earth elementals are more foreign than the normal mundane material of the earth and sky, and must be targeted with an increased Range.

Spirits can be affected by any of the Ranges, depending on the relationship the sorceress has with the spirit. Most spirits must first be targeted with Range: Unseen Stranger. Once a connection is made, meaning that the sorceress has already correctly summoned the spirit, future incantations can have a variety of Ranges depending on the spirit's relationship to the sorceress. Former comrades, for example, can be targeted with Range: Sister, ancient Amazons with Range: Cousin, and other incorporeal entities — foreign ghosts, demons, and daemons — can be targeted with Seen Stranger. The sorceress probably won't be able to actually see the incorporeal entity when she casts the spell; the Range: Seen Stranger indicates the type of relationship she has formed with the entity, not her ability to actually view it at the time of the casting.

Animals can be targeted with incantations depending on their overriding humor, allowing sorceresses to affect perhaps half the animal kingdom. Melancholic ani-

mals — those that have a predominating melancholic humor — are associated with the element of earth and can be affected with Api magic. Nux magic affects animals with a sanguine nature. (Lists for appropriate animals appear in the Api and Nux sections under Spells.)

CHANGING RANGE, DURATION, AND TARGET

Amazonian Ranges and Durations are ranked as listed in the insert. Each step up the ladder adds 1 to the final magnitude of the incantation, just as in Hermetic magic. Unlike Hermetic magic, each step down the ladder also adds 1 to the incantation's magnitude. With Hermetic magic, all Arts have the same base Range, Duration, and Target — Personal, Momentary, and Individual. Amazonian magic differs in that an incantation's base Range and Duration depend on the Incantation's Consonant, and its Target is always Individual.

Every incantation has a base Range and Duration depending on its Consonant. Inventing an incantation that retains the base Amazonian Range and Duration for that Consonant does not increase the incantation's level, regardless of how high up the scale that base Range and Duration might be. Changing the Range or Duration up or down the scale does add to the level of the spell.

The Target is always Individual, and can only be adjusted upwards to affect a larger

individual. A spell's Target must match exactly, meaning that a spell with the base Target: Individual will only affect a character with Size -1 to $+1$. The spell must be increased a magnitude to affect a Size $+2$ target. Decreasing the base Individual, for an individual of Size -2 for example, also increases the spell a magnitude.

Amazonian Ranges, Durations, and Targets are not inclusive, meaning that an incantation designed at the Range: Seen Stranger will not work on a sorceress' companion. The Range and Target must match the target exactly.

Spell Types

There are two types of Amazonian spells: incantations and rites. Sorceresses don't have the vast catalog of spells that magi have.

INCANTATIONS

Incantations are short spells sung on the battlefield, usually, that produce instant effects. Higher magnitude incantations have more complex verbal soundings than lower magnitude incantations. They are not necessarily longer, but harder to properly vocalize in song. All incantations, regardless of magnitude, can be sung in a single round. Volume is not a necessary component of an incantation, however, and the incantation works based on proper intonation and verbal clarity. A sorceress does not get a spellcasting bonus or penalty based on the volume of her voice when casting an incantation. Since she is meant to be holding a weapon and shield, incantations do not need gestures to work. They do need to be aimed, however. As the sorceress finishes her incantation, she points at its target, using either her finger or a held weapon or object to indicate the direction of the incantation. Incantations must be learned prior to casting, exactly like Hermetic formulaic spells.

An incantation's level is determined much like a formulaic spell. The incantation's final level is the base level plus the adjusted Range, Duration, and Target (which

is adjusted for Size). The incantation's level does not have to be adjusted if it retains the Consonant's specific base Range and Duration. To create spells that do not use the base Range and Duration, an additional magnitude is required for each step away from the base Range and Duration that you make. For example, Soma spells have a base Range of Seen Stranger. Creating a Soma incantation for Range: Unseen Stranger adds a magnitude, as does a Soma incantation for Range: Cousin.

Incantations cannot have other requisite Arts involved, a distinct difference from Hermetic magic. Any spell that involves a requisite Art must be a rite.

To determine if an incantation is properly cast, compare the sorceress' Communication + Vowel score + Consonant score + aura + a stress die against the level of the incantation. If the casting total equals or is higher than the level, the incantation works. If the casting total is less than the level of the incantation, the incantation fails and the sorceress loses a short term Fatigue Level.

CASTING TOTAL:

**Communication + Vowel
+ Consonant + aura + stress die**

If the stress die rolls a 0, the player must check for a botch, using the regular guidelines for a Hermetic magus botching a spellcasting roll. If a botch occurs, the sorceress gains 1 Warping Point for each actual botch rolled. If the sorceress gains 2 or more Warping Points, she is seized by the Sacred Sickness (see later). A botched spell can affect the caster instead of the target, affect the target in an opposite way than intended, or produce greater or lesser magical effects.

RITEs

Rites are longer, more complicated songs that produce permanent magical effects, similar to Hermetic ritual spells. Compared to incantations, few rites exist. Rites are designed like incantations, using a Vowel and Consonant base level of effect and modifying it for Range, Duration, and Target Size. A rite must have at least one requisite Art, and its Duration must be

modified to Month. The requisite Art does not add to the magnitude of the spell, but like Hermetic magic, the sorceress must adjust her casting total based on her score in the requisite Art. Just like an incantation, a rite must be known — either learned or taught — before it can be cast.

To make the rite permanent, the casting sorceress must sacrifice one or more magical animals during its casting. The total of the inherent vis in these animals must at least equal the magnitude of the rite, but it may be of any Art, in Hermetic terms. Any sort of animal or creature with a Might score, regardless of which Realm it is affiliated with, works. Sacrificed demons, for example, can power rites. If creatures other than magical creatures are used, the rite is tainted, just as if a magus used tainted vis as described in the various *Realms of Power* supplements.

Also, the sorceress' Amazonian Cult Lore score must equal or exceed the magnitude of the rite. If it does not, one or more other sorceresses must join her. The combined Amazonian Cult Lore scores of the sorceress and her assistants must equal or exceed the magnitude of the rite. An assistant sorceress does not need to know the rite to assist the casting sorceress, but must participate in the ceremony and suffers the same consequences as the casting sorceress if the rite fails. This is one of the primary motivators for a sorceress to take an apprentice, since few of them will work together past apprenticeship.

Once these conditions are met, compare the sorceress' casting total to the level of the rite. Use the same casting total formula for casting incantations. If the casting total equals or is higher than the level of the rite, the rite is properly cast. The magical animal dies and its inherent vis is drained to power the rite and make the effect permanent. If the casting total is not higher than the rite's level, the spell fails. The animal is sacrificed but the rite does not work. If the rite botches, the player must roll one botch die per magnitude of the rite plus the aura, adjudicating botch results as normal, including the possibility of experiencing the Sacred Sickness.

Rites are extremely taxing. The sorceress and any assistants lose 1 Long-Term Fatigue Level per 2 magnitudes of the rite, regardless of whether the rite

Rival Magic

succeeds or fails. Consequently, any rite above the 8th magnitude will push the sorceress into unconsciousness. Knowing this, a sorceress will take great pains to ensure that a companion is available to look after her unconscious body once the rite is completed. An unconscious sorceress is vulnerable to other Amazon sorceresses, who would likely murder and rob any unconscious sorceress they came across. An apprentice could assume the task of protector, providing she isn't involved in casting the rite and merely waits alongside her mistress to take care of her once she falls unconscious.

A rite focuses a great amount of magical power at its target. An individual targeted by a rite gains Warping Points equal to the magnitude of the rite. If the targeted individual is a sorceress, she may subtract her Amazonian Cult Lore score from the Warping Points received from the rite. Regardless of her score, however, a targeted sorceress will always receive at least 1 Warping Point from being the target of an Amazon rite.

Aiming Spells

Because Amazonian magic was created by warriors, every incantation and rite cast by a sorceress must be aimed at its target, just like a spear or an arrow. Successfully casting an incantation is only the first step; the incantation must then "hit" its intended target to be effective.

To successfully hit an intended target, the player must make an aiming roll, using the character's Casting Total + Finesse against a variable Ease Factor.

AIMING A SPELL:

Casting Total – Spell Level + Finesse

In combat situations, compare the sorceress' aiming roll against the target's Defense total. If the aiming roll is higher, the incantation affects the target. If the incantation "misses" the target, the magic is effectively wasted. If the aiming roll botches, the incantation could hit someone else, including the caster, depending on the situation and the storyguide's judgment.

In non-combat situations, the Ease

Factor is determined by the Range of the incantation or rite. Use the following table to find the base Ease Factor for each Amazonian Range.

RANGE	EASE FACTOR
Personal	0 (Automatic)
Sister	3
Cousin	6
Seen Stranger	9
Unseen Stranger	15

These two situations are not mutually exclusive. If, in combat, a target does not opt to make a Defense roll to avoid an incantation, use the non-combat Ease Factors to determine if the spell hits.

Resisting Spells

The great liability of Amazon magic is that every spell, whether an incantation or rite, can be resisted by the target. Even mundane human and animal targets have a chance to resist Amazon magic, based on their physical fortitude or will-power measured against the strength of the sorceress' spell. Earth and sky have a chance to resist based on their density or severity. A rock, for example, is more likely to resist an incantation than dirt. If a target is hit by an incantation or rite, it may attempt to resist the magic. It does not have to, and a sorceress' allies would hardly resist her beneficial incantations. Targets incapable of choosing always attempt to resist.

An individual targeted by an Amazon spell gets a Resistance Roll. The player makes a Stamina + stress die roll against an Ease Factor of 6 + the magnitude of the spell + the sorceress' Amazonian Chant score. If this roll is successful, the spell is completely resisted. If this roll fails, the target is affected by the magic. If this roll botches, the target suffers more severe consequences of the spell than normal.

RESISTANCE ROLL:

**Stamina + stress die
vs. 6 + magnitude of spell
+ caster's Amazonian Chant score**

A magus character adds his Form bonus to this Resistance Roll, using the most

appropriate Form depending on the type of effect. Against an Alala Soma incantation, for example, a magus adds his Corpus Form bonus.

Earth and sky get resistance rolls based on the type of earth or weather phenomenon they are. Magical earth and sky add the absolute value of their aura to the Resistance Roll. If the earth or sky was Hermetically created or controlled, add the magnitude of the spell influencing it to the Resistance Roll. The following table shows the value you should use as the Stamina value in the Resistance Roll.

MATERIAL OR WEATHER TYPE	STA
Clay, Minor Weather Phenomenon	+2
Dirt, Normal Weather Phenomenon	+3
Glass, Stone, Severe Weather Phenomenon	+4
Metal, Gems, Very Severe Weather Phenomenon	+5

PENETRATING MAGIC RESISTANCE

Targets with Magic Resistance get a first line of defense before they have to make a Resistance Roll, since Amazon magic, like any magic, must penetrate the target's magic resistance to be effective. Penetration is calculated in the normal way by subtracting the level of the spell from the sorceress' casting total, then adding her Penetration Ability score.

PENETRATION TOTAL:

**Casting Total – Spell Level
+ Penetration Ability**

If the spell penetrates the target's Magic Resistance, the target still gets to make a Resistance Roll.

Hermetic magic makes a clear distinction between aimed spells and spells that need to penetrate Magic Resistance to be effective. Essentially, if a spell is aimed, it does not need to penetrate. This distinction does not exist for Amazon magic, making it harder to adjudicate if the target's Magic Resistance applies. Spells targeted directly at a magic resistant target must penetrate, but those that affect nearby targets, like the ground under the target's feet, do not.

Temple Activities

An Amazonian sorceress spends much of her time in her temple, creating incantations and rites, as well as working on a handful of other magical projects. Her temple is her workspace. Despite its name, a temple has no religious connections; the term "temple" is more a nod to the old ways than any sort of reference to the ancient gods. Amazonian magic is not academic, in that it does not require the various and sundry components, equipment, and bric-a-brac that Hermetic magi need in their labs. A sorceress' temple appears more like a small shrine than a proper laboratory. Her workspace costs less, is smaller, and is more easily constructed than a magus'.

It takes ten days to assemble the components for an adequate temple, once the physical requirements are met. A temple must have at least 100 square feet of room, four walls, and a roof to protect it from the elements. The sorceress must have an Amazonian Spellcraft of 3 to construct a working temple. Since most sorceresses are on the move, participating in raiding parties, it is common practice to create a temple, use it for a season or two, and then relocate and create a new one. As long as the sorceress can transport the various temple components, she does not need to purchase these ingredients again when she makes a new temple. The only time she must expend resources is when her temple is destroyed or abandoned and she must build a new one from scratch.

Amazonian sorceresses must calculate their "Temple Total" for the various types of magic craftwork they undertake. This total is very similar to a magus' Lab Total.

TEMPLE TOTAL:

**Intelligence + Vowel + Consonant
+ Amazonian Spellcraft + Aura Modifier**

LEARNING SPELLS

Amazonian magic is unwritten. Incantations and rites must either be individually learned or taught by another sorceress. Learning an Amazon spell is exactly like inventing a Hermetic spell (ArM5, page

95). A sorceress must first describe the spell using a Vowel and Consonant combination, augmenting by any changes in Range, Duration, or Target Size she wishes to make. Once detailed and the spell's level is calculated, she spends a season or more learning it. Compare the character's Temple Total to the level of the spell. For each point above the level, the sorceress gains 1 point towards learning the spell. Once she has gained enough excess points to equal the spell's level, she has learned it. If her Temple Total is double the level of the spell, she learns it in a single season.

TEACHING SPELLS

A sorceress may teach other sorceresses spells. Since few sorceresses completely trust their sisters, this usually happens only during a sorceress' apprenticeship. Mechanically, this works exactly like Hermetic magic (ArM5, page 95). The teaching sorceress may teach a number of incantations equal to her highest-applicable Temple Total. The student sorceress may learn any of her teacher's incantations, but is limited by her Temple Total for any specific spell in each Vowel and Consonant combination.

A second way to be taught spells is to summon a dead Amazonian spirit that knows the desired spell and force the spirit to teach it. This requires knowing the name of spirit, which is not that difficult, summoning it with Alala Zoi magic, and commanding it with a different Alala Zoi incantation. A spirit can teach a number of incantations equal to its Magic Might, and a student's Temple Total must be higher than the level of each individual incantation she desires to learn. A player does not have to subtract 3 from the Teaching Source Quality due to the character's Gift if the spirit is friendly to sorceresses (see Sacred Sickness later). Other powers of the spirit may not be learned, only incantations that the spirit can still cast as powers.

TEACHING ARTS AND ARCANE ABILITIES

Because Amazonian magic is exclusively oral, sorceress cannot read books to increase their Arts and Arcane Abili-

ties, like their Hermetic counterparts do. Since they do not recognize vis as anything more than food for magical animals, they cannot study vis to increase their Arts scores either. A sorceress character can increase her Arts and Arcane Ability scores by being taught from another sorceress or Amazon spirit. Another way to increase her Art scores is by contemplating the Amazonian mysteries.

Teaching another sorceress an Art or Arcane Ability follows the regular rules for teaching (ArM5, page 165). The number of experience gained, repeated for easy reference, is:

TEACHING SOURCE QUALITY:

**Teacher's Communication + Teaching
+ 3 + bonus**

Teaching is problematic because of the Gifts of the teacher and student. ArM5 page 75 states that a Gifted individual "suffers the -3 penalty to all rolls and totals based on social interaction, including training, whether the maga is the trainer or the trainee." Teaching Source Quality is a total, and if both teacher and student are Gifted, the double -3 penalty is necessary. This penalty cancels out the +6 bonus derived from one-to-one teaching that a student studying from a single teacher normally receives. A spirit's Teaching Source Quality can also be penalized by the -3 modifier. The only spirits whose total is not penalized are those that overcame the majority of their Sacred Sickness episodes (see later).

CONTEMPLATION

Contemplating the Arts is much like practice experience. The sorceress spends an uninterrupted season casting incantations in the Art she wishes to increase, and studying the effect of the incantations through a series of trance-like states. She gains experience points equal to her Contemplation Source Quality.

CONTEMPLATION SOURCE QUALITY:

4 + Magic Aura

Both teaching and contemplation require a temple. Since temples are easy to construct, it is common for a sorceress to

have more than one. Sorceresses seek out areas with a high Magic aura expressly for the purposes of constructing a temple to contemplate their Arts.

ENCHANTED ITEMS

Amazonian sorceresses may enchant magic items simply by casting an incantation on the item, which then holds the enchantment, serving as a receptacle for the magic. The first step is to make the item, which each sorceress has to do individually. The item, whatever it is, must be of superior quality (see *City & Guild* page 67). The character's Primary Characteristic + Craft Ability must equal 12. Since this is a steep requirement, the sorceress may continue working on the item past the normal time that it would take to make it. Each season, she gains points equal to her Primary Characteristic + Craft Ability. Her Primary Characteristic is the Characteristic she would use in manufacturing the item, often Dexterity but sometimes Strength. Once these accumulated points equal 12, the item is ready for enchantment. The seasons do not have to be continuous, and a sorceress may interrupt this process. She may, for example, spend one season making an item, spend two seasons adventuring, return and spend another season on the item, spend a season learning a spell, and finish the item a season later.

Once finished, the item can hold a number of magnitudes of incantations equal to its Material and Size base points times multiplier (*ArM5*, page 97). Rites cannot be instilled in Amazon magic items. A bone skull, for example, can hold 9 magnitudes of incantations. Each instilled incantation must be completed in a single season, like Hermetic lesser enchanted items, meaning that the sorceress' Temple Total must be double the final level of effect of the instilled power. Once empowered, the magic works for as long as the device remains whole. A sorceress may modify the effect using the same rules that govern Hermetic instilled effects (*ArM5*, page 99).

Since aiming is so important, a sorceress may also modify an instilled incantation by improving its aiming. Normal

enchanted items add 0 to a sorceress' aiming roll. Increasing the level of the final incantation effect by 1 adds +1 to the aiming roll.

SCEPTERS

The most powerful item that a sorceress can manufacture is her scepter. A symbol of sovereignty and power, a sorceress' scepter increases her potential when casting or aiming incantations, as well as providing overall benefits in a chosen Consonant. A scepter is longer than a wand and shorter than a staff. It can be made of any material — wood, bone, and metal being the most common — and is covered in runes and mystical symbols.

It takes a sorceress one season to construct her scepter, during which she makes the item herself. During the process, to bind a bit of her spirit into the scepter, she inflicts a mental or physical wound upon herself. This sacrificial cleaving of her body or mind unites her spirit with the device, making it part of her. She must select a Consonant that she and her scepter are most aligned with. Once selected, the Consonant may not be changed, and the scepter only aids the sorceress when she is casting or learning incantations of the specified Consonant.

The player must select a Minor Flaw that describes the type of self-inflicted wound the sorceress receives. According to legend, the first Amazonian sorceress cut off her right breast to empower her scepter (Minor Flaw: Disfigured), giving rise to the myth that all Amazons are missing a breast. Most Minor General Flaws and many Minor Personality Flaws are acceptable choices, although the troupe must agree that the Flaw suits the self-sacrifice. Flaws that pertain to a character's background — Sheltered Upbringing for example — are not appropriate. If a character already has one or more Personality Flaws, the troupe should consider carefully whether to allow a further such flaw as the sacrifice.

Once the scepter is made, the character can begin "teaching" it the selected Consonant. Each such session takes one season, during which the scepter learns experience points in the Consonant

equal to the sorceress' Communication + Amazonian Cult Lore. Virtues and Flaws that affect teaching, like Good Teacher, apply. These points build like an Art, giving the scepter a score in the Consonant. The scepter's score in the Consonant is limited to the sorceress' score in the same Consonant.

A sorceress may destroy her scepter and create another. This takes one season, and is done to change the Consonant to which her scepter is attuned. As long as there is an older scepter to destroy when the new one is created, the sorceress does not have to inflict a second wound upon herself to bind the new scepter to her spirit.

If a scepter is destroyed by other means, either in battle or some other egregious situation, the sorceress takes damage from the item's destruction equal to a stress die plus the Consonant score of the scepter. If she wishes to make a new scepter, she must again undergo a season of self-mutilation to bind her spirit to the new scepter.

A scepter's Consonant score adds to the sorceress' in three ways. First, it adds directly to the casting total of any incantation that uses that Consonant. Second, it adds to any Temple Total that concerns the Consonant to which it is attuned. Finally, a scepter adds to any aiming rolls for incantations in the Consonant to which it is attuned.

VIS

Amazonian sorceresses have an incomplete understanding of vis. As far as they are concerned, vis is exclusively fodder used to strengthen magical animals. While not every magical creature eats vis, many do. By feeding a captive creature vis, a sorceress intends to increase the creature's Might score, so that it can be used in more powerful rites.

Amazonian magic can only indicate two sorts of vis, depending upon what the vis is collected from — Api vis from the earth and Nux vis from the sky. Hermetic magic is more accurate in determining the exact nature of vis. Api vis, to a magus, is either Terram, Herbam, or Vim vis. Nux vis is Aquam, Auram,

or Vim vis. Since any sort of vis fed to a magical animal will potentially increase its Might, a sorceress is little concerned about the vis' Form.

Hermetic magic also distinguishes vis by which Realm it is associated with, but Amazonian magic does not. Consequently, Infernally tainted vis could unintentionally be fed to a magical animal, as could Faerie or Divine vis. Mechanically, the result is the same for a magus using tainted vis in a ritual spell as for a sorceress sacrificing an animal fed tainted vis.

The Sacred Sickness

Like Hermetic magi and other hedge magic traditions, Amazon sorceresses can gain Warping points and they suffer when gaining too many too quickly. The most common way to gain Warping points is botching while casting a spell, in which case the character receives 1 Warping point for each 0 rolled on the botch dice. When a sorceress receives 2 or more Warping Points, she collapses to the ground in an epileptic fit called "The Sacred Sickness."

During these magical seizures, power surges through the sorceress. Her spirit wrestles with itself, and as magical power courses through her, her spirit contemplates its future fate when it will inevitably depart the body. Will it be amenable or antagonistic to other sorceresses after its departure? These inner battles will answer that question. This is an important decision because other sorceresses will be able to summon it once it has fled the physical world.

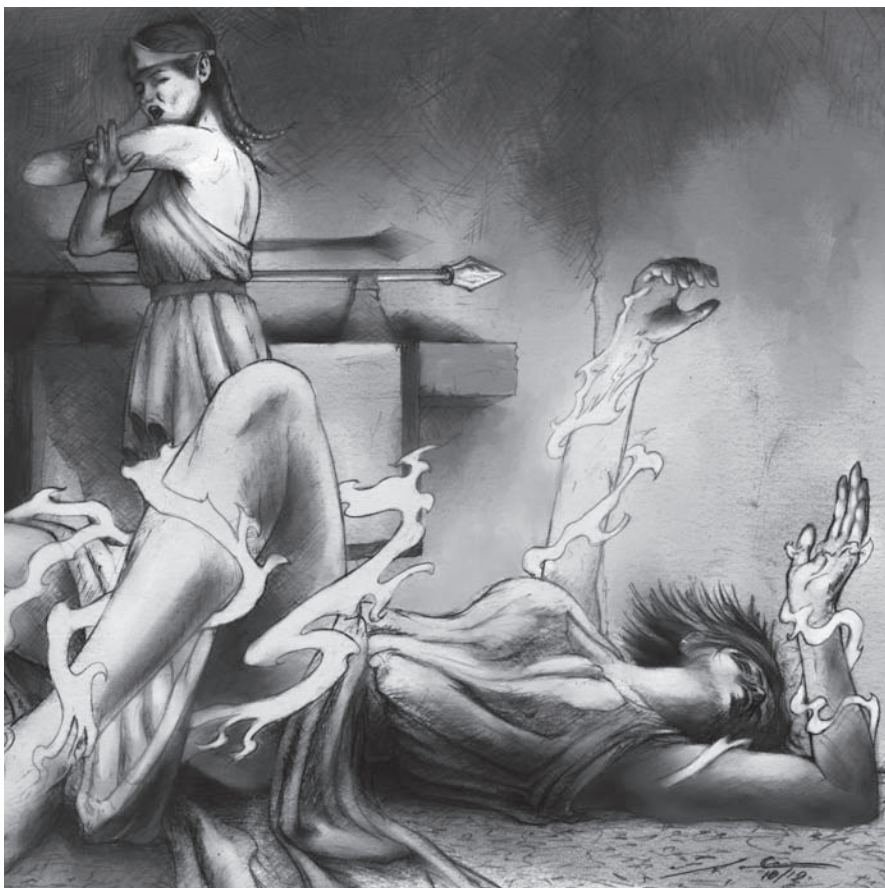
The Sacred Sickness cannot be avoided like Temporary Twilights can be. Once a seizure begins, it last for a number of exchanges (rounds) equal to the sorceress' Warping Score +1. During that time she thrashes and writhes on the ground. She is completely vulnerable to attacks and other life-threatening situations, and does not gain the physical immunity that magi have while in Temporary Twilight. While in the seizure, the sorceress can attempt to overcome it. This does not lessen the length of the episode, though; it is more akin to wrestling with her inner fears and despairs.

OVERCOMING THE SACRED SICKNESS: Intelligence + stress die vs. Warping Score + stress die

Roll a simple die to see how many additional Warping Points the sorceress gains while suffering from the Sacred Sickness. Subtract the sorceress' Amazonian Cult Lore score from the die roll. Add these to the Warping Points that manifested the Sacred Sickness to calculate the total number of gained Warping Points. If the sorceress overcomes the Sickness, she gains benefits very similar to the benefits of a magus comprehending a Temporary Twilight. These are an increase in the Arts used (double the Warping Points worth of experience points), a new Minor Virtue (gaining between 7 and 10 Warping Points), or a new Major Virtue (gaining more than 10 points). If the sorceress succumbs to the Sickness, these results are reversed: Arts experience point loss equal to twice the gained Warping Points, a Minor Flaw, or a Major Flaw.

Besides keeping track of her Warping Score, an Amazon sorceress' player must keep track of the total number of Warping points gained from overcoming and succumbing to the Sacred Sickness. Make a tally of these points on the character sheet.

When a sorceress' Warping Score reaches 10, her spirit departs from her body, and she dies. Often this occurs during a final seizure, in which the sorceress thrashes and contorts herself to death. Compare the number of Warping Points gained from overcoming Sacred Sickness episodes to those gained from succumbing to it. If she overcame the majority of her Sacred Sicknesses, meaning that the points gained from overcome Sicknesses are greater than those gained from succumbed Sicknesses, her spirit is friendly towards her Amazon sisters. If she succumbed to the Sickness more than she overcame it, her spirit is hostile to the Amazons. Summoning such an evil spirit is usually dangerous.



Apprenticeship

At some point in a sorceress' career, she will likely take an apprentice. Her motivations are selfish; once her apprentice has learned Amazonian Cult Lore, the youngster can help the sorceress cast higher magnitude rites. Sorceresses rarely share resources, and one of the few avenues of assistance is an apprentice. Most sorceresses spend half the year orally teaching the apprentice, while the other half is spent using the apprentice however the mistress sees fit. These are not gentle years. Because of The Gift, both women often despise each other. It is not unusual for the girl to live in chains while under her mistress' care, to prevent the girl from escaping or murdering her mistress.

A sorceress can automatically open a Gifted person to the Amazon Arts. She must spend a season doing so, at the end of which the girl will have a score of 0 in the eight Amazon Vowels and Consonants. If the apprentice has Supernatural Abilities, the sorceress must account for them during the process. Calculate an Opening Ease Factor for the apprentice as explained in the introduction. The Supernatural Abilities could continue, could be lost, or could be too strong to allow the mistress to Open her Arts.

OPENING EASE FACTOR:

twice apprentice's Supernatural Ability
+ Art scores (+ 12 if Gift already
Opened by another magic tradition)

The sorceress must have an Alala Zoi Temple Total of twice the Opening Ease Factor to Open the apprentice to the Amazon Arts. If the Temple Total is just twice the Opening Ease Factor, the Supernatural Abilities are lost in the Opening. If the Temple Total is four times the Opening Ease Factor or more, the apprentice retains the Supernatural Abilities. An apprentice Opened to another set of Arts, either Hermetic or Hedge, can be Opened to the Amazon Arts, but the Arts of these other traditions are lost.

Opening the Arts does not allow an apprentice to immediately learn spells or increase her Art scores. Since Amazon magic is cast in Amazonian Chant, the

sorceress teaches her apprentice this language before other subjects. A character cannot increase any Arcane Ability or Art associated with magic until she has at least a score of at least 1 in Amazonian Chant.

A sorceress keeps an apprentice for fifteen years, another convention stolen from Bonisagus and instituted by the Amazon's lead sorceress, Vea. Since the apprentice will be remembered as being trained by a particular sorceress, most mistresses ensure that the apprentice receives some instruction in the Arts. At the end of fifteen years, the apprentice is dismissed as a full-fledged sorceress. No ceremony or other observation marks this transition, nor are there tests to take or oaths to swear. The sorceress has fulfilled her customary duty and shoos the new sorceress out the door.

The Gift haunts the mistress and apprentice throughout the apprenticeship course, interfering with teaching and other social intercourse. Eventually, providing they make some effort to establish a good teaching relationship, the pair get used to each others' Gift (see Chapter 1: Introduction, Growing Used to The Gift), and the penalty for social interactions will slowly diminish. The -3 penalty reduces to -2 after five years, and to -1 after ten years. By the end of apprenticeship, the sorceress can teach her apprentice without penalty, should she wish to. Forever after, the two can be considered to be used to each other's Gift. Not all sorceresses take this trouble, but those don't can often find that their apprentices become enemies, so tradition indicates that it is wise to do so.

Additional Mysteries

Opening an apprentice to the Amazon Arts is a type of initiation. A learned practitioner guides a novice through the necessary procedures to allow a specific transformation. Creating a scepter for the first time is another type of initiation, in which the sorceress intentionally wounds herself, giving herself a Flaw, to craft the item. Amazon magic used to have many such initiations, most of which Vea dismantled in her codification of Amazon Arts. Two remain, however, which she didn't alter either through lack of ingenu-

ity or deliberate planning: The Centaur's Heart and The Living Goddess.

These initiations take a season to perform. The initiate must have a temple to work in and must serve as her own mystagogue (see The Mechanics of Initiation in *The Mysteries Revised Edition*, pages 13-18). Initiation scripts are not readily available, but some exist, and are memorized by a few sorceresses. Gaining this information usually requires paying favors and a term of service to the sorceress. Rather than subject themselves to such treatment, most sorceresses invent their own Initiation Scripts.

Both *The Mysteries Revised Edition* and *Houses of Hermes: Mystery Cults* list bonuses for Initiation Scripts. Once a sorceress invents a proposed script — and the player lists the ingredients (quests, ordeals, and sacrifices) — the player must check to see if the script will work.

SCRIPT VIABILITY:

Simple die + Risk Modifier
+ Intelligence + Amazon Cult Lore
vs. Ease Factor of (9 + Proposed bonus)

The player must also roll on the Experimental Result Chart (*ArM5*, page 109) using a stress die + Risk Modifier (chosen by the player: 0 to +3) to check for any impurities in the script.

If both these rolls are successful, the sorceress receives an Amazon Script Bonus equal to her proposed bonus made when initially generating the Initiation Script. She then generates an Initiation Total:

INITIATION TOTAL:

Presence + Amazon Cult Lore
+ Amazon Script Bonus + Risk Modifier

There is no die roll involved. If the Initiation Total is equal to or higher than the initiation's Target Level, then the initiation is successful.

THE CENTAUR'S HEART

Target Level 18

Raiders are most effective on horseback, and the sorceress without a steed will soon be left behind. Regular Amazon

magic cannot affect horses, which possess a choleric or fiery humor. This initiation allows horses, and horses alone, to be immune to the social consequences of the sorceress' Gift, effectively granting a boon equivalent to a limited version of the Minor Virtue: Inoffensive to Animals. This is a common Initiation Script and many sorceresses don't regard it as a closely kept secret, meaning they are more apt to share it with other sorceresses.

THE LIVING GODDESS

Target Level 30

The pinnacle of Amazonian mysteries, this initiation changes a living initiate into a magic human, mirroring the final effects of the Sacred Sickness while keeping the spirit in a living body. She becomes a being of the Magic Realm, no longer ages, and ceases to advance as a regular human character. She loses the ability to cast Amazon spells, and any current spells become magical powers of the creature. The initiate's Magic Might equals her highest Art score. This initiation confers the Major Supernatural Virtue: Transformed (Being) on the initiate (see *Realms of Power: The Magic Realm*, page 47). This Script is such a great secret that it is possible that no living sorceress knows it, and many do not believe it is even possible. However, the Amazon sorceress Vicia used it, and determined sorceresses can track it down through legends.

Magical Defenses

Amazons, like every other tradition of magic besides the Order of Hermes, do not have a general resistance to magic. Knowledge in the five Consonants, however, provides some protection against spells that affect those aspects of a sorceress (as explained in Chapter 1: Introduction, Magical Defenses). A sorceress' Magical Defense bonus equals her specific Art divided by 5.

AMAZON MAGICAL DEFENSE BONUS:
Art divided by 5 (round up)

Api and Nux allow a sorceress to break free from earth and air-type spells that control or restrain her, granting her the Immovable Object Defense against such spells.

Soma aids a sorceress in resisting spells and spell-like effects that do physical damage to her body. She gains a Soak bonus equal to her Magical Defense Bonus (Magical Fortitude defense).

Zoi aids in resisting spells that target a sorceress' magical potential, and Kardia helps resist spells that alter her Personality Traits and other forms of mental control. Both Arts grant her the Accelerated Expiry defense.

Integrating Hermetic and Amazonian Magic

A magus could integrate aspects of Amazonian magic into Hermetic magic using the Hermetic Integration rules (see Chapter 1: Introduction, Hermetic Integration of Rival Magic). He will first need some inkling into the nature of Amazonian magic — either an artifact or a collaborator that provides an Insight. As Amazons are raised to be xenophobic, convincing one to collaborate would require a number of stories. An artifact would be easier to gain, perhaps a scepter recovered from a slain sorceress. Bonisagus' notebooks could also be considered such an artifact.

The most obvious addition to Hermetic magic is the ability to restore Fatigue, a minor feat for an Amazon but a Hermetic Breakthrough for a magus. The Range Unseen Stranger could provide Insight for a Hermetic Breakthrough to allow magi to affect things they cannot sense without needing an Arcane Connection. The Ranges Sister and Cousin can provide Insight for a type of Arcane Connection that relies on association rather than a physical object, which would be a Major Breakthrough. Instilling aiming bonuses in an enchanted item would be relatively easy, requiring only a Minor Breakthrough.

Amazonian Magic has much more to gain from Hermetic magic than the reverse. New Ranges would be Minor Breakthroughs, and New Vowels that mirror certain Forms (Ignem, for example) would be Major Breakthroughs. The big-

gest problem is that most sorceresses are too conceited to believe that their magic is inferior to any others', and have a great reluctance to bother with such lesser magic. The Amazon sorceress Vicia would be most adept at this, having already done something similar, but that was before her transformation. Now she desires the Order's demise, not its secrets.

If a sorceress is interested in integrating Hermetic magic into her own magic, she uses the same rules that her Hermetic counterpart would. Enchanted devices would allow Insights, but books and notes would have to be read, meaning that she must first learn how to read. For any such notes to be meaningful, she needs Latin 4. If she can't read, she can't take notes during her Original Research, meaning she can't share Breakthrough Points with other sorceress pursuing the same Original Research. Owing to most sorceresses' nature, she wouldn't share anyways. If a sorceress player character undertakes such research, the storyguide and troupe should figure out which aspects of Hermetic magic are Minor, Major, or Amazonian Breakthroughs, using the same guidelines for Hermetic magic listed in the rules in *Ancient Magic* or *Hedge Magic Revised Edition*.

Spells

Amazon spells in their current form are as follows.

Api Effects

In their convoluted Egyptian-Greco mythology, Api is the Amazons' goddess of both the earth and sunlight. Api magic affects the earth, soil, and stone, opening and closing it under the direction of the sorceress. She can also manipulate sunlight using Api spells, lighting a dark space or obfuscating a lit area.

Api spells are typically Range: Cousin, which metaphysically describes the relationship between the sorceress and the sun and the ground. This does not mean, however, that she can target any stone or piece

Alala Api Guidelines

Alala Api spells open the earth and earthworks, including buildings and structural defenses. They create gaping pits that reduce stone to rubble. Incantations that destroy earth cause permanent destruction, despite the actual Duration, since the earth cannot naturally repair itself.

Alala Api spells can also summon earth elementals, the embodiment of the earth's spirit. The incantation that first summons an earth elemental must be cast at Range: Unseen Stranger. If that spell is successful, future incantations can be invented at Range: Seen Stranger for that specific elemental. Incantations must hit and penetrate the elemental for it to be effective. Although this mirrors Zoi magic, elementals do not have spirits per se, and are really rarefied conglomerates of the atoms in question.

Like Alala Soma incantations, Alala Api spells can open an earthy animal to wounds. Use the Alala Soma guidelines

to create incantations that damage melancholy animals. The Range of such incantations must be Seen Stranger.

Counterpoised against this destructive potential, Alala Api spells also open the dark places to Goitosyros' (Apollo's) rays, and can create and enhance illumination.

Like other Api spells, Size is of paramount importance.

General: Summon an earth elemental with Might equal to the base level of the spell.

Level 2: Greatly increase the amount of sunlight in an area.

Level 3: Create sunlight in an area with none.

Level 4: Subtly open an amount of earth enough to cause a tremor or natural change that would occur over time.

Level 5: Violently open an amount of earth.

ras, which the Amazons see as the supernatural breath of the land. Api incantations can also affect animals of the earth. Only animals with an earthy nature, having a predominating melancholy humor, can be affected. Common melancholy animals are: antelopes, badgers, bears, boars, bulls, hares, hedgehogs, ibex, moles, moose, goats, rats, wild asses, and wild sheep.

The base Range and Duration for Api spells are Cousin and Hour.

ALALA API

The Aid of Goitosyros

Level 4

R: Seen Stranger, D: Hour, T: Ind

This incantation brightens the illumination of sunlight in a volume of 1000 cubic paces (base Individual plus one). Anyone standing in the designated volume finds it difficult to see, as if he was staring into the rising sun. Perception rolls suffer a -3 penalty. Sunlight has to be present for this incantation to work. Goitosyros is a Scythian name for Apollo.

(Base 2, +1 Seen Stranger, +1 Size)

of metal she can imagine. She must have some knowledge of the target, either having seen it before and inspected it closely, or be able to see it when she casts her spell.

The base Individual size of an Api spell is ten cubic paces of raw earth or 100 cubic paces of air. Increasing an incantation one magnitude for Size multiplies this base Individual by ten, again, just like Hermetic magic. Incantations that effect stone need to be increased one magnitude, and incantations for metals need to be increased two.

Closed or opened earth remains in the changed state after the magic ends, if it could stay that way by mundane means alone. A pit, opened by Alala magic, remains a pit, and a pit filled in by a Papaio's Api spell stays filled in. It is useful to imagine the effects of Alala and Papaio's magic as similar to a child playing in a sandbox. Opening the earth shifts dirt to the sides to make the pit, while closing a hole means pushing the outlying dirt around and in it. These changes are evident and scar the land, which the Amazons, being warriors, don't mind a bit.

The land also has a spirit, in a sense, and Api incantations can locate magic au-

Ma'at Api Guidelines

Ma'at Api magic lets a sorceress measure or know the land. Rudimentary incantations can indicate precise lengths, distances, and areas. More complex incantations allow knowledge of specific types of earth, stone, and metals. A sorceress can use the earth as a medium to tell how distant her enemies are, and the size of their army. Knowledge is power, and knowing a specific elemental allows a sorceress to control and command it. Such incantations must have Range: Seen Stranger.

While Amazon magic can discern raw vis, it describes them as one of two types: earth vis and sky vis. Earth (Api) vis includes Herbam, Terram, and Vim vis. Ma'at Api spells do not recognize any type of vis besides those three. It can measure the amount of raw vis an item

might hold, weighed in pawns for convenience's sake. It cannot detect any sort of supernatural taint to the measured vis.

General: Control an earth elemental with Might equal to the base level of the incantation.

Level 3: Discern vague mundane properties of an area of earth.

Level 4: Discern detailed mundane properties of an area of earth.

Level 5: Discern vague magical properties of an area of earth or an earth product (presence of an aura or indication of raw vis).

Level 10: Discern detailed magical properties of an area of earth or an earth product (presence of a regio, strength of an aura, amount of raw vis in an object).

The Mouth of Hades

Level 5

R: Cousin, D: Hour, T: Ind

This incantation rips open the earth under a targeted person's feet, plunging him into a ten-cubic-pace hole.

(Base 5)

Summon the Guardian of the Land Bridge

Level 25

R: Unseen Stranger, D: Hour, T: Ind

This incantation summons a particular Might 15 elemental, one that has lived in Amazonia for centuries. One of its powers is to force an area of land underneath water to rise to the surface, effectively creating a bridge. Since Amazons are not sailors, a sorceress traditionally casts this spell whenever a raiding party leaves or enters Amazonia.

(Base 15, + 2 Unseen Stranger)

The Fortress Unmade

Level 30

R: Cousin, D: Hour, T: Ind (1 Plethron)

The earth is rent asunder, causing a single tower or stone manor house to crumble to the ground. The rubble continues to shake until the incantation ends.

(Base 5, +4 size, +1 stone)

MA'AT API

Find our Enemies

Level 5

R: Cousin, D: Hour, T: Ind

This incantation lets a sorceress know where her enemies are. She casts the incantation at a target with an area of 1,000 feet square (Size +2), then looks at the ground at her feet, which acts as a medium for her view. The ground before her vibrates according to the number of people walking on the area of targeted ground, indicating the general number of people, with no other details. Since this spell targets a section of earth, it does not need to penetrate the Magic Resistance of any creature walking on the targeted area.

(Base 3, + 2 Size)

Sense the Potent Fodder

Level 5

R: Cousin, D: Hour, T: Ind

This incantation indicates if an item contains raw vis.

(Base 5)

Surveying the Distant Realm

Level 5

R: Cousin, D: Hour, T: Ind

This spell indicates the presence of a supernatural aura: Divine, Magic, Faerie, or Infernal. The aura must touch the ground, which most do. The incantation does not indicate what type of supernatural aura exists or its strength.

(Base 5)

Command the Guardian of the Land Bridge

Level 20

R: Seen Stranger, D: Hour, T: Ind

This incantation commands the elemental summoned by the incantation *Summon the Guardian of the Land Bridge*, to build a

bridge between Amazonia and the shore. The elemental's power does not create a permanent bridge. It takes the elemental two to three hours to make the bridge.

(Base 15, Seen Stranger +1)

PAPAIOS API

Rob Them of Goitosyros' Gift

Level 5

R: Seen Stranger, D: Hour, T: Ind

This incantation targets an area 10 paces wide, 10 paces deep, and 10 paces high and plunges it into darkness. It is extremely useful for daylight battles, hindering the enemy when they are suddenly overwhelmed by darkness.

(Base 3, +1 Seen Stranger, +1 Size)

The Moat's Mortal End

Level 10

R: Cousin, D: Hour, T: Ind

This incantation pushes closed a moat,



Papaiois Api Guidelines

Papaiois Api spells close the earth and cancel sunlight. They can dismiss or damage earth elementals, as a direct counterpart to Alala Api spells that summon them. They can damage the Might of a magical animal, if that creature is associated with the melancholy humor. Their biggest benefit is closing off a section of land from supernatural creatures, preventing entities with Might scores from entering.

Papaiois Api spells can heal melancholy animals, closing their wounds. Like rites that instantly heal a person, such a rite requires a Kardia requisite. Use the Papaiois Soma guidelines to create Papaiois Api spells that heal animals.

General: Destroy a number of Might points equal to the base level of the incantation; this is effective against elementals and magical animals with an overriding melancholic humor. Prevent creatures with Might from entering an area, with the base level of effect equaling the prevented creatures' Might score.

Level 2: Greatly decrease the amount of sunlight in an area.

Level 3: Cancels sunlight in an area.

Level 4: Subtly close an amount of earth.

Level 5: Violently close an amount of earth.

allowing passage for besieging armies. The water previously in the moat is forced out by the moving earth or stone, and goes wherever it would naturally considering the new terrain. If the moat is fed by another body of water, the area surrounding the castle becomes a mire. Water is not a necessity for the spell to work, as the incantation targets the moat, not its contents.

(Base 5, +1 Size increase)

The Hut Made Safe

Level 30

R: Unseen Stranger, D: Day, T: Ind

This incantation protects an area of 100 square feet from supernatural creatures of Might 10 or less, who cannot enter the area or affect it with their powers. Like wards from other magical traditions, this incantation has to penetrate to be effective.

(Base 10, +2 Unseen Stranger, +1 Day, +1 Size)

Kardia Effects

Kardia deals with the humors and personality of the human body, targeting the part of the individual erroneously labeled "the heart" by Amazon sorceresses. Most people's personality is mutable, meaning that Kardia magic can make permanent changes. Personality Traits that are part

of a character's Essential Nature, usually resulting from a Virtue or a Flaw, cannot be affected. Amazon magic is limited even when working on mutable Personality Traits. Only rites can produce permanent effects, and each rite needs a requisite Art. Amazon magic has only two appropriate Arts to make permanent personality changes: Api for melancholy personalities and Nux for sanguine personalities. Personalities governed by the other two humors, choleric and phlegmatic, cannot be made permanent. A list of appropriate Personality Traits for melancholy and sanguine humors is provided.

Kardia's second important function is targeting exhaustion, increasing and decreasing a character's Fatigue Levels. Like magical healing, magically restoring lost Fatigue Levels is not permanent unless the associated spell is a rite, designed according to the rules that govern rites. Since Fatigue Levels restore themselves more readily and faster than physical wounds, however, non-permanent spells are less of a problem. Just like magical healing, the body will not automatically restore itself while under the influence of magic that restores Fatigue. When a non-permanent spell curing a Light Wound ends, for example, the body returns to the wounded state it was in before the spell was cast. Spells that restore Fatigue operate the same way; once the spell ends, the target reverts to its previous condition of lost Fatigue. Incantations that "cure" Fatigue Levels really just postpone lost Fatigue penalties.

The base Range and Duration for Kardian incantations is Sister and Day.

ALALA KARDIA

Athena's Breath

Level 10

R: Sister, D: Day, T: Ind

This incantation "heals" a lost short-term Fatigue Level. This low-level incan-

Alala Kardian Guidelines

Alala Kardian spells open a target to a new personality, and increase a current Personality Trait. It opens her spirit to fresh breaths of life, granting her rejuvenation and erasing Fatigue. Alala Kardian can also open one aspect of the heart over the others, effectively balancing the humors of a sick individual so that she does not incur penalties from a disease. Curing a sick person with Alala Kardian is a temporary measure at best; it does not deal with the root cause of the sickness.

Level 5: Increase a Personality Trait by 1. Decrease wound penalties by

1 for a sick individual. Additional magnitudes yield additional +1 bonuses.

Level 10: Create a Personality Trait with a score of 1 or increase a Personality Trait by 2, to a maximum score of +2. Regain a lost short-term Fatigue Level.

Level 15: Create a Personality Trait with a score of 2 or increase a Personality Trait by 3, to a maximum score of +3. Regain a lost long-term Fatigue Level.

Level 20: Create a Personality Trait with a score of +3.

tation allows the sorceress' shield-sisters to exert in every round of combat. If a target receives five or more of this incantation, she will fall unconscious once the magic eventually ends. Fatigue is recovered normally once the target awakens.

(Base 10)

The Invalid's Call to Arms

Level 15

R: Sister, D: Day, T: Ind

This incantation cancels the penalties incurred from suffering a disease that acts as a Medium Wound. It does not combat the disease itself, providing the target temporary relief only.

(Base 5, + 2 for additional bonuses)

Recalling her Ancestors

Level 15

R: Sister, D: Day, T: Ind

This incantation gives the recipient an Angry Personality Trait of +2. It is commonly cast on shield-sisters before a battle, especially one in which prisoners are not desired.

(Base 15)

MA'AT KARDIA

Sense the Stench of Sickness

Level 25

R: Unseen Stranger, D: Day, T: Ind

This incantation will tell a sorceress if a person is possessed by a disease spirit up to Might 10 and the nature of that spirit. Since the disease spirit is unknown to the caster, the Range must be increased to Unseen Stranger. The incantation must penetrate the

disease spirit's Magic Resistance to work.

(Base 10, + 3 Unseen Stranger)

PAPAIOS KARDIA

The Faulty Strike

Level 15

R: Seen Stranger, D: Day, T: Ind

This incantation makes the target lose one short-term Fatigue level.

(Base 5, +2 Seen Stranger)

Papaios Kardia Guidelines

Papaios Kardia spells close the heart, shutting down Personality Traits and expending Fatigue.

Level 5: Decrease a Personality Trait by 1. Cause the loss of a short-term Fatigue Level in the target.

Level 10: Decrease a Personality Trait by 2. Cause the loss of two short-term Fatigue Levels in the target.

Level 15: Decrease a Personality Trait by 3 (maximum). Cause the loss of a long-term Fatigue Level in a target.

Ma'at Kardia Guidelines

Ma'at Kardia spells measure the health of a target. By deciphering a target's symptoms, Ma'at Kardia spells can indicate if she is suffering from a disease. They can also measure a person's state of exhaustion, and indicate any Personality Traits she might have.

General: Indicate the type of disease spirit that has possession of an

individual. The base level of the spell must equal or exceed the spirit's Might.

Level 2: Indicate a strong Personality Trait (+3 or more, -3 or less)

Level 3: Indicate a moderate Personality Trait (-2 or +2). Indicate the state of exhaustion of a human target.

Level 4: Indicate a weak Personality Trait (-1 or +1)

Personality Traits for the Four Humors

The following list presents Personality Traits for the four humors, and is reprinted from *Art & Academe*, page 40.

Sanguine: Hopeful, Friendly, Amorous, Compassionate, Temperate, Restless, Weak-Willed, Obnoxious, Insecure, Self-Obsessed, Lustful, Gluttonous

Choleric: Self-Reliant, Optimistic, Courageous, Brave, Decisive, Determined, Domineering, Proud, Hot-

Tempered, Angry, Prejudiced, Cruel
Melancholic: Caring, Loyal, Sensitive, Altruistic, Creative, Idealistic, Generous, Just, Pessimistic, Pompous, Vengeful, Touchy, Unsocial, Envious

Phlegmatic: Calm, Dependable, Contemplative, Easy Going, Peaceful, Loyal, Prudent, Lazy, Cowardly, Fearful, Stubborn, Paranoid, Selfish, Avaricious

Fear Our Wrath

Level 20

R: Seen Stranger, D: Day, T: Ind

This incantation lowers a target's Brave Personality Trait by 2 points.

(Base 10, +2 Seen Stranger)

Nux Effects

Known by several other names, Nux was the goddess of the Milky Way, the stars, and the night sky. She was also a fertility goddess in some aspects, a protector of rulers, and the goddess of cows. During Vicia's revamping of ancient Amazonian magic, many original Nux spells were transposed to other Arts, leaving Nux itself with a fairly limited sphere of effect. Nux spells currently affect the night and the sky, as well as animals that have a sanguine (air) humor.

Nux magic can affect air elementals, using the same rules that Api magic uses for earth elementals. It can also affect

animals with an overwhelming sanguine (air) nature, primarily birds. The category "birds" safely covers the majority of sanguine animals: bats, crows, cuckoos, doves, eagles, falcons, geese, herons, magpies, osprey, owls, partridges, storks, and swans, to name the most common.

Nux rites can detect Auram, Aquam, and Vim vis, depending on where the Vim vis comes from. If it is earthier, or derived from an earthy source, it will appear as Api vis rather than Nux vis. Like Api, Nux can detect auras and regiones, but only those associated with Aquam or Auram.

The base Individual size of a Nux spell is 100 cubic paces of sky. The base Range and Duration for Nux effects are Seen Stranger and Hour.

ALALA NUX

Alala Nux Guidelines

Alala Nux opens the sky, generating weather phenomena. It can also open current weather phenomena further, rushing them to their eventual completion. Thus, Alala Nux can both create a rain cloud, and force an existing rain cloud to become a storm cloud.

Alala Nux darkens an area, opening it to night's darkness. While it can't extinguish existing flames or other sources of light, it can overcome their brilliance and cancel their illumination.

Like Alala Soma and Alala Api magic, Alala Nux can open wounds in animals with an overwhelming sanguine nature (birds). Incantations that harm birds must have the Range: Seen Stranger.

Some weather phenomena can cause damage to targets, including high winds and lightning bolts. The ensuing damage is no where near as lethal as Hermetic versions of similar spells. Damage done to a target equals the base level of the effect. Increasing an incantation's magnitude will add +5 to the damage

caused by the spell. Since the weather effect is controlled by magic, creatures with Magic Resistance are protected.

General: Summon an air elemental whose Might equals or is less than the base level of effect.

Level 2: Increase the amount of darkness in an area.

Level 3: Create complete darkness in a lit area; create a mild weather phenomenon that behaves normally.

Level 4: Create a severe weather phenomenon; change a mild weather phenomenon to a severe one; create a mild weather phenomenon that behaves unnaturally.

Level 5: Create a very severe weather phenomenon; change a severe weather phenomenon to a very severe one; create a severe weather phenomenon that behaves unnaturally.

Level 10: Create a very severe weather phenomenon that behaves unnaturally.

Ma'at Nux Guidelines

Ma'at Nux magic lets a sorceress measure the sky and night, and was originally used to forecast weather. Since Viea's introduction of early Hermetic methods, Ma'at Nux can read the sky for magical influences, much like Ma'at Api magic reads the earth. The only types of vis that Ma'at Nux rites can discern are Auram, some Aquam, and Vim. The Aquam vis must be a result of a weather phenomenon. Such rites require a Zoi requisite.

General: Command an air elemental whose Might equals or is less than the base level of effect.

Level 3: Discern vague mundane properties of an area of sky.

Level 4: Discern detailed mundane properties of an area of sky.

Level 5: Discern vague magical properties of an area of sky (presence of an aura or indication of raw vis).

Level 10: Discern detailed magical properties of an area of sky (presence of a regio, strength of an aura, amount of raw vis in an object).

Mire the Fleeing Army

Level 4

R: Seen Stranger, D: Hours, T: Ind

This incantation creates a severe rain-storm that gathers quickly and rains for the duration of the incantation. After a few minutes, the rain turns the ground to mud.

(Base 4)

Mask Argimpasa's Warriors

Level 5

R: Cousin, D: Hours, T: Ind

This incantation forces a fog to generate around a single individual. The fog covers her and follows her wherever she goes, closely adhering to her. Others can see the fog but not the person hidden within. Argimpasa, the Amazon name for Aphrodite, often masked her son the Trojan hero Aeneas with such a spell.

(Base 4, +1 Cousin)

Clipping the Sacrifice's Wings

Level 10

R: Seen Stranger, D: Hours, T: Ind

This incantation breaks a bird's wing, preventing it from flying away and escaping.

(Base 10)

The Wrath of the Sky-God

Level 20

R: Seen Stranger, D: Hours, T: Ind

This incantation creates a thunder-storm. Every other round a lightning bolt may be called to strike a target, for the duration of the storm. To change targets, the sorceress must make a new casting roll, which acts as her aiming roll. Additional casting rolls have no effect on the spell except for aiming the bolts of lightning.

(Base 20)

MA'AT NUX

Foresee the Oncoming Storm

Level 3

R: Seen Stranger, D: Hour, T: Ind

This incantation allows the sorceress to know if a storm is developing. More accurate information is revealed towards the end of the incantation.

(Base 3)

Sense the Potential of the Sky Sacrifice

Level 5

R: Seen Stranger, D: Hour, T: Ind

This incantation allows the sorceress to know whether a targeted bird has a Might score, although it will not indicate how high its Might score is.

(Base 5)

Weigh the Sky Sacrifice

Level 10

R: Seen Stranger, D: Hour, T: Ind

This incantation gives the sorceress knowledge of the Might score of a targeted magical bird.

(Base 10)

PAPAIOS NUX

Cleansing the Sky's Face

Level 20

R: Cousin, D: Day, T: Ind

This incantation clears 10,000 cubic paces of sky of any weather conditions. For the duration of the spell, weather phenomenon cannot form in the targeted area, which is generally large enough to grant a large building clear weather.

(Base 5, +1 Day, +2 Size)

Soma Effects

Soma affects the physical part of the body — the muscles and bones, sinews and skins, and the overtly visual aspects of the human form. Soma incantations cause wounds and cripple limbs, but also cure

wounds and heal allies. Since most Soma incantations were developed to slay enemies, Amazon magic is cumbersome when curing wounds.

Soma magic only works on human beings. Other entities can be affected if they have a human-shaped form, but they must be made up of bone and muscle. Merely resembling a human isn't enough. A giant or faerie prince could be affected, for example, but a human-shaped elemental or an animated stone statue cannot be. Half-human targets, like centaurs, are immune to Soma incantations. The walking dead, zombies, and skeletons are affected.

The base Individual for Soma magic is a Size -1 to +1 human. Spells that target larger or smaller individuals must add

Papaïos Nux Guidelines

Papaïos Nux magic closes the sky, reducing the severity of weather phenomenon or canceling them completely. It dismisses or damages air elementals and damages or reduces the Might of sanguine animals.

General: Dismiss or damage an air elemental whose Might equals or is less than the base level of effect.

Level 3: Destroy a mild weather phenomenon that behaves normally.

Level 4: Destroy a severe weather phe-

nomenon, change a severe phenomenon to a mild one; destroy a mild weather phenomenon that behaves unnaturally.

Level 5: Destroy a very severe weather phenomenon; change a very severe weather phenomenon to a severe one; destroy a severe weather phenomenon that behaves unnaturally.

Level 10: Destroy a very severe weather phenomenon that behaves unnaturally.



magnitudes to affect them.

The base Range and Duration for Soma spells is Seen Stranger and Momentary.

ALALA SOMA

Alala Soma Guidelines

Alala Soma spells open the body, much like a sword stroke, doing damage to the target. Alala Soma incantations are personal favorites of many Amazon sorceresses. Incantations are swift and often decisive on the battlefield, designed for use against opponents. Like all Soma magic, Alala Soma incantations are only effective against human and human-shaped targets. Alala Soma spells also assist in childbirth, gently opening the body to allow the newborn an easier exit. Childbirth is similar to Wound Recovery, and is described in detail in *Art & Academe*, page 62–63.

Hestria's Guidance

Level 5

R: Cousin, D: Hour, T: Ind

This incantation grants a +3 recovery roll bonus to a woman in childbirth. Depending on the sorceress' Amazon Chant score, this incantation's Duration may be

Level 1: Force a body to open a natural orifice.

Level 2: Provide a +3 bonus to recovery rolls for a birthing woman, with additional magnitudes yielding additional +3 bonuses.

Level 3: Cause a target pain.

Level 5: Cause a Light wound.

Level 10: Cause a Medium wound

Level 15: Cause a Heavy wound. Destroy a minor sense of a person.

Level 20: Instantly kill a person. Destroy a major sense of a person.

long enough to cover the whole of the lengthy birth process. Hestria is the goddess of the hearth, and one of the Amazons' most important deities.

(Base 2, +1 Cousin, +2 Hour)

The Blade of Menhit

Level 10

R: Seen Stranger, D: Mom, T: Ind

This incantation delivers a Medium wound to the target. Menhit was an ancient Egyptian goddess of war.

(Base 10)

Piecing the Titan's Eye

Level 25

R: Seen Stranger, D: Mom, T: Ind Size +2–+4

This incantation blinds a giant of Size +3. Similar incantations exist for giants of different sizes.

(Base 20, +1 Size modifier)

Ma'at Soma Guidelines

Ma'at Soma spells allow a sorceress to gain information about the target. The most common use of such spells is to keep an eye on distant raiders, especially those close to the sorceress' heart. Though it is easier to gain information about the enemy, this is less advantageous than one might imagine. If the enemy is a man, then sorceresses need to know little else. Determining if a target is Gifted is pos-

sible, but since it requires a Zoi requisite, it is a rite rather than an incantation, and combat situations rarely provide the time for a sorceress to cast a rite.

Level 3: Determine the health and well-being of a target.

Level 5: View a human target.

Level 10: Discern all information about a human target.

MA'AT SOMA

The Discerning Eye

Level 5

R: Sister, D: Momentary, T: Ind

This spell grants immediate knowledge of the target's physical health, instantly informing the caster of the severity of the target's wounds.

(Base 3, +2 Sister)

Papaio's Soma Guidelines

Papaio's Soma spells close the body for healing purposes, much like suturing a wound. Because of the nuisances of Soma magic, it is easier to heal an enemy than a companion, although few sorceresses design such rites. Instantaneous healing requires a Kardia requisite, as the target's heart must be included in the magical procedure.

Level 1: Force a target to close a natural orifice of its body.

Level 2: Provide a +3 bonus to recovery rolls for a wounded person, with additional magnitudes yielding additional +3 bonuses.

Level 10: Heal a Light wound (Kardia requisite).

Level 15: Heal a Medium wound (Kardia requisite).

Level 20: Heal a Heavy wound (Kardia requisite).

The Distant Eye

Level 20

R: Sister, D: Exchange, T: Ind

This incantation allows the caster to view a target with whom she has a personal relationship, no matter how distant the target is physically from the caster. The caster must use some medium for the image to appear: a bowl of water, a plate of sand, or a pile of ashes, for example. The image shifts according to what the target does, allowing a sorceress to watch a companion while she is in battle.

(Base 5, +2 Sister, +1 Exchange)

PAPAIOS SOMA

The Iron Gag

Level 3

R: Cousin, D: Exchange, T: Ind

This incantation forces a target's mouth closed, which can be a great hindrance to antagonistic sorceresses (-10 on her casting rolls). A version of this spell designed for foreign spellcasters is only level 2, using the Soma base Range: Seen Stranger.

(Base 1, +1 Cousin, +1 Exchange)

The Soothing Balm of Antiope

Level 20

R: Cousin, D: Month, T: Ind

This incantation grants a +3 recovery bonus to a wounded target. The incantation must last as long as the necessary length of the healing process. Legend has it that Antiope originally designed this spell for her husband, Theseus of Athens.

(Base 2, +1 Cousin, +4 Month)

The Shield-Sister Made Whole

Level 45

R: Sister, D: Month, T: Ind, Rite

Req: Kardia

This rite instantly heals a Medium wound.

(Base 15, +2 Sister, +4 Month)

Zoi Effects

Zoi incantations deal with spirits, both the incorporeal residents of the four

Realms as well as the intangible individual spirit of a human target. Used against the

Amazon Spirits

Since Amazonian sorceresses can summon the spirits of their slain companions, it is important to know the Might of the targeted spirit. When an Amazon dies, her ghost travels to an obscure part of the Magic Realm, where it rides, hunts, and fights in perpetuity. Her ghost has a Might equal to the Amazon's highest Martial Ability divided by two (round up). Most regular Amazon ghosts thus have a Might between 2 and 4. The ghosts of Amazonian sorceresses have a Might equal to their highest Art at the time of their death. Both warrior and sorceress Amazon ghosts are creatures of magic, and both have a Magic Might score. As magic entities, they are entitled to Qualities and Inferiorities, as explained in *Realms of Power: Magic*.

Warrior Amazon spirits generally do not have any magical powers, although they might if they had a supernatural Ability during life. Sorceress spirits do have magical powers. Typically, the storyguide should convert a sorceress' spells into powers. If you are using the character creation rules from *Realms of Power: Magic*, you must buy Qualities that grant magical powers, then use the Amazon magic system to define those powers. Powers common to all spirits are also allowed (*Realms of Magic: the Magic Realm*, pages 101-103). Spirits follow the regular rules for magical creatures, meaning that an Amazon sorceress spirit

will not have to aim her powers for them to work, nor are her powers possibly resisted, although Magic Resistance still applies. Powers should be designed using Amazonian magic guidelines, and use Amazonian Ranges, Durations, and Targets. Magic spirits do not use Amazonian Arts, however, so you must select the most appropriate Hermetic Art for the described power.

The most common purpose for which a ghost is summoned is to teach a sorceress an Art or Ability. The ghosts of warriors are more easily commanded than those of sorceresses. Warrior ghosts often have a fairly low Might, making low-level Zoi incantations very effective against them. The ghosts of sorceresses are more problematic because they have higher Might and may not be disposed to helping, in contrast to warrior ghosts who generally are more accommodating. A sorceress' ghost's relationship to a summoning sorceress depends on how she handled the Sacred Sickness during her life. Those who successfully overcame the majority of their Sacred Sicknesses more readily assist a sorceress. They are not bothered by the sorceress' Gift and do not suffer a -3 penalty on Teaching Source Quality totals. Those who succumbed to the Sacred Sickness are evilly disposed toward living summoners, and suffer a double penalty (-6) on Teaching Source Quality totals that they are forced into.

Alala Zoi Guidelines

Alala Zoi incantations summon spirits, opening the path for them to be drawn to the sorceress. Usually only dead Amazons are summoned, often to teach the sorceress but also to seek their counsel. Spirits have a spotty memory of their personal past, and tend to focus on one or two traumatic events from their living lives. Ghosts,

demons, and other incorporeal spirits can also be summoned with Alala Zoi magic. The required Range of any such incantation depends on the relationship between the departed and the sorceress.

General: Summon a spirit with Might equal to the base level of the spell.

vast plethora of incorporeal spirits, Zoi magic summons, controls, and banishes ghosts, daemons, and demons. Any spirit agent, as long as it has Might, may be affected by Zoi incantations, providing the incantation hits and penetrates the target. Physical creatures with Might, magical creatures, faeries, angels, corporeal demons, and others are not affected by Zoi magic. A faerie ghost would be affected, while an invisible faerie would not.

Zoi magic has less control over a human spirit that is still bound to a living target. Attached to the living, such a spirit cannot be summoned, controlled, or banished. The spirit can be hazily inves-

Ma'at Zoi Guidelines

Ma'at Zoi incantations measure the spirits, and can be used to gain useful information about ghosts and other incorporeal spirits. Seeing a spirit is relatively easy, although it becomes harder if the sorceress does not know the spirit. To see an unknown spirit, meaning one that is not an Amazon, the sorceress must cast the incantation at Range Unseen Stranger. If such a spirit exists within the scope of the sorceress' vision, it will appear to her.

The Gift can be detected with Ma'at Zoi incantations, as can other supernatural powers that a human target may possess. Ma'at Zoi spells can also detect the personal traces inherent in each sorceress' spells. Magi call these unique identifiers "sigils," while sorceresses refer to them as "reflections of the spirit."

Ma'at Zoi incantations also control a spirit, measuring its nature and com-

pellung it to follow orders. Such spells must penetrate the spirit's Magic Resistance. To summon a spirit, a sorceress needs one Alala Zoi spell to call it and another Ma'at Zoi spell (often of the same level) to command it.

General: Control a spirit with Might equal to the base level of the incantation.

Level 2: Detect an active Amazonian spell on a target

Level 3: See an invisible spirit.

Level 4: Detect the unique identifier of an active Amazonian spell.

Level 5: Determine if an individual is Gifted or a person possesses magical (supernatural) abilities.

Level 10: Determine the expected, natural lifespan of a person (Kardia requisite).

ed individuals and those with Supernatural Virtues and Flaws.

The base Range and Duration for Zoi incantations is Cousin and Hour.

ALALA ZOI

Summon the Slain Sister

Level 5

R: Cousin, D: Hour, T: Ind

This incantation summons an Amazon spirit of Might 5 or less. The spirit must have had a Cousin relationship with the caster prior to its demise, and must have previously been summoned by the caster. The spirit remains for the duration of the incantation.

(Base 5)

Contact the Fallen Amazon

Level 15

R: Unseen Stranger, D: Hour, T: Ind

This incantation summons an Amazon spirit of Might 5 or less for the first time. Later spells do not need to have this

tigated and subtly manipulated, however. These types of incantations awaken a Gifted warrior to her magical potential,

and extend life in those so awakened. Zoi magic can also identify targets whose spirit is tainted by magic, including Gift-

Styliane, an Amazon Sorceress Spirit

Magic Might: 20 (Corpus)

Season: Autumn

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

Virtues and Flaws: Magic Spirit; Magical Master; Baneful Circumstances (being outside), Offensive to People, Slow Power (*Donning the Corporeal Veil*)

Magical Qualities and Inferiorities: Greater Power (x4), Increased Might (x3), Improved Recovery (x2)

Personality Traits: Wicked +3, Brave +2

Abilities: Amazon 5 (military terms), Amazonian Chant 4 (rites), Amazonian Spellcraft 4 (inventing incantations), Amazonian Cult Lore 5 (Soma rites), Finesse 4 (Soma incantations), Penetration 3 (Soma)

Arts: Al 12, Ma 4, Pa 10, Ap 3, Ka 6, Nu 1, So 17, Zo 11

(Note that as a spirit Styliane cannot

use these Arts to cast spells, but can teach these Arts to the sorceress who summoned her.)

Powers:

Cripple the Pesteering Cousin, 1 point, Init +3, Corpus. Gives an Amazon a Heavy Wound. R: Cousin, D: Mom, T: Ind
ALSo 20 (base 15, +1 Cousin): Greater Power (20 levels, -1 Might Cost, +5 Init).

Cripple the Pesteering Stranger, 1 point, Init +3, Corpus. This power gives a human target a Heavy Wound. It will not work on Amazons. R: Seen Stranger, D: Mom, T: Ind

ALSo 15 (base 15): Greater Power (15 levels, -1 Might Cost, +5 Init)

Donning the Corporeal Veil, 0 points, Init -1, Corpus. Styliane can create a body for herself, made out of flesh (common spirit greater power).

Presence, 0 points, constant, Imaginem.

The common spirit power described in *Realms of Magic: Magic*, page 103. Styliane is aware of everything that happens in her cave complex.

Vis: 4 pawn of Corpus vis in the eyes of her fleshy form.

Appearance: When in corporeal form, Styliane appears as a tall, raven-haired woman of advanced age, dressed in Amazon armor and carrying an ivory scepter.

Styliane is recently dead, having succumbed to the Sacred Sickness in the late twelfth century. She haunts her former temple — a small system of caves in the eastern end of the Pontic Mountains. Styliane is ill-disposed towards summoners. But if properly cajoled, she will teach Arts and Abilities. She could also serve as a bodyguard to the sorceress for the duration of the spell that summoned her.

Range to summon this spirit again, and can use a Range based on the relationship between the caster and the spirit while it was living.

(Base 5, +2 Unseen Stranger)

MA'AT ZOI

The Presence of a Meddling Sorceress

Level 2

R: Cousin, D: Hour, T: Ind

This spell tells the caster if a targeted Amazon is under the effects of an Amazonian spell.

(Base 2)

View the Steadfast Protector

Level 3

R: Cousin, D: Hour, T: Ind

The sorceress can see an incorporeal Amazon spirit standing in proximity to her.

(Base 3)



Order the Slain Servant

Level 5

R: Cousin, D: Hour, T: Ind

This incantation controls a summoned Amazon spirit of Might 5 or less. While the incantation lasts, the spirit will perform tasks assigned to it by the caster, to the best of its ability.

(Base 5)

Measure the Thread of Life

Level 10

R: Cousin, D: Hour, T: Ind, Rite

Req: Kardia

This rite measures the expected, natural life of a woman. Traditionally, it was cast on an important person's daughter to foresee how long her life would last. The rite still does that, but does not take into account any accidental happenings

that may transpire along the way. It is a less than useful rite, and is usually cast at the command of the queen on a selected daughter.

(Base 10)

Spot the Taint of Bonisagus

Level 10

R: Seen Stranger, D: Hour, T: Ind

Helene, an Amazon Warrior Spirit

Magic Might: 5 (Terram)

Season: Summer

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

Virtues and Flaws: Magic Spirit, Magical Champion, Famous, Good Teacher, Proud

Magical Qualities and Inferiorities: Improved Abilities (x3), Improved Recovery, Lesser Power

Personality Traits: Haughty +3, Loyal +2

Reputations: Fierce Warrior 4 (Amazons)

Abilities: Amazon 5 (military terms), Amazonia Lore 3 (generals), Bow 6 (Scythian bow), Ride 3 (mounted combat), Hunt 2 (tracking), Single Weapon 9 (sagaris), Teaching 3 (single student)

Powers:

Donning the Corporeal Veil, 5 points, Init -2, Terram. Helene can create a body made out of dirt to interact with others, pulling the dirt from the ground to form her body.

Vis: 1 pawn of Terram vis in the dirt used to make her material form

Appearance: Helene is invisible in her spirit form. In her corporeal form, she appears as an Amazon warrior carrying a sagaris.

Helene was a famous raider who fought Achilles and died by his sword. She is most often summoned to teach martial abilities, but can also serve as an invisible scout to spy on an enemy.

Papaiois Zoi Guidelines

Papaiois Zoi incantations close spirits, either removing them from the mundane world or destroying their essence. Incantations that banish spirits only do so for as long as the incantation lasts. Incantations that destroy spirits do so in a moment, even if the incantation itself lasts for the base Duration of Zoi spells (Hour).

Papaiois Zoi rites can close a sorceress' spirit from the ravages of time, extending her expected life span. These are the most common Amazon rites, and must include a Soma requisite to protect the body as well as the spirit.

General: Banish an incorporeal entity, whose Might equals the base level of the incantation, back to its home realm. Reduce a ghost's Might by points equal to the base level of the incantation.

Level 5: Add a +1 bonus to Aging rolls. Additional magnitudes add additional bonuses: +1 per added magnitude. Requires a Soma requisite.

Level 15: Suppress a targeted wizard's Gift for the duration of the spell.

Level 30: Destroy a targeted wizard's Gift.

Developed by the Amazon sorceress Vicia, this rite allows a sorceress to determine if a target is Gifted. It is not precise enough

to distinguish between the Gift and Supernatural Virtues the target may possess. (Base 5, +1 Seen Stranger)

Persuade the Reluctant Mistress

Level 30

R: Cousin, D: Month, T: Ind

This incantation controls a summoned sorceress spirit of Might 20 or less and forces it to teach the caster. The Duration has been extended to cover the seasonal requirement of teaching, and the required summoning spell must also have its Duration increased.

(Base 20, + 2 Month)

PAPAIOS ZOI

Salting the Spirit's Grave

Level 10

R: Seen Stranger, D: Hour, T: Ind

This incantation destroys 5 points of

Vicia

For all intents and purposes, Vicia is a monster. Her mind, once human, is now consumed with vengeance. Since her nemesis Bonisagus is destroyed, this hatred is focused on the Order of Hermes, his "children." She is a ghastly figure, a creature of dark crawl spaces and shadowy tombs, horrible of visage and temperament. While the Amazons as a whole might be converted from their animosity towards men, Vicia will never be swayed from her murderous intentions.

Magic Might: 40 (Corpus)

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

Size: 0

Season: Winter

Confidence Score: 4 (9)

Virtues and Flaws: Magic Human; Magical Monster; Arcane Lore, Famous, Great Communication, Great Quickness, Increased Characteristics (x2), Keen Vision, Piercing Gaze, Self-Confident, Warrior; Enemies (Order of Hermes), Wrathful, Driven (Destroy the Order)

Qualities and Inferiorities: Fatigue Mastery, Gifted, Greater Power (x3); Im-

proved Confidence (x2), Improved Might (x5), Improved Fatigue (x5), Improved Soak (x4), Lesser Power (x4); Monstrous Appearance

Personality Traits: Wrathful +3, Jealous +3, Blood-thirsty +2

Reputations: Living Goddess 4 (Amazons), Trianoma's Sister 1 (Order of Hermes)

Combat:

Dodge: Init +4, Attack n/a, Defense -3, Damage n/a

Labrys: Init +5, Attack +8, Defense +8, Damage +7

Sagaris: Init ++6, Attack +10, Defense +9, Damage +12

Scythian bow: Init +3, Attack +10, Defense +11, Damage +7

Soak: +10

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

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

Abilities: Amazon 5 (military phrases), Amazon Cult Lore 7 (Zoi rites), Amazonian Chant 5 (Kardia), Amazonian Spellcraft 6 (inventing incantations), Artes Liberales 2 (logic), Athletics 2 (running), Awareness 2 (spying), Bows

6 (Scythian bow), Brawl 3 (dodge), Concentration 3 (ignoring pain), Finesse 4 (aiming), Greek 5 (poetry), Guile 2 (secret motivations), Great Weapon 4 (Sagaris), Hermetic Magic Theory 1 (original research), Infernal Lore 3 (demons), Latin 5 (Hermetic usage), Leadership 3 (raiding party), Magic Lore 3 (magic animals), Order of Hermes Lore 1 (House Bonisagus), Penetration 5 (Corpus), Ride 2 (charging), Scythia Lore 3 (geography), Scythian 3 (local dialect), Single Weapon 3 (labrys), Stealth 5 (sneak), Survival 3 (steppes), Teaching 3 (apprentices), Thessaly Lore 2 (The Witches of Thessaly)

Powers:

Call the Night, 2 points, Init +6, Vim. This power plunges a target 100 paces wide, 100 paces deep, and 100 paces high into complete darkness. R: Seen Stranger, D: Hour, T: Ind

AI Ap 10 (base 3, +1 Seen Stranger, +3 Size) Lesser Power (10 levels, +3 Init)

Destroy the Son of Bonisagus, 2 points, Init +6, Vim. This power destroys a wizard's Gift, permanently. R: Seen Stranger, D: Hour, T: Ind

AI So 35 (base 30, +1 Seen Stranger)

a targeted spirit's Might. The sorceress must be able to see the ghost to target it. This incantation is designed as a catch-all for foreign spirits who the sorceress has not summoned.

(Base 5, +1 Seen Stranger)

Gag the Sons of Bonisagus

Level 20

R: Seen Stranger, D: Hour, T: Ind

Originally invented by the Amazon sorceress Vicia, this incantation robs a Gifted target of his Gift, essentially depriving him of the ability to cast spells for the duration of the incantation. It also prevents a target with Supernatural Abilities from using them.

(Base 15, +1 Seen Stranger)

Extend the Servant's Service

Level 35

R: Personal, D: Month, T: Ind, Rite

Req: Soma

This rite allows the target to add a +3 bonus to her Aging rolls. This rite remains in effect until the recipient suffers an Aging Crisis, at which point the spell fails.

(Base 5, +2 additional magnitudes for additional bonuses, +2 Personal, +2 Month)

Vicia

Vicia was born in 705, one of a pair of Gifted twins. She was always close to her sister, the Trianoma of Hermetic fame, and both were indoctrinated into the magic of the witches of Thessaly at an

early age. Vicia had a natural inclination for the various rituals for summoning and commanding spirits of the witches, while her sister was more prone to practicing the various hexes that the witches knew. They were nearly inseparable growing up, and this closeness continued into their young adulthood.

Trianoma's dream and the sisters' journey to slay Bonisagus are recounted in *Houses of Hermes: True Lineages*, page 6. In brief, Trianoma had a vision that she and Vicia were fighting, while Bonisagus looked on, and Trianoma killed her sister. Vicia's interpretation of this dream was that the multitude of isolated wizards in the eighth century would force the sisters to raise arms against each other. To counter this, Vicia suggested the pair seek out and kill this wizard. They tried and failed, and were captured by Bonisagus outside his

Vicia (cont'd)

Greater Power (30 levels, -2 point cost, +2 Init)

Find our Enemies, 1 point, Init +7, Terram.

Vicia can sense the vibrations of moving creatures through the ground, as per the incantation. R: Cousin, D: Hour, T: Ind

MalAp 5 (base 5, +2 Size) Lesser Power (5 levels, +4 Init)

Gag the Son of Bonisagus, 1 point, Init +9, Vim. This power mutes a targeted wizard's Gift for five hours, robbing him of the ability to cast spells. R: Seen Stranger, D: Hour, T: Ind
AlSo 20 (base 15, +1 Seen Stranger)
Greater Power (20 levels, -1 point cost, +5 Init)

Terrorize the Shield Grog, 3 points, Init +2, Mentem. This power reduces a target's Brave Personality Trait by -3, lasting for 5 hours. R: Seen Stranger, D: Hour, T: Ind

PaKa 20 (base 15, +1 Seen Stranger)
Lesser Power (20 levels, -1 point cost)

The Mouth of Hades, 1 point, Init +7, Terram. A pit opens in the ground, as per the incantation. R: Cousin, D: Hour, T: Ind

AlAp 5 (base 5) Lesser Power (5 levels, +4 Init)

The Stare of Death, 1 point, Init +9, Corpus: Vicia's stare can kill. This power instantly kills the target. R: Seen Stranger, D: Mom, T: Ind

AlSo 20 (base 20) Greater Power (20 levels, -1 point cost, +5 Init)

Equipment: Besides her clothing, Vicia often carries a bow and a quiver full of arrows.

Vis: 8 pawns of Corpus vis in her skull

Appearance: Vicia appears as a bent old crone, her spine nearly bent double making her ragged nails nearly scrape the ground. She wears tattered, filthy robes, made all the more obvious by the gold tiara she places on her head. Her skin is pock-marked and blistered.

Vicia started her magical career as a Witch of Thessaly — a practitioner of the Goetic Arts. She lost her powers to command and summon spirits through those Arts when she was opened to Amazon magic, and then lost more Amazonian magic capabilities when she was transformed into a magic human. On the plus side, she is immortal and, finally, has Magic Resistance.

Many things changed when Vicia

the sorceress transformed into Vicia the Magic Human. She no longer has Amazon Arts and her main incantations have changed into powers.

Vicia is able to expend Fatigue levels instead of Might points to cast her powers, and her Improved Fatigue Qualities give her more Fatigue Levels to do this. Each spent Fatigue level equals 8 Might Points. However, since Might Points cannot be carried over to the next round, and since Vicia may only use one power per round, most of these points are wasted because her powers do not cost very many Might points. Still, this combination of Qualities allows her to use her Fatigue levels instead of her Might, giving her maximum Penetration against her enemies.

Still lying in her secret tomb are the notebooks of Bonisagus. Troupes should decide for themselves how to handle these items. The notebooks would be helpful in allowing Corpus magic to restore Fatigue Levels, and in integrating aspects of Amazon magic into Hermetic magic. Retrieving these items would certainly make any magus famous throughout the Order.

Alpine cave.

Their confinement was excruciating for Vicia. At first, the pair planned to learn some of the old wizard's magic, since he seemed so keen to teach somebody his marvelous system, but this changed as Trianoma grew more attached to her captor. While Trianoma saw Bonisagus' Hermetic magic system for the peace it could bring to all, Vicia saw it as merely another weapon. Vicia planned a second assassination, but Trianoma abandoned the scheme, saying that she would actually aid Bonisagus if Vicia attempted his murder.

Arguing escalated to violent verbal quarrels. Unwilling to take her sister's life, Vicia fled in the night. Her revenge was to steal several of Bonisagus' notebooks, hoping to forestall or even derail his theoretical progress. Always slightly arrogant, Bonisagus refused to admit that Vicia's theft caused any dire effect at all. He continued working and ultimately finished the Hermetic magic system. Trianoma knew the truth: Vicia had taken the notes on restoring lost Fatigue, and rather than rework that aspect of Hermetic

magic, Bonisagus moved to other facets of magic.

Vicia returned home, angry at her sister and fearful that Bonisagus would track her down to retrieve his property. Summoning an ancient spirit, Vicia asked it where she would be safe, both from physical reprisals and to plot her revenge. The spirit voiced a single answer: Amazonia. Every Greek had heard of the Amazons, including Vicia's tribe of witches, but none knew where they lived. So began a ten-year search through the Greek islands, the coast of Libya, and finally the distant land of Scythia. Past Scythia's eastern border Vicia discovered Amazon raiding parties. Requesting their aid after proving that she was a capable warrior in her own right, the raiders led her to Amazonia and their queen.

Forty years later, Vicia had become one of Amazonia's most powerful sorceresses. Her tinkering with Amazon magic, based on Bonisagus' theories, allowed her to change it and make it a more flexible system. Her greatest achievement was to incorporate Bonisagus' ideas on eras-

ing Fatigue into the Art of Kardia. Still burning with hatred, she rode in many raids and volunteered to stay at several of the secret encampments the Amazons kept watch on their many enemies. In 783, while spying on her hometown in Thessaly, Vicia observed her sister with a strange man, searching for powerful witches who might wish to join their Order. Assuming the man to be Bonisagus in disguise, Vicia attacked.

A short battle ensued, culminating with Vicia facing her sister surrounded by a ring of burning huts. Several Amazons lay dead and the watching magus stood clutching his wounded stomach. Driven into a blind fury and disregarding her sister's pleas to withdraw, Vicia struck using her most potent Amazon incantations. As they rebounded harmlessly off Trianoma's *Parma Magica*, Trianoma's *Pilum of Fire* struck and severely wounded Vicia. Trianoma's vision had come true, under Mercere's watchful eye, and Vicia's companions carried away the bleeding sorceress.

Vicia recovered physically, but her hopes to defeat the Order were dashed. Besides the protective shield of *Parma Magica*, Vicia realized that she was growing quite old, while the magi with their longevity rituals were staying spry despite their advanced years. Amazon magic includes spells to prolong life, but even under these enchantments she would eventually wither and die. She turned to an ancient mystery initiation, one of the few that she couldn't adapt to Bonisagus' codification of magic. Retreating to the island's interior, she spent years experimenting with various initiation scripts in hopes of performing the initiation of the Living Goddess. Just as she succeeded, the queen's sorceress attacked her, envious of the power that Vicia commanded. Weakened from the transformation, Vicia retreated into her temple. The queen's sorceress sealed the temple, turning it into Vicia's tomb.

Nearly four hundred years later, under the orders of a new queen, her tomb was reopened. With the Order boldly making territorial advances in the Levant and Novgorod tribunals, the Franks taking Constantinople, and the Mongol clans combining for war, the queen sought the advice of the living goddess. Hoping that Vicia's lunacy hadn't consumed her, the



queen unearthed the grotesque figure and asked her advice. How was Amazonia to continue with enemies at every border and the Order more powerful and prevalent than ever?

And Viea, twisted and evil-minded, had a plan.

Amazons and the Order

In 1220, Queen Derimusa leads the Amazons — the same queen who ordered Viea brought from her tomb ten years ago. Her primary concern is the recent intrusion of the Mongols into the lands of the Cumans and the Khwarizms. Several of her warriors are demanding an invasion of Khwarizm, stating that a nearby general, Alcibrote, is already preparing her raiding party for such an incursion. Alcibrote's sorceress counselor, Bellolyte, thinks an invasion would succeed if the Amazons enlisted the aid of the centaurs, as they did thousands of years ago. Derimusa counters by saying that no Amazon has seen a centaur in years, let alone a tribe of the creatures. Derimusa's advisor, the sorceress Antiera, suggests moving the island, relocating from place to place within the Caspian Sea so that their enemies can not find them. Unfortunately, she has not completed the powerful rites required to do so, and needs time and resources to finish. Derimusa wonders how much time the Amazons have left.

Viea has the boldest claim, stating that mankind has risen to power because of the Order of Hermes — puppet masters who hide in the shadows and control men's fate. Instead of worrying about these magi's soldiers, the Amazons should strike directly at them, flush them from their rat holes and leave their corpses to rot. Although this is utterly wrong, the Amazons don't know it. Viea's plan is easy to initiate, which the Amazons like. Raiding parties have entered the Thebes, Levant, and Novgorod Tribunals before, and while they haven't searched for magi, they could. Viea knows that magi like magical auras. She claims

The Fate of Bonisagus

Records kept in the Thebes Tribunal recount that Bonisagus gathered a small adventuring party to search for Viea in 836. These manuscripts are silent concerning his success, and as far as history shows, he and his group never returned. Bonisagus' final adventure has been left purposefully blank. If his mission was successful and he found Viea, you will have to decide what happened. Viea will certainly remember meeting her nemesis, although gaining this information from

her should be difficult. Perhaps Viea still has the founder's skeleton, maliciously preserved in her tomb. On the other hand, if Bonisagus failed to find Viea, his travels could have taken him near Amazonia, and a group intent on following the founder's final itinerary might accidentally run into an Amazon raiding party. Regardless of Bonisagus' success or failure, investigation of the founder's demise could be a subtle approach to introducing Amazons into your saga.

that if a raiding party searches for auras, they will eventually find a covenant of the Order of Hermes.

Viea proposes a large campaign aimed at the heart of the Order. Viea knows where a few of the older covenants lie, including Durenmar and many of the domus magnae of the Houses. Elite strike forces of raiders could penetrate into western Mythic Europe, using numerous safe encampments to journey deep into enemy territory. So as not to incite the Order against the Amazons, the queen suggests that the raiders dress like Mongols. Little enough is known about them, so even captured Amazons might not expose the ruse.

Still, Queen Derimusa is undecided. Amazons continue to raid the border lands of the Cumans and the Khwarizm Empire. The Mongol invasion of Khwarizm, however, will demand an Amazon response, and by the end of the year Derimusa will have to decide on some action. Viea's plan will win out, unless some other councilor — perhaps a PC sorceress — suggests a viable alternative. Unfortunately, Viea's plan will not affect the Mongol invasion, regardless of its success or failure.

The Amazon Enemy

If the Amazons follow through on their war against the Order of Hermes, there are several things to consider in your saga. Having heard of Amazons only in legends, magi will have no idea of their actual presence in Mythic Europe. Follow-

ing Viea's plan, raiders appear out of the night, bent on destruction. The location of your covenant determines how soon a group of raiders might appear. Covenants in Novgorod, Thebes, and the Levant Tribunals are most at risk, based on proximity, but other covenants eventually become targets. The players should first hear rumors that some force has destroyed a distant covenant, and, if Viea's plan is successful, the rumors will indicate that it was the covenant's neighbors that destroyed them. Such news is sad, but not unduly troubling. When more covenants fall, however, or after a raid staged on Durenmar or one of the older covenants, the Order becomes alarmed.

Even with this overall agenda, player character covenants could be raided no matter where they are. The storyguide could place an Amazon secret encampment near the troupe's covenant, perhaps hidden in the ground through Alala Api spells. For whatever reason — whether it's personal vendetta, misleading information, or blind mistake — the covenant is targeted before other, more well-known covenants. The raiders appear suddenly, led by a sorceress or two, and attack. The *Aegis of the Hearth* spell will not stop such a group, although it will certainly diminish a sorceress' magic.

Magi have many ways of discerning the truth behind these raids, especially if an Amazon is captured, and Viea's plan will not prove as easy as she'd hoped. Taking the fight to Amazonia is difficult but not impossible. Nearly every scholar knows that the Amazons live to the east, and Cu-

man and Khwarizms might know that the Amazons live on an island in the Caspian Sea. A storyguide could create a series of sorties and battles as Flambeau and Tremere champions lead excursions into Amazonia, where they will face fierce resistance.

Other types of stories are possible — including Amazons in your saga does not have to mean combat, battles, or total war. While predisposed to violence against male enemies, Amazons are more receptive to magae, and female player characters may hope to interact peacefully with the Amazons. Perhaps some Ex Miscellanea followers of Pralix can bring the Amazon sorceresses into the Hermetic fold. This is a tall order, and while a sorceress might listen to a woman wizard, she will have a hard time accepting male wizards as her equal. The queen would never submit to such an alliance, even if a majority of sorceresses thought it was a good idea. This could lead to civil war, or an exodus of the Amazon sorceresses.

Parma Magica Unveiled

The Parma Magica is a mystery to Viea. She knows that some ritual is involved and assumes it to be linked to Hermetic magic, which it is. In reality, Parma Magica is merely an Arcane Ability, and any Gifted practitioner of any tradition could perform the ritual, if they knew how to do so. Magi know this and jealously protect this information. Many magi, however, in their attempt to quickly gain knowledge and power, have written and trade books about Parma Magica. If such a book fell into an Amazon's hands, the Order could be in real trouble.

Although they have no interest in reading, Amazon raiders often take books as spoils of war. Many are decorated with precious gems and gold leaf, which can be removed for personal adornment. Viea knows that the Order is an academic one and that books are priceless to magi. Unlike her fellow sorceresses, she can read both Latin and Greek. Since her transformation, having lost the Gift and its nega-

tive reactions, she has asked sorceresses to forward any acquired books to her. Gaining a book in Parma Magica will unlock the key to this Ability, and Viea will suddenly realize how easy it is to teach a Gifted student Parma Magica.

Being a magic creature, the first difficulty will be in her learning it herself. *Realms of Power: Magic* includes rules for magical beings to learn new Abilities. Essentially, she will need to consume vast quantities of vis to offset the learning liability imposed by her magical nature. Once this is accomplished, she can teach Parma Magica orally to any sorceress, who can then improve the Ability through practice. Another tactic would be to kidnap scholars who could teach the sorceresses to read. As soon as the sorceresses learn Parma Magica, they discover that they no longer automatically hate each other, and try to form a unified front in attacking the Order of Hermes.

If the Order is lucky, it discovers the theft of books and the abduction of scholars before the Amazons attack. A team of player characters could be confronted with this mystery, and successfully uncovering Viea's plot would warn the Order of the Amazons' plans. If the group is very successful, they might be able to prevent the Amazons' invasion, although it should be equally satisfying for players to uncover the plot and then rush back to their Hermetic allies to warn them of the impending attack.

Their first attack is critical. Protected by Parma Magica, several raiding groups and their sorceresses combine for the assault. The mythical Amazonomachy will become a reality. As soon as this attack is made, the Order should react violently. Reports that magic spells bounce off the Amazon attackers as if they were magi should lead magi to conclude that the Amazons have Magic Resistance. As soon as magi discover that the Amazons have the Parma Magica, war will be declared. Petty feuds and personal agendas will dissipate as the Order unites to destroy the Amazons.

Running a war saga should be extremely dangerous. The Amazons are fast, ruthless, and persistent. Their passion for battle continually invigorates

them, and many fight to the finish rather than surrender. The Amazon War should be as enthralling as the Schism War, and should help define the Order in the years to come. How the various Houses respond — the individual heroes and villains, the battles and sieges — will be entirely up to you and your troupe.

An Amazon Saga

On the other hand, you could decide to play Amazon characters. A raiding party consisting of a sorceress, a general (companion character), and several warriors (grogs) is ideal for a group of players. Each player should create a sorceress character. Unlike Hermetic magi, these characters will not be able to work together, so all members of the troupe should make Amazon warriors to fill out each one's raiding group. Initial stories could be simple raids, which would change into more complex military matters once the Mongols invade Khwarizm. Riders seek slaves, plunder, livestock, magical animals, and Gifted children. Since raids are far-ranging expeditions, such stories could take your players anywhere. The Novgorod and Levant Tribunals are the likely places to start. Stories can revolve from raiding party to raiding party, offering the players a chance to play all their characters.

Once Viea's plan is accepted, and the Order of Hermes is your enemy, your raiding party will inevitably target covenants. Viea only knows of the older covenants, many of which have ceased to exist. Exploring a fallen covenant would still be entertaining, as raiders are always interested in spoils and booty. Both *Guardians of the Forest* and *The Lion and the Lily* list canonical covenants that make excellent targets: Fudarus and Confluentis (which will actually be Dragon's Rest) in the Normandy Tribunal, and Durenmar, Crintera, and Irencillia in the Rhine Tribunal. The targets in other tribunals are left up to the storyguide.

Augustan Brotherhood

Beyond the edges of Mythic Europe lie many threats to the Order of Hermes, challengers to the Order's security. Yet even within their own territory there is another threat, a secret and powerful fraternity of court wizards who hide in plain sight, protected by their powerful patrons in the nobility. The Order disdains most court wizards as charlatans, or ineffectual hedge magicians at best, and it is hard to act against them without interfering with the most powerful mundanes. Arrogantly, the Order has dismissed them as irrelevant, mere entertainers for hire performing duties that are below the dignity of any Hermetic magus. This is an arrogance that could be the downfall of the Order itself; for the truly powerful court wizards, linked by a secret society that knows no national boundaries, scheme and ready themselves for the day the new emperor of their choosing ascends to the throne of a domain the equal of the Roman Empire.

Secrets of the Augustan Brotherhood

The Augustan Brotherhood is a group of potential rivals to the Order of Hermes, which exists within the courts of Mythic Europe in 1220. A secret society, they are dangerous not just for their great magical ability, but also for their political intrigues and invisibility to the Order. While the Order knows almost nothing of these powerful wizards, the Augustans are very much aware of the Order of Hermes, and regard the Order with grave distrust.

The magical fraternity does not, of course, include the vast majority of court

wizards, even in places like the court of Frederick II where their influence is entrenched. The majority of such employees are merely charlatans, or academics pursuing experimental philosophy (see *Art & Academe*). How strong is the influence of the few true wizards, how powerful their political connections, how potent their reach? There may be as few as a dozen or as many as three hundred active brothers (and sisters, for though less common owing to a strong cultural prejudice against women, some exceptional educated ladies are admitted to the group).

Outsiders who witness a rite cast by these wizards may well suspect that they are pagans, or at the very least heretics. While it is certainly true that many of the wizards may privately embrace pantheist or polytheist views, classical pagan religion, or heretical beliefs such as reincarnation of souls, the group does not in fact hold any religious doctrine in common. They espouse tolerance on matters of faith and conscience, and as such cross religious divides. Their open acceptance

of candidates regardless of ethnicity and upbringing allow them to function across the whole of Mythic Europe. In fact, their ambitions are educational in their dedication to the rebirth and support of classical literature, magical as heirs to the lost magical secrets of one of the greatest figures of pagan antiquity, the wizard-poet Virgil, and political in that they strive for nothing less than the recreation of the Roman Empire in the glory days of Augustus.

The Brotherhood is aware of the Order, though their information is fragmentary. They seek knowledge of the Order, which stands outside of feudal society and ultimately is likely to try to retain its autonomy rather than serve the Brotherhood's empire. While educated, many Hermetic magi appear to them as uncultured and immoral outlaws, standing outside of the feudal society that is home to the Brotherhood. The Brotherhood's members pride themselves on their learning and etiquette, and are completely at home in the courts of Mythic Europe. Even the Brotherhood's wizards, however,

Is the Brotherhood a Threat?

That a small group of magician scholars might dream of a return to the Roman Empire is not surprising. Many in the Order of Hermes may feel sympathies for such tolerant and educated men of letters, but regard them as little more than dreamers. The discovery of a long lost repository of magical learning in the Kingdom of Sicily, where their unusual ideas could take hold has, however, raised them from utopian dreamers to a group who might actually make a

play for power. While their magic is limited, if they were to turn the attentions of their mundane supporters against the Order of Hermes, then terrible bloodshed could ensue. While their magic may be relatively weak, the swords and siege weapons of their allies are not. The Order of Hermes exists by the Code, and the Code forbids war against mundanes. If the mundane nobles were to take arms against the Order, could the Order stand against them?

are outsiders by necessity, for they all suffer from The Gift's negative penalties to social interaction, and are extremely fractious and independent minded. While the Brotherhood tends to favor those with the Gentle Gift and extremely high Communication and Presence Characteristics, their internal struggles have for decades prevented any real united effort against the Order. Recently, however, the Brotherhood has learned of the Parma Magica, or rather has learned it is not a spell, and they are now actively conspiring to learn the secret. Only when they have managed to learn and disseminate the Parma Magica among their fellows can they hope to confront the Order. They are a tiny group in comparison to the Order of Hermes, but extremely potent in their own area of magical expertise.

History of the Augustan Brotherhood

In 1130, Roger II was declared King of Sicily. His ancestors were the Normans who had captured Southern Italy, and formed a new aristocracy ruling over the Lombard, Arab, and Hellenic populace. The area was also religiously diverse, containing Latin Christians, Orthodox Christians, Muslims, and Jews. Soon he was to extend his sovereignty throughout southern Italy. The city of Naples chose to open its gates and join Roger's kingdom. However, when a revolt later broke out, the city of Naples joined the rebels. Roger's Saracen cavalry ravaged the countryside surrounding it, and a fleet of sixty ships was dispatched to storm the harbor, yet Naples managed to hold out successfully. Finally the city chose to submit, and remarkably peaceful terms were negotiated that left the city unsacked and its ruling class in charge and unpunished.

In 1135 Naples rose again with the barons of the south, and owing to the legend of its impregnable walls it quickly filled with people fleeing the fighting. Roger's army laid siege, but in the summer heat disaster occurred. Attacked by clouds of flies and swarms of vermin, which were swiftly followed by a terrible plague, the army

disintegrated and the siege was lifted. In September 1136 Roger tried again to take the city via the harbor with a huge fleet. Just as the city's defeat seemed inevitable, a tremendous tempest arose, scattering and sinking most of the fleet and destroying the invading forces.

In the summer of 1139 the Pope himself led an army to attack the Kingdom of Sicily, until he was captured in an ambush and was forced to cede Capua to Roger. Having seen off the Byzantine, imperial, and now papal troops, Roger turned his attention to revenge. Rebellious nobles were hanged, drowned, or thrown screaming from towers, as Roger took terrible vengeance on those who had betrayed their oaths to him. Finally in 1139, Naples once again submitted to Roger, again on very favorable grounds. But by now it was clear to King Roger that something strange, perhaps magical, was behind the city's incredible strength.

THE STORY OF LUDOWICUS

In August 1139, the citizens of Naples had reason to fear Roger's wrath. When a Norman scholar came to the gates and declared he had come to seek the tomb of the ancient Roman poet Virgil, no objection was raised. This Englishman, Ludowicus, would surely fail in such a foolish quest? Yet some were frightened — did not the legends say that while the bones of Virgil slept peacefully in the city, that it could never fall to an enemy, or be sacked? Throughout the hot summer days curious boys followed the scholar, as he poked around ancient Roman ruins, and climbed over crumbling piles of masonry. It was those boys' shouts that first roused the crowd — the Englishman had vanished! They had been following him, and suddenly he had disappeared right before their eyes, close by a rocky hill, just a mile outside the city.

Most of the crowd assumed the boys were lying, but a few curious folk and a handful of soldiers decided to wait and see whether the scholar returned as mysteriously as he had departed. Just after midnight, with the full moon high overhead, their patience was rewarded and they seized the unfortunate scholar.

Ludowicus was clutching a great book and carrying a sack that rattled ominously. No one saw where he came from, and when questioned he could only say "the tomb," yet he was curiously unable to lead his captors there.

Tiring of questioning the frightened scholar, the crowd turned its attention to the book, written in Latin. But few were willing to look upon the words within, for was not Virgil the greatest of sorcerers? The sack drew most attention. Within the sack was a human skeleton — Ludowicus had succeeded in his quest, and found the very bones of Virgil, the greatest poet who ever lived.

The citizens of Naples had every reason to be nervous. Within the great castle by the harbor was a curious glass egg, and within it was a tiny model of the city. This was the *palladium* made by Virgil when he was chief minister to Marcellus, the Roman governor of the city. While it remained safe, Naples was immune to being taken by force. So seriously was this tradition taken, that vigilant soldiers guarded it day and night. It was widely known that the reason there were no flies in the city was down to another talisman created by the great magician — the statuette of a bronze fly that adorned one of the city's walls. Even Mount Etna had until recent times been rendered quiescent by the statue of an archer, which when eruption threatened, released an arrow of pure fire. On touching the volcano, the arrow rendered it dormant again, doubtless saving the city many times. The statue was now broken, its magic dispelled after a curious peasant struck it, yet some of Virgil's handiworks remained. Any meat cut on the great marble slab in the meat market would last for a full month, and all the produce of that market was immune to worms and creeping things. Or what of the curious face with an open mouth, which until recently had been used to test the fidelity of the citizens' wives? If an adulteress placed her fingers within the mouth, and faced the great eyes of the round stone swearing her innocence of the charges, the mouth clamped shut, biting the fingers off and leaving her to face humiliation and the scorn of her aggrieved husband and onlookers. All these marvels and many more were the legacy

of the magic of Virgil, magician and friend of the city of Naples.

Even as the curious mob gazed upon the bones in the sack, the sky was torn by lightning, and thunder roared as a mighty tempest blew in from the sea. Ludowicus was seized and taken to the Castello dell'Ovo, the Castle of the Egg, for interrogation, as the seas surged and the heavens wailed their rage at his sacrilege.

Within the shelter of the walls, the frightened leaders of Naples demanded an explanation. In smooth and practiced Latin, Ludowicus addressed them. He confirmed their worst fears: he was an agent of Roger II, he came on the King's business, and he had indeed found the tomb. He told them of the epitaph over the gateway — "Mantua was my birthplace; I died in Calabria; and now I rest at Parthenope. I sang of pastures, farms, and leaders." — inscribed in the stone and shaded by a great bay tree. He explained how he had learned of an ancient legend that led him finally to the right spot.

In the early days of Christianity, St. Paul was taken as a prisoner to Rome, where he learned of the prophecy of Christ in Virgil's *Fourth Eclogue* while in jail. He was distraught that such a great man might have died before hearing the Gospel, so he made his way to Naples and found Virgil's tomb just outside the city. Paul entered, and was there confronted with two great silver hammer men, who silently strode towards him with mighty war hammers, yet God preserved him and he was able to pass. Within the tomb he found twelve bronze statues with flails, who beat at him furiously, but yet again God preserved him and he was able to pass through, to reach the mosaicked room in which lay the sarcophagus of Virgil. The room was lit by a lamp that still burned after many years (and still burns today, Ludowicus assured the listeners), and contained a book of magic and certain papers addressed to Paul. The letter revealed that Virgil had foreseen so clearly the coming of Christ that he had died devout and a follower of Christianity, albeit two decades before the birth of Christ.

The citizens were amazed, but did not doubt the truth of the story. Soldiers hurried in from the storm — they could not find the tomb. Even at dawn, when the

storm ended as abruptly as it arose, Ludowicus was unable to retrace his steps to the place. The citizens now faced a dilemma — if they killed Ludowicus, King Roger would exact brutal revenge. Yet Virgil's bones could never be allowed to leave the city. In the end they compromised. They let the magus return to Sicily taking the book, but the bones were placed in a niche in the Castle della Ovo, behind a locked grill of the type one finds guarding relics, and two soldiers were set to watch them day and night.

That is the story as far as the Order of Hermes know it, and some scholars have wondered which pseudonymous magus was Ludowicus, and to which House he belonged. A few have set off to see if the regio of Virgil's tomb really exists, but if any found it they have not returned.

Ludowicus did not return to Naples, but spent the rest of his days at the Court of Roger II, mixing with Muslims, Greeks, and Latins, while silently reading the pagan rites from Virgil's magic book. He realized he had recovered one of the greatest magical tomes ever written, and as soon as he had committed its contents to memory, he threw it on the fire so that no one else would ever read it. Yet the secret did not perish, for just as Virgil wrote of the new empire of the divine Augustus, so Ludowicus, a lowly court wizard, dreamed of a

new empire to reunite Europe and conquer the world. He founded a secret society of wizards to bring such an Emperor to his destiny, and to rule as a new magical aristocracy under the heroic tyrant they plain to raise up.

Such are the origins of the Augustan Brotherhood. Based upon the potent magic that Ludowicus recovered from the tomb, the secret society has developed a system of magic that is markedly different than the Hermetic system, yet still powerful in its own specialized scope.

So who was Virgil, whose magical legacy the Brotherhood embraces? Everyone in Mythic Europe, from the peasants to the lords have heard his name. They know that he was a great pagan magician who lived just before Christ, and predicted His nativity in one of his poems. Like Merlin, he was a great magician, and especially a great prophet, who could see events in far away lands and received visions of the future. One of the cleverest men who ever lived, he was fooled by a mere woman and humiliated by her wiles, becoming an object lesson to all men. He wrote the greatest epic poem of ancient history — *The Aeneid*, a tale of the Trojan War and founding of Rome — an understanding of which is necessary to understand many dynasties' claims to descent from its hero Aeneas and his followers. To the educated, *The Aeneid*



is also the book used to teach Latin and grammar. Anyone possessing a score in Latin or Artes Liberales has read many of its passages, and been forced to construe them in their vernacular, making them perhaps more familiar with this book than any other. Every educated person knows something of the life of Virgil, and the stories about him as told in inns, by troubadours at court, and in the marketplace. Indeed, the biography of Virgil appears in the front of almost every grammar text used by apprentices.

THE BIOGRAPHY OF VIRGIL

Publius Vergilius Maro, whom we know as Virgil, was a Mantuan born of humble parents. His father was a beekeeper employed by a summoner named Magus. He married the magician's daughter, and became rich by buying up woodlands.

Virgil was born not far from Mantua. His mother had an auspicious dream of a laurel tree springing up at her feet. The next day while walking to see a friend she went in to labor, and delivered the boy in a ditch. So mild mannered was the baby that he did not cry on being born. As was the custom, a poplar tree was planted where the birth took place, and it grew taller than any other in the region. It was prayed at by peasants invoking Virgil's spirit for centuries, until one night it vanished.

The boy was educated in literature, Greek as well as Latin, and he also gave himself to medicine and mathematics. Eventually he came to take a job as a stable hand in the emperor's stables, where he excelled in veterinary medicine and was paid in bread. On two occasions troublesome gifts were given to Emperor Augustus — one was a fine foal, and the other a pack of Spanish hounds. Virgil predicted the problems with both gifts, and on hearing this so impressed was the emperor that he ordered the boy's bread ration doubled.

Later, the emperor was troubled as to whether he was truly the legitimate son of his predecessor. Seeing Virgil's great skill at divining the truth of such matters, he called him to his palace to consult him on this delicate matter. Virgil told

him his father was a baker, as he kept giving him bread! The emperor, amused by the joke, had great wealth bestowed on the boy.

Virgil became a large man of swarthy complexion, and given to ill health himself no matter how good his medical treatments to others. He was reserved and demure, and maiden-like in his demeanor, though in youth a passionate man. When still young he fell violently in love with one of the emperor's daughters. The girl spurned him, preferring more handsome admirers, until one day, annoyed by his persistence, she seemed to give in. She bade him come to her tower at midnight, where she would lower a basket from the window and have her servants pull him up for a night of lovemaking. Virgil went to the tower found the basket, and climbed in. He was pulled up until he dangled high above the square, and then the girl had the rope fastened, and taunted him out of the window.

In the morning, the crowd gathered and mocked him, and Virgil was forced to flee the emperor's wrath. Extremely angry, he swore revenge for his humiliation. He cast a great rite on the city of Rome, and every single flame in the city was extinguished. By night everyone had to go in darkness. He let it be known that only the girl could give flame, and she was forced to disrobe in the Forum, where a flame was found in her most private parts. She was made to stand all day while the crowd applied torches to her person to rekindle every fire. Virgil humiliated her as she had humiliated him, but from that day he scorned the inconstancy of women, and took only young men as lovers. "Like Virgil in the basket" remains a proverbial way of expressing a man betrayed by the wiles of women.

Virgil was restored to favor after the emperor's death, and studied more in the arts of magic. His father and two brothers died, and he unsuccessfully tried his hand as a lawyer, for although cleverer than all men he spoke very slowly and lost the case. His great works of poetry — the *Eclogues* and *Bucolics* that every educated person reads when learning Latin — he wrote when still a youth himself.

His father's lands had been confiscated and distributed to veterans of the war.

But after the completion of the *Bucolics*, which were read in the theaters to great applause, so impressed was the emperor that he restored Virgil's family estates, and gave him a further great fortune and title of first minister to the governor of Naples, Marcellus. Virgil traveled throughout the south of Italy and Sicily, creating many marvelous works of both literature and of magic, and even helping in the construction of roads. But his magic was always designed to help the citizens and the state, rather than enrich himself. He did create a wonderful herb garden in his villa, however, and magically warded it so the rain never fell upon it — even the winds answered his call.

Virgil then spent eleven years on his masterpiece, *The Aeneid*. He found time to make a set of statues armed with spears that stood on a palace roof in Rome, each bearing the emblem of a Roman province. Whenever war or rebellion broke out, there the statue struck a bell with its spear and troops were immediately sent out. Virgil also made a magical scrying mirror with which the emperor could watch over distant provinces and ascertain the cause of the problem. Virgil said these magical devices would last until a virgin gave birth, and the people praised him thinking he meant forever, but within two decades after his death they exploded with a mighty roar, as Christ was born in Bethlehem.

In his fifty-second year, Virgil decided to retire to Greece to complete *The Aeneid*. En route to Athens he met Emperor Augustus, who was returning to Rome from the east. Augustus asked him to join him and return to Rome, but as they walked the road to Megara, Virgil was struck with sunstroke. Virgil's incredible prophetic ability never worked on himself. Earlier he had made a marvelous talking head of silver, which answered all the questions he put to it. The head had assured him that he would live long and well, so long as he protected his head. He thought the device meant itself, and neglected to wear a hat that fateful day. Augustus took him aboard the imperial galley, where the best doctors treated him, and finally he was taken ashore at Brindisi. Nothing worked, and he died of the sunstroke.

As he lay dying, he dictated his will, and then demanded that the now almost

entirely finished *The Aeneid* be burned. His friends wept but agreed, but as soon as he was dead Augustus countermanded the order and finished the last few lines that Virgil was revising. It is thanks to this interference that we have *The Aeneid* today.

THE GROWTH OF THE BROTHERHOOD

Ludowicus worked within one of the most fascinating courts in Mythic Europe. The court of King Roger II brought together three religious groups — Orthodox Christianity, Latin Christianity, and Islam — and the many diverse peoples of southern Italy. The civil service that developed created a complex state, with power centralized in the court at Palermo, and with law, finance, and administration all under the eye of the king and his bureaucrats. Within the many tiers of civil government, the Brotherhood founded by Ludowicus quietly plotted, their magical prowess developing with generous patronage from their royal sponsors.

When Henry von Hohenstaufen became Holy Roman Emperor in 1191, he marched south, besieging forces loyal to King Tancred of Sicily in Naples. Once again a pestilence broke out in the besieging army, and once again the city walls held as the army threatening it was destroyed.

Within the Augustan Brotherhood itself, a short and sharp magical conflict broke out. Tancred was suspicious of the power of the wizards in the royal court, and began investigations. A series of assassinations and bitter in-fighting developed in the Brotherhood, and the victorious party supported Henry. How much easier to re-found the glory that was Rome when beginning with the Holy Roman Emperor as candidate? As Henry continued his attacks, the Brotherhood switched sides. How important this was to the political outcome is impossible to tell, but with Tancred's death in 1194 it seems likely that one of the Brotherhood was responsible for the unthinkable; Naples finally fell to Henry's forces. Once of Henry's generals, Conrad de Querfurt, was assigned the task of surveying the walls. During his inspection, he finally saw the magical glass egg that had defended the city, the *palladium*.

Which Virgil is this?

Vergilius was his name; Virgil is the modern English and French form. Others use the more accurate Vergil, while in the Middle Ages he was often called Virgilius. Virgil as depicted in this biography — based on the *Life* by Aelius Donatus, with the later legendary stories woven in — does not bear any resemblance to the historical poet. This representation is accurate of Virgil as he was depicted in the 13th century, however; by the 15th century his legend changed to include diabolism, necromancy, control of spirits, and all kinds of fantastic additions from the Romances. These wild tales, in which

Virgil is almost unrecognizable, probably begin to emerge in the early 1200s, and by 1300 stories of Virgil tricking the devil, dealing with faeries, and flying through the skies on a magic ship to a mountain of iron to steal a magical gem containing a demon are becoming popular among storytellers. Having some of these stories circulating in your saga's setting will obscure the real magic of Virgil, and it may be that some myths were deliberately spread by the Augustan Brotherhood to hide their secrets. In Mythic Europe, Virgil really was a great magician, unless your troupe decides otherwise.

Conrad realized immediately the cause of the city's fall — a hairline crack marred the egg. Its magic, forged by Virgil twelve centuries before, had finally been dispelled.

Tancred died of a "sickness" that was perhaps murder. His young son, aged only three, was taken as a captive to Swabia where he was blinded, castrated, and allowed to die. The Emperor Henry now became King of Sicily, and conducted a violent campaign of repression, slaughtering all who opposed him. On Christmas Day 1194, the Holy Roman Emperor Henry VI was crowned King Henry I of Sicily in Palermo, and celebrated by having everyone who had attended Tancred's coronation burned alive. Nonetheless, at last the Augustan Brotherhood had their Emperor, and they were more than willing to overlook his brutality as he prepared to attack the Byzantines. At last a monarch might reunite the Roman Empire.

Henry died suddenly of malaria in 1197. His three-year-old son, Frederick, took the crown of Sicily. The Brotherhood moved to take over his education, and defend his regency — this child, showing exceptional intelligence and aptitude for learning, seems to be the one they've awaited. They plot his path to glory, and swear that he will be the new Augustus, the ruler of the new empire. Now 26 years old and both Holy Roman Emperor and King of Sicily in 1220, in time he will become known as "Stupor Mundi" — the wonder of this world.

THE BROTHERHOOD AND FREDERICK II

In 1220, a Saracen revolt has led to many disaffected Muslims conducting guerrilla warfare from the mountains of central Sicily (if your saga follows history, Frederick successfully suppresses it this year). Despite this, the court of King Frederick II of Sicily retains the ethnically and religiously diverse character of earlier monarchs. He is also a great enthusiast for learning of any kind, and a dedicated patron of the arts, including the magical arts. With the Brotherhood he has done much to encourage magicians from all over Europe to join his court, and, unsurprisingly given their role in his upbringing, to encourage a major revival of interest in poetry. Alongside Latin verse, some poetry is being written in the Sicilian vernacular, fueling intense conflict between rival factions in the Brotherhood as to the desirability of this innovation. Within four years his plans to found a university will see fruit in the University of Naples. With a strong tendency towards empiricism, he is known to personally conduct occasional research in experimental philosophy, though his love of his menagerie and his particular passion for falconry often distract him. Perhaps a less desirable outcome of his upbringing is his intense religious skepticism; it is said he delights in blasphemies and mocking religions, and some have whispered that he has denounced Moses, Jesus, and Muhammad as all being frauds and deceivers of

mankind. As yet, however, he does not appear to have any Infernal taint, despite the claims of the Papacy. In 1220 that conflict with the Papacy appears to be at an end, as he is crowned Holy Roman Emperor. The Brotherhood is triumphant, for it seems the glory that was Rome will now rise again. They have no doubt that Frederick is the new Augustus they've awaited, and believe Virgil to have prophesied.

Virgilian Magic

As we have seen, the magic of Virgil reflects an unusual Roman magical tradition, but a very famous one. Virgil trained no apprentices, and founded no school, but from the legacy in his tomb the Brotherhood reconstructed some fragments of this lost lore. Bonisagus was certainly aware of Virgil's work, as were later theorists like Notatus, who was a particularly avid

grammatician, so it is unsurprising that the Order of Hermes' magical system derives a few elements from Virgil. While one of the precursor traditions of Hermetic Magic, and similar in some respects, the magical systems are now very distinct in how they are taught and their scope, and Virgilian magic is far more limited than its Hermetic equivalent. Those who practice Virgilian magic are frequently referred to as "wizards," owing to the Augustan Brotherhood's practice of serving as court wizards.

Unlike Hermetic Magic, Wizards do not learn Techniques and Forms, but rather three Practices. The Practices are: *Sortes Virgilianae*, a precursor of the Hermetic Divination mystery (see *The Mysteries Revised Edition*, page 58); *Vigilo*, which deals with guarding magic; and *Animo*, which entails the animation of objects and the awakening of their magical spirits to create a new type of magical creature.

The Practice of *Vigilo* is divided into six Schools: Boreas, Naiads, Prometheus, Stones, Sylvan Nymphs, and Vigilant

Bees. A *Vigilo* School is roughly equivalent in flexibility to a specific Technique/Form combination, as described later.

Virgilian Magic is associated with the Magic realm.

The Schools and Virgilian Rites

Schools represent potent areas of magical expertise. The Schools of the *Vigilo* Practice allow for the casting of rites, and the *Animo* Practice allows these and *Sortes Virgilianae* effects to be placed into animations. Each point of score in a School is roughly equivalent to a Hermetic magnitude — so, for example, an Ability School of Prometheus 8 is approximately equivalent to a level 40 Hermetic score (appropriate Technique + Form, in this case perhaps *Rego Ignem*) for calculating Lab Totals.

A School is a Difficult Art; that is, it progresses in Experience points as an Ability, and follows the usual rules for such.

Virgilian magic does not employ Magic Theory but instead an Ability called Virgilian Theory, which while similar in scope is directly associated with Virgilian magic.

The Mechanics of Virgilian Magic

Virgilian Magic is divided into three Practices: *Sortes Virgilianae*, *Vigilo*, and *Animo*. *Sortes Virgilianae* and *Animo* are Supernatural Abilities, whereas the Schools of *Vigilo* advance as Difficult Arts (See Chapter One: Introduction, Difficult Arts). The six Schools of the *Vigilo* Practice each reflect a certain area of Virgilian magic, equivalent roughly to the *Auram*, *Aquam*, *Ignem*, *Terram*, *Animal*, and *Herbam* Forms of Hermetic magic.

Opening the Gift to Virgilian Magic gives a score of 1 in *Sortes Virgilianae*, *Animo*, and one *Vigilo* School. Subse-

Limits of Virgilian Magic

Virgilian magic faces the same limits as Hermetic magic, although the rite *Sortes Virgilianae* does seem to infringe the Limit of Arcane Connections, as it relies upon the ancient prophetic wisdom of Virgil to be found in *The Aeneid*. In addition, the following limits apply:

- All Virgilian Magic must be cast in an elaborate and time-consuming manner, or ritually cast (requiring *vis*) for rites that have an Ease Factor of 33 or higher.
- Wizards may not create enchanted devices, including Longevity Rituals and Talismans, nor may they bind Familiars. These weaknesses are partially compensated for by their use of animations (see later).
- They may not cast rites at Personal range, or Circle duration. Virgilian magic may never be cast upon the self.
- Virgilian Magic may not create effects that harm an individual human directly, though indirect damage is

quite normal. This may be a flaw in Virgilian magic theory, but is believed to reflect the founder's personality.

- If a specific School is not known, rites associated with it or requiring it as a prerequisite may not be cast. A score of at least 1 is required in a School for an associated rite to be attempted, as is a score of at least 1 in that rite.
- Rites are usually more specific than Hermetic equivalents — one can create a *Pentagram of Wolf Warding*, but not a *Pentagram of Beast Warding*.
- A new rite must be created for each individual target of City or Boundary target. A rite to repel flies from Naples will not work in Rome.
- Virgilian magic does not add *Artes Liberales* and *Philosophiae* to Ritual Casting Totals, unlike Hermetic magic.
- Virgilian magic cannot employ sympathetic magic — it is outside of Virgilian Theory.

quently, the Schools can be learned in any order, and new Vigilo Schools learned normally, even by practice.

Sortes Virgilianae magic deals with divination-type effects, using a copy of *The Aeneid* to access the prophetic wisdom of Virgil and applying it to one's current situation. Vigilo magic can be used to create long-lasting wards, and to then do things to create magical effects which take effect when the ward is triggered. Finally, the Practice of Animo allows the creation of animated objects and magical items, but ones very different from the enchanted devices of Hermetic magic.

The Practice of Sortes Virgilianae

One of the best known aspects of Virgil's magic, this involves opening a copy of *The Aeneid* at random, placing one's finger on the page, and reading the line indicated and the subsequent line. While the practice is widespread in Mythic Europe, and all educated folk know of the method, to gain meaningful results from it requires the secret understanding of Virgil's magic the Brotherhood alone possesses. For other people, and those whose Gift has not been opened to Virgilian Magic, the process simply fails.

The Practice of Sortes Virgilianae is a precursor of the mystery of Hermetic Divination. It is represented by a Supernatural Ability. All Virgilian wizards begin with a score of Sortes Virgilianae 1, which can be subsequently improved.

Sortes Virgilianae done correctly requires a lengthy ceremony. Time to perform the Practice is at least 3 minutes multiplied by the Ease Factor. A level of Long Term Fatigue is also expended, requiring restful sleep to regain.

This Practice is similar in scope to Hermetic Intellego, and a set of Ease Factors is given below for divinations. This magic apparently breaks the Hermetic Limit of Arcane Connection, and is capable of divining facts about targets outside of sensory range, but it does so by using *The Aeneid* to access the ancient prophetic wisdom of Virgil. It does not break the Limit of Time; while capable of sensing what is occur-

ring at a distance, it cannot predict future events or directly answer questions about the past. Importantly, if a specific divination fails, that particular question may not be asked again that day.

Sortes Virgilianae may not be performed without a full copy of *The Aeneid*. One peculiarity of Sortes Virgilianae, as reflected in the fate of Virgil, is that it may never answer any question about the wizard herself.

SORTES VIRGILIANAE DIVINATION TOTAL:
Perception + Sortes Virgilianae
+ Aura Modifier + Bonuses + stress die
vs. Ease Factor

If the divination needs to penetrate Magic Resistance, then Penetration is calculated as:

PENETRATION:
Sortes Virgilianae Divination Total
+ Penetration Ability – Ease Factor

The following bonuses may apply, based on the mundane contents of Virgil's text.

QUESTION CONCERNING	BONUS
Personages*	+3
Ships	+2
Sieges	+3
Cities	+3
Kingdoms	+3
Carthage	+5
Rome	+5
Troy	+5

* A person with any Reputation 5 or above.

Multiple bonuses may stack. For example, a question about Rome or Troy automatically gains a +8 bonus to the roll: +3 for city, +5 for Rome or Troy.

SORTES VIRGILIANAE EASE FACTORS

Ease Factor: 9

Effect: Get a mental image of an animal. Gain an intuitive knowledge of a plant (know whether a given action would harm a plant). Sense one property of a fire. Locate a fire. Detect magic of



Rival Magic

level 50 or higher. Detect the presence of a mystical aura. Detect the presence of raw vis.

Ease Factor: 12

Effect: Get an image of water within range. Learn a natural property of a liquid. Sense one property of the air, such as if it is safe to breath. Sense the state of consciousness of a beast. Locate a person to whom you have an Arcane Connection. Locate a plant. Learn general information, or a single specific fact about a plant or an item made from plant product. Learn one visible property of a stone, earth, or metal object (a property that someone with appropriate skills could determine just by looking). Detect magic of level 30 or higher. Detect the entrance to a regio, allowing access. Determine the power and nature of a mystical aura.

Ease Factor: 15

Effect: Sense the dominant drive of a beast. Learn the age, origin, and history of something made out of animal products. Learn a specific fact about an animal's body. Learn all the magical properties of a liquid. Sense very general information about a human body, like "is she sick?" Learn the magical properties of a fire. Divine the current state of consciousness of one intelligent being, like "is the guard sleeping?" Divine a single emotion in a being. Detect magic of level 15 or higher. Judge the amount of vis present. Discern the Art of vis.

Ease Factor: 18

Effect: Learn all the magical and mundane properties of a mixture of liquids. Sense all useful information about a body. Sense all of the emotions in a being, including conflicting emotions and their relative strengths. Learn a fact that could be ascertained by an observer present in the target location by simple observation, like "is the city under siege?" or "is there water in the jar?" or even "is Theodoric in his sanctum?" Learn all the natural properties of a stone, earth, or metal object. Detect any active magic and any trace of positive magnitude left by earlier magic.

Detect the sigil of any magic you have detected. Detect the Blatant Gift. Detect whether a creature or person has a mystic Might score, and which realm it is allied with (but note that demons are not discernible by this method).

Ease Factor: 21

Effect: Divine a single answer from the mind of a target. Detect The Gift in an individual. Detect whether a statement made in your presence by another is a lie.

Ease Factor: 24

Effect: Discern the magical properties of a magical item, though not how to activate them. Detect the Gentle Gift in an individual.

IMPROVING SORTES VIRGILIANAE

Sortes Virgilianae may be improved by practice, or by books written by another practitioner, or by being taught. But it is usually learned by in-depth study of *The Aeneid*, which is a Level 10, Quality 8 summa for this purpose.

The Practice of Vigilo

Vigilo is the second Practice of Virgilian Magic. It consists of six Schools that advance as Difficult Arts (See Chapter One: Introduction, Difficult Arts). Vigilo magic deals with warding areas, and far surpasses Hermetic magic in this area.

The wizard's score in a School combines with a score in a specific rite, to generate the Casting Total. Any wizard with a score of at least 1 in a School has sufficient knowledge to attempt to create any rite within that School, but without spontaneous magic he must have learned the appropriate rite to be able to cast it.

VIGILO CASTING SCORE:

**Communication + School + rite
+ Aura Modifier versus Ease Factor of rite**

**VIGILO CASTING TOTAL:
Casting Score + Stress die**

**VIGILO PENETRATION TOTAL:
Casting Total + Penetration Score
– Ease Factor**

Note that Target: Pentagram Wards receive a Penetration Multiplier Bonus of +5 (see later).

To calculate the casting time for a Vigilo rite, take the final Ease Factor and divide by six, rounding up. This is the number of 15-minute periods needed to complete the rite. For example, an Ease Factor 39 rite takes 7 x 15 minutes, so one hour forty five minutes to cast.

**VIGILO RITE CASTING TIME:
(Ease Factor/6) x 15 minutes**

Rituals do not take any longer than any other Vigilo rite, but do require vis expenditure equal to the Ease Factor divided by six, rounded up. For example, an Ease Factor 39 rite would require 7 pawns of appropriate vis to be expended.

**VIGILO RITE VIS EXPENDITURE REQUIRED:
(Ease Factor/6) pawns of appropriate vis**

Casting a Vigilo rite always requires the expenditure of a Long Term Fatigue Level, which is only recovered by a good night's sleep. Vigilo magic is extremely tiring. If a rite fails, the wizard may be completely exhausted. Subtract the Casting Total + Stamina of the wizard from the Ease Factor of the attempted rite, and for every 3 points (round down) it is less than the Ease Factor attempted the wizard takes one level of ordinary Fatigue.

VIGILO RITE FATIGUE LOSS:

**One Long Term Fatigue Level
+ if failed (Ease Factor – Casting Total
+ Stamina)/3 in additional normal
Long Term Fatigue Level**

If the Ease Factor is not met, the rite fails, unlike Hermetic spells that can fail by up to 10 and still be cast.

Virgil was a master of elemental magic, and of the magic of fauna and flora, so the Schools are equivalent to magic that would be based on the Hermetic Forms of Auram, Aquam, Ignem, Terram, Herbam, and Animal.

THE SIX SCHOOLS OF THE VIGILO PRACTICE

- School of Boreas:** Deals with magic related to the Auram form.
- School of the Naiads:** Deals with magic related to the Aquam form.
- School of Prometheus:** Deals with magic related to the Ignem form.
- School of the Stones:** Deals with magic related to the Terram form.
- School of the Sylvan Nymphs:** Deals with magic related to the Herbam form.
- School of the Vigilant Bees:** Deals with magic related to the Animal form.

On first having his Gift opened to Virgilian Magic, the wizard chooses one School that begins at a score of 1. Subsequently, he may learn the other Schools. All Schools advance as Abilities, being Difficult Arts (see Chapter One: Introduction, Difficult Arts).

Even Ritual Virgilian magic does not benefit from the Artes Liberales and Philosophiae bonuses that Hermetic magi gain, and Virgilian magic is incompatible with sympathetic magic bonuses. These flaws represent the weak nature of the Virgilian magic theory, which is not an integrated system of magical understanding like Bonisagus' Hermetic magic theory. Rather, it's a piecemeal system based upon following ancient traditions that work, but which lack understanding of how. Virgilian magic is a poetic art, not a science.

DESIGNING VIGILO RITES

Wizards learn rites, and each rite is learned as if it was an Art, and advances as an Art. So Virgilian magic requires an individual score for each rite, but unlike Hermetic spells the score may be improved at any time by the usual methods (practice, being taught, or even reading a tractatus on this specific rite) without having to reinvent a new version of the rite each time.

Vigilo rites have three main parts. They create a warded area and remain until the trigger condition is met, at which point the magical effect occurs.

A Vigilo rite always protects some-

thing, known as the **warded area**. The warded area may not move, but must be a static area. Unlike most Hermetic magic, Vigilo rites do not take immediate effect, but are designed to invoke a specified magical effect when a defined trigger action is performed or the warded area is entered by a specific target, only then casting the second part of the rite on that **initiator**.

For example, a School of Prometheus rite can be cast on a volcano to prevent it erupting as the mountain starts to stir, or a School of the Vigilant Bees rite can be designed that brings forth rats and vermin on an army besieging a specific city.

This type of magic was incorporated in Hermetic magic as the ritual *Watching Ward*, but Vigilo Virgilian rites are not automatically rituals. The "watching" spell and the spell that holds it are combined in a single rite, something impossible for Hermetic magic.

Vigilo magic is a central part of the Virgilian tradition, and often draws upon the wizard's theoretical knowledge of divination to create elaborate triggers. Vigilo rites are used to design magical effects that use the same Range/Duration/Target format as Hermetic magic.

The applicable School for a rite is determined by the nature of the effect triggered, not the warded area's nature. So a rite that summons rats if an army attacks a city is designed with School of the Vigilant Bees, for example, not School of the Stones for the city.

The Range is the range between the warded area and the initiator of the magical effect (that is, the person or thing who triggers it, at the time of triggering), not between the casting wizard (who may be on the other side of Mythic Europe or even dead) and either area. Normally this will be Touch, as the initiator must attempt to breach the ward, or be within it, to trigger it. The wizard must, however, be at Touch range to cast the Vigilo rite in the first place.

The Duration is the length of time the triggered magical effect lasts, not the rite. Vigilo rites always persist until the trigger is activated or they are dispelled (see later).

The Target for the rite must always be one of Pentagram, Room, Structure, Boundary, or City. However, when calcu-

lating the rite's Ease Factor, the modifier for Target size is the area of warded area, or that of the magical effect triggered, whichever is larger. A Pentagram which if breached fills a room with foul smoke (designed with Rite of Boreas) would be +3 for Room, not the Base Ease Factor for Pentagram, as the area affected is larger than the area protected.

All Vigilo rites must have an unambiguous trigger action clearly specified at the time of casting. The trigger must involve the initiator (triggering person) of the rite performing a very specific action within range of the warded area.

A rite with a final Ease Factor of 33 or higher is automatically a ritual, as is one that utilizes Boundary or City Target, or Year Duration.

A Vigilo rite includes its magical effect, which must be to:

- Prevent something happening to the warded area (in Hermetic terms, a Rego and Form effect).
- Bring something to afflict the initiator (a Rego and Form effect).
- Destroy something in the warded area (a Perdo and Form effect).
- Preserve something in the warded area (a Creo and Form effect).

Vigilo rites must penetrate Magic Resistance as normal. If the initiator has Magic Resistance higher than the Penetration of the rite, the Vigilo rite is not triggered. Target: Pentagram rites do, however, have a +5 Penetration Multiplier Bonus, and this multiplier can lead to very high-Penetration wards.

RANGE, DURATION, AND TARGET

Range, Duration, and Target for Vigilo rites are calculated similarly to Hermetic spell guidelines, with two new Targets, three unused Targets, and one unused Range. Each step of increase in Range, Duration, or Target adds +3 to the Ease Factor required.

The base Ease Factor of a rite in the guidelines is given for Touch/Momentary/Pentagram.

Virgilian magic cannot be cast at Personal Range, nor Voice Range, as the

Example of Casting a Rite

Frederick intends to stay at the castle of a baron who is known for his avaricious nature. His retinue has a chest full of silver, and he wishes it to be guarded. His court wizard Tomas therefore prepares a rite to make the silver rush out of the box if the pentagram is entered or erased by anyone but Frederick, and the silver coins swirl around in the air unnaturally as in a whirlwind, making a considerable noise. The appropriate Form is Terram, and the rite is therefore based upon the School of the Stones, and uses the School guidelines (Base Ease Factor 6 for highly unnatural movement; +6 for silver, a metal). He intends to draw a carefully constructed Pentagram on the flagstones, with Latin verses about thieves being dismayed chalked thereon. The area warded is the chest, and the target is the Pentagram, larger than any Individual trying to open the box. The range from the thief to the box at the time of triggering is Touch, and the desired duration Diameter (+3). So the

Pentagram of the Swirling Silver is Ease Factor 15. He spends a season working on it, and gains a total of 14 experience points in the rite, which converts to the new rite Pentagram of the Swirling Silver 4, with 4 experience points over.

Tomas has Communication +3, and School of the Stones 5, as well as rite Pentagram of the Swirling Silver 4. Unfortunately the aura of the Castle is Dominion 1, so we subtract 3 from his Casting Score, for a total of 9. Tomas' player must therefore roll 6 or higher on a stress die to succeed. He gets lucky with a roll of 1, then 8 on the stress die, and the trap works as expected.

After he returns, he has time to spend three more seasons practicing his rite, gaining 15 more experience points in that rite. As rites are learned as Arts, he gains a score of Pentagram of the Swirling Silver 6 (with 4 experience points remaining). He still needs 1 or higher to succeed in a neutral aura, and 4 or higher in the castle's aura.

WORDS AND GESTURES

All Virgilian magic requires the loud declaration of a poetic series of stanzas to invoke the magic effect. Casting a rite is simply impossible if the Wizard cannot speak, and speaking in a normal voice gives a -6 penalty to the Casting Total, speaking in a soft voice -12. Freedom of movement and gestures is less important — if seriously impeded a -3 penalty is suffered, but no bonus can be gained for extravagant gestures.

Vigilo Rites Guidelines

Vigilo rites can only be used to create magical effects that either prevent something happening to the warded area, bring something to afflict the triggering force, destroy something in the warded area, or preserve something in the warded area. Each Base Guideline is the Ease Factor for a Touch/Momentary/Pentagram rite. Even though Vigilo cannot use Individual Targets, the base Individual for each School is given to enable the calculation of the size of larger Targets.

Base Ease Factors are modified as follows:

wards do not have voices.

Virgilian magic does not use Circle, Individual, or Part Targets.

Virgilian magic can utilize the new Targets of Pentagram, equivalent to Part, and City, equivalent to Boundary.

New Targets

Pentagram (Target): A Pentagram is a magical figure drawn upon the floor, similar in many ways to the Circle spells of Hermetic magic. The figure is not always a pentagram — hexagrams and other symbols are also used, and an Intelligence + Magic Theory roll against an Ease Factor of 12 will allow the School of the associated rite to be identified, with higher rolls providing more specific information. In addition, they always feature Latin verses alluding to their purpose as a necessary part of their design, so an Intelligence + Latin roll against an Ease Factor of 9 may be substituted for the Magic Theory roll. If the Ability Virgilian Theory is known, it may be employed against an Ease Factor of 3.

Virgilian magic with this Target receives a +5 Penetration Multiplier Bonus. This is a special feature of Virgilian Magic.

Drawing a Pentagram requires 15 minutes and a Dexterity + Artes Liberales roll against an Ease Factor of 9, owing to its great complexity. If the Pentagram is erased, broken, or not clearly visible, it fails — though this normally triggers any Vigilo rite of which it is a part. As Virgilian wizards cannot use Target Circle, pentagrams are used extensively. Pentagram is equivalent to Part, and is the base Ease Factor given in the guidelines.

City (Target): Virgilian magic is designed to be used in cities and urban areas. This Target represents the whole area

of a city, within the walls; the base size is the whole city. If the city has no walls, the traditional bounds mark the edge of the area affected. This target cannot affect something that is not a city, not even a smaller settlement. The key feature is whether people living there, and in the surrounding area, think of a settlement as a city. Hence a rite can affect Rome, Naples, or Paris, each of which has the area of several Boundary Target spells, without needing any increase in size. City rites are designed for a specific city, specified at the time of the rite's design. City is equivalent to Boundary (it adds 12 to the Ease Factor of a rite), but City Target rites may be bound into animations despite being rituals.

Range: Sight +6, Arcane Connection +9
Duration: Diameter +3, Sun/Ring +6,
 Moon +9. Year adds +12 and must be
 a ritual.

Target: Group/Room +3, Structure +6.
 Boundary or City adds +9 and must be
 a ritual.

Targets and Sizes work as for Hermetic Magic (see *ArM5*, page 113) with each increase adding +3 to the Ease Factor.

Here follow example Vigilo rites, tailored towards the kinds of magic that the character's patron might request, rather than magic the wizard might design for her own benefit.

EXAMPLE SCHOOL OF BOREAS RITES

"So he speaks, and swifter than his words, he calms the swollen sea"

School of Boreas, Ease Factor 24, ritual
 R: Touch, D: Sun, T: Boundary

Designed by Tomas of Sicily, this rite wards a bay against the wind, and activates when invaders threaten. So for



Rite of Boreas Guidelines

These rites usually affect air phenomena, like winds or odors rather than gases, which is a modern concept. Individual is a single phenomenon, such as one wind, one cloud, one bolt of lightning. Group is several related phenomenon, such as the clouds, winds, and rain in a storm. A base Individual for this rite is a weather phenomenon that affects the area within a standard Boundary — an area 100 paces across. The steps are very severe, severe, normal, minor.

General: Ward against creatures of the air from one realm (Divine, Magic, Faerie, or Infernal) whose Might is less than or equal the Ease Factor of the rite (Touch, Ring, Pentagram).

Ease Factor 3: Bring forth a minor weather phenomenon: a breeze, a mist, a light drizzle. Control a minor

weather phenomenon.

Ease Factor 6: Bring forth a normal weather phenomenon: a cloud, wind, fog, rain from a cloud that already exists. Control a normal weather phenomenon. Ward something against a type of minor weather phenomenon.

Ease Factor 9: Bring forth a severe weather phenomenon: deafening thunder, monsoon rain, impenetrable fog, gale force wind. Make the air stuffy and poor for breathing in the warded area. Control a severe weather phenomenon. Ward something against a type of normal weather phenomenon.

Ease Factor 12: Destroy a minor weather phenomenon: a breeze, a mist, a light drizzle in the warded area. Reduce the intensity of a weather phenomenon by one step in the warded

area. Control a very severe weather phenomenon. Ward something against a type of severe weather phenomenon.

Ease Factor 15: Bring forth a very severe weather phenomenon: hurricane force wind, lightning strike, tornado. Destroy a normal weather phenomenon in the warded area: a cloud, wind, fog, rain from a cloud that already exists. Ward something against a type of very severe weather phenomenon.

Ease Factor 18: Destroy a severe weather phenomenon in the warded area: deafening thunder, monsoon rain, impenetrable fog, gale force wind.

Ease Factor 21: Destroy a very severe weather phenomenon in the warded area: hurricane force wind, lightning strike, tornado.

Rite of the Naiads Guidelines

This School's rites affect water and all other liquids. They cannot affect liquids in a body, such as blood. Individual is a stretch of water with the same composition and current, such as a small pond, part of a stream, or a spring. Part is a part of an Individual. This category applies easily. Group is a number of Individuals that can include a large river where there are several different currents, a number of rivers flowing together, or a lake. Room, Structure, and Boundary are as normal; the rite affects all the liquids within the targeted area.

A base Individual for the School is a pool of water about 5 paces (15 feet) across, and 2 paces deep at the center. Naturally-occurring liquids, such as fruit juice or olive oil, have a base Individual 1/10 the size, about 2 paces across and about 1 pace deep. Processed liquids, such as wine or beer, have a base Individual 1/100 the size, a pool 1 pace across and half a pace deep. Corrosive and other dangerous liquids have a base Individual ten times smaller again, a puddle about 1 foot across and about 6 inches deep. Poisons have a base Individual of a single dose.

General: Ward against creatures of water belonging to one realm (Divine, Magic, Faerie, or Infernal) whose Might is less than or equal the Ease Factor of the rite (Touch, Ring, Pentagram).

Ease Factor 9: Control a liquid in a forceful but calm way, such as with a fast but constant current.

Ease Factor 12: Ward against mundane water. Control a liquid in a violent way. Completely dry something in the warded area, up to the size of a small house, that is wet.

Ease Factor 15: Control a liquid in an extremely violent way. Greatly reduce the amount of a liquid in the warded area without destroying it completely.

Ease Factor 18: Destroy a liquid in the warded area; requisites may be required.

Ease Factor 21: Destroy one property of a liquid in the warded area (alcohol's ability to intoxicate, or sea water's saltiness).

Ease Factor 24: Destroy a small spring or well in the warded area.

"We wandered uncertainly, in a dark fog"

School of Boreas, Ease Factor 24, ritual

R: Touch, D: Sun, T: City

Another of Tomas' rites, this was designed to deal with urban unrest in Palermo. When triggered by rioting in the city, it causes an impenetrable fog to spring up within the walls, ending the violence in the ensuing confusion. Like all city rites it must be designed for a specific city.

(Base 9, Sun +6, City +9)

"We've confidence in the waves, and the winds grant us calm seas"

School of Boreas, Ease Factor 30

R: Touch, D: Sun, T: Structure

Wards a ship against gale-force winds, triggered when the ship first encounters them. If the storm lasts beyond sunrise or sunset the ship may still be lost, and the rite does not prevent loss of the ship to wave action, but this rite is still very potent and is cast upon important vessels before they leave harbor. The ship must use a sea anchor, be grounded, or be otherwise immobile for the duration of the rite — if the ship moves significantly from its position, the rite ends. It is often employed with a casting of the rite *Break the Stormy Sea*.

(Base 18, Sun +6, Structure +6)

example it might be cast to trigger when "Genoan warships enter the bay," leaving them becalmed and allowing defenses to be prepared.

(Base 9, Sun +6, Boundary +9)

"Then a dark-blue rain cloud settled overhead"

School of Boreas, Ease Factor 24, ritual

R: Touch, D: Sun, T: City

When a fire breaks out and consumes a house, extremely heavy rain begins to fall, extinguishing the blaze before catastrophe engulfs the city. Fire is a very real danger in medieval cities, so this rite is extremely useful to any ruler. Like all city rites, it must be designed for a specific city.

(Base 9, Sun +6, City +9)

Rite of Prometheus Guidelines

The base Individual is a large campfire or a fire in the hearth of a great hall.

General: Ward against creatures of fire belonging to one realm (Divine, Magic, Faerie, or Infernal) whose Might is less than or equal to the Ease Factor of the rite (Touch, Ring, Pentagram).

Ease Factor 6: Control fire in a natural fashion (control its direction of spread). Move a fire quickly through space while leaving it burning naturally. Greatly reduce the amount of light in the warded area.

Ease Factor 9: Control fire in a slightly unnatural fashion (stop it from burning a person). Completely extinguish all light in the warded area. Reduce the size of all fires in the warded area without extinguishing them.

Ease Factor 12: Extinguish a fire in the warded area, cooling the ashes to merely warm. Chill an object in the warded area.

Ease Factor 15: Control fire in a very unnatural fashion (fashion into a dancing humanoid shape). Strongly chill an object (freeze water) in the warded area.

Ease Factor 18: Destroy one aspect of a fire (heat or light) in the warded area.

EXAMPLE SCHOOL OF
THE NAIADS RITES

**Pentagram of Warding
Against Water**

School of the Naiads, Ease Factor 18
R: Touch, D: Ring, T: Pentagram
Wards all within the pentagram against
mundane water.
(Base 12, Ring +6)

**"It is best now to calm
the raging waves"**

School of the Naiads, Ease Factor 24
R: Touch, D: Sun, T: Structure
Wards a ship against wave action,
triggered when the ship first encounters
a severe storm. If the storm lasts beyond
sunrise or sunset the ship may still be
lost, and the rite does not prevent loss
of the ship to gales, but this rite is still
very potent and is cast upon important
vessels before they leave harbor. Import-
antly, the ship remains stationary unless
driven by the wind, and if the ship moves
the rite ends. It is often employed with
a casting of the rite *"We've confidence in the
waves, and the winds grant us calm seas"* for
this reason.
(Base 12, Sun +6, Structure +6)

Rite of the Sylvan Dryads Guidelines

A base Individual for rites of this
School is a plant roughly one pace in
each direction.

General: Ward against creatures associ-
ated with wood from one realm with a
Might less than or equal to Ease Factor
of the rite (Touch, Ring, Pentagram).

Ease Factor 3: Prevent a plant from be-
coming sick in the warded area.

Ease Factor 6: Cause the leaves to fall
off a plant in the warded area. Pre-
serve a dead plant from decay in the
warded area.

Ease Factor 9: Deflect a single attack by
a wooden weapon. Control an en-

The base Individual for this School
depends on the material involved. For
sand, dirt, mud, clay, or similar substanc-
es, it is about ten cubic paces of stuff. For
stone, it is a single cubic pace. For base
metals, it is a cubic foot, while for pre-
cious metals it is a tenth of that. For gem-
stones, the base individual is one cubic
inch in size. The guidelines are for con-
trolling or destroying dirt, sand, mud, or
clay; add +3 to effect stone or glass, add
+6 for metal or gemstones. Manipulat-
ing objects with great precision may also
require a higher Ease Factor.

General: Ward against creatures of
earth belonging to one realm (Di-
vine, Magic, Faerie, or Infernal)
whose Might is less than or equal
the Ease Factor of the rite (Touch,
Ring, Pentagram).

**"We had set our course there when
stormy Orion, rising with the tide,
carried us onto hidden shoals"**

School of the Naiads, Ease Factor
24, ritual
R: Touch, D: Sun, T: Boundary
When an enemy fleet enters the har-
bor, a fast-running current springs up ex-
pelling the ships from the bay.
(Base 9, Sun +6, Boundary +9)

Ease Factor 3: Control or move dirt in a
slightly unnatural fashion.

Ease Factor 6: Control or move dirt in a
very unnatural fashion. Weaken dirt in
the warded area.

Ease Factor 9: Destroy dirt in the ward-
ed area.

Ease Factor 12: Keep all dirt away
from your body, or ward a target
against dirt. Hurl a stone projectile
with enough force to do +5 damage
(range increment of 20 paces).

Ease Factor 15: Hurl a stone projectile
with enough force to do +10 dam-
age (range increment of 20 paces).
Destroy one aspect of dirt in the
warded area, such as its weight or its
cohesiveness.

Ease Factor 18: Hurl a stone projectile
with enough force to do +15 dam-
age (range increment of 20 paces).

**"I am him whom you see scouring
the banks, with my full stream"**

School of the Naiads, Ease Factor
27, ritual
R: Touch, D: Sun, T: Boundary
This rite is cast upon river banks where
they pass through a city, and activates as
the river rises to a certain point, when it
wards against water and prevents the river
from overflowing its banks.
(Base Ease Factor 15, Sun+6, Bound-
ary +9)

EXAMPLE SCHOOL OF
PROMETHEUS RITES

**"Then in truth all Ilium seemed
to collapse in flames"**

School of Prometheus, Ease Factor 12
R: Touch, D: Diam, T: Room
This protective rite requires a large
hearth fire, and is placed upon a room. If
someone enters without giving the cor-
rect password, the fire immediately rushes
across the room at him, hopefully igniting
his clothes and doing normal damage.
(Base 6, Diameter +3, Room +3)

Rite of the Vigilant Bees Guidelines

A base Individual for this School is an animal of about the same size as a pony, Size +1 or smaller.

General: Warding against supernatural animals from one realm with Might less than or equal to the level of the rite (Touch, Ring, Pentagram).

Ease Factor 3: Ward against a specific type of animal. (Touch, Ring, Pentagram) Plant a single suggestion in the mind of an animal. Protect the target from a specific type of animal attacks (only affects animals without Might). Protect a specific type of animal from a specific disease or injury.

Ease Factor 6: Preserve an animal corpse from decay. Damage something made out of animal products in the warded area.

Ease Factor 9: Calm an animal. Do superficial damage to a beast in the warded area (for example, remove its fur).

Ease Factor 12: Manipulate an animal's emotions. Paralyse an animal. Destroy something made of animal

products in the warded area. Cause a beast in the warded area pain, but do no real damage. Make a beast in the warded area lose one Fatigue level.

Ease Factor 15: Make an animal completely passive. Injure an animal in the warded area so that it is hampered, but not damaged. (For example, make a horse lame, a bird lose its voice, or weaken the scales of a serpent. This roughly halves the effectiveness of the targeted thing. Recovery as from a Light Wound.) Destroy an animal's corpse in the warded area. Inflict a Light Wound on an animal in the warded area.

Ease Factor 18: Completely control an animal. Inflict a Medium Wound on an animal in the warded area.

Ease Factor 21: Destroy a beast's minor senses. Inflict a Heavy Wound on an animal in the warded area. Cripple a beast's limb, so that it is unusable but could heal. Age a beast in the warded area by one twelfth of its natural lifespan, but only if the beast has already reached maturity.

He enters among them, veiled in shadows"

School of Prometheus, Ease Factor 15
R: Touch, D: Diam, T: Structure

Taking an idea from *The Aeneid* where Aeneas, wrapped in shadows, moves through Carthage to his first fateful meeting with Dido, this rite greatly but subtly dims all light within a building, adding +3 to Stealth rolls. The triggering action is usually when the intruder wraps his cloak around himself.

(Base 6, Diameter +3, Structure +6)

Virgil's Vengeance

School of Prometheus, Ease Factor 36, ritual
R: Touch, D: Sun, T: City

Mimicking one of Virgil's best known magical feats, this rite extinguishes all fires in a city when triggered, until sunset or sunrise. It can be used to fight the fires that endanger medieval cities, or to plunge an entire city into darkness. Like all City rites it must be designed for a specific city.

(Base 21, Sun +6, City +9)

EXAMPLE SCHOOL OF THE STONES RITES

Pentagram Against Swords

School of the Stones, Ease Factor 24
R: Touch, D: Ring, T: Pentagram

Wards everyone in the Pentagram against swords. This rite is triggered when someone attempts to strike someone in the Pentagram with a sword.

(Base 12, Ring +6, metal +6)

"And snatched his gleaming sword from the sheath"

School of the Stones, Ease Factor 27
R: Touch, D: Diam, T: Structure

Wards everyone in the structure against daggers. This rite is triggered when someone attempts to strike someone else in the building with a knife or dagger.

(Base 12, Diameter +3, Structure +6, metal +6)

"Trojan walls, famous in war!"

School of the Stones, Ease Factor 30, ritual

R: Touch, D: Sun, T: City

Causes besieger's rock projectiles to drop short of the city walls by warding the city against mundane stone. Activates when a stone missile strikes the warded area, the city. One shot is rarely enough to do serious damage.

(Base 12, Sun+6, City+9, stone +3)

EXAMPLE SCHOOL OF THE SYLVAN DRYADS RITES

Pentagram to Ward the Woodland Dryads

School of the Sylvan Dryads, Ease Factor 15

R: Touch, D: Ring, T: Pentagram

The Pentagram prevents any action against those inside from faeries of Might 15 or less.

(Base 15)

Bici's Secured Dwelling

School of the Sylvan Dryads, Ease Factor 27

R: Touch, D: Sun, T: Structure

If a certain phrase is shouted, the building's doors and shutters all slam shut, with a Strength equal to the caster's score in School of the Sylvan Dryads. They open only for those who know the correct password, for the duration of the rite.

(Base 15, Sun +6, Structure +6)

EXAMPLE SCHOOL OF THE VIGILANT BEES RITES

Pentagram Against Corrupted Beasts

School of the Vigilant Bees, General
R: Touch, D: Ring, T: Pentagram

The pentagram wards against all animals with an Infernal Might that is less than the rite's Ease Factor. It activates when such an animal tries to cross the boundary of the pentagram, and it prevents any ac-

tion by the beast affecting those within, including spell effects and ranged attacks.

(Base General)

Pentagram Against Wolves

School of the Vigilant Bees, Ease Factor 3

R: Touch, D: Ring, T: Pentagram

Wards all within against mundane wolves. Note this is far more specific than the Hermetic equivalent, *Circle of Beast Warding*, but it is a trivially easy rite for anyone with School of the Vigilant Bees. Of course you have to have learned the correct rite for the animal currently troubling you!

(Base 3)

Pentagram to Terrify the Enemy's Horse

School of the Vigilant Bees, Ease Factor 15

R: Touch, D: Diam, T: Pentagram

The pentagram has no effect until crossed by a horse, at which point the horse is overcome with utter terror and bolts, unless a Ride roll against an Ease Factor of 12 is made each round, possibly throwing the rider. This rite illustrates the ability to activate a magical effect by breaking a ward, and to use pentagrams with Durations other than Ring.

(Base 12,; Diameter+3)

"Even the air is unkid to the birds, and they plunge headlong"

School of the Vigilant Bees, Ease Factor 24

R: Arc, D: Sun, T: Structure

Tomas invented this rite after Frederick's favorite falcon flew off during hawking. The triggering condition is "if the hawk is not in the head falconer's house at midnight." The hawk then develops a strong desire to return home (bringing something to the warded area), a mental suggestion that remains until sunrise.

(Base 3, Arcane Connection+9, Sun+6, Structure +6)

LEARNING VIGILO RITES

Vigilo rites are not, unlike Hermetic formulaic spells, a carefully learned formula that may be employed with confidence, but represent study of a specific effect, with reference to individual aspects that the more general Hermetic formulaic spells neglect. Unfortunately, being subject to astrological influences and varying magical fields, they are also in no sense as reliable as Hermetic spells.

A specific rite may be learned in any School known to the wizard with a score of at least 1, and is treated as an Art. Thus, each individual rite has its own score that is employed in the Casting Score formula. Rites can be learned in the same ways as any Ability, including practice and teaching. When practicing rites, the wizard does not actually have to cast the final rite to achieve this — there is no need to expend the vis to practice a rite, or risk the botch dice. It is equally possible to practice Schools, and the Sortes Virgilianae Practice if a copy of *The Aeneid* is available.

LABORATORY RESEARCH

It is possible to improve a rite more quickly by experimenting in a laboratory if available for a season. It is not necessary to spend vis or cast the rite, instead the focus is on understanding the principles underlying this specific rite. The experience gained depends on the following formula:

Experience Gained:

Intelligence + Virgilian Theory + similar rite bonus + Aura Modifier

Remember, rites advance as Arts not as Abilities, using the Art experience progression. A completely new rite may be learned this way in any School in which the wizard has a score of at least 1. It is common for wizards to start to learn a rite they have no hope of casting, and slowly refine their understanding, improving their score in that rite until they can actually cast it.

A similar rite is one that meets the similar spell conditions (ArM5, page 95), and gives a bonus to the new rite equal to the

existing rite's score divided by 5, rounding up.

Schools may not be improved by laboratory research.

The Practice of Animo

The Practice of Animo is learned as a Supernatural Ability, called simply Animo. One of the most impressive powers practiced by Virgilian wizards is the creation of animations, that is objects (usually but not always statues) that, empowered by the awakening of their spirit, have taken on the semblance of life. Such animations are not automata as understood by the Order of Hermes. They are the result of powerful rites that awaken the Magic spirit of a masterpiece. The animation can be shaped by other Virgilian rites in much the way other magicians instill magic effects in enchanted devices. Animations are affected by auras as any creature of the Magic realm, and animations possess Magic Might, giving them some Magic Resistance.

Not all animations are capable of movement. Some, like the statue holding a horn that repelled the eruption of Mount Etna, are completely static, and unresponsive to all stimuli but the phenomena they were created to ward against. Others, like the hammer-men who guard Virgil's tomb and the stone horseman who rode the streets of Rome striking down all who broke curfew in ancient times, are highly mobile.

A human or animal form is not necessary — the Palladium (see later) that protected Naples from invasion was in the form of a glass egg with a model of the city within. (A scratch in the glass allowed the final fall of the city, as noted in the discussion of that device and the *Castello dell' Ovo*.)

VULNERABILITY

Animations, as created magical creatures, are permanent magical effects. But each is flawed in that physical damage to one part of the being, known as the *animating principle*, can end the effect and render it inert. Once this weakness is learned and ex-



plotted, even if accidentally, the animating spirit is released back to the Magic realm, ending the effect. The animating principle is always an aspect of the animation related to the Shape and Materials modifier appropriate for one of the effects instilled. For example, an iron statue of a miner with a pick that can tunnel through rock at the wizard's command, would be rendered mundane if the pick (+4 destroy stone) were destroyed or damaged. But attacks on its head or body would have no effect unless the statue was completely destroyed or trapped. This inherent vulnerability can never be subject to a protective ward; if the vulnerability ceases to exist for some reason, so does the magic of the animation. The nature of the vulnerability, and Shape and Material modifiers, are key to the form of the animation, and an important clue as to the animating principle. Anyone making a Perception + Magic Lore test against an Ease Factor of 12 can discern the vulnerability of the animation and attempt its destruction, if the character knows to look for it.

**PERCEIVE VULNERABILITY IN A SPECIFIC ANIMATION:
Perception + Magic Lore
vs. Ease Factor 12, or Ease Factor 6
if Animo Ability known**

Once the animating spirit has left, the animation may not be repaired by any means available to a Virgilian wizard. However most non-Virgilians, including Hermetic magi, do not know of the existence of vulnerabilities, and are unlikely to look for them.

PREPARING AN ITEM FOR ANIMATION

The first stage is to prepare the item. The item in question must be an Excellent piece of craftsmanship, which means it will cost at least five times the normal cost, and must be made by a highly skilled craftsman. (See *City & Guild* page 67 for a full discussion of how such items can be constructed.) Ev-

ery component of the object to be animated must be enchanted, but the more materials employed the greater the potential.

It is first necessary to calculate the animation's base Magic Might.

**ANIMATION BASE MAGIC MIGHT:
(10 + Size + Material Base Points)/2**

So for example a Size 0 hard stone statue of a Gladiator is $(10 + 0 + 4)/2$, for a base Magic Might of 7. Note that while the Material Base Points (see *ArM5*, page 97) are used, the Size modifiers from that table are not. If a bronze sword were added to the statue and a sapphire in its brow, this would add to the Magic Might — and also the time and vis required for preparation. The number of materials used is limited by the wizard's score in Animo.

Next the object to be animated must be enchanted with vis of any type the troupe feels appropriate to the planned design of the animation. This always requires at least one season, and the total vis needed is calculated as base material modified by Size multiplier, as with an enchanted device (see *ArM5*, page 97). The base for the statue in our example is 4, multiplied by 5 for human-sized for a total of 20, so 20 pawns of vis must be used in preparing the statue. If the bronze sword and a tiny sapphire (precious gem) were included, the total would be 55 pawns plus an additional 15 for the base metal sword and 20 for the tiny priceless gem. The base Magic Might is an impressive 20 $((10 + 0 + 4 + 5 + 20)/2)$. As the Magic Might is also the Ease Factor to awaken the item, it may be wise to be conservative here.

The maximum vis that can be used in preparation per season is

**MAXIMUM VIS USE PER SEASON:
(Animo + Virgilian Theory) x2**

It is likely that several seasons' work will be required to ready the item for animation, but they do not need to be consecutive for this purpose. The wizard must decide whether the animation is static, like a statue, or mobile as appropriate to its shape. A statue of a man may walk or run, and a horse may be ridden or gallop, for instance. The wizard may also decide whether any sense organs represented,

like eyes or ears, should be functional. An animation that does not move and is not aware of its environment is significantly easier to make.

AWAKENING THE ANIMATION

A season must now be dedicated to a series of magical workings to awaken the spirit of the item. If the statue is to be mobile, add 6 to the Ease Factor required. If the item is to be able to use its sense organs as if alive, they must be represented on the item, and this adds 6 to the Ease Factor (Multiple senses can be awakened for the single +6 cost). Mobile items almost by definition require eyes at least, to be able to see where they are going. Awakening the spirit requires a test against an Ease Factor as follows:

AWAKENING THE ANIMATION'S SPIRIT:
Presence + Animo + Virgilian Theory
+ Aura Modifier + Stress Die
vs. Ease Factor of animation's Magic
Might + Complexity Penalties
(+6 if mobile, +6 if aware of environs)

For example, if the stone gladiator (without bronze and sapphire additions) is to be awakened, the Ease Factor is 7. If it is to be taught how to fight, senses and mobility are required, raising the Ease Factor to 19. With the bronze sword and sapphire, the Ease Factor would be a formidable 32.

If the roll fails, the wizard may try again, devoting another season to the attempt and gaining a cumulative +1 bonus per failed attempt. If the roll botches, the item may be destroyed, be animated but not under the control of the wizard, or animate but unfortunately be inhabited by a demon rather than a magical spirit. Such creatures tend to wreak havoc and bring the wrath of the mundane populace and powerful enemies upon the wizard who created them.

If the roll succeeds and the item is awakened, the wizard automatically knows the animation's True Name, which is necessary for placing Vigilo rites in it, and may also now teach the animation Abilities. Animations may never learn to speak; this may be a flaw in Virgilian magical theory, as the legend of Virgil creating

a magical talking head strongly implies.

The animation should be designed with 7 points divided among the Characteristics, especially if mobile or with awakened senses. The base is zero — if a Characteristic is not relevant it is ignored, but may not be reduced. So an immobile statue may not be given Dexterity -3 to make more points available for Perception, for example. Soak is based upon the substance used to create the animation.

On awakening, the animation can immediately be granted a single General or Martial Ability at a score of 3, appropriate to its shape and purpose. The animation is now complete. It may operate completely independently of the wizard, but will attempt to fulfill any request made by its creator.

FURTHER REFINEMENTS

Mobile and aware animations may be taught Abilities. This follows the normal rules for advancement, but the animation must subtract its Might from the Advancement Total every season. If this reduces the total to zero or lower, it learns nothing that season. The penalty may be reduced by 2 points for every pawn of vis sacrificed during the teaching, so that an animation with a Might of 7 can be taught without penalty at a cost of 4 pawns of vis per season.

The total of an animation's scores in all Abilities may not exceed the animation's Magic Might + Intelligence.

LIMIT ON ANIMATION ABILITIES:
Magic Might + Intelligence

Anyone may teach an animation, and it is common for a wizard to ask an acquaintance to teach the animation an Ability he does not personally possess, such as asking the captain of the guard to teach the animation Single Weapon (sword).

Animations cannot speak, as noted above, and so cannot be taught to do so, nor taught any Abilities that rely on speech. They can be taught to understand languages, however. In addition, animations do not have The Gift, and thus cannot be taught any Supernatural Abilities or Virgilian magic — or, indeed, any other form of magic.

INSCRIBING MAGIC IN ANIMATIONS

It is often the case that a wizard wishes to place a magical effect within an animation he has created — indeed, this is the primary purpose of most animations. Magic may be inscribed on the spirit in an animation in a manner similar to how Hermetic magi may instill effects in enchanted devices.

Pseudo-Might

One of the great theorists of Virgilian magic was Argometto, slain in the Brotherhood's internal disputes of the late twelfth century. He noted that the Magic Might of Virgilian animations differs from the way Might works in other magical creatures, in that most beings possess Might roughly proportionate to their magical power. Animations may possess high Might, but have no intrinsic magical powers. Argometto theorized that the Might of animations may be Pseudo-Might, and that it reflects power "borrowed" from an entity elsewhere, whose nature remains unknown. In other words, the wizards may not be creating magical life by animation, but instead they create a body that a pre-ex-

isting magical entity then animates in the way a Daimonic entity can be in several places at once, by apportioning some of its power. If so, then the Virgilian belief they are creating "life" in the manner of God may be a dangerous hubris, and animations may have their own agendas. Virgilian "magic theory" is too weak to determine the truth, but Hermetic research may well be able to uncover the reality. In Argometto's last days he was paranoid. He voiced concerns that the animation servants of the wizards might really be the pawns of other masters, manipulating the Brotherhood for dark ends. His death in the struggle between those loyal to the throne of Naples and to the Emperor ended the debate.

Rival Magic

The process is a seasonal Laboratory Activity, and uses the following Lab Total:

INSCRIBING VIGILO EFFECT IN AN ANIMATION:
Intelligence + Virgilian Theory
 + School + Animo + Shape & Material
 bonuses + Aura Modifier

INSCRIBING SORTES VIRGILIANAE
 DIVINATION EFFECT IN AN ANIMATION:
Intelligence + Virgilian Theory
 + Sortes Virgilianae + Animo + Shape &
 Material bonuses + Aura Modifier

LIMIT ON EFFECTS INSCRIBED:
 Ease Factor may not exceed
 twice Magic Might.

Unlike an Hermetic Lab Total, where the total must exceed the Effect Level, a wizard instilling a Vigilo effect gains a number of points towards the goal equal to the Lab Total per season, which accumulate until the Ease Factor is reached and the enchantment completed.

ENCHANTMENT TAKES EFFECT WHEN:
 cumulative Lab Total = Ease Factor

If the rite desired is not known by the wizard it may still be taught, providing he knows the appropriate School(s).

The number of uses a day adds to the Ease Factor required as follows:

EASE FACTOR	USES
+3	Twice a day
+6	Up to 6 times a day
+9	Up to 24 times a day
+12	Unlimited uses.

For example, Tomas wants to inscribe a version of "He enters among them, veiled in shadows" on a mobile animation to shroud it in shadows. The base Ease Factor is 6, +6 for Sun Duration, and +3 for Room Target. He wants the effect to be usable twice per day, for a further +3 and a final Ease Factor of 18. He has a score of 4 in School of Prometheus, Virgilian Theory 1, an Intelligence of +1, and is working in Magic Aura of 2, so his final Lab Total is 4 + 1 + 1 + 2 = 8. After three seasons in the laboratory, the inscription is complete.

VIS COST OF "INSTILLING" EFFECT:
 Ease Factor divided by 6 (round up)

Appropriate vis must be used as in Hermetic magic, and the animation must be in the wizard's laboratory for the duration of the work, although the rites inscribed on a static animation do not take effect until it is installed in the intended location.

Inscribed rites work as normal Vigilo rites, with three exceptions:

- Animations may employ Touch Range effects to affect themselves.
- Mobile animations may use Vigilo effects while in motion, if the animation is the warded area and the rite only affects the animation itself. So a statue can be enchanted with a School of the Stones-based effect to prevent swords striking it, for example. It could not be enchanted with a School of Boreas-based effect to strike an attacker's (the initiator's) sword with lightning, as this affects something other than the animation itself. A static animation could, in accordance with standard Vigilo guidelines.
- Static animations may be inscribed with Target: City or Target: Boundary effects without automatically requiring a ritual, so a large area may be warded by a non-mobile animation. If a ritual would be required by other aspects of the design, it requires a ritual still, and the animation must have access to vis to activate the rite.

The effects of rites are triggered as normal for the rite in question; so by something metal touching the animation, for example. The rites must also be cast so that they can be effective more than once. These casting triggers may take one of four forms. First, any of the standard environmental triggers may be used; sunrise or sunset is a common trigger for rites with a Sun Duration. Second, they may trigger based on something that the animation senses; this requires that the Animation's senses be awakened. Third, they may be triggered by a linked divination effect. Finally, they may be cast whenever that effect is activated; this is most useful for rites with a Momentary Duration, as it automatically resets the ward to deal with any future challenges.

Magical Defenses

Virgilian wizards do not have general Magic Resistance, but they do have some limited magical defenses. This manifests as Confounding Magics. Add the wizard's Magical Defense Bonus to the Ease Factor of Concentration rolls made by the casters of effects with Concentration Duration that target the wizard, and are covered by one of the wizard's abilities. Note that if the wizard is part of a Group or within another large Target effect, only a single Concentration roll is made by the caster. If several 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 where the effect of the wizard's Magic Defenses can indirectly benefit other characters.

A Virgilian wizard's Magical Defense Bonus is equal to his score in a School or Sortes Virgilianae divided by 5, rounded up. The bonus from each ability applies to a different kind of magic. Although most of the descriptions are given in terms of Hermetic Forms, the defense also applies to magic from other traditions, or magical creatures, if it too would fall under that Form.

PRACTICE/SCHOOL	EQUIV. VIS
Animo Practice	Vim
School of Boreas	Auram
School of the Naiads	Aquam
School of Prometheus	Ignem
School of the Stones	Terram
School of the Sylvan Nymphs	Herbam
School of the Vigilant Bees	Animal
Sortes Virgilianae Practice	Any Intellego or divination

Magical Dangers

Virgilian wizards are exposed to several hazards through the use of their magic. Magic is a dangerous art, and at

times things go wrong. Quite apart from the normal risks of magic gone awry, Virgilian wizards are prone to drawing the attention of powerful supernatural creatures, which do not have their best interests at heart.

Botches

Botches by magicians cause similar problems as for Hermetic magi, and the general guidelines one would use for Hermetic spells are applicable here. Botches involving divination give misleading information, often dangerously so. Botched Vigilo rites may have the wrong trigger action that leads to catastrophe, or affect the caster rather than the initiating force, or even cause unforeseen side effects in the warded area. Animo botches are even more dangerous — items may become inhabited by demons or run amok, as described in that section.

Fated Destiny

Wizards can gain Warping Points from all of the normal sources of Warping (see *ArM5*, page 167). Like Hermetic magi, wizards also gain 1 Warping Point for every zero that comes up on the botch dice when using a rite, Animo, or Sortes Virgilianae. If a wizard receives 2 or more Warping Points from a single event, he may suffer the attention of powerful entities.

The first time a wizard gains 2 or more Warping Points from a single event, he attracts the attention of a powerful entity in much the same way that Aeneas and his followers were troubled by the attentions of Juno, whose wrath they never managed to placate. The entity is usually one of the magical or faerie spirits invoked in Virgilian magic, but may even be an angel or demon. The prevailing aura at the time of the botch, the nature of the rite attempted, its motivation, and the character's personality should be taken into account when selecting a spirit. The wizard has an opportunity to deal well with this — if the character is able to control the forces of his magic, the en-

tity leaves him untroubled. If this attempt fails, the entity becomes deeply involved henceforth in that character's life and fate, attempting to shape and influence it to further its own goals. If the character succeeds in avoiding the attention of the entity, nothing negative occurs except the accumulation of Warping Points.

ATTENTION AVOIDANCE:

Intelligence + (Realm Lore) + stress die vs. Warping Score + Number of Warping Points Gained + aura + stress die

If the player fails to avoid the entity's attention, the character's relationship with the entity now becomes important. If the character is successful at an Entreating the Fates roll, the entity might grant the character a small boon (see *Favored by Fortune*), but if the character fails, the entity's enmity is earned (see *Cursed by the Fates*).

ENTREATING THE FATES:

Communication + stress die vs. Warping Score + stress die

Once a wizard has attracted a particular entity's attention, all further occurrences of Fated Destiny draw the attention of the same entity, at least unless the wizard resolves the issues in stories. The gods are capricious, and the same entity often blesses or curses the character, in line with its plans and whims.

FAVORED BY FORTUNE

Usually positive effects of successful Entreating the Fates rolls are represented by gaining an appropriate Minor Virtue, or by an award of 5 to 10 XP in a relevant (Realm) Lore, rite, or Supernatural Ability. Occasionally entities may grant knowledge of rites directly. The first Virtue gained is often the Supernatural Ability Premonitions. Major Virtues such as Ghostly Warder (a spirit linked to the entity rather than a ghost), Death Prophecy, Greater Immunity, and Greater Purifying Touch can sometimes be appropriate, if the event was triggered by gaining a particularly large number of Warping Points.

CURSED BY THE FATES

Negative effects of failed Entreating the Fates rolls are represented by Flaws. The Minor Flaw Visions is always the first gained, while the first Major Flaw gained is *Plagued by Supernatural Entity*, which reflects the entity's interest in the character. The entity often places the character in situations where his own personality traits come into play, relying on his flaws to shape the character's path or make him pursue a course of action that ultimately ends in tragedy. Such subtle meddling in mortal affairs never directly controls the character, but instead allows his own traits to lead him to conflict and adventure, and forces hard choices upon him. Note that, once this Flaw has been gained, the entity interferes even when the wizard does not botch his magic or gain Warping in any other way.

For later incidents, the following Flaws are appropriate: *Susceptibility to (Realm) Power*, *Ambitious*, *Curse of Venus*, *Enemies*, *Higher Purpose*, *Lesser Malediction*, *No Sense of Direction*, *Overconfident*, *Prohibition*, *Supernatural Nuisance*, *Warped Magic*, *Weird Magic*, *Deleterious Circumstances*, and *Vow*.

GATES OF AVERNUS

Once the wizard's Warping Score reaches 7, the character becomes subject to long visionary trances, in which he sees what appear to be the magical ghosts of those he knew on Earth who have died. His body lies as in a coma, requiring no nourishment, and his spirit passes into a place that resembles Virgil's depiction of the underworld. Here he witnesses the punishment of the sins people committed in life, and those he has personally slain or wronged berate him for his crimes. During this vision, which may last for many days, the character converses with the shades of the dead. The wizard usually gains at least one and occasionally several new Flaws relating to his past misdeeds against the dead. These Flaws may be removed by a story in which the character seeks atonement by carrying out some action. It is also rumored to be possible to remove the Flaws by renouncing magic, truly repent-

ing, and embracing the Church.

When the character's Warping Score reaches 10, the character faces a story in which his death is inevitable, although he may influence the manner in which he faces it. Virgilian wizards fear that their souls pass on to the place they see through the Gates of Avernus, but there is no evidence either way; they may well face the same judgment as everyone else.

Character Generation

All users of Virgilian magic must possess The Gift, which is taken as a free Virtue as normal. They may not choose Hermetic Virtues or Flaws, with the exceptions of Gentle Gift, Inoffensive to Animals, Personal Vis Source, Side Effect, Twilight Prone (which makes the wizard susceptible to Gates of Avernus; wizards

do not experience Twilight), Blatant Gift, Susceptible to the Divine, Susceptible to Faerie, and Susceptible to Infernal.

Wizards receive experience points using the normal character generation rules before apprenticeship. Virgilian wizards often come to learn magic late in life, usually after they have completed extensive studies and are already noted scholars, though some are selected for apprenticeship as early as twelve if exceptionally brilliant. They are usually located by the manifestation of The Gift in some uncontrolled manner, and are then adopted as assistants and trained by an existing wizard. They may well have studied Experimental Philosophy — see *Art & Academe*, pages 68 to 78 for details if you wish to pursue this option. A few individuals are drawn by their studies of Virgil to locate his tomb themselves, or are clearly attempting to do through intensive research, and are then approached by the Brotherhood. Those who refuse or show conflicting allegiances are assassinated.

After being approached by the Brotherhood, prospective wizards are placed

in the care of a mentor. They are then prepared for the Opening of their Gift, receiving tuition worth 24 experience points per year, which are applied to Latin until it reaches a minimum of 5 and Artes Liberales until it reaches a minimum of 4. This represents an in-depth study of classical literature, particularly the works of Virgil, and a very thorough education in grammar as well as the general curriculum of the trivium and quadrivium. They are then taught Virgilian Magic Theory until they reach an Ability score of 3. No other abilities may be learned during this period of intensive study, which many find extremely arduous. Finally, they are taught the secrets of the Brotherhood — Organization Lore: Augustan Brotherhood 1.

On reaching the required minimum levels in the Abilities taught during apprenticeship, the prospective wizard is prepared for the Opening of his Gift, and is taken to the tomb of Virgil in Naples. A gathering of several wizards then conducts the rites to bring him formally into the Brotherhood.

OPENING THE GIFT: THE TOMB OF VIRGIL

The Opening ceremony is conducted either by the Grandmaster of the Brotherhood, or the apprentice's master. The character journeys with his master to the city of Naples, and is led to the tomb of Virgil and into the regio. The magical defenses are seen (see *The Tomb of Virgil*, later), but do not attack if the character is carrying a ceremonial wand and has the Ability Organization Lore: Augustan Brotherhood 1, which includes knowledge of the correct passwords and rites to proceed to the heart of the tomb. On entering a chamber with an empty coffin and ever-burning lamp, the initiate is greeted by the masked and robed assembly of wizards participating in the ceremony, and swears to uphold the rites of the Brotherhood. He makes a sacrifice of incense sprinkled into a fire to the genius of the true emperor. This pagan rite is clearly idolatrous, as are the invocations to Juno, Mercury, and the tutelary spirits that follow. As laurel leaves are heaped on the fire the initiate breathes in the fumes, and falls in to a deep dream-



like trance. When he awakens he is in new robes and lying in the coffin, while the hierophant (the person conducting the initiation) reads randomly selected passages of the ancient pagan *Sibylline Oracles* over him. For a full year after this experience, the character has Visions (as the Flaw in *ArM5*, page 60).

The character, now part of the brotherhood, is helped out of the coffin, and finds a whole night has almost passed. He is led out to greet the dawn outside the tomb, and there recites an ancient prayer to Apollo. Presenting him with a new copy of *The Aeneid*, the company withdraws to Virgil's villa to feast and welcome the new frater or soror into the Augustan Brotherhood. Inside the initiate's copy of *The Aeneid* is a complex magical symbol, and therein is written his new magical name. The book is forever after an Arcane Connection to the wizard, and an implicit threat should he be tempted to betray the secrets. The character now has the Abilities Sortes Virgilianae 1 and Animo 1, and opens all Schools at 0. He may now advance in any of the Practices and Schools freely.

This process is similar to the concept of Opening the Arts in Hermetic Magic. The hierophant's Opening Total is equal to his Sortes Virgilianae Lab Total as calculated for Animo effects.

OPENING THE GIFT:
Intelligence + Virgilian Theory + Sortes Virgilianae + Animo + Aura Modifier

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

It is standard for the hierophant to divine first to ensure the candidate's loyalty to the Brotherhood before the candidate is brought anywhere near the tomb of Virgil, so it is extremely unlikely that any person whose Gift was already opened would be brought for initiation.

After initiation, the character gains 24 experience points per year during apprenticeship, which may be spent on Virgilian magic as well as on any other Abilities he has.

Designing a Wizard Simplified

Assign 7 pyramid points to Characteristics.

Assign up to 10 points on Virtues, and 10 points on Flaws to balance. You may not choose Hermetic Virtues or Flaws, with the exceptions of Gentle Gift, Inoffensive to Animals, Personal Vis Source, Side Effect, Twilight Prone (which makes the wizard susceptible to Gates of Avernus; wizards do not experience Twilight), Blatant Gift, Susceptible to the Divine, Susceptible to Faerie, and Susceptible to Infernal. The New Virtue Generous Master is the Virgilian equivalent of Skilled Parens. Add the free Social Status Court Wizard. It is possible to take another Social Status representing the character's background if you wish.

Assign a childhood to the character (see *ArM5*, page 31)

Add a number of years experience pre-apprenticeship at 15 XP per year.

Age the character by 12 years, and ensure he has Latin 5, Artes Liberales 4, Virgilian Theory 3, and Organization

Lore: Augustan Brotherhood 1. This represents his apprenticeship and a season being initiated. He has 288 experience points to spend to represent his training. He may take Academic and Arcane Abilities, but may not learn Parma Magica. If the Generous Master Virtue has been taken, this adds another 72 points.

He starts with a score of 1 in Sortes Virgilianae, 1 in Animo, and all Schools of Vigilo are opened with a score of 0 at no cost. Remember that rites advance as Arts, and Schools are Difficult Arts; Sortes Virgilianae and Animo are Supernatural Abilities.

This represents a newly initiated Virgilian wizard. If you wish to represent an experienced wizard, assign 30 additional experience points per year post-apprenticeship, or ten per free season. Setting up a laboratory takes two seasons. If vis resources allow, it is likely that the wizard will have created animations as well, and have a number of important political connections and servants.

TRAINING

Wizards acquire knowledge of their magic in much the same way Hermetic magi do. Training by a master is usually the source of initial knowledge, followed by the initiations. But once the fundamentals of the tradition are known, the student studies from texts. The texts of wizards are written using the normal rules from *ArM5*, page 165. Only three seasons per year are available for personal advancement — the remaining season must be dedicated to direct magical support of the wizard's patron, be it developing new Vigilo rites to meet specific needs, creating an animation to serve in some way, or simply dedicating the season to divinations for his benefit. These tasks should be in keeping with the wizard's abilities and interests to some extent, and so not punitive — troupes should allow considerable freedom, but it must always be remembered that the wizard is a paid employee, and not as free as an Hermetic magi.

New Virtues

The following new Virtues are suitable for Virgilian wizards.

FREE SOCIAL STATUS, COURT WIZARD

The character is a court wizard, and has a Reputation (Court Wizard) in Mundane & Hermetic circles, starting at level 1. He has an employer, usually a prominent noble or even churchman, and can build a laboratory to research his magic. The reputation can act as a positive or negative, depending on the individual dealt with — Hermetic magi generally look with contempt on court wizards as petty hirelings, and they may not join the Order of Hermes. The wizard must spend at least one season a year working for the benefit of his employer, in exchange for which he is kept in some luxury, with a +1 Living Conditions modifier, and sev-

eral servants or guards. If the employer can feasibly obtain vis or other resources, he will do so to assist the wizard if asked. If desired, a second Social Status reflecting the character's former profession, such as Priest or Magister in Artibus, may be taken.

MINOR SPECIAL VIRTUE, GENEROUS MASTER

The wizard's master spent time teaching more of the magic of the Brotherhood than is normal. The character gains 72 additional experience points to spend on rites, the Brotherhood's Supernatural Abilities

and Arts, and Organization Lore: Augustan Brotherhood. This is roughly equivalent to the Hermetic Virtue Skilled Parents.

Typical Virgilian Wizard Abilities

Virgilian wizards serve a very specific role in Mythic Europe, as court functionaries, in line with the aims of the Brotherhood. The practitioners of this magic are also superbly educated by the standards of Mythic Europe. Depending on the Social Status selected by the player, the character is likely to have some knowledge of the following Abilities from before apprenticeship: Civil and Canon Law, Intrigue, Etiquette, Languages, Medicine, Philosophiae, Profession (Scribe), Theology, and Lore Abilities related to the nobility of their area, as these are typical of those who are considered desirable for recruitment into the Brotherhood. After their Gift is opened they often study Concentration, Penetration, and (Realm) Lores, in addition to the powers of Virgilian magic.

All magicians must possess minimum scores of Latin 5, Artes Liberales 4, Virgilian Magic Theory 3, and Organization Lore: Augustan Brotherhood 1.

All wizards must dedicate at least one season a year to working for their patron (see earlier).

Life at Court

Setting a saga in a mundane court, instead of a Hermetic covenant, is an option. Companions might be important political figures in the area, or influential members of the court itself. The focus on mundane politics and the interaction with society will lead to a very different kind of saga than those involving Hermetic magi. While the lord of the court probably remains a storyguide character, stories may focus on the great political and ecclesiastical issues of the day, immersing the troupe in an aspect of Mythic Europe that Hermetic magi attempt to distance themselves from.

Example Character: Bici, Court Wizard

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

Age: 26 (Apparent: 26)

Decrepitude: 0

Warping Score: 0 (0)

Confidence Score: 1 (3)

Virtues and Flaws: The Gift; Gentle Gift; Generous Master, Educated, Great Communication x 2, Improved Characteristics x2, Personal Vis Source; Crippled, Oath of Fealty; Ability Block (martial), Blackmail, Busybody, Mentor.

Personality Traits: Busybody +3, Curious +1.

Reputations: Court Wizard 1 (local area)

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: Animo (inscribing) 3, Artes Liberales 4 (rituals), Charm 2 (persuade), Civil & Canon Law 2 (loopholes), Concentration 2 (rituals), Dominion Lore 1 (angels), Etiquette 2 (nobles), Faerie Lore 1 (weaknesses), Folk Ken 2 (rumors), Guile 2 (lying to authority), Infernal Lore 2 (weaknesses), Intrigue 2 (rumors), Latin 5 (rituals), Living Language : Italian 5 (insults), Magic Lore 2 (beasts), Medicine 2 (long term healing), Noble Lore 2 (local nobility), Organization Lore : Augustan Brotherhood 1 (personalities), Penetration 4 (School of Prometheus), Profession : Scribe 1 (copying), Sortes Virgilianae 1 (personages), Virgilian Theory 3 (Animo)

Schools: School of Prometheus 3, School of the Sylvan Dryads 2;

School of the Stones 1, School of the Naiads 1

Equipment: The Aeneid

Rites Known:

"Then in truth all Ilium seemed to collapse in flames" 3. (School of Prometheus, Ease Factor 12) Casting Total +11

"He enters among them, veiled in shadows" 6. (School of Prometheus, Ease Factor 15) Casting Total +13

"So the raging fires their fury cease, lurking in the beams, with seeming peace" 6 (1) (School of Prometheus, Ease Factor 15) Casting Total +14

Trigger: Activates when a fire spreads beyond the hearth. **Effect:** Prevents fire from burning anyone in the affected area, allowing people time to extinguish the fire.

Base 9 R: Touch D: Diameter +3 T: Room +3

"The orchard-tree had fruited, hanging there, by mellowing autumn perfected" 7. (School of the Sylvan Nymphs, Ease Factor 15) Casting Total +14

Effect: Wards a group of ten small fruit trees from all sickness for Moon duration.

Base 3 R: Touch D: Moon +9 T: Group +3

Bici's Secured Dwelling 14 (2). (School of the Sylvan Dryads, Ease Factor 27) Casting Total +19

Appearance: Bici lost the use of his legs in a childhood accident, and is pushed around in a wheeled cart by a servant when he travels around the gardens of his patron. He favors bright clothing and always wears elaborate and eccentric headgear. He owns a bewildering number of ridiculous hats.

While this book cannot detail courts in full, the rules for designing covenants could be used to determine the resources that are available.

Noble courts do not revolve around magicians, and the wizards are at best highly influential functionaries, relying on their employer for magical and mundane resources, and beholden to him in return. Not all court wizards need to be from the Virgilian tradition — they may represent hedge magic traditions, and a mixed troupe of Gifted and unGifted wizards is very likely.

As the court will be the center of the saga, the troupe should design their employer as a character, and draw up the genealogy of his dynasty pay particular attention to succession and to political and ecclesiastical relationships. The patron may well be completely unsympathetic to the Brotherhood's aims, and it is quite possible that most of the characters are unaware of what those aims are, or of the Virgilian wizard's allegiance. After all, the Brotherhood often seeks to place its members in courts hostile to the Holy Roman Emperor, to further their plans and win them over to support of Frederick. Such characters do not usually conduct assassinations or directly sabotage the court, but rather work subtly to direct affairs in a manner that furthers the Brotherhood's ambitions. The support of the patron is the goal, not his destruction, and even in cases where there is direct conflict, espionage is stressed over cold-blooded murder. At least most of the time.

The Virgilian Magical Landscape

It is entirely possible that the secrets of Virgil's magic may be sought quite independently of the Augustan Brotherhood by Hermetic magi or other highly educated magicians; the myths are, after all, very well known. In this section we deal with the remaining artifacts created by Virgil, with his tomb, and with other secrets known to the

Bronze Gates of the Tomb

<p>Animation, non-mobile. Magic Might 9 (size +2, base metal +5; senses (touch) aware +5)</p> <p><i>"The gates of War, grim metal, narrowed by bars, will be closed"</i></p> <p>School of the Stones 18. Trigger: Activates if someone attempts to open the gates without the correct password. Effect: Locks the gate.</p> <p>Base 9 R: Touch D: Sun +6 T: Group +3</p> <p><i>"Four times it stops at the threshold of the gates"</i></p> <p>School of the Stones 18. Trigger: Activates if someone attempts to</p>	<p>open the gates without the correct password. Effect: Wards the gates against stone or metal hammers.</p> <p>Base 9 R: Touch D: Sun +6 T: Group +3</p> <p><i>"With burning eyes suffused with blood and fire, lick at their hissing jaws with flickering tongues"</i></p> <p>School of the Vigilant Bees 18. Trigger: Activates if someone attempts to open the gates without the correct password. Effect: Brings all snakes in the regio out to the gates.</p> <p>Base 3 R: Touch D: Sun +6 T: Boundary +9</p>
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Brotherhood that might be discovered and investigated by Hermetic agents.

The Tomb of Virgil

The tomb of Virgil is mentioned in almost every biography of Virgil, and is therefore one of the best-known magical sites in Mythic Europe. The Brotherhood pays considerable attention to scholars who seek it, and usually have agents loitering in the vicinity, as well as locals well paid to report scholars asking unusual questions in the area.

Aelius Donatus, in his fourth-century biography of the poet, records Virgil's burial: "His bones were transported to Naples, and buried under a mound, which is on the road to Pozzuoli, less than two miles out from the city." The site is therefore one of several rocky outcrops in the vicinity. A Magic aura of 1 present only at night makes the precise site, which is close to a stone quarry and overlooking the road, quite easy to find. Physical investigation reveals that a paved road once ran to the cliff face, perhaps passing into a tunnel, but now it halts abruptly some thirty feet from the cliff. From this road the regio that holds the tomb may be entered, if appropriate magics are used. The aura of the first level of the regio is 5, mak-

ing it hard for those using Second Sight to find the entrance.

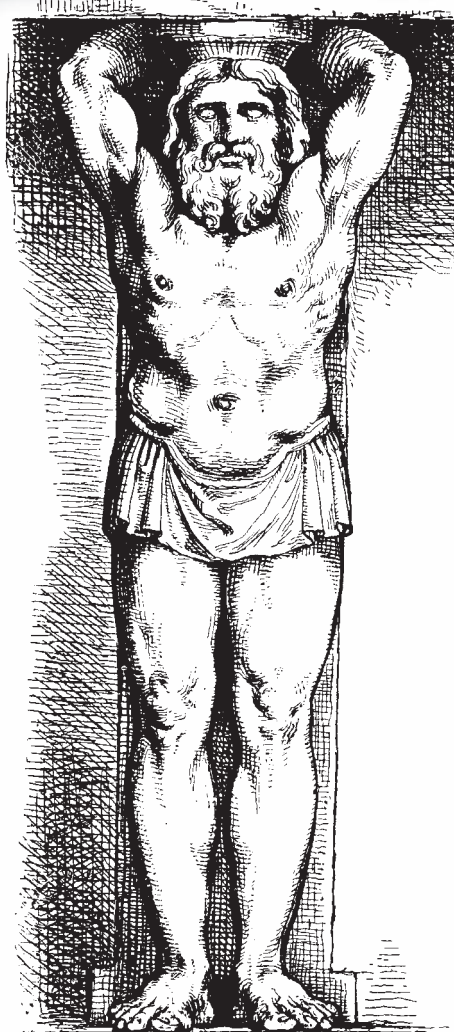
The first level of the regio contains the same rocky hillside, but even if entered at night it is lit by bright sunshine and far more vivid than the mundane world — the sky is intense blue, the plants are lush green, and a great bay tree leans over an archway with a intricately carved bronze gate. The gate shows twelve scenes, one from each book of *The Aeneid*. A plaque above the gate bears the following inscription:

"Mantua gave birth to me, the Calabrians snatched me away, now it holds me fast — The city where Parthenope is buried, I sang of pastures, fields, and princes."

Straying over the hill, or wandering off, suddenly deposits the characters back in the normal world. The only way to enter the tomb is to advance straight forward, and open the gates. Magical investigation, however, reveals something of interest — the great bay tree is in some sense conscious, with a powerful magical spirit invested in it. It is possible that Intellego Herbam magic might allow the trespassers to communicate with the tree's spirit. It is has a great respect for Virgil and his work; the tree's spirit is loyal to Virgil, not to the Brotherhood.

The tomb's bronze gates are an animation, and are engraved with a stylized mask of Virgil.

It takes five rounds for the first serpents to slither here in an unnaturally fast manner,



The Silver Hammer Men

Animations, mobile.
Magic Might: 13 (Terram)
Characteristics: Int 0, Per 0, Pre 0, Com 0, Str +3, Sta 0, Dex +1, Qik 0
Size: 0
Combat:
Great Hammer: Init 0, Attack +16, Defense +9, Damage +21
Soak: +10 (soft metal)
Fatigue Levels: Not applicable.
Wound Penalties: OK, -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated (16-20), Dead (21+)

Abilities: Great Weapon 8 (hammer)
Equipment: Each statue is armed with a wooden warhammer with a stone head.
Encumbrance: Not applicable
Vis: Each animation required 30 pawns to produce, and if destroyed contains 2 pawns of Terram vis.
Appearance: The muscular statues are carved in ancient Roman clothes appropriate to blacksmiths, with Latin verses as "embroidered" trim.

Trojan Warriors

Animations, mobile.
Magic Might: 13 (Terram)
Characteristics: Int 0, Per 0, Pre 0, Com 0, Str +3, Sta 0, Dex 0, Qik +1
Size: 0
Combat:
Flail: Init +2, Attack +10, Defense +9, Damage +11
Soak: +12 (Bronze)
Fatigue Levels: Not applicable.
Wound Penalties: OK, -1 (1-5), -3 (6-10), -5 (11-15), Incapacitated

(16-20), Dead (21+)
Abilities: Awareness 2 (intruders), Great Weapon 6 (flail)
Equipment: Each statue is armed with a bronze flail.
Encumbrance: Not applicable
Vis: Each animation required 25 pawns to create, but if destroyed yields two pawns of Terram vis.
Appearance: The martial statues are carved in ancient Trojan clothing and armed with flails.

but on their arrival they crawl from hollows in the tree to fall upon those below, and from cracks and crevices in the rock face. Faced with maybe a thousand snakes, which arrive over the next fifteen minutes, most mundane trespassers are forced to retreat.

If the gate is opened, by means mundane or magical, a hallway with a beautiful mosaic floor that seems to glow with vibrant colors leads in. Just a short distance down the hall stand two silver statues of men armed with great hammers. As the door opens, they begin to pound furiously on the shattered flagstone between them, blocking further entrance.

If the hammer men are evaded or destroyed, the hallway leads into an underground courtyard, yet one which opens to a beautiful stary Mediterranean night. A full moon hangs overhead, and from somewhere outside the buzz of sleepy bees can be heard. There is a colonnaded walkway around the

courtyard, with each of the twelve columns a caryatid of a figure from *The Aeneid*. The columns recite verses from each book. Less obvious in the shadows of the walkway are twelve bronze statues of ancient Trojan warriors carrying flails, set in the alcoves in the stone walls. If the proper passwords are not given, the statues animate and furiously assail the trespassers until destroyed.

Beyond the courtyard is another short passage with gorgeous frescoes that move, replaying scenes from Virgil's life. Finally a leaden gate, which opens on being approached, swings back to reveal the tomb of Virgil itself — a great marble sarcophagus of elegant simplicity that stands open and vacant. It is housed in a room with murals depicting the pastoral idylls of nymphs and shepherds frolicking in an Arcadian paradise, yet beyond the tomb itself is an image of a shadowy cave — even here in this celebration of life, the shadow

of death may be found.

Above the tomb, suspended from a chain, is a burning glass oil lamp of great brilliance, and just inside the door stands the bronze statue of an archer. If the tomb is entered without the correct password being spoken, the archer lets loose an arrow (Initiative +3) that shatters the lamp, and the intruders are instantly deposited outside the regio. This effect is not within the scope of current Virgilian magic, and may yield possible breakthroughs if studied.

In the event the tomb's many defenses are circumvented, the tomb chamber may be explored. The room is elaborately carved, and careful cross referencing of the paintings, mosaics, and carvings with Virgil's poetry allow the room to be studied as a quality 10 tractatus on any Virgilian rite, a quality 12 tractatus on Magic Lore, or a quality 8, level 12 summa on Virgilian Theory if the requisite seasons are spent

studying here. The tomb has a Magic aura of 7, and so inflicts Warping on mundanes who spend a long time here. The Brotherhood does not know that the tomb can be studied in this way; they have treated it purely as a sacred site for initiations, and avoid disturbing it as much as possible. Were they to learn of its potential, this policy would be sorely tested.

Virgil's Magic in Naples

As well as the tomb of Virgil, Naples has a number of other magical devices created by Virgil that are well known to the general populace and show to visiting scholars. They're therefore a source of concern to the Augustan Brotherhood, as interested magicians often seek to understand their mysteries. An Intelligence + Magic Lore roll of 9 reveals that similar items, when taken from their cities and investigated in Hermetic laboratories, have shown only traces of former non-Hermetic magic, and are therefore considered to be only objects of popular superstition. In fact, removing a non-mobile animation from its location automatically dispels its enchantment; a roll of 15 suggests this possibility. The only way to examine many of these items properly would be to construct a lab around them, a difficult proposition given their locations, and something that would be sure to attract the attention of the local populace and the Augustan Brotherhood. Such items are not restricted to Naples, though — Rome, Byzantium, Paris, and other ancient cities also contain similar *talismantia* created using similar magics.

Each of the animations described here was created by Virgil himself, and possesses an animating spirit. An Hermetic Intellego spell that allows communication with the substance from which the animation is made would be a potentially useful source of research toward integrating Virgilian magic into Hermetic Magic Theory. But the mundane populace and the Augustan Brotherhood would deeply resent attempts to interfere with their magical guardians.

Each is described in terms of the mechanics of the animation, so to act as models for storyguides' or players' own designs.

THE MUSCA — THE BRONZE FLY

Upon the great gate of Naples is a small bronze statuette of a fly, little larger than a hand span in size. This item is an animation with a magical effect that repels all flies from the city. It is mentioned in John of Salisbury's *Policratus* (1159), in the anonymous *Apocryphus Goliae* (c.1180), in Conrad of Querfurt's *Epistolata* (1196), and Gervasius of Tilbury's *Otia Imperialia* (1211). Hermetic magi may well hear rumors of it and seek it out. Byzantium has a gnat and a fly of similar design said to have been created by Apollonius of Tyana, and Paris is said to have had a magical statue of a rat in the sewers that kept them out, until it was destroyed.

Animation, non-mobile. Magic Might 4 (size -8, base metal +5)

"But when the swarms fly aimlessly abroad, disport themselves in the heavens and spurn their homes"

Rite of the Vigilant Bees 21. Trigger: Activates at sunrise and sunset. Effect: Repel all flies from the City of Naples.

Base 3 R:Touch D:Sun +6 T: City +9, +3 for 2 uses per day.

THE MACELLUM — THE MARBLE BLOCK IN THE MEAT MARKET

The meat market in Naples is an ancient building open to the skies. Food is prepared here every day. At one end is a plain marble block used as a table for preparing meat, which radiates magic. It has the effect of preserving all meat in the market from decay, and is well known to all market traders, who viciously assault strangers interfering with it. It is recorded in the book *De Naturis Rerum* by Alexander of Neckam, written in the 1190s.

Animation, non-mobile. Magic Might 8 (size +1, hard stone +4)

"And with his lolling tongue tested the taste, thus fed with holy food"

Rite of the Vigilant Bees 21. Trigger: Activates at sunrise and sunset. Effect:

Preserve all meat in market building that day from decay.

Base 6 R: Touch D: Sun +6 T: Structure +6, +3 for 2 uses per day.

OVUM INCANTUM — THE PALLADIUM OF NAPLES

The best-known of Virgil's animations, this small glass egg can still be seen by request in the Castella dell' Ovo (Castle of the Egg), the great fortress of Naples. It contains a beautifully worked model of the city in pure gold, the sea in lapis lazuli, all contained within a glass egg, marred only by a hairline fracture. Magical investigation reveals no trace of magic, for this is a forged copy of the original, which was long ago removed from the city by the agents of the Brotherhood for investigation. Agents of the Brotherhood do, however, report those who show interest in the artifact. It is recorded in Conrad of Querfurt's *Epistolata* (1196) and is a frequent topic of local stories and minstrels' songs throughout Mythic Europe.

Animation, non-mobile. Magic Might 13 (size -8, gold +10, glass +1, semi-precious gem +12)

"Lead me to the Greeks again: let me revisit the battle anew"

Sortes Virgilianae 12. Trigger: Activates at sunrise each day. Effect: Detects if the city is currently under siege by an army. If so, activates the following effect.

Base 15 R: Touch D: Mom, +3 for 2 uses per day (-3 for city, -3 for siege)

"Their feet all tangled together, in a sudden swarm"

School of the Vigilant Bees 21. Trigger: Activated by the above rite. Effect: Make all rats in the city swarm out to the besieging encampment, which shortly thereafter will fall victim to disease.

Base 3 R: Touch D: Sun +6 T: City, +9, +3 for two uses per day.

Rival Magic

"He sees Aeneas's fleet scattered all over the ocean"

Sortes Virgilianae 18. Trigger: Activates at sunrise and sunset each day. Effect: Detects if the city harbour is under attack by a hostile fleet. If so, activates the following effects.

Base 18 R: Touch D: Sun, +3 two uses a day, -3 concerns a city

"Hurling these words out, a howling blast from the north, strikes square on the sail, and lifts the seas to heaven"

School of Boreas 30. Trigger: Activated by the above rite. Effect: Bring forth a hurricane-force gale in the bay, destroying all shipping (the hostile fleet, as the initiating action).

Base 15 R: Touch D: Sun +6 T: Boundary +9

"So he speaks, and swifter than his speech, he calms the swollen sea, scatters the gathered cloud, and brings back the sun"

School of the Naiads 27. Trigger: Activated by the above rite. Effect: Wards mundane water (waves and rain) from the sea enclosed by the quays and harbour, protecting all vessels in the docks of the city itself from the waves caused by the tempest in the bay.

Base 12 R: Touch D: Sun +6 T: Boundary +9

THE BRONZE HORSE

In a square in Naples stands the statue of a bronze horse enchanted by Virgil. While it remains on its dais, it is said no horse in the city can break its back. It is recorded in Conrad of Querfurt's *Epistolata* (1196).

Animation, non-mobile. Magic Might 9 (size +2, base metal +5)

"Free from their harness, graze the flowery ground, the love of horses which they had"

School of the Vigilant Bees 21. Trigger: Activates at sunrise and sunset.

Effect: Prevents any horse in the city from breaking its back.

Base 3 R: Touch D: Sun +6 T: City+9. +3 for 2 uses per day.

THE FERREAN GATE

Virgil conjured all the serpents in the city and magically trapped them under the Ferrean Gate, beneath an enchanted stone. No snake can live within the city. Conrad of Querfurt's writes about this in the *Epistolata* (1196), and it is also recorded by Gervasius of Tilsbury in his *Otia Imperialia* (1211).

Animation, non-mobile. Magic Might 7 (size 0, hard stone +4)

"A hundred serpents hiss about the edge"

School of the Vigilant Bees 24. Trigger: Activates at sunrise and sunset. Effect: Any snake within the city receives a mental suggestion to slither through the sewers to the snake pit hidden under the Ferrean Gate.

Base 3 R: Touch D: Mom T: City +9, +12 for unlimited uses per day.

VIRGIL'S VILLA AND GARDEN

Outside the city stands Virgil's villa, now largely ruined though still inhabited. The herb garden here is enchanted with a wall of air, and can only be entered by those who know the right method to pass the invisible barrier. No rain ever falls in the garden, yet despite this many rare healing plants and flowers grow here with no trace of disease, their season unnaturally long. The site is carefully watched by the Brotherhood, and one of their most potent wizards makes his home here. It is noted in the book *De Naturis Rerum* by Alexander of Neckam (written in the 1190s), in the *Otia Imperialia* of Gervasius of Tilsbury (1211), and in Guiraut de Calanso's *Fadet Joglar* (1200).

A stone fountain in the center of the garden is the animation responsible for these effects.

Animation, non-mobile. Magic Might 10

(size +5, base metal +4) inscribed with the following effects.

"Smiled upon her with that very look with which he cleared the sky of rain"

School of Boreas 27. Trigger: Activates at sunrise and sunset. Effect: Wards against even severe rain within the garden of the villa.

Base 9 R: Touch D: Sun +6 T: Boundary +9, +3 for 2 uses a day

"So that the weeds don't harm the rich crops, in the other, so what little moisture there is doesn't leave the barren sand"

School of the Sylvan Dryads 21. Trigger: Activates at sunrise and sunset. Effect: Wards all plants against disease within the garden of the villa.

Base 3 R: Touch D: Sun +6 T: Boundary +9, +3 for 2 uses a day

"Now Phoenix, and tragic Ulysses, the chosen sentries, watch over"

Sortes Virgilianae 27. Trigger: Detects an attempt to enter the warded area by any human except through the doorway of the villa. Effect: Activates the Walls of Wind represented by the next two effects described.

Base 18 R: Touch D: Sun +6, +3 for 2 uses a day

"You made me lord of the storms and the tempests"

School of Boreas 24. Trigger: Activates when the detection rite above triggers. Effect: Brings forth a gale force wind, which is then controlled by the next effect.

Base 9, R: Touch D: Diameter +3 T: Individual, +12 unlimited uses a day

"Let Aeolus officiate in his palace, and be king in the closed sanctuary of the winds"

School of Boreas 30. Trigger: Activates when the rite above triggers. Effect:

Controls the gale force wind, causing it to circle the garden acting as an invisible wall.

Base 9, R: Touch D: Diameter +3 T: Individual, +6 for unnatural effect, +12 unlimited uses a day

THE STATUE WITH A HORN

When Naples is threatened by an eruption of Mount Etna, this marble statue blows its brass horn, and diverts lava flows and falling rocks from the city. Magi may learn of this from Conrad of Querfurt's *Epistolata* (1196), and it is also recorded by Gervasius of Tilsbury in his *Otia Imperialia* (1211).

Animation, non-mobile. Magic Might 7 (size 0, hard stone +4)

"Raised high on smoking rocks, and, deep below, in hollow caves the fires of Etna glow"

Rite of the Stones 21. Trigger: Activates when the animation sees an eruption. Effect: Wards against any stone from entering the city when Mount Etna is erupting, preventing lava flows or falling rocks from the volcano entering the city. Note it is designed specifically to effect only material from Etna; other stone items may enter the city normally.

Base 6 R: Touch D: Sun +6 T: City +9, +3 for two uses per day.

THE HEALTHFUL BATHS

The Roman baths at Naples are always of the right temperature owing to the magics of Virgil, and the water is always pure and free from disease. They are said to possess magical curative properties owing to the exceptional quality of the ever-pure water. A stone in the bath floor is the source of the magic.

Animation, non-mobile. Magic Might 5 (size -5, hard stone +4)

"Tempering the mixture with her heavenly hands, she pours it in a bowl, already crowned, With juice of medicinal herbs, prepared to bathe the wound"

Rite of the Stones 24. Trigger: Activates at sunrise and sunset. Effect: Destroys all dirt in the Baths, purifying the water.

Base 9 R: Touch D: Sun +6 T: Structure +6, +3 two uses a day.

THE BONES OF VIRGIL

The bones of Virgil reside in a niche in a high tower of the Castle dell' Ovo, where they are protected by an iron grille like that one finds protecting reliquaries, and guarded day and night by Neapolitan soldiers (and extensive wards put in place by the Brotherhood.) If they are disturbed the sea in the harbor rises and a terrible tempest strikes, sufficient to destroy a fleet approaching the city. Once again the story is known through Conrad of Querfurt's *Epistolata* (1196), and Gervasius of Tilsbury in his *Otia Imperialia* (1211).

Of all the authors mentioned in this section, only Gervasius of Tilsbury and John of Salisbury recount the story of Ludowicus' discovery of the bones. They are not an animation, but some suspect they are actually an Arcane Connection to the Daimonic Virgil.

Virgil's Magic in Rome

Almost none of Virgil's magics in the city of Rome are known to survive. They reputedly included a magic scrying mirror, the *Salvatio Romae*, a group of statues of Roman soldiers that warned of rebellion in the provinces (and that exploded the day a virgin gave birth), and a stone horseman who rode the streets and struck dead with a sword any who broke curfew.

LA BOCCA DELLA VERITA — THE MAGICAL FACE

One of the strangest items left in Rome by Virgil is the great round stone face known as *La Bocca Della Verita*. It was used in antiquity as a test of the fidelity of wives. If a woman was suspected of

adultery by her husband, she was made to swear to have never embraced any other man, and place her fingers within the mouth. If she lied, the face bit them off. It is said that Virgil made it in spite after the affair of the basket.

One noblewoman who had a lover was being escorted here one day in chains, to face the trial, when her lover dressed as a mad man ran from the crowd and embraced her. Her husband was amused by this humiliation, and the soldier drove the madman away with little more than laughter and insults. The woman placed her fingers in the mouth, and swore a solemn oath that only her husband and "that madman you just saw" had ever embraced her. The face was fooled, and her husband satisfied, but Virgil knew he had been defeated once again by a woman. The face remains to this day in the Church of Santa Maria, but has bitten off no fingers in living memory. (The Dominion aura possibly prevents the magic from working, or possibly Roman matrons are all faithful.)

Animation, mobile. Magic Might 7 (size 0, hard stone +4)

"Yet, if the heavens will bear my pious vow, the faithless waves, not half so false as thou!"

Sortes Virgilianae 21. Trigger: An accused woman places her fingers in the statue's mouth. Effect: Detects the truth of one statement from her. If she is lying, then the mouth animates and bites her fingers off for +10 damage.

Base 15 R: Touch D: Mom

THE EMPEROR'S SEPULCHER

There remains one other artifact of Virgil's on display in Rome — Caesar's sepulcher. This is a great obelisk that stands in front of St. Peter's Basilica, and is surmounted by a great bronze ball that contains the ashes of Julius Caesar, still protected by Virgil's warding magics. The exact nature of the magical defenses is not known, but the *Mirabilia Urbis Romae* reports the tale.

Integrating the Magic of Virgil

Virgilian magic is the source of potential breakthroughs for the magus who integrates it with Hermetic magic theory.

Sortes Virgilianae

Suggested Breakthrough Points: 45

Virgilian Magic apparently breaks the Limit of Arcane Connections, but in fact does so utilizing the prophetic genius of Virgil, who in some unknown manner managed to break the Limit of Time, possibly directly by a blessing from the Divine. As such, Sortes Virgilianae is a major possibility for investigation, but the research in this field will result in a flawed and limited version of the Virgilian equivalent.

MAJOR HERMETIC VIRTUE: SORTES VIRGILIANAE

Once integrated into Hermetic magic, the link between *The Aeneid* and the prophecies of Virgil is permanently broken for the integrated version of Sortes Virgilianae, so that the apparent breakthrough in the Limit of Arcane Connections proves illusory. However, the magus will come to understand why this has happened, and will learn the

Mystery Virtue Hermetic Divination, as described in *The Mysteries Revised Edition*, page 58. (Note that the version of Sortes Virgilianae used by the Augustans remains sound, as does the Mystery Virtue Hermetic Divination.)

CONSEQUENCES OF INTEGRATION

This Mystery Virtue is already well known to some Mystery Cult magi, and they may be unhappy if it becomes more widely available. The researcher may face those groups' responses, or recruitment offers if his research interests become known to the Order at large.

Improved Watching Spells

Suggested Breakthrough Points: 45

Hermetic magic currently lacks a way of binding a Watching effect and a spell together without a separate ritual, *Watching Ward*, which requires vis.

MINOR HERMETIC VIRTUE: WATCHING SPELLS

The magus is able to create *Watching Ward* spells that do not need to be cast as rituals. A prerequisite of the Form Vim is added to the spell, and vis is not required unless the spell would be a ritual anyway.

CONSEQUENCES OF INTEGRATION

The principal consequence of integrating this effect is to greatly increase the number of magical wards available to magi. This makes magical defenses far more prevalent, and slowly changes Hermetic culture as sanctums become more secure and magical "traps" more common.

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Chapter Four

Muspelli

*Brother will fight brother and be his slayer,
Brother and sister will violate the bonds
of kinship;
Hard it is in the world, there is so
much adultery,
Axe-age, sword-age, shields are cleft asunder,
Wind-age, wolf-age, before the world
plunges headlong.
No man will spare another.*

– Voluspa, "The Seeress' Prophecy"

The Muspelli are a tradition of wizards with horrifying ritual power at their command. Their might eclipses that of the local wizards, and is potentially the match of that of the Order of Hermes. The Muspelli hide in the dark places of the world and foment their malicious spells; in the caves in the Scandinavian mountains, in the fens of Denmark, and in the dales of the pagan Baltic. They are worshipers of the *jotun* giants — the implacable primal spirits who embody the powers of nature — and this worship has given them enormous power. Worse still, they are devoted to the release of their imprisoned masters and the overthrow of the current world powers — Divine, Infernal, and Faerie — in favor of a realm under the rule of the jotnar. In short, they seek to cause Ragnarok, the Twilight of the Gods.

Mythic Origins

Before there was land and sea, there was a seething cauldron of ice and venom in the north called Hvergelmir. It was matched in the south by a boiling fountain of fire called Urdarbrunn. Where the two forces of fire and ice met, the first living

being formed. This was Ymir, the progenitor of all life and the world as it is now known. His limbs begat offspring on each other. From his arms were born his elder brood — a brother and sister named Mimir and Urdur. And from his legs were produced his younger brood — three sons named Gymir, Aegir, and Surtur.

Urdur was the mother of Odin, Hoenir, and Lodur, who were themselves the progenitors of the three tribes of gods: the Aesir, Vanir, and Alfar, respectively. Gymir and his brothers, in the meantime, were the progenitors of the three tribes of giants: frost, storm, and fire. In this primal age the gods and giants lived in peace, and there was prosperity and harmony. But this was not to last. The ambitious Odin slew his grandfather Ymir with the assistance of his two brothers. When they slit his throat, the blood that poured forth was of such great volume that most of the giants were drowned. At the behest of her son, Urdur wrapped the spirits of the dead giants in unbreakable threads of fate, binding them into the underworld. His aunt Mimir taught Odin how to forge the world from the corpse of Ymir, and

the gods divided up dominion over the new creation.

The giant-twins Loki and Gullveig had survived the slaughter of their kin due to their fosterage among the gods. Odin believed that they could be turned to his side, but it was not to be. The brother and sister seethed in secret, working their schemes under the very noses of the gods, but they were eventually both caught. Gullveig was burned at the stake, while Loki was confined in the underworld. With his imprisonment, the power of the giants was finally broken and Odin's power was complete.

Immediately prior to his capture, Loki instructed certain humans in how to communicate with him and the other jotun giants imprisoned in the underworld, thus making the first Muspelli. He intended the Muspelli to prepare the way for Ragnarok by amassing power, recruiting others, and subtly loosening the hold that the supernatural powers have over the world. Each of the imprisoned jotnar (save Loki himself) has such servants, who wait for the day that the trumpet is sounded and war is enjoined.

The Mythology of the Muspelli

The legends of the Muspelli do not necessarily match those of the pagan past of the Norse people. The Muspelli heard these stories directly from the jotun giants, and so they consider their version to be authoritative. However, the imprisoned jotnar are not necessarily the most neutral of witnesses.

As explained in *Realms of Power: Magic*, the jotnar are mighty spirits of magic (called *kosmokrators*) that admin-

ister the running of God's creation. At some point in the distant past, faeries — empowered by the prayers of man — overthrew these primal spirits, took their places, and ruled as gods. Since the birth of Christ the power of the faerie gods has diminished, and the primal spirits are testing their bonds, eager for the day that they will be free. The Muspelli seek to aid them in this task.



Eschatology of the North

According to the prophecies of Urdur, mother of Odin, there will come a time of winter and war that heralds the coming apocalypse. The strife sown by the twins Loki and Gullveig bears fruit, and mankind degenerates, generation after generation. The sun grows weaker, and battlefields proliferate as humans numb their rising dread with bloodshed and debauchery. They abandon their gods and forget previous loyalties in the slaughter. Monstrous wolves and serpents will be seen on earth and feast on the dead.

Next, the world is covered in snow and ice as the weather rages. Giants become more numerous, and a poison-cold wind brings plague to the world. A mighty earthquake causes the World Tree to shiver and groan as Loki bursts free of his bonds, and breaks those of his kin. The primal jotnar abandon their underground prison, and the watchman of the gods blows his horn, signaling the final battle that will end all battles.

Every supernatural creature living in wood, mountain, and water fares to the battlefield to support the giants. Mankind is beset from all sides. To the north the horizon is darkened by snow and hail, and the advancing army of the giants.

Loki

Loki claimed kinship to the Aesir since he, like Odin, was the grandson of Ymir, although it is not clear whether Gymir, Aegir, or Surtur was his father. Loki has opposed the gods ever since they slew his family, though. His plans were subtle at first, but he soon grew rash as his schemes were thwarted. He tried to steal the gods' treasures — Thor's hammer, the apples of immortality, even the goddess Freyja herself who was the fertility of the earth. He coordinated the foes of the gods among the giants who had survived Odin's genocide. Finally, he caused the murder of their most beloved member, Baldur, revealing his true colors

and precipitating his confinement.

From the east come the swarms of monsters lead by Gullveig, and the damned inhabitants of Hel brought by Loki to the battlefield in an immense ship. The southern horizon is red with the flames of the giant-progenitor Surtur and his family. Finally, to the west is the island-sized head of the World Serpent.

The gods have not been standing idle, though. They gather their own forces: mortal men who have remained loyal; ancient heroes who have laid in their barrows awaiting this day; and the slain who were chosen for this very battle. The army of the gods streams down the rainbow bridge to support mankind on the battlefield, and it breaks under the sheer weight.

When battle is finally joined, Odin is the first casualty, perishing in the jaws of the monstrous wolf Fenrir. Thor is killed by his old adversary Jormungand the Midgard Serpent, Freyr falls to Surtur's fiery sword, and Heimdall is slain by Loki. All the gods will perish, as do all the monsters, and all men. The flames of Surtur scour the earth clean and consume the dead, a purification that returns the world to a pristine condition. The dominance of the gods has passed, and their mistakes and ambition are undone. However, the new world does not remain vacant; the gods, the giants, and mankind all have survivors, select individuals who were hidden away for this very eventuality, and a new age begins.

and precipitating his confinement.

Loki is the messiah figure of the Muspelli. At the end of days it is said that he will return from the underworld and lead the Muspelli, giants, and other monsters against the gods. Several usurpers have tried to unite the Muspelli under the claim of being Loki, but all have failed and been torn apart by those they tried to fool. Loki does not serve as a patron to any Muspelli; he is too closely guarded by his captors for him to channel any power to mundane servants. He relies solely on the other jotnar to marshal his forces in preparation for the Twilight of the Gods.

DON'T THEY KNOW
IT'S THE END OF THE WORLD?

It is unlikely that the world of *Ars Magica Fifth Edition* will end with Ragnarok; that which God has wrought will not be undone by a battle between Faerie and Magic beings. All three major Divine religions have prophecies regarding the End of Days, and while they differ in the details, they concur on the main doctrinal points — the coming of the Messiah, the resurrection of the body, eternal bliss for the faithful in heaven, etc. This differs substantially from the Twilight of the Gods. It seems likely that the powers of Magic know the truth, and that Urdur's prophecy is false — or at least, falsely interpreted. The jotnar have either deluded themselves or else deliberately lied to the Muspelli for whatever inscrutable reasons. The story of Ragnarok was also recounted by the faerie gods to their followers; depending on the cognizance of these faeries for their own stories, the truth is either unknowable or meaningless, and so they believe their own propaganda. Despite potentially being based on a lie, though, the power of the Muspelli is very real, and the jotnar clearly have some purpose for them in mind.

Jotun Patrons of the Muspelli

When initiated into the ranks of the Muspelli (see Muspelli Characters, later), a character acquires one of the jotun giants as a patron. In this section, the attributes of eight jotnar are described — the ones who attract the most followers from among the Muspelli. There may be other jotnar with sufficient Might to channel power from their place of imprisonment to Muspelli, but these are left to the individual storyguide to create.

Aegir Sea-King

Aegir means simply "sea," but it is also connected to "aegja" meaning "terror." The awesome strength of the western ocean

Pronunciation and Glossary

The spelling of Old Norse terms in this chapter has been simplified: removing diacritical marks; replacing "þ" with "th," and "ð" with "d;" and standardizing the nominative endings of nouns. Stressed syllables are given in capitals;

"ch" is pronounced as in Scottish "loch," and "ü" as in German "München." Old Norse is one of the most difficult European languages for native English speakers to pronounce, and the following is intended as an approximation only.

WORD	PRONUNCIATION	MEANING
Aegir	ACH- <i>eer</i>	jotun of the sea
blot	BLOAT	"sacrifice," a power modifier
draugur	DROWCH- <i>uh</i>	an animated corpse
Fenrir	FEN- <i>reer</i>	the jotun-wolf
gandur	GAND- <i>uh</i>	"wand," a magical talisman; plural "gandar"
gipt	GIFT	"gift," the beneficial consequences of Heipt
gleipnir	GLAYF- <i>neer</i>	"binding," a score representing restrictions on the character's magic
Gullveig	GOOL- <i>vayg</i>	jotun of witchcraft
Gymir	GÜM- <i>eer</i>	jotun of storms
hamur	HARM- <i>uh</i>	"shape," a power modifier
heipt	HAYFT	"deadly war," the Muspelli's form of warping organization of Norse wizards; plural "hreppar"
hreppur	HREP- <i>puh</i>	primeval giant of Norse Mythology; plural "jotnar"
jotun	YORT- <i>oon</i>	jotun of death
Leikin	LAKE- <i>een</i>	"appearance," a power modifier
litur	LEET- <i>uh</i>	chief enemy of the gods, leader of the jotnar
Loki	LOW- <i>kee</i>	wielder of jotun magic
Muspelli	MOOSE- <i>pell-ee</i>	the jotun-serpent
Nidhogg	NEETH- <i>horg</i>	"breath," a power modifier
ond	AUND	"thread of fate," plural "orlog-thaettir"
orlog-thattur	ER-lorg THART- <i>uh</i>	"Red-Skin," the founding principles of the hreppar
Raudskinna	ROWD-SKIN- <i>nar</i>	"twisting the sight," illusion magic
sjonhverfing	SYOAN-VER- <i>ving</i>	prophetic magic
spadomur	SPAR-DOME- <i>uh</i>	a leader of a hreppur; plural "stjorir"
stjori	STYOR- <i>ee</i>	jotun of fire
Surtur	SOORT- <i>uh</i>	jotun of fate
Urdur	OORTH- <i>uh</i>	"sitting out," ritual jotun magic
utiseta	OOT- <i>ee</i> SET- <i>ah</i>	"corpse-spells," necromantic magic
valgaldrar	VAHL-GARLD- <i>rar</i>	

is accorded much respect and fear even by a sea-going race such as the Norsemen. This brother of Gymir managed to escape the genocide of his kind by feigning peace with the gods, but he is now confined to the island of Hlsey where he plots revenge under the guise of brewing the mead and ale for the gods. Aegir has also hosted feasts for the gods at Hlsey, which is almost certainly a Magic regio, and well hidden from mortal eyes. Aegir's

hall is bedecked with the gold he has plundered from drowned ships, and his name is linked with wealth.

Aegir takes the appearance of a king, bedecked in gold. His hair and beard are long, and plaited like the currents of the sea.

Gandur: A cauldron. Aegir possesses a beer-kettle called Bodn that brews the best ale, along with storms and fate.

Closest Allies: His brother Gymir and his wife Gullveig, Loki's twin sister. Aegir

What are the Jotnar?

The term "jotun" means simply "giant," and is sometimes used for all Norse giants. In this chapter, the latter are referred to simply as "giants" (the Norse term would be *thurs*), while "jotun" or "jotun giant" is used to describe a magical primal spirit of *kosmokrator* caliber with a Magic Might of at least 50 (see *Realms of Power: Magic*, page 109 for more details). For beings with this much power the designation of "spirit" has little meaning; they are theoretically capable of forming vast bodies at will from the raw stuff of the universe, and are truly

creatures of monumental power. However, they are trapped in the underworld (which is presumed to be part of the Magic Realm) and cannot manifest on earth while their chains remain intact. Until the day that they are freed, they may only interact with the mundane world by sending Aspects, spirits who are vessels for a fraction of their power, and they are loath to do this lest it warns their captors of their schemes. (For more details on the Aspects of Daimons, see *The Mysteries Revised Edition*, page 75, or *Realms of Power: Magic*, page 102.)

detests his brother Surtur, and the two are often at odds.

Followers: A follower of Aegir in the local area can mean ruin to a port as her powers can confine ships to harbor for months on end, or summon fearsome sea monsters to imperil fisherman. A community unlucky enough to be haunted by such a Muspelli often bribes her with food and gold (which they take great delight in), while simultaneously seeking heroes who are prepared to rid them of her presence. Many followers of Aegir seek the location of Hlsey in the western ocean, or an entrance to its regio that they presume is somewhere on an island.

Favored Powers: Storm's Eye, Sjonhverfing, Threads of Fate; Dowsing

Initiatory Major Flaw: Crippled; the apprentice's legs are smashed against rocks when swimming in a storm.

Common Virtues and Flaws: Greater Immunity to Drowning, Ways of the Ocean; Puissant Swim; Avaricious, Feud (with a follower of Surtur); Vow (dwell near sea)

Gullveig the Wicked

Gullveig is the sister of Loki, and the Norsemen held them responsible for most of the evil and strife in the world. Her followers claim that this mischief was directed at the gods, not at mankind. For disobeying the gods and teaching witchcraft to

mankind, the Aesir-gods burned Gullveig at the stake; but death could not hold her and she returned to the earth. Twice more they caught and burned her, and twice more she escaped. She is now imprisoned in the Ironwood — doubtless part of the Magic Realm or a powerful regio — to the far east, where she gathers about her the mightiest of witches while serving as mother to a fearsome race of werewolves.

Gullveig goes by many names as part of her role as deceiver. She called herself Heid ("witch") when she taught magic to women, and Angurboda when she mothered Leikin, Nidhogg, and Fenrir on Loki. As Thokk she ensured that Baldur did not return from the dead. As Aegir's wife she calls herself Ran, as Gymir's wife she goes by Aurboda, and when she beds Surtur her name is Sinnara. She can take any appearance she wishes, but always smells of burning flesh.

Gandur: The scorched heart of a magical creature (those from female wizards are deemed the most powerful). Each time Gullveig was burned, the only part that remained was her fire-blackened heart.

Closest Allies: Her daughter Leikin and her sons Nidhogg and Fenrir.

Followers: A follower of Gullveig often seeks to control other magicians, and in Scandinavia it is not unusual to find one of these Muspelli as the leader of a coven of folk witches (see *Hedge Magic Revised Edition*, pages 33 – 54). They believe they have natural authority over the Muspelli, at least until Loki returns. Needless to say,

other Muspelli do not agree.

Favored Powers: Entrancement, Hex, Summon Animals; Magic Sensitivity

Initiatory Major Flaw: Blind; the apprentice plucks out her own eyes.

Common Virtues and Flaws: Night-walker (see *Hedge Magic*, pages 103 – 119); Lesser Immunity to Poison, Skinchanger, Student of Magic; Meddler, Transvestite (for her male followers)

Gymir Frost-Father

Gymir is the ruler of Jotunheim, a legendary land of giants in the far east (or, more accurately, the Magic Realm). He takes the form of an immense eagle, and from his perch on the edge of the world he sends his freezing winds to torment mankind. Some legends place Gymir chained in the underworld from where he directs the actions of the giants. Gymir has tried many times to wrest control of the world from the gods. He particularly lusts after the goddesses of fertility and the earth; if he could control them and subsume their power, his domination of man would be complete. On one occasion he actually managed to get his hands on Thor's Hammer — the gods' foremost weapon against his kind — but he was tricked into relinquishing it. With his wife Aurboda (that is, Gullveig), he was the father of the first generation of frost giants.

Gandur: A cloak of eagle feathers. Gymir's cloak, called Arnarhamur, grants him his eagle shape.

Closest Allies: His brothers Aegir and Surtur.

Followers: The servants of Gymir are the scions of the giants of ice and snow. Most of Gymir's followers would be happy with the extermination of humans, and with them, their gods. His more moderate followers aim to drive mankind back to the south, and leave the pristine wilderness alone. They want to control the numbers of mankind to prevent the spread of the Dominion, which is curiously resistant to their magic.

Favored Powers: Storm's Eye, Winter's Breath, Wildfire; Wilderness Sense.

Initiatory Major Flaw: Horrifying Appearance — Three Heads. This Flaw per-

sists in etin-mod (see later), because it is a Supernatural rather than General Flaw. A follower of Gyimir will travel long distances on the rumor of a child being born with this Flaw. This Flaw is either present from birth or inflicted through the power of the jotun during initiation.

Common Virtues and Flaws: Giant Blood, Greater Immunity to Exposure, Great Stamina, Large, Warrior, Hatred, Mentor (a giant), Disfigured

Leikin Hel-Queen

This daughter of Loki is the ruler of Nifelhel, a dark and poisonous part of the underworld filled with unimaginable torments. She was born to Loki after he ate the heart of Gullveig, and the gods were so disgusted at her appearance that she was confined to the underworld. Nifelhel is the prison of the spirits of the giants drowned in the flood resulting from the death of Ymir, and since the giants need the permission of their gatekeeper to send power to their mortal servants, the Queen of Hel is accorded respect. Leikin — sometimes called Hel after her realm — is queen and prisoner herself; she is unable to leave her own realm, and she is reluctant to allow anyone else to leave either. Leikin resents those who have escaped her grasp, and end up in the lands of bliss or Valholl, and she is willing to send power to those of her servants who disrupt the sleep of the dead.

Leikin appears as a giant maid; half of her body is fair but the other half is that of a rotted corpse, black and fly-blown, and both her legs are broken. She rides

an ugly horse who drinks the blood of the dead, and she is accompanied by *kveldrida* — spirits of torture and death. She is implacable; her servants know that it is useless to attempt to change her mind.

Gandur: A knife forged in the venom-imbued rivers of the underworld. Leikin's knife is named Sultur, meaning "famine."

Closest Allies: Her only true ally is her mother Gullveig, but she occasionally is able to coerce Urdur to do her will.

Followers: These necromancers horrify the Norsemen; through their power over the dead they can stain the good actions of a man's life with evil deeds committed after his death. Their aim is to amass an army of the dead, ready for the day when Loki appears with his ship to take them to Ragnarok.

Favored Powers: Hex, Spadomur, Valgaldrar, Second Sight

Initiatory Major Flaw: Enfeebled; the touch of Leikin inflicts a terrible disease.

Gandar

Each of the jotun patrons has a *gandur* (talismatic object, plural *gandar*) that enhances the power of a Muspelli during an *utisetá* ritual (see *Trolldomur*, later). These items are not necessarily enchanted, although many of them have unusual properties. Each *gandur* cannot be simply made; they must be quested after, although it is not unusual for a Muspelli to steal a *gandur* from a rival follower of the same patron.

Gandar often have magical powers, but this is not necessary: the ritual sig-

nificance of the object is more important, as embodied by the quest required to obtain it. The powers of a *gandur* can come from spell-like *vis* (see *Realms of Power: Magic*, page 121), items made with Craft Magic (see *New Virtues and Flaws*, later), or some unknown artifice of the jotnar. A Muspelli typically owns just one *gandur*, since it is of no direct benefit to his magic to own more than one; however, the magical powers that *gandar* often have may make owning more than one worthwhile.

Common Virtues and Flaws: Ghostly Warder (a spirit of sickness); Arcane Lore, Piercing Gaze, Blatant Gift, Plagued by Supernatural Entity (vengeful dead), Proud, Disfigured, Reclusive

Nidhogg Corpse-Tearer & Fenrir the Devourer

Nidhogg and Fenrir are the children of Loki. Like Leikin, they were born to Loki when he devoured the burned heart of his sister. A Muspelli usually takes only one of the brothers as his patron, but as each has the same goals they are treated together here.

Nidhogg is the mighty dragon that seeks the destruction of the World Tree. His body is so immense that it is wrapped around the world, earning him the name of Jormungand ("monster of the earth"). His head rests upon the corpse-beach in Nifelhel where he devours the bodies of those consigned there. The god Thor is his particular foe, and the two have clashed on multiple occasions. Nidhogg is content with the knowledge that his victory over Thor has been prophesied, even though his own death is certain.

His brother Fenrir is a mighty wolf, restrained in the underworld by a magical cord made by the dwarfs out of impossible materials. It is the only fetter that he was unable to break, and the gods had to resort to trickery to bind him. At Ragnarok Fenrir is destined to swallow Odin Allfather, but only after he has feasted on both the

Gandar Story Seeds

A GANDUR BY ANY OTHER NAME

A Muspelli hears about or witnesses a magus using an invested item that takes the form of his patron's *gandur*. This is an excellent way to introduce the Muspelli to a saga. Depending on the personality of the Muspelli, he may offer to buy it from the character, or he may simply attempt to take it.

THE SERPENT'S HEART

A Muspelli devoted to Surtur is asked to make an enchanted *gandur*. As well as requiring the raw ingredients, he also demands a fee: the heart of a magical serpent. He does not reveal that the serpent is the ally of a follower of Aegir.

Names by Patron

Followers of a particular jotun sometimes refer to themselves by a distinctive name to indicate that allegiance. These names are somewhere between nicknames, family names, and titles.

Aegir: Aegisson/Aegisdottir (son/daughter of Aegir)

Gullveig: Jarnvidja (dweller in the Iron Wood)

Gymir: Gymisson/Gymisdottir (son/daughter of Gymir)

Leikin: Draugadrottin (master of the walking dead)

Nidhogg & Fenrir: Ormsbrodir/Ormslifra (serpent's brother/sister), Ulfsbrodir/Ulfslifra (wolf's brother/sister)

Surtur: Suttungja (Surtur's kin)

Urdur: Norn

sun and the moon.

Gandur: A tooth from either a monstrous serpent or an immense wolf.

Closest Allies: None really, being fiercely independent. Both Gymir and Surtur appreciate the brothers' savage natures. Aegir would also like to court the brothers, but has thus far been blocked by Surtur.

Followers: The followers of Nidhogg and Fenrir are rapacious predators, but like the wild creatures they command they are not necessarily the foes of man. If left alone,

these Muspelli avoid civilization; it is only when mankind invades their sanctuaries in the wild parts of the world that these Muspelli go to war. Treated with friendship and understanding, such a Muspelli can even prove an asset; it's said that one summoned magical oxen to plow a field in a single hour, while another transformed into a bear to defend the community who adopted him. The Muspelli can never be tamed, however; at the end of it all, he will align with forces inimical to man.



Favored Powers: Shapeshifter, Summon Animals, Winter's Breath; Animal Ken.

Initiatory Major Flaw: Mute; either the tongue is slit lengthwise or the voice-box is torn out. These disfigurements do not inhibit the Animal Ken Ability.

Common Virtues and Flaws: Ways of the Forest; Berserk, Inoffensive to Animals, Well-Traveled; Greedy; Animal Companion, Feral Upbringing

Surtur the Black

Surtur is the son of Ymir and brother of Gymir and Aegir. He claims to have learned the secrets of smithing magic from Mimir in the days before the gods turned against the jotnar. His skin is the color of ash, but covered in cracks that reveal the molten rock that seems to make up his body. He is the patriarch of a clan of fire giants who rule the volcanoes and forest fires. Surtur's wife is Sinmara (a guise of Gullveig) who sends evil dreams out to haunt the nights of the pagan faithful.

Gandur: A fiery sword forged from iron extracted from volcanic ores. Surtur's sword, called the Surtlogi, is destined to end the world in flames, consuming creation after Ragnarok.

Closest Allies: His brother Gymir, and he can occasionally rely on Fenrir. Surtur and Aegir are actively hostile to each other, and thwart each other whenever possible.

Followers: Surtur's followers have an affinity with making magical items. For this reason they make themselves available to the other Muspelli, creating gandar and other enchantments. Many Muspelli see them as obsequious and servile, but they enjoy making themselves invaluable to the rest of their kind, for it gives them political power and a vast store of favors.

Favored Powers: Shapeshifter, Sjonhverfing, Wildfire, Lesser Craft Magic

Initiatory Major Flaw: Deaf; the roar of Surtur's voice in the caverns of the earth can deafen an apprentice.

Common Virtues and Flaws: Greater Immunity to Fire; Puissant Craft, Reserves of Strength; Ambitious, Feud (with follower of Aegir); Fear (the sea), Hunchback

Urdur Fate-Spinner

Urdur is the jotun of fate, the sister of Mimir, and matriarch of the three tribes of gods. Even Odin Allfather has no power to break what she has wrought, and in the early days of the world she dwelled among the gods as a neutral observer. She uttered prophecy whenever asked, but as the arrogance of the gods grew her pronouncements were ignored or twisted to their ends. When Baldur was killed despite her warnings, she grew sick of the world and retired to the underworld, where she now rules the realms of bliss. Without the force of fate at his side, Odin's power has slipped, and the days in which her prophecies will be fulfilled come ever closer. Urdur continues in her task of weaving the fate of men and women as they are born, and in this she is assisted by the norns, who include both supernatural and mortal servants.

Urdur takes the aspect of a stern-looking elderly woman, although one unbowed by age.

Gandur: A silver sickle. Urdur's sickle Vidofnir is the only instrument known to be capable of cutting the threads of fate.

Closest Allies: Urdur remains aloof from the jotnar, although she's tentatively allied to Aegir due to his former friendship with the gods. She can dominate Gullveig into helping. Urdur detests Leikin for her penchant for disturbing the dead.

Followers: Some followers of Urdur are bitter that the gods have abandoned fate and seek to halt Ragnarok, and that they punish man for divine transgressions. Indeed, in Norse a misfortune or calamity is called *norna domr* — the decision of the norns. Others feel it is their duty to guide others toward their destiny, and instead act as a friend to man. Urdur seems to favor neither group over the other; it may be that both are following the plan she has devised.

Favored Powers: Entrancement, Spadomur, Threads of Fate, Premonitions

Initiatory Major Flaw: Low Self-Esteem; the follower vows to abandon all hope of an individual destiny, and figure herself to be a tool of Urdur. Note that in *etin-mod* (see later) a follower of Urdur loses this Flaw (along with all General Flaws) so she can spend any Confidence Points she has. She should therefore be

allowed to gain Confidence Points (although she starts the game with none) but she cannot use them when not in *etin-mod* since she has no Confidence Score.

Common Virtues and Flaws: Death Prophecy; Common Sense, Luck; Compassionate; Higher Purpose, Visions.

Other Lands, Other Villains

Scandinavia is the stronghold of the Muspelli; for this reason Norse terminology has been used throughout this chapter. It was only in Scandinavia that the displacement, extermination, or assimilation of the jotnar-worshipping aboriginal cultures was largely avoided. It is here that the stories of the primal beings and their upstart offspring are best preserved; these tales are still being told and recorded in the 13th century. However, cognates of the Muspelli can be found throughout northern and eastern Mythic Europe, and this section is intended to extend the scope of the Muspelli to these other regions. As a consequence of the fragmented nature of jotnar-worship in other cultures, a more limited number of patrons may be present in a non-Norse version of the Muspelli.

Around six hundred years ago the Slavic tribes expanded west into the Germanic lands, north to the Baltic coast, and south into the Balkans and even as far as Greece. This expansion fragmented and scattered the jotnar-worshippers among the Goths, although remnants can still be found. In Pomerania and Lithuania, Gymir and Aegir are still known and worshiped as Weyas ("wind") and Wandu ("wave"). The same pair of brothers are known further south in Prussia and Poland, where they are called Firnez and Uogi.

On the eastern shores of the Baltic, and extending into the Republic of Novgorod, the Muspelli are known as Manala. Urdur manifests among her Finnish followers as both the king and the queen of the underworld, called Tuoni and Tuonetar, respectively. Leikin goes by the name of Kalma, the personification of Death, and she is guarded by the monster Surma who is ever ready to seize men in his murderous jaws and swallow them whole — combining the

brothers Nidhogg and Fenrir into a single fearsome serpent-wolf. Gullveig is Loviatar, the chief divinity of suffering and the source of all evil. The Manala await the return of Mana, after whom they are named, and clearly a local version of Loki.

The Saxon people (from northern Germany and England) shared the closest connection to the Norse version of jotnar-worship, but it is believed that this lineage has been thoroughly extirpated by Christianity. They called the jotnar "eoten," and their followers were the Mudspilli. All of the jotnar were represented among the Mudspilli: Urdur went by the name of Wurdh; Gullveig was called Fyren; Leikin was called simply Hel; and her brothers were Grimwolf (Fenrir) and Fretanre (Nidhogg). Gymir, Aegir, and Surtur were called Yst, Fifel, and Sweart, respectively.

To be completely exotic, a storyguide might even desire to place Muspelli among the indigenes of Greece, as worshippers of the titans who preceded the gods of Olympos. The twelve titans have quite different characters from the Norse jotnar, and it may be necessary to redesign the patrons of the Makhai (meaning "battlers," the Greek name for the Muspelli). Alternatively, the patrons could instead be the vengeful children of Mother Earth, born to punish the gods for their imprisonment of the titans. Gullveig would equate to Ekhidna, a monstrous she-dragon who presides over the corruption of the earth. Her children are Kerberos the Hell Hound (Fenrir), Hydra the She-Dragon (Nidhogg), and Gorgo the Witch of the Underworld (Leikin). Ekhidna's consort is Typhon (Gymir), the monstrous storm-demon that put the gods to flight. Surtur is remembered as Kyklops, the brother of Ekhidna and Typhon, who toils in his volcanic smithy.

Muspelli Characters

Muspelli are all Gifted Companions, with the free Virtue The Gift. They may have up to 10 points worth of Virtues and balancing Flaws — some of which may

Supernatural Abilities by Jotun Patron

AEGIR: Sjonhverfing, Storm's Eye, Threads of Fate, and Dowsing; plus EITHER Wildfire and Winter's Breath (from Gymir) OR Hex and Summon Animals (from Gullveig).

GULLVEIG: Entrancement, Hex, Summon Animals, and Magic Sensitivity; plus EITHER Valgaldrar and Spadomur (from Leiken) OR Shapeshifter and Winter's Breath (from Nidhogg & Fenrir).

GYMIR: Storm's Eye, Winter's Breath, Wildfire, plus EITHER Shapeshifter and Sjonhverfing (from Surtur) OR Sjonhverfing and Threads of Fate (from Aegir).

LEIKIN: Hex, Spadomur, Valgaldrar, and Second Sight; plus EITHER Entrancement and Summon Animals

(from Gullveig) OR Entrancement and Threads of Fate (from Urdur).

NIDHOGG & FENRIR: Summon Animals, Shapeshifter, Winter's Breath, and Animal Ken; plus EITHER Storm's Eye and Wildfire (from Gymir) OR Sjonhverfing and Wildfire (from Surtur).

SURTUR: Shapeshifter, Sjonhverfing, Wildfire, and Lesser Craft Magic; plus EITHER Storm's Eye and Winter's Breath (from Gymir) OR Summon Animals and Winter's Breath (from Nidhogg & Fenrir).

URDUR: Entrancement, Spadomur, Threads of Fate, and Premonitions; plus EITHER Hex and Summon Animals (from Gullveig) OR Sjonhverfing and Storm's Eye (from Aegir).

affect their ability to use their Supernatural powers, or grant access to additional magical powers. Since Muspelli have undergone a rite of Opening The Gift, they have free access to an entire suite of Supernatural Abilities. This benefit of tradition membership is represented by the free Muspelli Social Status (similar to the Hermetic Magus Social Status). Like all Gifted characters, a Muspelli can learn other Supernatural Abilities (see *ArM5*, page 166); extra Supernatural Abilities learned in this way are represented in character generation by Supernatural Virtues.

Unlike Hermetic magi, Muspelli have no means of shielding each other from the social penalties of The Gift. This is a strong contributor to the lone nature of this tradition.

Apprenticeship

Apprenticeship begins when a Muspelli finds a Gifted child and decides to initiate him into the magical tradition. Muspelli keep a close watch on families with known descent from giants, for they believe that children from such families are more likely to develop The Gift. They occasionally find themselves in conflict with a group of hedge magicians called

the Trollsnyir (see *Hedge Magic*, page 76), who also look among the giant-blooded for their apprentices.

Once found, the novice spends a remarkably short period of time with his Muspelli master. He teaches him enough about the Muspelli to gain an Organization Lore: Muspelli score of 1; this amounts to a single season. Opening The Gift is the true rite of passage, and what makes an aspirant into a Muspelli. He is taken to a site sacred to the Muspelli's patron, and an Aspect of that patron is then summoned (See Summoning the Jotun Patron for more details). Once the patron arrives, the Muspelli leaves; his part in the process is done. Should he and the novice cross paths again, there is no lasting relationship such as exists between a Hermetic master and his *filii*.

It is the jotun who actually Opens The Gift; this is automatic if the jotun is successfully summoned. The challenge facing the aspiring Muspelli is the immediate presence of an immensely powerful spirit. Unless the aspirant actually lacks The Gift, his life is not in danger, but the experience is both awe inspiring and life changing. During this encounter the aspirant might choose to accept the initiatory Major Flaw of his patron, which stands him in good stead with his patron and allows him to summon greater magical power. If Open-

ing The Gift occurs prior to the character being brought into play, then this Flaw is counted as part of the character's normal allotment of Flaws; otherwise it is additional, and does not provide points to spend on balancing Virtues.

The Opening procedure takes a whole season. The jotun teaches the Muspelli how to adopt the *etin-mod* that is the mainstay of Muspelli magic, and grants him six favored Supernatural Abilities: four from the jotun itself, and two from one of its allies to complement its own. This process grants no scores in these Supernatural Abilities, but his favored Abilities are not penalized by his other Supernatural Abilities when he does learn them. The season of Opening also forges a mystical link (and Arcane Connection) between jotun and Muspelli. The jotun occasionally uses this Arcane Connection to monitor the activities of its servants, and the reciprocal Arcane Connection permits the Muspelli to summon the patron.

Over the course of the following six years the Muspelli remains secluded near the sacred site of his patron and receives periodic instruction from its Aspect. The Muspelli acquires 240 experience points to divide among any Abilities. At the end of this tutorial period, the Muspelli is a full-fledged magician equivalent to a magus who has just passed his gauntlet. Following his apprenticeship, a Muspelli is assigned the normal number of experience points for a companion character each year.

MINIMUM ABILITY SCORES

After apprenticeship, a Muspelli must have a minimum score of 1 in the six Favored Supernatural Abilities of his patron. It is also a good idea for a Muspelli to have a score in the following Abilities: Concentration, Organization Lore: Muspelli, Dead Language: Jotun, and Penetration. Jotun is the language spoken by giants and the jotnar, and is also the sacred language of the Trollsnyir as their equivalent of Pictish (*Hedge Magic*, page 56). However, Muspelli cannot understand or use the aspects of the jotnar language that serve as an equivalent to Magic Theory for the Trollsnyir.

The Etin-Mod

All Muspelli are capable of taking on an immense physical form called the etin-mod (or *jotunmodur* in Norse). The etin-mod is a true expression of the devotion of the Muspelli to the power of the jotnar; it is the most distinctive feature of the magic of the Muspelli, for it is in this state that they are capable of their most powerful acts of magic (see *Trolldomur*, later).

The etin-mod is at least five times more massive than the Muspelli's human form. Furthermore, it has none of the frailties of the human form, and often has enhanced physical characteristics and additional natural weapons. The giant form is both more magically potent and magically resilient than her human form, and it is only while in the etin-mod that a Muspelli can use her most powerful magic (see *Utisetá*, later). All rolls made in etin-mod use the Characteristics of this giant form, rather than those of the human form.

Taking the etin-mod (and reverting to human form) takes one round, but does not require any Ability roll. The magic of adopting the etin-mod occurs only in the round in which the change takes place; there is no continuing magic that can be dispelled. The giant form is still considered to be under the purview of *Corpus* magics, but is no longer a base Individual since it is larger than Size +1. Like the *Shapeshifter* Ability, the magic empowering the transformation to and from etin-mod occurs at the moment of the change but is not a continuing effect, so the physical attacks of this form are not stopped by *Magic Resistance*. *Shapechanging* magics (such as *Muto Corpus* spells) can force the character to revert form, but the Muspelli can simply change forms again in the following round.

DESIGNING THE ETIN-MOD

The initial form of the etin-mod is determined once, at character creation. It is a central feature of a Muspelli character, and its game statistics can be altered over time by communing with one's jotun patron (see *Summoning the Jotun Patron*, later), so it is worth producing a second

New Virtues and Flaws

The following Major Supernatural Virtues are described later under *Trolldomur*. Each one grants a Supernatural Ability at a score of 1. These Virtues can be taken by non-Muspelli, but only Muspelli can access the enhanced use of these Abilities through their ritual magic (see *Utisetá*, later).

- Hex
- Sjonhverfing
- Spadomur
- Storm's Eye
- Summon Animals
- Threads of Fate
- Valgaldrar
- Wildfire
- Winter's Breath

NEW VIRTUE: MUSPELLI

Free, Social Status

The character has been initiated into the ways of the Muspelli, and has access to six Supernatural Abilities; as determined by his patron. The appellation

NEW FLAW: HORRIFYING APPEARANCE — THREE HEADS

Major, Supernatural

The character possesses a hideous deformity. Most commonly, the character seems to have three faces on one head, with each face sharing an eye with its neighbor: thus the character has three noses, three mouths, four eyes, and two ears. A more extreme variety has three separate heads. The extra features grant no enhanced abilities to their possessor. This Flaw occurs particularly in humans descended from frost giants, and there is probably a tale attached to the reason the character was not killed at birth or while growing up.

character sheet for it. Make the following adjustments (in the indicated order):

Characteristics: Add up to 3 points to the physical Characteristics of the human form (Strength, Stamina, Dexterity, or Quickness). These points cannot be applied to a Characteristic that is already +3 or greater. The extra points can be added to more than one Characteristic, but if they cannot all be spent to increase the Characteristics, then they are lost.

Virtues and Flaws: Add the *Giant Blood* Virtue. If the character already has this or the *Large* Virtue (both common among Muspelli), then the character's etin-mod is Size +3 and he gains a further +2 adjustment to his Strength and a -1 adjustment to his Quickness.

Add the *Greater Immunity to Sleep* Virtue. The Muspelli in etin-mod still gets tired, but need not (indeed, cannot) sleep while this form is maintained. He is immune to spells or powers that

force him into sleep or unconsciousness. If he should tire himself to the *Unconscious Fatigue* level, then he reverts to human form immediately.

Add the *Greater Magical Defenses* Virtue (see *Introduction*). If the character already has this Virtue, he gains no additional benefit.

The etin-mod has all the Virtues of the human form, but remove all *General Flaws* (Major and Minor). If the character has the *Weak Characteristics* Flaw in human form, then the lost points are returned in etin-mod. Flaws that are not *General Flaws* are inherited by the giant form.

Abilities: Use the same Abilities as the human form.

Qualities: Pick two *Mundane Qualities* from the nearby insert.

Special: Remove all *Characteristic* loss due to *Aging* rolls, and all *Decrepitude* points. The etin-mod has an intrinsic +3 to *Soak*. A character in etin-mod suffers

a -6 to all social interaction rolls due to his highly unnatural appearance.

Magic: When using any of his Supernatural Abilities during an etin-mod episode, the Muspelli can produce more powerful effects as described later under Trolldomur.

MAINTAINING THE ETIN-MOD

The etin-mod cannot be maintained indefinitely. For every hour (or part thereof) that the character maintains the un-

natural form, he must make a Deprivation roll (*ArM5*, page 180). While this roll uses the Stamina of the etin-mod, the Fatigue and Wound Penalties that result from failed rolls apply to the human form, and do not penalize any activities of the etin-mod except for future Deprivation rolls to maintain the giant form. Fatigue and Wound Penalties resulting from sources other than this Deprivation roll affect the etin-mod as normal. Fatigue levels lost from maintaining the etin-mod are Long-Term Fatigue levels. If a Muspelli returns to his etin-mod within an hour of leaving

it, the Ease Factor for the Deprivation roll resumes at the level it had reached when he took human form; if it has been more than an hour, then it starts again at 3.

The storyguide should make these rolls on behalf of the character since he has no idea how much he will suffer from his deprivation from the human form. Once a character takes an Incapacitating Wound from this deprivation, he reverts to human form, disrupting any ritual taking place. When this happens, he also gains sufficient experience points in his Gleipnir Score (see later) to increase it to the next level.

Mundane Qualities Available to the Etin-Mod

A Mundane Quality can only be taken once unless specifically indicated otherwise. Other Qualities may be available at the discretion of the storyguide.

Aquatic: The character can breathe water.
Camouflage: +3 to all rolls to hide whenever the character is not moving.

Claws: The character has huge talons that she can use in combat. These are Brawl weapons that have the following statistics: Init +0, Atk +4, Dfn +3, Dam +4

Constriction: The character has a long sinuous body or muscular tail, and can constrict an opponent whose Size is less than her own. Constriction is based on the grappling rules (*ArM5*, page 174). The Attack Total is computed using the Brawl skill, and a constriction attack has the following weapon statistics: Init 0, Atk +3, Dfn 0, Dam n/a. As long as the character maintains the grapple, her opponent is considered deprived of air (see *ArM5*, page 180). The victim must make a Stamina check every 30 seconds (that is, every five rounds), or suffer the normal effects of deprivation. Once the character has successfully grappled an opponent (and begun constricting), on subsequent rounds she can continue constricting and still attack with other weapons. These attacks may be directed at the grappled victim, or at another opponent.

Fast Runner: +3 to all rolls involving

running.

Fins: No penalties to actions taken underwater

Good Jumper: +3 to all rolls involving jumping.

Keen Sense of Smell: +3 to all rolls using the sense of smell, +2 to all Hunt rolls.

Horns/Antlers: The character has either a set of antlers or a pair of horns (such as those of a ram or a bull) that she can use in combat. These are Brawl weapons that have the following statistics: Init +2, Atk +3, Dfn +2, Dam +3

Shell: The character is encased in a protective shell. This grants a +6 to Protection, but the character suffers a -3 to all rolls involving fast or nimble movement. This does not stack with any other Qualities that provide Protection, and the character cannot wear armor.

Skilled Climber: +3 to all rolls involving climbing.

Slippery: The character has a +6 to Defense rolls against Grapple attacks. This Quality may be taken more than once, and the bonus rises by +3 each additional time it is taken.

Spiny: The character is covered in spines; these grant a +1 bonus to Protection. If any opponent strikes at a Spiny character with a bite, claw, or fist attack, he inflicts damage as normal, but suffers +5 damage in return. Some characters may poison their spines (see *Venomous*, later); in which case the attacker's own Attack

Advantage is used against him to determine the success of the *Venom* attack only.

Teeth: The character has huge fangs or tusks that she can use in combat. These are Brawl weapons that have the following statistics: Init +0, Atk +4, Dfn +2, Dam +5

Tireless: The character gains two extra Fatigue levels.

Thick Fur/Thick Scales: +1 to Protection; this Quality stacks with the Tough Virtue and the Tough Hide Quality.

Tough Hide: +2 to Protection; this Quality stacks with the Tough Virtue and the Thick Fur Quality.

Venomous: One of the character's attacks (usually the bite) also delivers venom into the wound. Compare the Attack Advantage to the victim's Protection (not Soak). If the character's advantage is higher, then the victim suffers the effect of the venom, regardless of whether the bite inflicts an actual wound. The venom can be of one of two strengths (chosen when Quality is taken) — the character can choose from either: a venom that inflicts a Light Wound if a Stamina roll with an Ease Factor of 12 is failed; or one that inflicts a Medium Wound but has an Ease Factor of 9 to avoid the effects. This Quality may be taken more than once: each additional time increases the severity of the wound inflicted or adds three to the Ease Factor to avoid the effects.

Magic Defenses

Muspelli 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 Supernatural Ability, she gains no defense.

Supernatural Ability: Entrancement
Magical Defense: *Immovable Object*
Effect: Defense against Mentem effects.

Supernatural Ability: Hex
Magical Defense: *Accelerated Expiry*
Effect: Defense against effects with an Arcane Connection Range.

Supernatural Ability: Shapeshifter
Magical Defense: *Strength of Form*
Effect: Defense against Animal and Corpus effects.

Supernatural Ability: Sjonhverfing
Magical Defense: *Confounding Magics*
Effect: Defense against Imaginem effects.

Supernatural Ability: Spadomur
Magical Defense: *Veil of Secrecy*
Effect: Defense against Corpus and Imaginem effects.

Supernatural Ability: Storm's Eye
Magical Defense: *Confounding Magics*
Effect: Defense against Auram effects.

Supernatural Ability: Summon Animals
Magical Defense: *Accelerated Expiry*
Effect: Defense against Rego effects which compel actions.

Supernatural Ability: Threads of Fate
Magical Defense: *Alacritous Fortune*
Effect: Defense against aimed Rego effects.

Supernatural Ability: Valgaldrar
Magical Defense: *Magical Fortitude*
Effect: Defense against Corpus effects.

Supernatural Ability: Wildfire
Magical Defense: *Magical Fortitude*
Effect: Defense against Ignem effects.



Supernatural Ability: Winter's Breath
Magical Defense: *Magical Fortitude*
Effect: Defense against effects that affect ice, snow, or cold.

Gleipnir, Warping, and Heipt

Like Hermetic magi, Muspelli do not acquire Flaws and Virtues from Warping. When exposed to powerful magical energies beyond the character's control, the Muspelli risk invoking the *heipt* — the ancient and deadly feud between the giants and the gods. In response, the gods send one of their servants to punish the interloper.

All Muspelli have a Trait called Gleipnir (meaning "fetter"), which begins at 0 and increases like an Ability through the accumulation of Heipt Points. Gleipnir represents the restrictions on the character's Gift as a result of magical mishaps and accidents. The effective score of any Supernatural Ability is reduced by the score

in Gleipnir whenever it is used. Note that a character does not use a Supernatural Ability when he learns it, teaches it, or writes about it. If the score of a Supernatural Ability is zero or less when modified by Gleipnir, it cannot be used. If a Supernatural Ability grants different powers as its score increases — such as Shapeshifter — then the character loses access to those powers at the higher levels as his Gleipnir score increases. Unlike an Ability, Gleipnir can lose Heipt Points and decrease in score.

Instead of Wizard's Twilight, whenever a Muspelli gains 2 or more Warping Points in a single event, he must make a Heipt roll to avoid a visit from an emissary of the Norse gods. This faerie tries to metaphorically wrap the Muspelli in chains that bind his power, just as the jotnar are bound. If the Warping was taken in a Divine or Infernal aura, a different type of spirit may be invoked instead (see insert).

HEIPT ROLL:

Stamina + (Realm) Lore + stress die

A Valkyrie

Faerie Might: 20 (Corpus)

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

Size: 0

Virtues and Flaws: 3 x Increased Faerie Might, Faerie Sight, Faerie Speech, Humanoid Form, Personal Faerie Power; Incognizant, Visions*

* Valkyries know where and when worthy men are likely to die.

Personality Traits: Brave +5, Judgmental +3

Combat:

Axe and Round Shield (unmounted): Init +2, Attack +16, Defense +12, Damage +6

Axe and Round Shield (mounted): Init +2, Attack +19, Defense +15, Damage +6

Wolf's Teeth: Init -2, Attack +9, Defense +9, Damage +3

Soak: +9

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

Wound Penalties (Wolf): -1 (1-8), -3 (8-16), -5 (17-24), Incapacitated (25-32), Dead (33+)

Pretenses: Awareness 9 (battlefields), Brawl 9 (einherjar), Ride 5 (wolf),

Single Weapon 9 (giants)

Powers:

Fly: 0 points, constant, usually Corpus (2 intricacy points on cost)

Equipment: Arms, armor, wolf mount, vast quantities of wine.

Vis: 4 Corpus, in heart

Appearance: Valkyries are shield maidens or crones who ride wolves above battlefields, and select the worthy dead. They have excellent equipment and extraordinary training. This one rides an immense wolf (Size +3) that is made from her glamour. The wolf can also attack in combat; its combat statistics are included with the valkyrie's above. However, any wounds inflicted on the mount are counted separately from the valkyrie's, and wound penalties are based on its greater size.

This valkyrie responds to failed Heipt roll by a Muspelli with a Warping Score of 4. Her abilities and powers should be adjusted appropriately for a weaker or stronger encounter. See *Realms of Power: Faerie* for more details on Faerie characters and powers.

EASE FACTOR:

Warping Score + number of Warping Points gained + aura modifier + stress die (no botch)

If the character succeeds in avoiding Heipt, nothing happens other than the accumulation of Warping Points. If the Heipt roll fails, then a faerie creature sent by the Norse gods arrives in the general proximity of the Muspelli. The Might of the faerie is equal to five times the character's Warping Score, and it should have physical abilities and powers appropriate to its Might. The most common creature responding to Heipt is a valkyrie — a female warrior-faerie riding an immense wolf (see nearby insert for a typical valkyrie's stats). The valkyrie immediately attacks the character and does not surrender or give quarter. The fight takes place between the valkyrie and the Muspelli alone; bystanders can watch the battle but are incapable of interfering or affecting the outcome in any way. If the faerie inflicts a fatal or incapacitating blow on the Muspelli he receives a *gleipnir*, or constraint. The Muspelli wins by killing or incapacitating the faerie, or otherwise rendering it unable to harm him. He can then claim the vis from its corpse. Alternatively, he can consume that vis to receive a *gift*, or gift. All wounds — even fatal ones — received during the fight with the valkyrie are glamour, and disappear once the combat has been decided.

A *gift* takes the form of increased knowledge. The character gains a number of experience points equal to twice the number of Warping Points taken, which can be used in any of his Supernatural Abilities. The character also subtracts a number of Heipt Points from his Gleipnir Score equal to the number of Warping Points gained, although the Gleipnir Score cannot be reduced to below zero. *Example:* A character has a Gleipnir Score of 1, and gained 2 Warping points. He now has a Gleipnir score of 0 (3).

A *gleipnir* works to limit the magic of the Muspelli. The character adds a number of Heipt Points to his Gleipnir Score equal to twice the number of Warping Points he gained. *Example:* A character has a Gleipnir score of 1, and gained 2 Warping Points. He now has a Gleipnir score of 1 (4).

Heipt and Foreign Auras

Muspelli rarely stray into Divine or Infernal auras, but if they do, Heipt works differently. While safe from the attentions of the valkyries, they may receive a visitation of a different nature, although mechanically the resolution is the same — a *gift* or a *gleipnir*. Muspelli are severely disadvantaged by Heipt in foreign auras, since they suffer a penalty to both Casting Totals and Magic Resistance whereas their opponents benefit; so they are almost certain to suffer a *gleipnir*.

In Divine auras an angel is sent to confront the Muspelli. This angel gives the character the opportunity to repent, abandon his patron, and give up his destructive ways. A character can agree to this to avoid attack, but the angel knows

whether the character is sincere. A character who lies to the angel, or refuses to repent, is attacked. See *Realms of Power: The Divine*, pages 27–33 for sample angels.

In Infernal auras a demon appears on a failed Heipt roll. Demons see the opportunity to win a new recruit to the side of Hell. A demon summoned by Heipt is most often a member of the Order of Aerial Powers, which take the form of giants; the character may be unaware that this is an Infernal rather than Magical being. The demon may try to corrupt the Muspelli, or may simply wait for a suitable opportunity to attack. See *Realms of Power: The Infernal*, Chapters 5–7 for sample demons, and page 68 for a sample Aerial Power.

Muspelli Society

Muspelli have no incentive to work together. They gain no benefit from collaborative magical effort, in fact their magic directly conflicts with each other. Coupled with a lack of protection from the effects of The Gift, there is little reason for Muspelli to maintain any sort of society. This is perhaps the only reason that they do not

yet pose a significant threat to Mythic Europe. However, it is prophesied that one day Loki will return and the restrictions on collaborative efforts between Muspelli will be lifted.

Leadership among the Muspelli is a product of pure force. A physically and magically powerful Muspelli can dominate others and force them to do his will. But without direct supervision, subjugated Muspelli are likely to work against

their leader — they serve the very essence of rebellion, after all. More likely is the formation of temporary cabals where like-minded Muspelli work together to achieve some common, short-term goal. Such alliances are usually between members of the same patron since they share common goals, although a character occasionally requires an ally with different powers from his own. Muspelli also seek alliances with magical creatures, particu-

Example Character: Kotkill Ufsbrodir

HUMAN FORM

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

Size: +1

Age: 25 (Apparent: 25)

Decrepitude: 0

Warping Score: 0

Gleipnir Score: 0

Confidence Score: 1 (3)

Virtues and Flaws: The Gift; Muspelli; Greater Immunity (Hunger); Affinity with Shapeshifter, Inoffensive to Animals, Large, Rapid Convalescence, Special Circumstances (on four feet), Study Bonus, Well-Traveled; Greedy, Mute; Clumsy, Feral Upbringing, Animal Companion, Unpredictable Magic

Personality Traits: Glutton +3, Loner

+2, Feral +1.

Combat:

Fist: Init 0, Attack +7, Defense +6, Damage +1

Soak: +4

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

Wound Penalties: -1 (1-6), -3 (7-12), -5 (13-18), Incapacitated (19-24), Dead (25+)

Abilities: Area Lore: Hladir 3 (forests), Area Lore: Svearike 2 (magical sites), Athletics 2 (running), Brawl 5 (fist), Hunt 2 (large game), Jotun 2 (respectful), Muspelli Lore 1 (followers of Fenrir), Penetration 2 (Winter's Breath), Stealth 2 (woods), Survival 3 (cold), West Norse 4 (traders)

Supernatural Abilities: Animal Ken 5 (wolves), Summon Animals 4

(wolves), Shapeshifter 7 (wolf), Sjonhverfing 3 (animals), Wildfire 2 (smoke), Winter's Breath 3 (snow)

Equipment: Partial fur armor

Appearance: A wild-haired man with manic, amber eyes. A puckered scar on his throat is all that is left of his voicebox.

Thanks to his Gift, Kotkill was abandoned in the wild as a baby. Fortunately for him, the pack of wolves who found him were lead by a Wolf of Virtue (see *Realms of Power: Magic*, page 55) who decided to raise him rather than eat him. His foster brother still runs at his side to this day. Despite having the gluttonous appetite common among wolves, Kotkill need not eat; but he takes great pleasure in doing so. Kotkill's casting sigil is gnawing hunger felt by his targets.

ETIN-MOD

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

Size: +3

Age: 25 (n/a)

Warping Score: 0

Gleipnir Score: 0

Confidence Score: 1 (3)

Virtues and Flaws: The Gift; Muspelli; Giant Blood, Greater Immunity (Hunger), Greater Immunity (Sleep); Affinity with Shapeshifter, Inoffensive to Animals, Large, Greater Magical Defenses, Rapid Convalescence, Special Circumstances (on all fours), Study Bonus, Well-Traveled; Greedy; Animal Companion, Unpredictable Magic

Qualities: Teeth, Fast Runner

Personality Traits: Glutton +3, Loner +2, Feral +1.

Combat:

Teeth: Init 0, Attack +11, Defense +7, Damage +9

Fist: Init 0, Attack +8, Defense +6, Damage +4

Soak: +7

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

Wound Penalties: -1 (1-8), -3 (9-16), -5 (17-24), Incapacitated (25-32), Dead (33+)

Abilities: Area Lore: Hladir 3 (forests), Area Lore: Svearike 2 (magical sites), Athletics 2 (running), Brawl 5 (fist), Hunt 2 (large game), Jotun 2 (re-

spectful), Muspelli Lore 1 (followers of Fenrir), Penetration 2 (Winter's Breath), Stealth 2 (woods), Survival 3 (cold), West Norse 4 (traders)

Supernatural Abilities: Animal Ken 5 (wolves), Summon Animals 4 (wolves), Shapeshifter 7 (wolf), Sjonhverfing 3 (animals), Wildfire 2 (smoke), Winter's Breath 3 (snow)

Equipment: none

Appearance: In etin-mod Kotkill is nearly nine feet tall, and covered in coarse gray hair. His arms bulge with muscles and are overly long, reaching almost to the ground. He is as comfortable on four legs as he is on two. His face is elongated into a muzzle bearing two-inch fangs.

Example Character: Gunnvara Jarnoidja

HUMAN FORM

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

Size: 0

Age: 71 (Apparent: 21)

Decrepitude: 2 (6)

Warping Score: 5 (19)

Gleipnir Score: 1 (1)

Confidence Score: 1 (3)

Virtues and Flaws: The Gift; Muspelli; Potent Sorcery (Men), Sjonhverfing; Improved Characteristics, Puissant Entrancement, Strong-Willed, Student of Magic; Blind, Curse of Venus**, Enemies, Lecherous; Arthritis, Palsied Hands**

** Ordeal Flaw

Personality Traits: Domineering +3, Lustful +3, Industrious +2

Combat:

Staff: Init 0, Attack+3, Defense +4, Damage 0

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: Charm 3 (young men), Chirurgy 2 (on self), Concentration 3

(Magic Sensitivity), Denmark Lore 2 (witches), Folk Ken 4 (men in power), Great Weapon 2 (staff), Guile 5 (disguise), Jotun 2 (sea giants), Low German 3 (Flemish), Magic Lore 5+2 (magical sites), Muspelli Lore 4 (initiation), Penetration 5 (Entrancement), Stealth 2 (nighttime), West Norse 5 (Gautlandish)

Supernatural Abilities: Entrancement 9+2 (men), Hex 7 (rivals), Magic Sensitivity 4 (vis), Sjonhverfing 5 (illusions of youth), Summon Animals 4 (birds), Threads of Fate 4 (war), Valgaldrar 6 (warriors)

Equipment: The shriveled heart of a folk witch (enchanted gandur), quarter-staff, clothes suitable for a wealthy woman, collection of objects with significant Shape and Material bonuses. Her gandur is enchanted with the following effects:

Cloak of White Feathers. Once per day Gunnvara can take the shape of an osprey (Shapeshifter 14; base 9, +5 Touch)

Battle Hex. Three times per day, Gunnvara can make a person automatically fail an Attack roll (Hex 20; base 6, +12 Momentary delay, +2 3/day)

Appearance: Thanks to an *utiseta* Sjonhverfing, Gunnvara looks to be in her early twenties, with flaxen hair and

pretty dimples. Anyone with a Perception of +3 or more can see her true form — a wrinkled woman with rotting teeth and straggly gray hair.

Gunnvara has been blind from birth; there was no need for her to accept Gullveig's initiatory Flaw to gain her favor. She is constantly attended by a spirit that she summoned; those who can see it say that it takes the form of a sea-eagle. This spirit whispers into her ear what she should be able to see, were she sighted. On orders from Gullveig, Gunnvara has spent the last two decades in Denmark and northern Germany building a network of spies and gathering worshipers among the German witches. She has spent six seasons improving her *etin-mod* (+1 to Size, +2 to Pre, Piercing Gaze Virtue, Venomous Quality, and Tough Hide Quality).

Gunnvara has an intrinsic +4 power modifier (+1 for Blind, +1 for Pre +5 in *etin mod*, and +2 for an enchanted gandur). For her best Ability (Entrancement) she can expect a Casting total of at least 45 + aura + stress die. If given the opportunity for preparation, she will charge her gandur with *utiseta* effects such as *The Witch's Thrall* and various Hexes and illusions. Gunnvara's sigil is a lilting wordless tune at the edge of hearing.

ETIN MOD

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

Size: +3

Age: 71 (n/a)

Warping Score: 5 (19)

Gleipnir Score: 1 (1)

Confidence Score: 1 (3)

Virtues and Flaws: The Gift; Muspelli; Potent Sorcery (Men), Giant Blood, Greater Immunity (Sleep), Sjonhverfing; Greater Magical Defenses, Improved Characteristics, Puissant Entrancement, Strong-Willed, Student of Magic; Curse of Venus**, Enemies, Lecherous

** Ordeal Flaw

Qualities: Claws, Tireless, Tough Hide, Venomous

Personality Traits: Domineering +3, Lustful +3, Industrious +2

Combat:

Claws: Init +1, Attack +5, Defense +4, Damage +5 & Medium Venom (Stamina roll of 9+ to avoid)

Staff: Init +3, Attack +7, Defense +7, Damage +3

Soak: +7

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

Wound Penalties: -1 (1-8), -3 (9-16), -5 (17-24), Incapacitated (25-32), Dead (33+)

Abilities: Charm 3 (young men), Chirurgy 2 (on self), Concentration 3 (Magic Sensitivity), Denmark Lore 2 (witches), Folk Ken 4 (men in power), Great Weapon 2 (staff), Guile 5 (disguise), Jotun 2 (sea giants), Low German 3 (Flemish), Magic Lore 5+2 (magical sites), Muspelli Lore 4 (initiation), Penetration 5 (Entrancement), Stealth 2 (nighttime), West Norse 5 (Gautlandish)

Supernatural Abilities: Entrancement

9+2 (men), Hex 7 (rivals), Magic Sensitivity 4 (vis), Sjonhverfing 5 (illusions of youth), Summon Animals 4 (birds), Threads of Fate 4 (war), Valgaldrar 6 (warriors)

Equipment: The shriveled heart of a folk witch (enchanted gandur), quarter-staff, clothes suitable for a wealthy woman, collection of objects with significant Shape and Material bonuses. Her gandur is enchanted with the following effects:

Cloak of White Feathers. Once per day Gunnvara can take the shape of an osprey (Shapeshifter 14; base 9, +5 Touch)

Battle Hex. Three times per day, Gunnvara can make a person automatically fail an Attack roll (Hex 20; base 6, +12 Momentary delay, +2 3/day)

Appearance: In *etin mod* Gunnvara is nearly 12 feet tall and startlingly beautiful; if one is able to look past the foot-long claws that glisten with venom.

larly giants (see *Realms of Power: Magic*, pages 83–88 for information on giants). Some Muspelli recruit humans (usually outlaws) to their cause, while others prefer to work alone.

Muspelli are constantly guided by their jotun patron. They appear in their servants' dreams to instruct them, and the Muspelli can summon their patrons to earth, if they dare (see *Summoning the Jotun Patron*, later). The Muspelli is invariably left to interpret how to complete any tasks himself. Very rarely, a patron will send an Aspect of itself to communicate with a servant. However, this is a risky procedure, since it has the potential to alert the Norse gods or their servants that the bonds of the jotnar are slipping.

MUSPELLI AS ANTAGONISTS

If unprepared, Muspelli certainly pose no threat to a magus of the Order. However, a Muspelli is best suited to the long game. If given sufficient time to prepare, they can be truly dangerous.

For example: *Gunnvara* (described later) suspects that some magi in the area (the player characters) may pose a threat to her plans. She arranges a chance encounter with them disguised as a faerie lady, and manufactures an encounter with one of her cohorts, a giant. This allows her to witness their tactics in battle, and to gain both *Arcane Connections* (stray hairs, blood-soaked bandages, discarded clothing) and *Sympathetic Connections* (their names). She then prepares an *utiseta* ritual tied to each of her opponents, and loads them into her *gandur*. When they finally confront her — which may be months later — she has powerful magics of high *Penetration* to use against them. A magus who uses combat spells might be struck blind by a *Hex*, or *Entranced* to not attack her. Warriors can be *Hexed with Enfeeblement*, or *Entranced* to attack their masters, or have *Fate Twisted* against them when they try to target her. She can only release one of these effects each round from her *gandur*, but since each one has already been cast days or weeks ago, any *Wound* or *Fatigue Penalties* inflicted on her during the fight do not affect her ability to use them. Of course, she would not be alone, her giant cohort is protecting her, and an army of the dead keeps grogs occupied. Finally, she has exchanged appearances with a hostage using her *Sjonhverfing*, and the characters may even end up “rescuing” her from peril!



Trolldomur

The term *trolldomur* — literally, “the work of trolls” — is a generic term for magic in Old Norse, but is specifically used in a negative connotation as legally proscribed witchcraft. In *Ars Magica Fifth Edition*, *trolldomur* specifically refers to giant magic, as practiced by Muspelli. *Trolldomur* is based on the use of Supernatural Abilities, specifically the extension of those Abilities into ritual effects.

Through these rituals — called *utiseta* — a Muspelli is capable of vast magical effects. However, his weakness is the time it takes to generate such power, and the state of exhaustion in which it leaves him.

Utiseta

Utiseta, or “sitting-out,” is the name given to a Muspelli’s ritual acts to raise the power of a jotun. He sets up a platform

A Lack of Collaboration

Every Muspelli must work alone when performing *utiseta*, and if a character is the target of two *utiseta* rituals from different Muspelli, only the ritual with the highest Casting Total is applied. This is true even if the Muspelli use different Supernatural Abilities against the same target. Effects cast by the same Muspelli do not interfere with each other; for example, the Mus-

PELLI who shapeshifted a warrior can still entrance him. A character suffering from an *utiseta* can still be affected indirectly by a different *utiseta* if he is not part of the effect’s Target; the shapeshifted warrior walking through a snowstorm magically summoned by a different Muspelli is affected by both, since the area is the target of the snowstorm, not the warrior.

Available Ranges, Durations, and Targets

Ranges, Durations, and Targets that are usually restricted to ritual spells can be employed by Muspelli during *utiset*a rituals, even without the use of vis.

Ranges: Personal, Touch, Eye, Voice, Sight, Arcane Connection

Durations: Momentary, Concentration, Diameter, Sun, Moon, Year, Until (Condition), Decade (see later), Lifetime (see later)

Targets: Individual, Part, Group, Room, Structure, Boundary

New Duration: Decade — The spell's effects expire on the tenth anniversary of its casting. This Duration adds five magnitudes to the spell's level.

New Duration: Lifetime — The spell's effects last until every target has died. This Duration cannot be used if the target is an inanimate object. If the target is immortal, then the spell has an indefinite duration. This Duration adds six magnitudes to the spell's level.

made of logs and stones, and gathers appropriate ritual materials. He then climbs atop the platform, assumes his etin-mod, and begins the magic. The *utiset*a begins with the preparation of a ritual meal, including the slaughter and butchery of an animal, which is then cooked in its own blood. Once the meal has been consumed, the Muspelli chants sagas about his patron, and composes praise-songs that are toasted with mead. There are ritual dances, and the adoption of unusual postures that must be maintained for hours. Throughout this ritual the Muspelli is gathering power, which is released at the end of the ritual in an immense burst of magical energy. The etin-mod must be maintained throughout the duration of the ritual; if he adopts human form for more than a round for whatever reason, then the ritual fails with potentially disastrous consequences.

DESIGNING THE EFFECT

During *utiset*a, a Muspelli's Supernatural Abilities are greatly increased in their scope. All Supernatural Abilities are usually fixed in terms of Range, Duration, Target, and/or effect, typically capable of altering one of these parameters but unable to affect the others. During *utiset*a, any or all of the parameters of the Ability can be altered. For example, a Muspelli performing a Shapeshifter *utiset*a can extend the Range to Voice and the Target to Group, turning a number of his enemies into wolves. He can also extend the effect of the Ability,

allowing him to turn into a monstrous creature rather than a natural animal.

Only Supernatural Abilities that are granted by a Major Virtue can be affected by *utiset*a, and all the Supernatural Abilities commonly possessed by Muspelli have their base parameters listed in the following sections. Modify the effect by altering the Range, Duration, and/or Target just like you would alter an Hermetic spell, except that each change in magnitude adds three to the Ease Factor of the effect. Thus, a Shapeshifter effect that is Range: Voice adds 6 to the Ease Factor (since Shapeshifter normally operates at Range: Personal).

*Example: Kotkill is performing a Shapeshifter utiset*a to turn a village into wolves. The base Ease Factor is usually 9 for a Range: Personal, Duration: Concentration, Target: Individual effect. He wants the effect at Range: Voice (+6), Duration: Moon (+6), Target: Group (+6), and also needs a size modifier to affect up to a hundred individuals (+3). The total Ease Factor is therefore 30.

The calculated Ease Factor for an *utiset*a should be considered to be the level of effect for the purposes of detecting, dispelling, and suppressing the Muspelli's magic.

CASTING TOTAL

The Casting Total for an *utiset*a effect is calculated in the same manner as for any Supernatural Ability, except that the score in the Ability is multiplied by a Power Modifier. This Power Modifier is derived from the ritual elements brought to bear during the *utiset*a. The Penetration Total of

*utiset*a is calculated in the normal manner; by subtracting the Ease Factor from the Casting Total and adding any Penetration bonus.

CASTING TOTAL:

Characteristic + ((Ability – Gleipnir) × Power Modifier) + Aura bonus + stress die

PENETRATION TOTAL:

Casting Total – Ease Factor + Penetration Bonus

Since the character must be in etin-mod to perform an *utiset*a, he uses the Characteristics of his giant form. *Utiset*a is a magical practice, and uses the Magic column on the Realm Interaction Table (ArM5, page 183). Remember to reduce the character's Ability score by his Gleipnir Score before multiplying by the Power Modifier.

The sources of Power Modifier are given below. These are cumulative; use any that apply, but only one from each category can be chosen. The minimum Power Modifier is 1 even if no Power Modifiers are available.

HAMUR, THE SHAPE OR SKIN:

- +1 for having the Major Flaw favored by his patron;
- +1 for having an etin-mod that has the Characteristic used in this Supernatural Ability at +5 or greater.
- +2 if the caster inflicts a mutilation on himself that results in the effects of a Minor Flaw, such as gouging out an eye (Missing Eye), splitting his tongue (Afflicted Tongue), or removing a hand (Missing Hand). This results in a Medium wound, which does not count towards a Blot modifier (see later). Already possessing such a mutilation does not grant this bonus.

OND, THE MUSPELLI'S MAGICAL POWER:

- +1 for possessing another of the patron's Supernatural Abilities at a score of 5 or greater;
- +2 if the ritual is performed in a Magical Aura that has an alignment appropriate to the power or patron (see *Realms of Power: Magic*, pages 15–16).

BLOT, A SACRIFICE OF POWER:

- +1 for inflicting a Medium wound on oneself during the *utiseta* ritual;
- +1 for inflicting a fatal wound on a creature with a Might score during the *utiseta* ritual.
- +2 for destroying a *gandur* appropriate to the patron in an symbolic manner. *Surtur* requires that the object is burned, *Nidhogg* would want it devoured, *Gullveig* would desire it dissolved in poison, and so forth.

LITUR, THE APPAREL OF AN INDIVIDUAL:

- +1 for possessing a *gandur* of the patron;
- +2 for possessing a *gandur* enchanted with at least 30 levels of magical effects.

Example: *Kotkill* has a *Stamina* of +4, the *Shapeshifter Ability* at 7, and has found a *Magic aura* close to the target village with an *aura strength* of 2. He has the following ritual elements: he is a follower of *Fenrir* who is *Mute* (*Hamur* +1), he has a giant wolf's tooth as a *gandur* (*Litur* +1), and he uses the tooth to inflict a Medium wound on himself (*Blot* +1). This gives him a total *Power Modifier* of x3. His *Casting Total* is therefore $4 + (7 \times 3) + 2 + 7$ (stress die), or 34; this is sufficient to produce the desired effect.

GATHERING THE POWER

The power of an *utiseta* ritual is not delivered immediately. The power gradually builds over time, with repetition of the ritual, until the requisite amount of power has been gathered to power the effect. This typically takes hours to achieve.

For every hour of the ritual, the player makes a *Characteristic + Supernatural Ability* simple roll appropriate to the magic used. As always, subtract the *Gleipnir Score* from the *Supernatural Ability* score. The *Ease Factor* for this roll is 9. For every point over 9, he accumulates one point. Once the accumulated total equals or exceeds the *Ease Factor* of the *utiseta*, he can safely end the ritual and the effect takes place.

GATHERING POWER:

Characteristic + Supernatural Ability + simple die, versus Ease Factor of 9

Example: *Kotkill* begins the ritual to transform the village into wolves. In the first hour he rolls a

3 for a total of 14, which contributes 5 points to his ritual total. In the next five hours his *Gathering Power* totals are 12, 16, 14, 16, and 13, giving him a total of 34 points. The ritual took six hours, and thus requires six *Deprivation* rolls, although *Kotkill* does not discover the toll on his body until he retakes his human form.

Upon successful completion of an *utiseta*, the *Muspelli* can choose to continue the ritual for one more hour to transfer the control of the effect into a *gandur* of his patron. This item then acts like a charged item, holding the effect of the *utiseta* in abeyance until the *Muspelli* decides to discharge it. However, it can only be discharged against the target or targets designated during the design of the ritual. For example, it is not possible to hold a generic *utiseta* effect that turns anyone into a wolf. Instead, the *gandur* holds an effect that turns a specific target into a wolf. If the effect is not discharged within one year of its creation, it spontaneously releases its charge, taking effect on any applicable target within its range. This uncontrolled discharge also inflicts 1 *Warping Point* per 10 points of the effect's *Ease Factor* on the *Muspelli* who made it, regardless of the distance between the item and the character.

The *Muspelli* can choose to end an *utiseta* ritual prematurely. The most common reason to do this is because it has gone on too long; the *etin-mod* can only be maintained for so long without risk of serious injury. Rituals can also be interrupted by

outside forces, or by botching the initial *Casting Total*. If an *utiseta* ritual is ended prematurely, calculate the number of accumulated points that the *Muspelli* is short of completing the ritual. For every 10 points or fraction of this shortfall, treat it as one botch. This is very similar to botching an *Hermetic spell*, and the severity of the negative effects varies depending on the severity of the botch. The character also receives 1 *Warping Point* for each botch or 10 levels short, and if a character gains 2 or more *Warping Points* from this he must check for *Heipt* (see *Gleipnir*, *Warping* and *Heipt*, earlier).

Example: Assume that *Kotkill* was interrupted in the third hour of his *utiseta*. He had only accumulated 8 points of the 30 he needed, leaving him with a shortfall of 22. This translates into a triple botch and 3 *Warping Points*, requiring him to check for *Heipt*. Due to this disastrous result, the storyguide decides not only that the villagers have become werewolves rather than ordinary wolves, they have also determined the cause of their transformation and are waiting for *Kotkill* once he has dealt with the consequences of the *Heipt*.

VIS USE

Muspelli can employ *vis* in their *utiseta* to assist in the gathering of power more quickly. They must use *vis* of an *Art* appropriate to the ritual performed. When *vis* is used during *utiseta*, the *Muspelli* starts

Practical Limits of Utiseta

Performance of *utiseta* is ultimately less dependent on the *Muspelli's* *Ability* and/or *Power Modifier* as it is on the duration of the *etin-mod*. Even junior *Muspelli* who have good *Power Modifiers* can achieve immense *utiseta* totals, but sustaining the *etin-mod* long enough to gather sufficient power to complete those rituals would kill them. A character with *Stamina* 0 can spend an average of 7 hours in *etin-mod* before risking exhaustion, and has an average of 13 hours before a forced change into human form. Each point of *Stamina* extends these numbers by 1 hour. Lucky or unlucky *Deprivation* rolls will affect

these predictions, and since the character is unaware of how much his human form is suffering while in *etin-mod*, most err on the side of caution.

A *Muspelli* with a *Supernatural Ability* of 5 can rely on gathering an average of only 2 or 3 points towards the completion of a ritual each hour. As the score in the *Supernatural Ability* increases, the speed at which power is gathered also increases, allowing much greater *Ease Factors* to be achieved before injury or death occurs. Of course, even an inexperienced *Muspelli* can perform immense *utiseta* rituals if she is prepared to accept the risks.

with an accumulated ritual total equal to the number of pawns employed. Each pawn contributes an extra botch die to the stress die involved in the Casting Total. If the ritual is terminated early, before the requisite power has been gathered, the vis used is lost.

Muspelli can also use vis of an appropriate Art to power non-ritual uses of their Supernatural Abilities. This grants a bonus to the Casting Total of +1 per pawn of vis expended.

VIS USE (UTISETA):

+1 to ritual total per pawn

VIS USE (SUPERNATURAL ABILITIES):

+1 to Casting Total per pawn

VIS LIMIT:

Score in Supernatural Ability used

Breaking the Jotnar's Chains

One of the duties given to the Muspelli by Loki was the destruction of the chains that bind the jotnar in the underworld. Whenever a Muspelli performs *utiseta* in a supernatural aura, that aura has the possibility of being weakened by the Muspelli's magic. The Muspelli believe that every time this happens, a link in the chain of their masters' bonds is consumed and the jotun moves one step closer to its release.

Once an *utiseta* has been successfully completed in a supernatural aura, if the

Aura-Damaging Story Seeds

MOLESTING THE FAERIES

A Muspelli deliberately performs a powerful *utiseta* ritual in a Faerie aura with the express purpose of weakening the inhabitants therein. The characters have to deal with this apparently motiveless magical molestation by the Muspelli.

LOST AND GONE FOREVER

The characters discover that one of their vis sources (preferably one distant from the covenant) has dried up. The vis accumulated due to the alignment

of the Magic aura, which a Muspelli has destroyed.

AN INSIDIOUS TAIN

Knowing of the Muspelli's ability to destroy auras, the characters might seek one out to remove the particularly insidious taint of a corrupted Infernal aura that has been discovered during a previous story. However, the Muspelli's magic is keyed towards destruction, and the characters will need to pick a suitable target. Further, the Muspelli is unlikely to perform this service for free.

Ease Factor of the *utiseta* is equal or greater than that indicated in the table below, then the aura decreases by 1 point.

AURA	UTISETA EASE FACTOR TO WEAKEN
Faerie	Aura level x 5
Magic	Aura level x 10
Infernal	Aura level x 20

Divine auras are immune to this effect, but due to the paucity of Divine auras in the lands frequented by the Muspelli, this is not commonly known. If the aura is tarnished or corrupted, aligned, or tinted (see the appropriate Realm books for Infernal, Magic, and Faerie auras, respectively), then this special feature is removed by the *utiseta* instead of the loss of a point of strength.

Faerie auras are particularly vulnerable to this effect due to the vehemence of the jotnar against their faerie captors.

Infernal auras are unusually resistant since the forces of Hell are foreign to the Muspelli's magic.

Magic auras are a special case; whenever the aura level drops due to the draining effect of *utiseta*, the aura simultaneously gains a point of a particular alignment toward Trolldomur magic. This alignment is resistant to being removed by *utiseta*, unlike other alignments of Magic auras. In effect, the lost point of aura strength is converted into a type of Magic aura that can only be used by Muspelli. (See the nearby insert for details on this alignment.)

Summoning the Jotun Patron

All Muspelli have the capability to summon an Aspect of their jotun patron; the process is taught to them during their apprenticeship under the jotun. Every Muspelli is actually an intrinsic Arcane Connection to his patron, making this process possible. Jotnar are summoned through a number of closely related rituals, each intended for a different purpose (described later), and each with its own difficulty. These rituals are never used frivolously, since the process has some inherent danger.

Summoning a jotun must take place at a site sacred to the patron (see the Sacred Sites insert). It also requires two individuals, the Muspelli and an assistant, who take the

Auras Aligned to Trolldomur

A Magic aura acquires this alignment after a powerful *utiseta* is performed within. Trolldomur alignments have ratings between +1 and +9. Add the level of the aura to the rating of the Trolldomur alignment to obtain the aura bonus received by any practitioner of giant magic. Other characters with magical Abilities or powers cannot derive benefit from the Trolldomur alignment, and

only get the benefit of the underlying Magic aura, if any.

"Giant magic" includes not only any magic produced by Muspelli, but also the magic used by gruagachan and their Norse counterparts, the trollsyrin (see *Hedge Magic*, pages 55 and 76 for more details on these magical traditions). It might also include other magical powers at the discretion of the storyguide.

Sacred Sites

Sites that are sacred to a patron are essential to summoning the jotun patron. Some of sites are well known to the Muspelli and used regularly, while others are long forgotten. A site must have a Magic aura of at least 3, although some or all of this can consist of a Trolldomur alignment (see Auras Aligned to Trolldomur, earlier).

Aegir: The Maelstrom off the west coast of Norway; whirlpools.

Fenrir: Valaam Island on Lake Ladoga in Finland; islands on lakes.

Gullveig: Pomeranian Forest; woods

haunted by monsters.

Gymir: Vatnajokull on Iceland (a glacier which spans half the island); icefields.

Leikin: The fens of Jamtland in Norway; marshes and moors aligned with death.

Nidhogg: Aranae in southern Sweden (where Beowulf fought a dragon); beaches where corpses are washed up.

Surtur: Hekla, a volcano on Iceland; fires in a magical forest.

Urdur: Gronli Cave in Norway; caves in total darkness.

roles of the siblings Loki and Gullveig, respectively. The process takes about an hour.

SUMMONING TOTAL:
Intelligence + Muspelli Lore + bonuses

The Ease Factor required varies according to the reason for the summons; see the sections later for more details. Details on the Summoning Bonuses are also given there.

Although the summoning total does not usually include a die roll, the player must still roll a stress die. If a botch results, then the gods have become aware of the summoning attempt, and they send a servant (typically a valkyrie) to investigate, exactly as if the character had failed a Heipt roll (see Gleipnir, Warping and Heipt, earlier). The Muspelli also acquires one Warping point for every zero on the botch.

UnGifted participants in the ritual of summoning the jotun patron are likely to be taken by the jotun as a sacrifice when it arrives. Due to the lack of cooperation between Muspelli, finding a Gifted assistant is not always easy. Some Muspelli trick unsuspecting accomplices into assisting with the ritual, knowing that they will be slain. Others attempt (sometimes successfully) to bargain with the jotun to spare the life of their companion; they usually have to accept some concession or onerous duty for this to occur.

An Aspect does not risk spending too much time in the mortal world for fear

that it will alert the enemies of the jotnar that they are not as tightly imprisoned as believed. Consequently, an Aspect cannot spend more than one season in any given year on earth. This limits Summoning the Jotun Patron by any given Muspelli to once a year, at most.

OPENING THE GIFT

The most common use of summoning the jotun patron is to Open The Gift of a new Muspelli (as described earlier under Apprenticeship). The ritual must be modified to take into account the prior magical training of the novice; it is more difficult to persuade the jotun patron to answer the summons if the aspirant has substantial magical training already.

BONUS TO SUMMONING TOTAL:
Aura Modifier

EASE FACTOR:
Varies (see Introduction)

The only involvement of the elder Muspelli in this process is to summon the jotun; he usually departs as soon as his part is over.

SACRIFICE OF POWER

If a Muspelli chooses not to take the Initiatory Flaw of his patron when his Gift



is Opened (see Apprenticeship, earlier), he has the option of acquiring it later in life by summoning his patron. This Flaw gives him a Power Modifier, so it is often worth the penalty imposed.

BONUS TO SUMMONING TOTAL:
Aura Modifier

EASE FACTOR:
15 – Warping Score

If the Ease Factor is exceeded, the Muspelli undergoes the ordeal and acquires the Major Flaw. If the Flaw is taken during play in this manner, then it is in addition to the character's normal allotment of Flaws, and he does not receive Virtue points to spend in recompense as he would have during character generation.

ADVICE AND TEACHING

The jotun patron can provide training in any of its favored Supernatural Abilities, and in Muspelli Lore. The patron's Aspect remains at the sacred site for a season, providing instruction. Muspelli also summon their patrons to inform them of the progress of their plans, to receive instructions, and to ask advice. The jotnar generally disapprove of being summoned for trivial matters; they expect their servants

to be self-sufficient and capable of advancing their cause without constant advice. The Muspelli often receives this advice as part of a season of training; if not, then the Ease Factor for the Summons is 9.

BONUS TO SUMMONING TOTAL:
Result of the stress die rolled

EASE FACTOR:
6 + Source Quality desired; minimum 9

IMPROVING THE ETIN-MOD

The basic etin-mod of a Muspelli character can be improved through communing with her patron. This application of summoning the jotun patron is very similar to Mystery Initiation (more details on the process can be found in *The Mysteries Revised Edition*, pages 13–18).

BONUS TO SUMMONING TOTAL:
Script Bonus

EASE FACTOR:
Varies (see table)

A Muspelli must learn, steal, or discover an Initiation Script for each individual modification he desires to make to his etin-

mod. Some example scripts are given later. Alternatively, he can modify or invent his own script (as described in *The Mysteries Revised Edition*, pages 17–18). All Initiations have an intrinsic +3 bonus, because the Initiated effects can only be used while the character is in his etin-mod. Ordeal Flaws are often General Flaws, since these are lost when the character is in etin-mod.

DESIRED IMPROVEMENT	EASE FACTOR
Increase Size by 1, up to +5	18
Increase Size by 1, over +5	30
Increase Characteristic by 1, up to +5 (other than Int)	18
Increase Characteristic by 1, over +5 (other than Int)	30
Improve Attack or Defense modifier of a natural weapon by +2*	18
Improve Initiative or Damage modifier of a natural weapon by +3*	18
Acquire a new Quality	15
Acquire a Minor Virtue**	18
Acquire a Major Virtue***	30

* Modifiers do not stack; if Initiated more than once, the character must affect a different modifier and/or a different natural weapon.

** Minor Virtues available: Enduring Constitution, Keen Eyesight, Lesser Immunity, Lightning Reflexes, Long-Winded, Perfect Balance, Piercing Gaze, Rapid Convalescence, Reserves of Strength, Sharp Hearing.

*** Major Virtues available: Greater Immunity, Ways of the (Land).

Example Initiation Scripts

THE JAWS OF THE FENRISWOLF

Ease Factor: 15
Script Bonus: +9

This script initiates the Teeth Quality. The Muspelli must seek out a pack of wolves and induce them to attack him; he must take at least three wounds from three different wolves before he can defend himself against their attacks (+3). Before these wounds heal, the Muspelli must summon his patron at the dark of the moon closest to the winter solstice (+3). The Muspelli also benefits from the intrinsic +3 bonus to initiating the etin-mod only.

STATURE OF THE MOUNTAIN

Ease Factor: 18
Script Bonus: +10

This script initiates an increase in Size by +1, but to no greater than 5. The character must seek out a giant who is at least Size +5 and who has a Magic Might (+3). She must serve the giant for a full season, doing whatever he says to the best of her abilities and without question (+1). The character takes the Deleterious Circumstances Flaw as an Ordeal, making her magic weaker when she is not touching bare ground with her bare feet (+3). The Muspelli also benefits from the intrinsic +3 bonus to initiating the etin-mod only.

Muspelli Supernatural Abilities

The following sections describe the Supernatural Abilities employed by Muspelli, and the effects achievable during *utisetá*. The example effects given are not spells, and do not need to be learned separately; they are merely illustrations of typical effects.

Entrancement

Entrancement can be used against animals if the character also has the Animal Ken Virtue. A Blind character can still make sufficient "eye contact" to use this Ability if she knows roughly where her target is. (See *Ars Magica Fifth Edition*, page 65 for information on Entrancement.)

ENTRANCEMENT *UTISETA* EFFECTS

Entrancement is equivalent to R: Eye, D: Conc, T: Ind. To derive the base Ease Factor, assume a target with a Stamina of 0 and an average die roll of 6. Thus an innocuous request has a base Ease Factor of 9.

Utiseta adds much more utility to Entrancement. Even the standard effects listed in *ArM5* can be improved with the much higher casting totals — and thus much higher Penetration — achievable with *utiseta*.

The Witch's Thrall

Entrancement Ease Factor 27

R: Eye, D: Decade, T: Ind

The designated target becomes the servant of the Muspelli for ten years. The Muspelli can make any innocuous, questionable, or dangerous request of the target during this period, but any heinous or suicidal request ends the enslavement. Note that the intent need not be heinous, just the request; a warrior thrall who is commanded to kill an enemy who happens to be his brother throws off the effect even if the Muspelli is unaware of their relationship.

(base 15, +12 Decade)

An Axe Age, a Sword Age

Entrancement Ease Factor 45

R: Voice, D: Until (death occurs), T: Group

A whole city of people, up to a thousand people, are turned to murder. Each person turns upon the nearest person and attempts to kill him, but if the nearest person is a loved one, then that target is immediately freed from the compulsion.

Designing Supernatural Powers

Some Supernatural Abilities of the Muspelli allow the creation or summoning of, or transformation into, creatures with supernatural powers. If you have *Realms of Power: Magic*, these powers can be designed as either Magical Qualities (if the creature has a Might score) or by using the Greater Power or Lesser Power Virtues if it does not. Thus, a creature with 6 points of powers could have one Greater Power and three Lesser Powers; or one Greater Power, two Lesser Powers, and a Minor Virtue; and so on. If you do not have access to that book, use the following guidelines.

A Lesser Power (equivalent to a Mi-

nor Virtue) is designed like an Hermetic effect, with a Level + Penetration of no greater than 25. It costs one Fatigue level to use, and has an Initiative modifier of (Qik – twice magnitude).

A Greater Power (equivalent to a Major Virtue) has a Level + Penetration of 50 or less, costs one Fatigue level to use, and has an Initiative modifier of (Qik – half magnitude). Creatures with a Might Score spend 1 Might point per magnitude (for Lesser Powers) or 1 Might point per two magnitudes (for Greater Powers) instead of Fatigue, and use the usual mechanism for calculating Penetration (*ArM5*, page 191).

Otherwise, the effect ends only when the person has killed at least one other.

(Base 18, +3 Voice, +9 Until, +6 Group, +9 size)

Hex

(This Ability was first published in *Realms of Power: The Infernal*, page 92.)

The character has the power to bring about injury or ruin upon her enemies. There are three ways for her to activate this power: by making eye contact with her victim and proclaiming her purpose loud enough for him to hear, by tracing temporary occult signs and symbols on her target that indicate the dark fate she intends, or by acquiring an Arcane Connection to her target and fashioning a recognizable representation that can channel the effect through sympathetic magic.

To hex a target, the character must make clear her will for it: she must declare her wishes to the victim aloud, or indicate the specifics of the hex in writing on or very near the target, or do something to the representation that is similar to what she intends to happen to the target. There is always a physical component to the hex (common practices include tying knots in a line, spitting, or giving the target the "evil eye").

You must also state a time frame for

the hex, anywhere from an effect that occurs immediately to a hex that will affect the third generation of the victim's descendants. Generally speaking, the sooner the effect manifests, the less potent it will be; the longer the hex delays, the more powerful it will eventually become. For this reason, you must always apply the delay modifier below to the Hex total:

DELAY	MODIFIER
moment	-12
hour	-9
day	-6
week	-3
month	0
season	+3
year	+6
generation	+9
lifetime	+12

When you have framed the hex appropriately, roll Intelligence + Hex + Aura bonus + the delay modifier and compare this to the Ease Factor on the nearby list. The severity of these effects is comparable to the effects of botching a roll with a specific number of zeros on the botch dice, as noted in the sidebar. If you should botch the Hex roll, the hex may still happen, but with unpredictable and unintended results possibly affecting the character or someone close to her instead. Or she may suffer Warping Points, Fatigue loss, or other unfortunate effects.

HEX TOTAL:

stress die + Intelligence + Hex
+ Aura bonus + modifiers

Ease Factor: 6+

Severity: Minor (1 botch)

Example: Automatic failure at an important task

Ease Factor: 12+

Severity: Serious (2 botches)

Example: Struck blind

Ease Factor: 18+

Severity: Major (3 botches)

Example: Debilitating illness

Ease Factor: 24+

Severity: Critical (4 botches)

Example: All Characteristics reduced by 3

Ease Factor: 30+

Severity: Terminal (5 botches)

Example: Sudden death

A potential victim can avoid the effects of a hex by seeking out supernatural protection of some sort, usually from the Divine. If a character receives absolution in a religious ceremony, all hexes that have targeted him are permanently undone. Characters can also remove hexes with other supernatural effects, such as a *Perdo Vim* spell, a faerie blessing, or a holy miracle. Treat the hex as having a spell level equal to the number of botch dice it approximates, multiplied by 10, so that a Serious hex is a level 20 effect, and a Critical hex is level 40.

Specialties: A specific duration, one method of hexing, a particular effect. (Supernatural)

HEX *UTISETA* EFFECTS

Hex is equivalent to a R: Arc, D: Mom, T: Ind effect. The Delay modifier can be built into the effect by reversing the sign of the modifier. Although the default Range is Arcane, a Hex can be delivered at Touch (by drawing symbols) or Voice (by audibly cursing) Range, but the Ease Factor remains unchanged.

The power to lay an *akvaedi* (curse) is one of the most feared effects of the Muspelli.

This is because with *utiseta*, the very high Ease Factors for an instant curse are possible. It is much more potent than the Threads of Fate Ability to bring ill-luck (see later), but comparatively more difficult to pull off.

Art & Academe divides diseases into the same five levels of severity as Hexes, and these are directly comparable. A Minor Hex can cause a Minor disease, and a debilitating illness is equivalent to a Major disease such as ague, or *febris semitertiana* (see *Art & Academe*, pages 45–46 for more details).

Grettir's Death Curse

Hex Ease Factor 27

R: Arc, D: Mom, T: Ind

The mighty hero Grettir was slain by this foul curse, cast by his enemy's mother-in-law through driftwood carved with evil runes. Within a week the victim contracts a dreadful case of gangrene from an apparently minor scratch. The festering ulcer starts small, but it relentlessly worsens until it is an Incapacitating illness. The character thus cursed must recover from Incapacitation (*ArM5*, page 179), and then recover from the illness normally.

(Base 24, +3 week delay)

Shapeshifter

You may change your shape into that of a mundane animal. (See *Ars Magica Fifth Edition*, page 67 for full details.)

SHAPESHIFTING *UTISETA* EFFECTS

Shapeshifter is equivalent to R: Per, D: Conc, T: Ind, and has a base Ease Factor of 9.

Muspelli can use *utiseta* to change another person's form by extending the range of the effect. Size modifiers can be included to change the Size characteristic of the creature to unnatural proportions; each magnitude adds 3 to the final Size of the creature. Muspelli also have access to further base effects, which modify one of the creatures that the caster can already turn into as part of the Shapeshifter Ability (see the list below). See the sample effect for guidance on how to generate su-

pernatural creatures. Even if the Muspelli turns into a supernatural creature, he does not gain Might of any sort; powers must be paid for with Fatigue levels.

Ease Factor: 12

Outcome: Change into a creature as small as a mouse (Size –10).

Ease Factor: 15

Outcome: Change into a creature with a minor unnatural feature, such as horns or much thicker fur. Apply one of the qualities from the list given under the *Etin-Mod* (earlier).

Ease Factor: 21

Outcome: Change into a minor supernatural creature. The resultant creature can have 1 point of powers (see *Designing Supernatural Powers*, earlier).

Ease Factor: 27

Outcome: Change into a major supernatural creature, with up to 3 points of powers.

Ease Factor: 33

Outcome: Change into a wholly supernatural entity, with up to 6 points of powers.

Scion of Fafnir

Shapeshifter Ease Factor 33

R: Per, D: Conc, T: Ind

The Muspelli turns into a dragon that is 6 Size points larger than the biggest animal form he can adopt as part of the Shapeshifter Ability. He has the same game statistics as that animal form, except it has a +12 to Strength, a –6 to Quickness, and has the wound increments appropriate to a creature of his new Size. He can choose up to three points of powers, and can exchange 1 point of powers for 2 qualities.

(Base 27, +6 Size)

Sjonhverfing

The character can create visual illusions through "twisting the sight," which is the literal meaning of *Sjonhverfing*. This Ability is often associated with fire through smoke, heat mirages, and colored flames, but it operates in a similar manner

to the Hermetic Art of Imaginem rather than through flame itself. Sjonhverfing can both create new images and overlay existing images with illusion, although in the latter case the illusion must be the same size as the object or person to be covered. The largest illusion possible is equal to the size of a small hut, and only a single object is possible. A Sjonhverfing can be dispelled by its creator at any time, else it lasts one hour.

The visual illusions created are not perfect; they sometimes waver and shimmer, and if the difference between the Sjonhverfing Total and the Ease Factor is less than the viewer's Perception, they will notice inconsistencies that betray the illusion.

SJONHVERFING TOTAL:
 Intelligence + Sjonhverfing
 + Aura modifier + stress die

Ease Factor: 9

Effect: Simple static illusion, e.g. a rock.

Ease Factor: 12

Effect: Illusion moving in a simple repetitive manner, e.g. a fire, or a tree moving in the wind.

Ease Factor: 15

Effect: Illusion moving in a natural or complex manner, e.g. a horse.

Specialties: animals, natural features, soldiers

SJONHVERFING *UTISETA* EFFECTS

Sjonhverfing is equivalent to R: Voice, D: Sun, T: Room.

The giant Skrymir was able to fool Thor with an enhanced version of this Ability, and Muspelli are capable of similar acts of immense illusions. They often add magnitudes to increase the duration or size of the illusion. They can add further senses to the complexity of the illusion for one magnitude (3 levels) each. They also have access to a number of new effects.

Ease Factor: 18

Effect: Illusion of up to ten similar objects moving in a natural or complex manner, e.g. a group of warriors.

Ease Factor: 21

Effect: Illusion of up to ten different objects moving in a simple repetitive manner, e.g. a landscape with trees, a river, and clouds.

Ease Factor: 24

Effect: Illusion of up to ten different objects moving in a natural or complex manner, e.g. a scop reciting a tale to a group of warriors who are waited on by serving wenches.

Vision of Glaesisvellir

Sjonhverfing Ease Factor 42

R: Voice, D: Sun, T: Boundary

Alters the appearance of an entire valley to make it a place of bliss and tranquility. The dale is filled with flower-strewn meadows and fields filled with golden grain, and warm sunshine appears to replace whatever weather was present before (although characters still suffer the ill effects of the real weather, they don't notice it). Birds sing exultant songs, and everything seems at peace. Glaesisvellir is a paradise in the underworld, where the truly blessed dwell after death.

(Base 24, +6 Boundary, +12 to affect four extra senses)

Spadomur

The character can induce visions that grant her an insight into a problem. This is similar to the Visions Flaw, but the character can both deliberately summon a vision and choose its subject. Spadomur takes about an hour to perform. The character must have a firm question in mind about an event affecting a person, and she must have a symbolic connection to the subject of the vision in the form of an Arcane or Sympathetic Connection. The question must pertain to an event in the present, within the last 12 hours or so.

To use this Ability, the character must surrender to the vagaries of fate rather than trust in one's own capabilities; in game terms she must spend a Confidence Point per attempt at Spadomur, and does not get the usual +3 bonus to her roll for this point. The character stares into a reflective surface and concentrates on the

question she wants answered. Spadomur needs absolute focus from the character; any outside event that would normally provoke a Concentration roll (even an easy one) breaks the meditative state and the character must begin again. The choice of reflective surface used may be significant since certain mediums favor particular subjects; see the nearby insert for Reflection bonuses. Successful Spadomur results in an allegorical vision that addresses the desired question. Spadomur never results in a simple and clear answer, no matter how high the Casting Total. A failure, or a success that fails to penetrate Magic Resistance, results either in a vision that simply restates the question, or no vision at all. A botched Casting roll grants an irrelevant or false vision. For these reasons, the storyguide should always roll the stress die in secret and inform the player of what her character sees. A target of Spadomur who possesses the Premonitions Virtue has an opportunity to receive a vision of the character employing Spadomur, if he makes a successful roll on that Ability.

SPADOMUR CASTING TOTAL:
 Perception + Spadomur
 + Reflection bonus + Aura modifiers
 + stress die

It is easier to gain visions of major events that affect the lives of many people than ones concerning trivial issues. Further, the consequences of those events on the lives of the affected people is important.

Importance: Major

Ease Factor: 9

Example: Crop failure of a village.

Importance: Minor

Ease Factor: 12

Example: Disappearance of the local priest.

Importance: Trivial

Ease Factor: 15

Example: A theft from a farmer.

The Ease Factor is also modified according to the simplicity of the event under question. While the character receives an answer as a vision, the complexity is judged according to how simply the ques-

Reflection Bonuses for Spadomur

Characters employing the following items to induce visions using Spadomur receive a +3 bonus to their Casting Total if the subject matter of the question is appropriate.

Item: polished sword blade
Subject Matter: war, physical conflict

Item: child's fingernail
Subject Matter: health

Item: colorless crystal
Subject Matter: locating things

Item: spring water
Subject Matter: natural places, crops

Item: silver mirror
Subject Matter: structures, habitation

Item: bowl of ink
Subject Matter: death

tion could be answered in plain language. Use the highest modifier which applies:

Complexity: Could be answered by a single word.

Modifier to Ease Factor: +0

Complexity: Could be answered by a short sentence.

Modifier to Ease Factor: +3

Complexity: Answer requires a proper noun.

Modifier to Ease Factor: +3

Complexity: Would require a lengthy explanation.

Modifier to Ease Factor: +6

Specialties: deaths, wars, love

SPADOMUR *UTISETA* EFFECTS

Spadomur is considered equivalent to R: Arc, D: Mom, T: Ind.

Utiseta is capable of interrogating the past through Spadomur. The Duration of the effect should be increased to the desired period of past-delving, although the magical effect lasts as long as the normal use. For example, asking a question about something that happened in the last month increases the Duration to Moon.

Spadomur usually provides information about an event affecting a single person, but increasing the Target can expand this restriction to families, organizations, towns, or nations.

Uncover the Witch

Spadomur Ease Factor 21
R: Arc, D: Moon, T: Ind

The visions induced by this *utiseta* pertain to the identity of the individual who laid a curse on another within the last month. A distinctive feature of the malefactor (such as a single eye, or a certain color) appears in the vision, allowing the character to recognize him when they meet.

(Base 9, +9 Moon, +3 proper noun)

Voluspa

Spadomur Ease Factor 33
R: Arc, D: Lifetime, T: Ind

The "Volva's Prophecy" reveals a vision of Ragnarok to the character. From this vision, she may determine whether, at this point in time, her actions have brought the world closer to its fiery end or not. Casting the *Voluspa* allows the character to see the likely outcome of events she herself has set in motion. This is as close to delving into the future as a mortal Muspelli can achieve.

(Base 9, +18 Lifetime, +6 lengthy explanation)

Storm's Eye

The character can raise storms. These have limited power on land; it is over the sea that their full fury is unleashed. To use this effect the caster merely has to call to the sky; clouds gather within moments. If he is on land, the clouds produce just rain, but by the shore or on open water, the rain



is accompanied by winds, sudden swells, and treacherous waves.

The caster becomes the center of a storm approximately 100 paces in diameter. Should the caster move, the storm moves with him; but at the time of casting the character can transfer the focus of the storm onto any person or object he can touch. The caster is immune to any effects of a storm he has summoned; he doesn't get wet from the rain, nor buffeted by the wind. This is not true of his companions or any vessel that he might be on. A character who employs this effect at sea often does so from within the water, for him there is no greater risk of drowning than on a calm sea.

The storm lasts until the character dismisses the clouds, or until the sun rises, whichever comes first.

CASTING TOTAL:

Strength + Storm's Eye
+ Aura modifier + stress die

The Ease Factor achieved determines the strength of the resulting storm:

Ease Factor: 6

Effect Over Land: Thick fog; visibility drops to 10 feet;

Effect On Water: A sudden squall; any boat's pilot must make a Dexterity + Profession: Sailor roll of Ease Factor 9 every hour or drift off course.

Ease Factor: 9

Effect Over Land: Light rain; clothing becomes sodden after a quarter hour, and an extra Fatigue level is lost for more than two hours of travel;

Effect On Water: A downpour; any boat's pilot must make a Dexterity + Profession: Sailor roll of Ease Factor 12 every hour to keep on course.

Ease Factor: 12

Effect Over Land: Heavy rain; clothing becomes sodden after a few minutes, and travel times are reduced by on half. An extra Fatigue level is lost for more than two hours of travel;

Effect On Water: A violent storm; any boat's pilot must make a Dexterity + Profession: Sailor roll of Ease Factor 12 every hour just to keep afloat as the

waves crash into the sides of the craft. Each failure results in a damage level; most ships have 6 to 12 damage levels depending on workmanship. When all damage levels are gone, the ship sinks. See *City & Guild*, page 77 for more details on damaging objects.

Ease Factor: 15

Effect Over Land: Torrential rain, becoming soaked through takes mere seconds, and travel times are reduced to a quarter. Anyone in the rain loses a Long Term Fatigue level for every hour they are exposed. Crops lashed by this rain lose half their produce.

Effect On Water: A gale; boats and ships cannot leave harbor; those caught on the open water take a damage level every hour. Anyone in the water must make Strength + Swim rolls of Ease Factor 15 or start to drown.

Ease Factor: 18

Effect Over Land: A deluge; like torrential rain, except that rivers will burst their banks, roads will be washed out, and crops are destroyed. Towns close to rivers will be flooded.

Effect On Water: A tempest; boats and ships in harbor suffer one damage level per hour if the harbormaster or ship's crew fail a Dexterity + Profession: Sailor of Ease Factor 15; those caught on the open water take two damage levels per hour with no chance of avoiding. Anyone washed overboard has no chance of survival.

Specialties: coasts, mountains, at night

STORM'S EYE UTISETA EFFECTS

Storm's Eye is equivalent to R: Touch, D: Sun, T: Ind.

Extending the misery of Storm's Eye through increasing the Duration or Target of the storm is a popular ploy of destructive-minded Muspelli.

Through *utiseta* a character can command the thunder and lightning. For any storm (Ease Factor 9 or greater), adding 6 to the Ease Factor allows the Muspelli to cause one thunderclap (like *Jupiter's Resounding Blow*, *ArM5* page 125) per point of

Storm's Eye; and three thunderclaps can be exchanged for a lightning strike (like *Incantation of Lightning*, *ArM5* page 126). To direct either of these effects against a specific target requires the caster to be within the storm and to see his victim, and requires a Dexterity + Finesse roll equal to or exceeding (12 - Size) of target (a hut is Size +6, a large building is at least Size +9).

Theft of Thor's Thunder

Storm's Eye Ease Factor 21
R: Sight, D: Sun, T: Ind

The principal purpose of this *utiseta* is to put the reins of the lightning into the hands of the Muspelli. For every 3 points of his Storm's Eye Ability, he can direct one bolt of lightning against any target he can see; requires the Dexterity + Finesse roll described earlier. Each does +30 damage should it hit.

(Base 9, +6 Sight, +6 for thunder and lightning)

Beating of Hraesvelg's Wings

Storm's Eye Ease Factor 30
R: Sight, D: Moon, T: Ind

A whole region is laid waste in a month-long gale. This can be devastating to the prosperity of a coastal town, a month of trade is lost, along with a good proportion of their ships. Hraesvelg is a name given to the jotun Gymir in his eagle form.

(Base 15, +6 Sight, +3 Moon, +6 size)

Summon Animals

(This Ability was first published in *Houses of Hermes: Societates*, page 105.)

This Ability allows the character to summon mundane animals from potentially long distances away. To use this Ability, the character must be capable of making an audible call to the creatures he wishes to summon, and must be within one day's journey of a habitat where the required species are found. The number of animals that respond to his summons is determined by the score of the character's Ability; see the table nearby. He must then make a Communication + Summon Animals roll against an Ease Factor of 9. If successful,

the animals arrive within 1 hour of the character making the call, although exceeding the Ease Factor by 3 makes them come in 2 minutes, and exceeding it by 6 summons them in a single round.

The character cannot directly communicate with the animals unless he has another Ability that allows him to do so (such as Animal Ken), and they depart naturally as determined by the storyguide. Even if the character lacks the ability to communicate with the animals, they act as if friendly towards him; if naturally aggressive, they may fight to defend him.

Ability Score: 1

Animals Arriving: 1 animal of Size -2, or equivalent mass (3 of Size -3, 5 of Size -4, 10 of Size -5, 30 of Size -6, etc.)

Ability Score: 2

Animals Arriving: 3 animals of Size -2, or equivalent mass (1 of Size -1, 5 of Size -3, 10 of Size -4, 30 of Size -5, etc.)

Ability Score: 3

Animals Arriving: 5 animals of Size -2, or equivalent mass (1 of Size 0, 3 of Size -1, 10 of Size -3, 30 of Size -4, etc.)

Ability Score: 4

Animals Arriving: 10 animals of Size -2, or equivalent mass (1 of Size +1, 3 of Size 0, 5 of Size -1, 30 of Size -3, etc.)

Ability Score: 5

Animals Arriving: 30 animals of Size -2, or equivalent mass (1 of Size +2, 3 of Size +1, 5 of Size 0, 10 of Size -1, etc.)

Specialties: a particular type of animal (Supernatural)

SUMMON ANIMALS *UTISETA* EFFECTS

Summon Animals is equivalent to a R: Sight, D: Mom, T: Group effect. The base Ease Factor is 9.

The time until the arrival of animals summoned by an *utiseta* effect is the same for the standard use of the ability, starting at the completion of the ritual. Muspelli can add size modifiers to the Target, and each size modifier acts like an additional point of Summon Animals. He can also

improve the Range to Arcane Connection, allowing him to summon animals from anywhere, not just near to its habitat. Of more interest is the ability to summon magical creatures with some additional Ease Factors. The Penetration Total of the *utiseta* must exceed the Magic Might of the creatures summoned, else the *utiseta* has no effect. The Muspelli still has no control over the creatures he summons; he must bargain with them to persuade them to do what he wants, or else leave them to act naturally. Supernatural creatures have a maximum number of points of powers (see Designing Supernatural Powers, earlier) equal to their Might.

Ease Factor: 21

Effect: Summon one creature with a Might of 5 that is up to the maximum size determined by the character's Summon Animal Ability.

Ease Factor: 24

Effect: Summon one creature with a Might of 10 that is up to the maximum size determined by the character's Summon Animal Ability.

Ease Factor: 27

Effect: Summon one creature with a Might of 15 that is up to the maximum size determined by the character's Summon Animal Ability.

Each additional +3 to the Ease Factor allows an extra +5 Might to the creature summoned.

The Corpse-Plague

Summon Animals Ease Factor 15

R: Sight, D: Sun, T: Group

Creates millions of maggots from a patch of soil. So many vermin are created that the Muspelli's score in Summon Animals makes little impact; maggots are Size -15. The maggots expand in all directions from their point of origin at three paces per hour, so at the end of the Duration they could cover an area nearly 80 paces across with a solid carpet of writhing, corpse-white worms. Once the Duration expires no new maggots will appear, but the existing ones continue to wriggle away from their point of origin. Any ed-

ible material within the infested area will be consumed.

(Base 9, +6 Sun)

Spawn of Jormungand

Summon Animals Ease Factor 27

R: Sight, D: Mom, T: Group

Summons a Lindwurm (see *Realms of Power: Magic*, page 78) from a river, the sea, or a burial mound. The Lindwurm is a legless dragon with a Magic Might of 13 and Size +5; the Muspelli must therefore have a Summon Animals score of at least 8 to attempt this *utiseta*.

(Base 27)

Empty the Ironwood

Summon Animals Ease Factor 33

R: Arc, D: Mom, T: Group

Summons werewolves with a Magic Might of 10 and Size 0. The caster must have a Summon Animals of at least 3 to employ this *utiseta*; his Summon Animals score should be treated as 2 higher when determining the number arriving, and they may arrive in human or wolf form. The Ironwood is a mythical location where werewolves are amassing numbers in preparation for Ragnarok.

(Base 24, +3 Arc, +6 size)

Threads of Fate

The character has the power to alter her fate. Fate — called *orlog* in Old Norse — is viewed by the Norse as implacable bonds around an individual that only god-like powers are capable of severing. However, a character with this Ability has the power to put a twist in the threads of fate (*orlog-thaettir*) and nudge outcomes in her favor. To enact a reweaving of her fate, the character must state the event she is affecting and the effect she is attempting. The event must be specific; permissible examples include "the coming battle with Kotkill," "my journey to Tomafjord," or "rescue my daughter." They cannot be narrower than this; a practitioner of Threads of Fate cannot name a specific action.

The character then makes an Intelligence + Threads of Fate stress roll. The

Ease Factor for each effect has a base number; but fate being a fickle thing, the storyguide should add the result of a simple die to each Ease Factor. The caster can choose any effect appropriate to the Ease Factor or lower. The caster cannot retry to cast a failed Threads of Fate roll for the same event; it simply proves resistant to tampering with destiny. The chosen thread can be applied to a number of actions during the event equal to half the character's Threads of Fate score, rounded up. The storyguide should use his discretion over whether "my journey to Tomafjord" is part of the event of "rescue my daughter" if the child's kidnapper is hiding at Tomafjord. If unsure, determine randomly to represent the fickle hand of fate.

CASTING TOTAL:

**Intelligence + Threads of Fate
+ Aura modifier + stress die**

NUMBER OF USES:

Threads of Fate/2, rounded up

Only a single thread can affect any action, and all threads expire once both the new moon and full moon have risen. A character can only perform a twist in the *orlog*-threads for herself, and she can only have one type of fate on her at any one time; all subsequent attempts to use the Threads of Fate Ability automatically fail until all threads have been used or the Duration has expired.

Ease Factor: 3 + simple die

Effect: Luck of the Woof: In an event that relies on luck rather than skill, the character will be favored. For example, if she and a companion have an equal chance of being targeted by a bowman, a character with a Luck thread would instead be targeted if the storyguide rolls a 1–3 on a simple die, rather than 1–5 (which would be the default).

Ease Factor: 6 + simple die

Effect: Hint of the Weave: When the character activates the effect, she gets an inkling of how things will turn out in the immediate future. The player rolls a stress die, and leaves the result before her. The next stress action that the character takes will use that die,

giving the player a chance to decide her next action depending on the result of the die. She should not wait too long to use the die, else the storyguide will ask for a frivolous action to remove the hint.

Ease Factor: 9 + simple die

Effect: Avoid the Shears: This thread is activated before rolling any botch dice. The player rolls one less botch die for every point difference between her Casting Total and the Ease Factor. This can result in zero botch dice.

Ease Factor: 12 + simple die

Effect: Tilting the Spindle: The fates favor the character; this thread is activated before an action is taken. The player rolls the dice for the action twice, and may take whichever result she prefers.

Ease Factor: 15 + simple die

Effect: Spinning the Fate: The character receives an extra Confidence Point that she can use in the normal manner at any point during the specified event. If this Confidence Point remains unspent once the event is over, it is lost.

Ease Factor: 18 + simple die

Effect: Fortune's Weft: The character can reroll a failed or botched roll. The decision must be made after the result is known, but before the consequences are revealed. In the case of a botch, she can use this thread when the initial zero is rolled, or when the botch is confirmed. She must accept the second result.

Specialties: mercantile enterprises, battle, rescue

THREADS OF FATE *UTISETA* EFFECTS

Threads of Fate is equivalent to R: Per, D: Moon, T: Ind. The base Ease Factor is nominally those given in the table, but the Muspelli should make allowances for the vagaries of fate when designing effects.

A major use of *utiseta* in Threads of Fate is to increase the range so that the effects can be granted to other people. However, only one person can have an *orlog* that af-

fects a particular event; competing threads cancel each other out as fate can only be twisted in one direction. If the Muspelli has the Magic Sensitivity Ability, she may be able to determine whether someone is already affected by this power in the usual manner (ArM5, page 66). Increasing the Target to Group does not affect the number of people who can be affected, but increases the number of different fate-threads a single character can experience. Target: Group allows the caster to divide the usual allotment of threads between two different effects chosen at the time of casting; these can be of the Ease Factor achieved or lower. Each size modifier added to Target: Group allows an additional type of thread to be employed. Only one thread can affect any one roll.

A more insidious use of a Threads of Fate *utiseta* is to reverse the effects and lay a baleful fate or doom on an opponent. This incurs no additional difficulty, but requires that the caster specify which particular action during the event is to be affected. Alternatively, the Muspelli can decide whatever actions are affected by his threads of fate if he is within sight of his foe. The advantage of this Ability over Hex is that Threads of Fate is triggered by circumstance, and it may strike more than once with no additional effort.

Ease Factor: 3 + simple die

Effect: Warped Luck: The character is more likely to be favored by misfortune; this works just like Luck of the Woof but the random event is biased against the character.

Ease Factor: 6 + simple die

Effect: Nudge of Ruin: A simple die becomes a stress die, or an action that would normally not require a roll does now.

Ease Factor: 9 + simple die

Effect: The Snip of the Shears: Activates when the character rolls a zero on a stress die; he receives an extra botch die for every point between the Casting Total and the Ease Factor.

Ease Factor: 12 + simple die

Effect: Spindle's Wobble: The player rolls the dice for the action twice, but must use the lower of the two rolls.

Ease Factor: 15 + simple die

Effect: *Doomed Fate:* The character takes a -3 to the specified action whenever this doom activates.

Ease Factor: 18 + simple die

Effect: *Fortune's Warp:* The character automatically rolls a zero when he attempts the specified action, and must check for a botch as usual.

R: Arc, D: Moon, T: Ind

The caster curses the target with a *Warped Fortune*. She can affect anyone to whom she has an Arcane Connection, but must specify the event as usual. She can predetermine the types of action affected by each use of this thread, or else, if she can see the target, she can choose it at any time.

(Base 18, +12 Arc)

Valgaldrar

The character can use Valgaldrar ("corpse spells") to temporarily revive a corpse. The target of this Supernatural Ability cannot have received any burial rites from the Church (or from any other Divinely sanctioned religion), and the corpse must be relatively intact. Most importantly, the head must still be attached and the body must have some flesh and skin still adhering to the bones. It takes fifteen minutes to chant the corpse-spells sufficiently to awaken the dead.

The corpse animates and sits up, al-

lowing the character to converse with it directly. A character who is particularly skilled can cause the corpse to rise out of the grave and walk abroad. The character asks questions or issues commands by making a Communication + Leadership roll; the corpse does nothing unless commanded to do so using a roll of this type. Single-word commands have an Ease Factor of 6, simple questions or commands require a 9, and more-complex instructions or questions need a 12 or more. The character must know the language that the corpse spoke in life to ask it questions or issue it commands. If the character is not fluent in this language (i.e. score of 5), then the character's Leadership is limited by his Language Ability. Once the character has failed three commanding rolls, the corpse sinks back into its grave or ceases movement, and cannot be subject to Valgaldrar again until the moon has risen. All corpses are also laid to rest if their heads are removed from their bodies.

Walking corpses typically have a Magic Might of 9 (see *Realms of Power: Magic*, page 97 for more details). The Penetration Total of the Valgaldrar must exceed this Might to cause it to leave its grave, otherwise it is confined to the earth.

CASTING TOTAL:

Communication + Valgaldrar
+ Aura modifier + stress die

COMMANDING ROLL:

Communication + Leadership
+ stress die; Leadership may be limited
by Language Ability

Compare the result against the following Ease Factors to determine success:

Ease Factor: 9

Outcome: Speak to the dead. The corpse is not compelled to answer truthfully or directly, although it may do anyway.

Ease Factor: 12

Outcome: Speak to the dead and compel it to speak truly.

Protect a corpse from being affected by further valgaldrar. Any attempt to do so has the Ease Factor increased by the Valgaldrar score of the character.

Blink of Fate

Threads of Fate Ease Factor 21

R: Sight, D: Moon, T: Ind

The caster imposes the Spindle's Wobble on his target, who must be within Range: Sight. It is often used to affect a battle between the caster and his foe. With a suitable vantage point, this relatively easy *utiseta* can often be completed as an enemy approaches.

(Base 12, +9 Sight)

Calamitous Fortune

Threads of Fate Ease Factor 30



Ease Factor: 15

Outcome: Animate a corpse. Orders will be followed to the best of the corpse's abilities, but the character must remain in sight of the corpse else it will cease all movement until he returns.

Ease Factor: 18

Outcome: Animate a corpse and place it under the direct mental control of the character; if he can see the corpse he can issue it orders. He can leave the presence of the corpse and it will continue to obey its orders, but once they are complete it remains motionless until given another order by its creator.

Specialities: kings, soldiers, compelling truth, animating the dead

tually prevented by the dwarf Mondull, who protects them from being affected by valgaldrar. This *utisetar* effect duplicates Grimur's power by raising up to 100 slain soldiers.

(Base 15, +3 Sun, +6 Group, +3 size)

Death Begets Death

Valgaldrar Ease Factor 33

R: Touch, D: Moon, T: Ind

Raises a dauding with a Magic Might of 18 and the following Virtues: Greater Immunity to Edged Weapons, Shapeshifter; Arcane Lore (used to gain a Shapeshifter score of 4), Tough, Reserves of Strength. It was designed by a Muspelli for the purpose of killing a rival.

(Base 24, +6 Moon, +3 for a total of nine Virtue points)

Wildfire

The character has control over flames and smoke. While he cannot start any fires with this Ability, he can cause a fire to spread further, or intensify its heat so that it causes more damage to things it touches. Skilled practitioners can produce unusual colors, shapes, or smoke from a normal flame. The caster can affect a fire about one pace across; this is equivalent to the main fire of a great hall, or the burning crown of a small tree or bush. Using this Ability requires extravagant gestures (but no sound); the caster flamboyantly describes with his hands the changes to the existing flames. He must be within line of sight of the flames he wishes to affect, and can be no more than 15 paces away. The effects of

VALGALDRAR *UTISETA* EFFECTS

Valgaldrar approximates to R: Touch, D: Conc, T: Ind.

The principle effect of *utisetar* with this sort of magic is the simultaneous raising of many dead using Target: Group (and often a size modifier). If the duration of the effect is increased, then the corpse does not return to its grave once three Leadership rolls fail; it serves the Muspelli until the duration expires. Muspelli also have access to further base effects, as listed below.

Ease Factor: 21

Outcome: Animate a corpse (as Ease Factor 18), but the corpse has a Magic Might of 12 and 3 points of powers (see Designing Supernatural Powers).

Ease Factor: 24

Outcome: As above, but with a Magic Might of 15 and 6 points of powers. Each additional 3 points of Ease Factor yields 3 extra Might and 3 extra points of powers.

An Army of the Dead

Valgaldrar Ease Factor 27

R: Touch, D: Sun, T: Group

In *Gongu-Hrolfs Saga*, the wizard Grimur raises the dead soldiers of his employer every night so that they can wage war against his foe every day. He is even-

Norse Burial Customs and the Walking Dead

The icy conditions of Scandinavia are exceptionally good for the preservation of corpses, which are often mummified by the desiccating conditions of frozen soil. Bodies that are hundreds of years old are potentially within the reach of this Ability. Ancient heroes — a common target of this magic — were often preserved in barrows formed like artificial caves. Within, the hero's treasures would be heaped up at the feet of a throne, upon which was propped the corpse of the deceased notable. Kings and mighty lords were often buried with their favorite thralls, horses, hounds, and hawks; even occasionally with their wives.

Men who died a particularly violent death, and who were noted for living evil lives, were often beheaded and had long iron nails driven into the soles of their feet to prevent them from walking after death. Heavy slabs of stone, graven with runes, were placed over the grave to further hinder the dead from leaving their graves. The fingernails and toenails of all dead men and women were carefully trimmed, since it was believed that the ship that will be piloted from Nifelhel by Loki at Ragnarok is made from the nail-clippings of the dead.

The Norse have a complex fauna of walking dead. The dead that live on in their howes are called *haugbui* (meaning "barrow-dweller"), and their main function is to remain within the barrow and protect it against those who would steal their treasure. The *aptgangur* (literally "after-goer," i.e. one who goes on after death) are generally considered to be peaceful, rising from the grave to check on their families or to complete one task before permanently returning to their graves. More dangerous is the *draugur* (meaning "harmful spirit"), an animated corpse that comes out of its grave mound to travel abroad and do harm. Finally, a draugur that has been specifically raised to do the malevolent will of a necromancer is known as a *dauding*. Game statistics for the walking dead can be found in *Realms of Power: Magic*, page 98. They typically have a Magic Might of 9 and game statistics very similar to a human. Nearly all walking dead in Scandinavia can produce an effect similar to *Stench of the Twenty Corpses* (ArM5, page 125). Draugur are sometimes intelligent beings with substantial magical powers such as shapeshifting and control over the weather. These draugur commonly have a Greater Immunity to edged weapons.

the magical change to the fire last only one round, but the results can last longer. For example, a fire that is momentarily doubled in size might ignite new fires at its increased size before retuning to its previous size.

Fire is an inherently dangerous medium, and characters always suffer two extra botch dice when using this Ability.

CASTING TOTAL:

Presence + Wildfire + Aura modifier
+ stress die

Ease Factor: 9

Effect: Cause a fire to spread in a natural fashion.

Double the amount of smoke produced by a fire. The smoke lingers until dispersed.

Ease Factor: 12

Effect: Increase the intensity of a fire, adding +5 to its damage.

Halve the size of a fire. This extinguishes some of the fire, and it is not restored to its previous size once the magic has passed.

Ease Factor: 15

Effect: Double the size of a fire; if there is no fuel to support the new size it returns to its previous size after a round. Cause a fire to move in a slightly unnatural fashion; for example, leaping between two buildings.

Ease Factor: 18

Effect: Increase the intensity of a fire, adding +10 to its damage.

Cause a fire to act in a very unusual fashion; for example, hovering in the air or burning a different color.

Specialties: burning forests, changing size, hearth fires, pyrotechnic tricks

WILDFIRE *UTISETA* EFFECTS

Wildfire is equivalent to a R: Voice, D: Mom, T: Ind effect.

The major utility of *utiseta* is to increase the scope of the fires. Muspelli have been known to spread fires to encompass whole forests, or to choke cities with their smoke. More dangerous still, *utiseta* allows

a Muspelli to tap into another source of fire — the earth-fires that are imprisoned beneath the ground. The molten rock is, or so the Muspelli believe, the bile of Ymir, and it is hot enough to melt metal. If even a small portion of someone's body is touched by lava, he takes +20 damage; greater exposure is invariably fatal. Lava normally flows at walking pace, and ignites anything flammable in its path.

Ease Factor: 21

Effect: Crack the earth's crust to allow lava to seep out.

Ease Factor: 24

Effect: Direct the flow of lava in a natural manner; e.g. make it flow around a village.

Ease Factor: 27

Effect: Direct the flow of lava in an unnatural manner; e.g. make it flow uphill.

Ease Factor: 30

Effect: Causes a volcano to erupt, spewing lava in all directions.

Surtlogi

Wildfire Ease Factor 24

R: Voice, D: Conc, T: Group

The caster trails a fire behind him, spreading it to anything within Voice Range. While he maintains concentration, he moves like a living firebrand and can set a whole forest (or town) alight simply by walking through it. He has no control of the fires he sets, and if he is not careful he can easily block off his own route of escape. The *surtlogi* is the fiery brand that Surtur will carry at Ragnarok, which will consume the world in its purifying flame.

(Base 15, +3 Conc, +6 Group)

Fetid Breath of the Earth-Fires

Wildfire Ease Factor 39

R: Voice, D: Sun, T: Bound

Causes a crack in the earth to let forth smoke poisoned by the earth-fires. Everyone within the target area suffers a Medium wound if they fail a Stamina roll of Ease Factor 9. Furthermore, everybody within the target — even those who succeed in their Stamina roll — is nauseated and suf-

fers a -3 penalty to all actions. The vapors linger for a day before they disperse.

(Base 21, +6 Sun, +12 Boundary)

Surtur's Mighty Exhalation

Wildfire Ease Factor 51

R: Sight, D: Mom, T: Bound

Causes a volcano to erupt. Everyone within Sight Range of the fire mountain (including the caster) must make a Stamina stress roll of 9+ or be deafened by the resounding crack of the exploding mountain. If deafened, a character can make a Stamina simple roll every minute against the same Ease Factor to recover his hearing. The explosion hurls boulders several miles; the chances of an individual character being hit by a boulder is small, but larger structures and settlements are in immediate peril of being destroyed. A cloud of poisonous smoke is the next emission from the volcano; anyone downwind of the mountain within Sight Range can be swallowed by the superheated vapors, which inflict +15 fire damage as well as the same effects as *Fetid Breath of the Earth-Fires*, above. As if these effects were not bad enough, mighty rivers of molten rock spill from all sides of the volcanic crater to envelope anything remaining on the mountain's sides.

(Base 30, +3 Sight, +12 Boundary, +6 size)

Winter's Breath

A character with this Ability is capable of creating frost, ice, or snow. To invoke the winter weather, the character must beat on an immense drum. The weather conditions summoned appear after a few minutes, and last until the character stops drumming or until the maximum Duration expires, which depends on the season. In the summer the effects last just one hour, while in the winter they last for up to 12 hours. In the spring and autumn, the duration has a maximum of 3 hours. If the character wishes to continue the effect, he must make another Casting roll.

The created weather effects are magical, and must penetrate Magic Resistance to cause their ill effects. Characters exposed to the weather must immediately make an ex-

posure roll (see Exposure and Frostbite) unless they are prepared for the cold weather, in which case they make their first roll after the appropriate amount of time has elapsed. The weather phenomenon created covers a circle a hundred paces across, or else it can be formed into a more complex shape (such as surrounding the caster) with a Dexterity + Music roll against an Ease Factor of 6. Any ice or snow formed by this Ability melts at the normal rate once the effect ends.

Casting Total: Stamina + Winter's Breath + Aura Modifier + stress die

Ease Factor: 6

Weather Summoned: A mild chill, which makes breath steam in the air and wilts tender plants.

Ease Factor: 9

Weather Summoned: A heavy frost, enough to form a crust of ice on small bodies of water.

Ease Factor: 12

Weather Summoned: A snow flurry, which inflicts the effects of a minor level of exposure; a half inch of snow falls per hour.

Ease Factor: 15

Weather Summoned: A snow fall, which inflicts the effects of a serious level of exposure; one inch of snow falls per hour. Freeze a sufficient thickness of a lake (or other still body of water) to walk on. However, if the whole lake is not frozen then the ice sheet will tip.

Ease Factor: 18

Weather Summoned: A snow storm, which inflicts the effects of a major level of exposure; four inches of snow falls per hour. Freeze a sufficient thickness of river to cross.

Ease Factor: 21

Weather Summoned: A blizzard, which inflicts the effects of a critical level of exposure; a foot of snow falls per hour. Freeze sea water into ice floes.

Specialties: during the spring, snow, over water

Exposure and Frostbite

Exposure to extreme cold is a form of Deprivation. The severity of the cold determines the interval between Deprivation rolls.

Intensity: Minor

Interval: 3 hours

Ease Factor of Survival Rolls: 6

Frostbite Damage: -3

Temperature: around 40°F / 4°C

Intensity: Serious

Interval: 1 hour

Ease Factor of Survival Rolls: 9

Frostbitae Damage: +3

Temperature: around 0°F / -18°C

Intensity: Major

Interval: 30 minutes

Ease Factor of Survival Rolls: 12

Frostbite Damage: +9

Temperature: around -20°F / -29°C

Intensity: Critical

Interval: 15 minutes

Ease Factor of Survival Rolls: 15

Frostbite Damage: +15

Temperature: around -40°F / -40°C

Warm clothing — especially furs — can provide protection against exposure, while metal armor makes the ef-

fects worse; add the following Condition Modifiers to the roll to avoid Deprivation (use all that apply).

Armor Type	Condition Modifier
Partial quilted or fur armor	+1
Full quilted or fur armor	+3
Thick Fur mundane quality	+3
Damp	-3
Soaking wet	-6
Partial metal scale or chainmail armor	-3
Full metal scale or chainmail armor	-6

Characters (and animals) can make Survival rolls to lessen the effects of exposure; make an Intelligence + Survival roll against the Ease Factor listed in the table; on a success the character has managed to shelter himself from the worst effects of the weather, and can treat it as one category lower. If the Survival roll is made by a margin of 6 or more points, then the level of exposure is treated as two categories lower. A character can protect a number of other individuals equal to his Survival score without penalty; to protect larger groups he takes a -3 penalty for each multiple of his Survival score. Thus a character with

Survival 5 can protect 11-15 characters from exposure with a -6 penalty.

Frostbite is an additional danger of low temperatures. Characters who have successfully found shelter need not worry about this danger, but those who have failed their Survival rolls or who have not tried to shelter themselves from the weather take damage from frostbite every time they make a Deprivation roll. The damage is listed on the table above. Do not include the Protection of armor in the Soak Total to avoid frostbite; instead use the Condition Modifier listed above. Characters also get a bonus to their Soak Totals against frostbite equal to their Survival Ability. A Medium wound from frostbite normally means the loss of a few toes or fingers. A Heavy wound causes the loss of a hand or foot, resulting in the Missing Hand or Lame Flaw, although this can be avoided if he recovers under the care of a competent physician (Medicine 3 or better).

EXPOSURE DEPRIVATION TOTAL:
Stamina + Condition Modifier
+ stress die

FROSTBITE SOAK TOTAL:
Stamina + Survival + Condition Modifier + stress die

WINTER'S BREATH *UTISETA* EFFECTS

Winter's Breath is the equivalent of R: Voice, D: Conc, T: Ind.

Through *utisetá*, a Muspelli can clothe a whole valley or city in ice with sufficient size modifiers. With an increase in Duration, the snow might continue to fall for days or months; for Duration: Sun read "hour" in the description of the Ability as "twelve hours;" for Duration: Moon read "hour" as "week;" and for Duration: Year read "hour" as "month." These durations are not affected by dawn or dusk, and the Muspelli only needs to maintain the drumming for the duration of the ritual. Furthermore, throughout the Duration the ice or snow is continually refreshed, so does not appreciably change in overall volume until the Duration expires.

The Fimbulwinter

Winter's Breath Ease Factor 27

R: Voice, D: Year, T: Ind

A region the size of a small town is trapped in perpetual snow. In places this will drift into snow banks about four feet high, but the level of exposure is mild. If cast during the winter, this effect lasts for a full year. Crops automatically fail if agricultural land is affected; livestock produce just one quarter of their usual productivity. The *fimbulwinter* ("mighty winter") is one of the first heralds of Ragnarok.

(Base 12, +9 Year, +6 size)

Sea-borne Castles of Ice

Winter's Breath Ease Factor 36

R: Voice, D: Moon, T: Group

Creates icebergs that float according to the local currents. This Ease Factor creates one iceberg at Size +15, ten at Size +12, a hundred at Size +9, and so forth. A small ship is typically Size +9, the same as Target: Structure. The icebergs cause a major hazard to shipping, and double the journey times of all sea-borne travel through the region. Incautious captains who stray too close are in danger of losing their ships, and on average two ships will be lost every month that the icebergs remain around a moderately busy port.

(Base 21, +6 Moon, +9 Group)

The Raudskinna Compact

Contrary to the beliefs of some members of the Order of Hermes, there is no "Order of Odin" lurking in Scandinavia with a rapacious eye on the southern lands. These stories have circulated for as long as the Order of Hermes has existed, originating in the battle against Damhan-Allaidh, where rune-wizards deployed their art against Pralix's forces (see *Ancient Magic*, pages 133–136 for more details).

The coming of Christianity to a society that has always been hostile to magic nearly proved the death-knell to Norse magical traditions, whose magic has always gone hand in hand with heathenism. However, in the last hundred years many Norse magicians have joined forces under an agreement called "Raudskinna," an attempt to form a sense of society and community to preserve their traditions before it is too late.

This section provides an option to troupes who wish to run stories pitting the Muspelli, the Norse magicians, and/or magi of the Order of Hermes against one another. It may be that the magi fail to distinguish between the two types of Norse magic and pursue both with equal vengeance. Alternatively, a covenant might side with either the Muspelli or the Norse magicians against the other, following the adage that "the enemy of my enemy is my friend."

Formation

As remnants of the old pagan ways, magicians of all types were put under suspicion in Christian Scandinavia. They were dismissed from their positions as advisors, and the practice of witchcraft was soon outlawed. King Olaf II of Norway (later Saint Olaf) instituted a crusade against pagan places of worship in the 11th century, executing those found following false idols. As the Dominion flourished, supplanting Faerie and Magic auras, it seemed that the wizards of the north were doomed to extinction. Not only this, but ancient evils were stirring and rumors circulated

of wizards hunted down and slain by jotun magic. There seemed to be no hope for the survival of Norse magic against such foes.

The three authors of its salvation were Saemund Sigfusson, Bodvar Egilsson, and Halla of Straumfjord. Saemund "The Wise" was a Gifted Icelander of the late 11th century who trained at the University of Bologna and was a member of a nascent magical tradition called the *mathematici* (see *Hedge Magic*, pages 79–102). Struck by the similarities between the magic of the mathematici and the galdramen of his homeland, Saemund returned to the north in search of wizards, with a new drive to preserve Norse magic. There he met Bodvar, a vitki and son of the famed rune-wizard Egil Skallagrims-son. Bodvar introduced him to Halla, the leader of a coven of folk-witches. Together they conceived a compact that would regulate and protect the Norse wizards, regardless of tradition. Over the next ten years they vigorously promoted the compact and recruited other wizards to their cause. It became known as Raudskinna ("red-skin") because it was distributed in books bound in red leather. In 1116 at a gathering near Uppsala, 164 magicians from all over Scandinavia swore to uphold the Raudskinna compact. Saemund returned to Iceland, founded a school at Oddi, and became one of the most famous Icelanders of the age.

The Hreppar

Raudskinna operates and is maintained through the hreppur (plural hreppar), local organizations of 10 to 30 magicians who provide each other with mutual support and share duties. The hreppur also settles disputes between its members, and punishes those who break Raudskinna's laws.

The hreppur meets three times a year, at the equinoxes and the summer solstice. It is governed by three leaders, or stjorir (singular stjori), whose main role is to represent their constituents should they be accused of witchcraft by the mundane authorities. Those chosen to be a stjori often have a respectable position in society, which helps them negotiate on behalf of their members; they are often unGifted for similar reasons. Stjorir are appointed by vote, and maintain their position for life unless

Norse Magicians

The Norse magicians have been detailed in *Hedge Magic*. The principal types are summarized here.

- The **vitkir** (singular vitki) are runemagicians and perhaps the most numerous wizards in Scandinavia.
- The **seithkonur** (singular seithkona) are folk-witches. Included here are those individuals who have the Nightwalker Virtue (which may include the folk-witches themselves).
- Seithkonur and others with divinatory abilities are often called **volur** (singular volva, or prophetess).
- The **galdramen** (singular galdraman) are the Norse version of the mathematici. Largely brought to the North by Saemund the Wise but also combining native spirit magic,

this is perhaps the smallest group of Norse magicians but also the most likely to be involved in Raudskinna.

- The **trollsynir** (singular trollson or trolldottir) are Norse *gruagachan*. In the early days of Raudskinna they were confused with the Muspelli, since both draw power from their giant ancestors. While still treated with suspicion, trollsynir have won for themselves the right to join Raudskinna.

Other members of the Raudskinna compact include characters with Supernatural Virtues who are not members of an organized tradition. Raudskinna does not discriminate between Gifted and unGifted characters, and even Hermetic magi could partake if they agree to the compact.

misfortune leads to the Gifted magician being blamed for a calamity, or being accused of being in league with the Muspelli. In general, Gifted members of the Raudskinna find that they must constantly defend themselves from groundless accusations of breaking its laws, and only the most tolerant play an active role for long. The resulting feuds have destroyed several hreppar over the years, and remain a threat to the future of the Raudskinna Compact. The rarity of The Gift, and the relative youth of the organization, mean that Raudskinna's members have not yet fully understood the threat The Gift poses.

The Laws of Raudskinna

The purpose of Raudskinna is to provide a buffer between magicians and society, separating prejudice from malpractice. It regulates the profession of magician, determines the allocation of magical resources and sharing of duties, and acts as a court of dispute between members on matters that

they are removed from office by a majority vote of the hreppur. One *stjori* represents the vitkir, and is called the *asa-stjori*; another represents the seithkonur and volur, and is called the *vana-stjori*; and the third stands for the galdramen and is called the *alfra-stjori*. This threefold division reflects the three tribes of Norse gods: Aesir (war gods); Vanir (nature gods); and Alfar (culture gods). Those who are not members of one of these traditions (such as the trollsynir) are called the *utgardar* (those on the outside), and must appeal to one of the three *stjorir* to represent them. The *stjorir* also act as judges of Raudskinna's members if a dispute arises between them, or if a complaint is raised that someone has broken the compact. Punishment usually takes the form of fines of silver or *vis*, which are paid to the hreppur coffers and used to support the needs of the community. Failure to pay a fine results in expulsion from the hreppur and compact for a year; the magician can apply to rejoin after a year if he can present three times the defaulted fine to his hreppur. *Stjorir* of different hreppar occasionally meet to share information.

The Gift can threaten the coherence of a hreppur through the distrust it engenders, yet most accept that it is better for their most powerful neighbors to be restrained by Raudskinna than for them to prey on

others due to their superior strength. Of course, this acceptance often lasts only until the combination of The Gift and some



cannot be taken to the mundane authorities. It determines the tariff for magical services, and attempts to protect its members from malicious accusations of black magic.

CHARITY

A member who has lost more than one quarter of his wealth through misadventure can recover half his loss from his hreppur, although no individual is required to supply more than 1 coin in every 120 of his total worth. Members who are elderly, infirm, or destitute are assigned to the care of another member with sufficient means, although this burden lasts no more than one year, after which they are reassigned.

RIGHT TO PAYMENT

Much like any specialist, a magician can demand payment (in coin or in kind) for performing his services on behalf of a commoner, lord, or other magician. A vitki, galdraman, or seithkona may charge one ounce of silver each day (or part) spent in performing a service, to a maximum of two standard marks (16 ounces) for each season. Members of the *utgardar* may only charge half these rates. *Vis* use is charged at one mark per pawn.

DISCRETION

Members should do their best to ensure their magic is discreet. Any householder employing a magician should give his assurance that none of his household will take offense before magic is performed. If this assurance is broken, then the magician is not held to account. Every effort should be made to limit the number of witnesses.

Supernatural affairs are not to be discussed with outsiders unless it is unavoidable. No affair of the hreppur should be made common knowledge. At the stjorir's discretion, he may inform men of rank about magical matters of which they should be aware.

If a charge of witchcraft is brought against a member, the magician's stjori will defend him in court. If the charge results from unjustified and indiscreet use of mag-

ic, the magician must pay the stjori a fee of 6 marks. If the charge is a result of circumstances beyond the magician's control, the stjori defends him without charge.

HARVESTING VIS

Any member may lay claim to any source of *vis* that lies on his own lands. If the site is on common land, then the first member to harvest the *vis* can claim the source. Anyone found harvesting another's claim must return the *vis* and pay 1 mark for each pawn taken.

If a magician dies with no heir, then his claims become vacant and the first person to harvest the site can establish a new claim. Others can claim sites that are abandoned. If this abandonment is later disputed, the hreppur decides the case on its merits.

DUTIES

Muspelli are the declared enemies of all hreppar, and aid is forbidden them. Failure to promptly inform one's stjorir about the existence of a Muspelli is the most terrible crime, resulting in expulsion, forfeiture of belongings, and outlawry. A hreppur must expend any and all resources to secure the elimination of a Muspelli.

Trolls and violent spirits plague many of the trade routes and wild places. Part of a hreppur's duty is to keep these paths safe, through wards (for those capable of them) and patrols. The work and expense of maintaining these defenses is divided among the available membership as evenly as possible. Those who cannot contribute to the effort must provide at least three pawns of *vis* per year, instead. Those too poor to contribute do not have to pay, but cannot sit as stjorir.

No member of the hreppur should provide magical services to anyone blacklisted by it. The list is reviewed each year. Providing such service will result in a 3-mark fine, plus the fee charged for the service.

TROLLDOMUR

Any member who casts malign magic on a human forfeits the protection of the hreppur. The only occasion where magical

attacks are permitted is in the pursuit of outlawed magicians.

If the magician chooses to involve himself in a mundane conflict, he can only use mundane means. Magic cannot be used in any way to further the conflict. Doing so forfeits the protection of the hreppur.

If a magician is attacked while at home or on an innocent journey, then he can use magic to drive his attackers off or aid his retreat. Even in these circumstances, the magician is not permitted to deliberately cause injury and his life must be under threat. The magician may still be liable for paying his defending stjori 6 marks if charges result from his actions.

Relationship with Mundane Society

In most Scandinavian lands the profession of magician is recognized, if not accepted; employing a magician is relatively commonplace to keep mice from the grainstore, to protect sheep from blight, to gain fine weather for travel, or for luck in war. Legal proscriptions against magic — of which there are many — only forbid trolldomur (defined in law as magic intended to harm others), not magic in general. Practitioners of magic are treated no differently than members of other unsavory professions such as debt collectors or grave diggers; the unease they engender is inseparable from their craft.

Most mundanes are unaware of the existence of Raudskinna and the hreppar. Those who are party to this information are alternately comforted by the knowledge that the magicians regulate their activities, and perturbed that they are organized. The authorities are generally content to allow them to police themselves. When charges of witchcraft are brought against a member of a hreppur, his stjori acts as his legal defender; but should a trial end in defeat, the hreppur abandons the defendant to the will of the court regardless of whether the trial was fair. The stjorir take pains to earn allies among local dignitaries and nobles for the benefit of their constituents, but if the magical and the mundane ever clash, they err on the side of the mundane.

Relationship with the Muspelli

The hreppar of Raudskinna consider the Muspelli to be their most bitter enemies. For those who are pagan, the Muspelli are the most inimical foes possible since they are humans who have chosen to associate with the enemies of the gods. For Norse wizards who follow Christ, the fear that Muspelli inspire is not diminished; they are akin to diabolists of the darkest sort, since they are not just servants of the Devil, but those who actively seek the destruction of all humanity. There can be no accord between the two groups; and unfortunately for the future of Raudskinna, the magic of the Muspelli is the more terrible. Only their disorganization and comparative scarceness has prevented the Muspelli from wiping out the Norse magicians entirely.

Relationship with the Order of Hermes

Contact between the Raudskinna and the Order of Hermes has been tenuous and sporadic. Several hreppar are aware of the existence of the Order, and they have been openly discussed. The prevailing attitude is tentative curiosity; the stjórir would like to know more about the Order, but since most contacts between the two groups of wizards have been either hostile or fleeting, the stjórir council caution.

The "Order of Odin" has been a bugbear to magi since Pralix's days, although they know next to nothing about it. Magi have called for crusades against the Norse magicians, particularly in the Rhine Tribunal where the threat from the North has been a political platform for one of the main factions (see *Guardians of the Forests*, page 113).

If the two sides ever do meet, they would probably be appalled at each other's practices. Members of the Raudskinna would detest the idea of isolating themselves from their families and society, and withdrawing from mundane activities and income. A magus would consider the Norse magicians to violate the central tenets of the Code of Hermes. Assimilation of the Norse wizards by the Order seems very

Hermetic Integration and Muspelli Magic

No specific rules for Integration are offered in this chapter due to the unlikelihood of a Muspelli providing a magus with sufficient opportunity to gain a magical insight. In any case, integrating *utisetá* would require a complete re-design of Hermetic magic, since it is so dependent on channeling the power of the jotnar through an alternative form that is capable of withstanding the vast magical energies of an *utisetá*. However, a particularly brave researcher might survive the climate and monsters of the North long enough to pursue the following types of research:

Flexible Ritual Magic: Like the Major Virtue Flexible Formulaic Magic, this allows a magus to adapt a ritual spell to be stronger or weaker as desired.

Aura Alignment: Allows a magus to convert points of a Magical aura to a specific alignment, probably as part of the Hermetic Architecture Mystery Virtue (*The Mysteries Revised Edition*, page 97).

Potent Mythic Blood: Allows a magus with a supernatural ancestor to adopt an alternative form for short periods, benefiting from improved characteristics and stronger magic.

unlikely, while mutual existence is hardly probable; so once the two groups formally meet, war seems a dreadful inevitability.

Under assault from apparently natural forces, populations may be forced to relocate just to survive. Hordes of refugees from the coming winter are liable to place undue pressure on their southern and/or western neighbors, and the meddling of Muspelli may increase tensions into open warfare.

Norse magicians habitually establish wards to protect important trade routes from natural and supernatural hazards. As these protective measures are assaulted, the expansion of the Muspelli is noted by the Raudskinna. Characters may be involved in either defending or removing these wards.

When the Muspelli encounter the Dominion for the first time, they will be checked. It is likely that it will be interpreted as some faerie trick: an aura that diminishes their power and is immune to the sapping effect of trolldomur. A Muspelli might approach mortals in disguise to learn more about this foreign aura.

The Muspelli are not the only servants of the jotnar. Muspelli characters may find themselves in embassies to the disparate clans of giants to court their assistance. Alternatively, characters may be involved in fighting an ancient evil that has resurfaced after many centuries.

Loki is prophesied to be the first jotun to break free, but there may well be pretenders to his name before this actually happens. A faerie who adopts the mythology surrounding the jotun-prince could cause havoc among vitkir and Muspelli alike, before its deception was uncovered.

Muspelli Saga: Approaching Twilight

Portents indicate that Ragnarok is approaching fast, and Muspelli are becoming more active on the orders of their patrons. Other Norse magicians have become aware that a peril they thought dead and gone is stirring once more. A saga based on this threat could involve characters who are Muspelli, other Norse magicians, or magi of the Order; although the latter only works if the characters are members of a northern Tribunal.

The first aim of the jotnar is to establish a firm base from where they can work. To this end, Muspelli are directed to Magic auras and instructed to make the area around them inhospitable to mankind. As the Muspelli flex their power, these foci of trolldomur spread, leaving increasingly narrow pathways between them. Once all the gaps have been filled with ice-fields, glaciers, and monsters, the jotnar plan to gradually spread southwards, driving humanity before them.

Chapter Five

Sorcerers of Soqotra

Soqotra, in the Arabian Sea's Gulf of Aden, is an island that is the stronghold of a caste of sorcerers. It is famous throughout Arabic lands, but the Order's members only became widely aware of it when an Arabic work was translated for the *Book of Roger* — a geographic compendium completed for the King of Sicily in the previous century. The wizards of Soqotra are famous, but only one detail is certain: they choose not to stray far from their island.

Origin

One of the earliest accounts of the island was recorded by the ancient Egyptians. An enormous, gold-encrusted serpent that called itself the island's king aided a shipwrecked Egyptian merchant.

The serpent fed the merchant and, when rescuers arrived, gave him a cargo of gold, jewels, and incense. This royal serpent claimed that there were 75 great serpents on the island, and one young girl.

The Soqotrans believe that girl was the first Soqotran sorceress. These indigenous magicians subsequently dealt with the spirits of the island, controlled the forces of the ocean, and discovered the mystical uses of Soqotra's animals and plants. The early magical history of Soqotra is a series of half-remembered wars between individual magicians. Over time, the familiar spirits of magicians who performed similar styles of magic were able to negotiate truces with each other. Four distinctive but disorganized alliances dominated the island, each based on a style of magic and the tree whose essence powers it. These alliances were the ancestors of the Aloe, Cinnabar, Olibanum, and Myrrh Tribes.

num, and Myrrh Tribes.

During the brief empire of Alexander, priests of Zeus from Minos were sent with a military escort to colonize the island. Many locals believe that Alexander conquered the island himself, while returning from India. The King of the Olibanum Serpents forged a unified army from the indigenous magicians to fight the Hellenic invaders, but was unable to force them from the island. Peace was negotiated.

The original settlers sent by Alexander were re-enforced by further colonists, sent periodically by the Ptolemies. This dynasty of Egyptian pharaohs was descended from one of Alexander's generals, and claimed spiritual kinship with Alexander. During this time the worship of Zeus waned and that of Serapis, a Hellenist imposition on the older Egyptian pantheon, waxed.

Soqotrans have three differing stories to account for the disappearance of the Helleno-Egyptian priest caste. Some believe they refused to take local wives, while others say that all of them took local wives and their descendants were absorbed into the island's population. Yet others say their magic was religious, and that when Saint Thomas converted the islanders to Christianity they forsook their gods. The invasion and cohabitation with the Greeks and Egyptians made Soqotran magic systematic, and created the island's political structure. A council of indigenous magicians has replaced the high priests of earlier times.

Soqotran magic may have also gathered contributions from the states that came briefly to dominate its surrounding area. The Roman Empire, the Ethiopian kingdom of Axum, and the Imanate of Oman were, for a time, significant political and economic powers in the Red Sea.

The Secret of Vis

During the ancient wars, a magician of the Cinnabar Tribe discovered that magical creatures contain a substance that can be used to power spells, instead of the magical essences of the trees. Several younger spirits were slain for their vis, as a result. The King of the Olibanum Serpents killed that magician personally, and commanded that this never happen again. One of the effects of the dependence of Soqotran wizards on their spirits is that none of them know that the essences of the trees are simply examples of a broader class of magical substances.

Soqotran sorcerers use the essences of the trees to cast spells; if they knew vis existed, they could use it. They believe

the essences of aloe and cinnabar can only be found on their islands, though. And while they are aware that olibanum and myrrh essence can be found in select places elsewhere, they do not consider it worth traveling for. This lack of desirable essences in foreign places makes Soqotran wizards hesitant to leave the islands, which suits the spirits that are their aides and allies.

The essences of trees can be used as vis by Hermetic magicians. Cinnabar vis is equal parts Perdo and Creo. olibanum is Rego, aloe is Creo, and myrrh is Mentem or Vim vis. Soqotrans use vis in "sparks." A spark is one tenth of an Hermetic pawn.

Their magical practices may have been seen, and perhaps incorporated, by the Soqotrans. Soqotra is also regularly visited by traders from India and from even more obscure places further to the east.

Organization

In 1220, Soqotra and some of its nearby islands are ruled by a caste of magicians. These magicians are only able to maintain their society with the continual aid of the magical spirits that act as their intermediaries and allies, circumventing the negative effects of their Gifts. Eight magicians are selected through a system of election and chance to form a ruling council called the Council of Tribes. These magicians communicate through spirit messengers, and practice governance through a small caste of unGifted assistants, who are usually descendants of magicians.

The magician caste is divided, politically, into four tribes. Each tribe contributes two members of the ruling council: one by a vote of the members, and one by a random selection. Each tribe is descended, theoretically, from one of the indigenous traditions of magic that predated the Hellenic-Egyptian invasion. Each style of magic uses the vis of the tree it is named after — aloe, cinnabar, olibanum, and myrrh — and commands, while subtly being commanded by, some of the mystical inhabitants of the island.

Each magician is specialized in one of these four styles of magic. Each tribe also teaches the basic forms of magic of the other three tribes to its adolescent magicians. It is not unusual, for example, for a young magician to specialize in deadly Olibanum magic, but gain more skill in Cinnabar magic as he ages and mellows. Magicians change tribes only very rarely, and only early in their lives. After they gain a spirit aide, as described later, changing tribes is impossible.

The members of the Council of Tribes usually live in a gilded temple raised by Hellenic priests soon after their invasion, but they rarely truly meet. In most circumstances, they negotiate through messages carried by lesser olibanum

Dueling

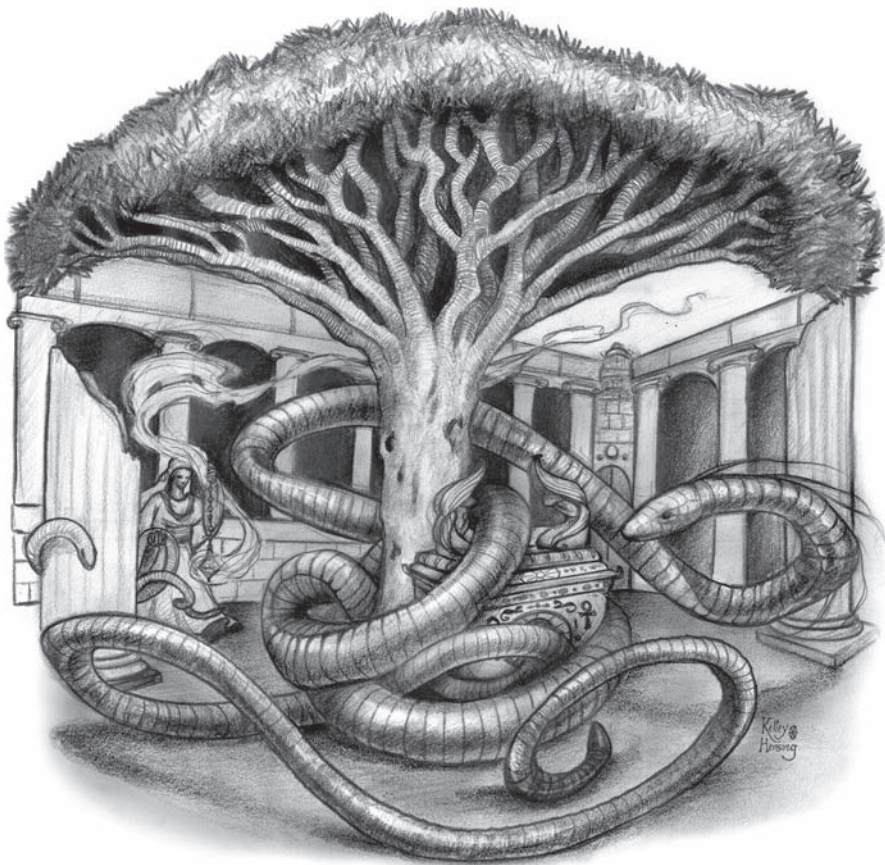
Soqotrans, both magical and mundane, duel for prestige at public events by trading poems from memory. Each person recites a poem suited to a subject at hand, and then his rivals in turn recite. The person who runs out of poems last is deemed the wisest, which grants prestige and aids in negotiations.

Soqotran wizards use this form of dueling instead of magical battle, since they lack a form of limited warfare equivalent to Hermetic certamen. This is mechanically an opposed roll of Communication + appropriate Magical Ability, or Communication + Folk Ken for duels between mundanes.

serpents. This restricted form of communication, which appears completely normal to the magicians on the island, was devised by magical spirits in ancient times to prevent the mistrust and unnecessary violence that occurred between Gifted individuals.

When the council meets, each councilor waits in a room that abuts a courtyard, from where he can see and hear everything that is said, but cannot himself be seen or heard. Each sends an olibanum serpent as his representative. The roof

of this section of the palace has been removed, for rain never falls upon it. An ancient dragon-blood tree serves as the canopy for the meeting, which is controlled by the King of the Olibanum Serpents. The king is the ninth member of the council, and guides it when it is deadlocked. During the meeting, the King of the Olibanum Serpents reclines coiled about the Couch of the God — apparently a block of gold six cubits long by four wide and four high, which was the altar of the Serapis cult.



What's In The Box?

The altar of Serapis is not a solid block of gold; it is instead an ark. Arks are gilded boxes used to hold sacred objects. The King of the Olibanum Serpents always coils tightly about the ark when he brings the Council of Tribes together, but only the Myrrh Tribe suspects why. On the Myrrh Tribe's list of the dates of the births and deaths for gods, Serapis has no date of death.

Serapis, the faerie god that the Ptolemies designed, is trapped inside his ark, held in place by the coils of the King of the Olibanum Serpents. He continues to provide power to his priests, because the king threatens him with destruction. Were he ever to escape, he might devastate the region. He is likely insane from his lengthy imprisonment, and even if he is not, he was designed as the ancestor god of a family dedicated to subduing the world by conquest. It is

his nature to immediately pour his spirit into a person, and then use that fleshy puppet to conquer the world, skipping from body to body until he is emperor of everything.

Serapis is a very powerful faerie, even after the fall of his cult in other places, because this cult centre continues to provide him with vitality. The stories the common Soqotrans tell about their magicians, and the bizarre tales that their servants spread abroad, keep the imprisoned Serapis healthy. Player characters may become aware of Soqotra's existence by finding a similar cult site. In one of the stories contained in the *Ancient Magic* supplement, for example, the characters hunt for the magical items of Heron in the Serapieum of Alexandria. A map or scrap of text might lead the characters to other Serapieums, including this one.

and is under twenty one years of age, he does not vote in the ruling council. Similarly, he does not gain the increased power that his station on the council would usually permit. His place is not, however, filled by a fresh drawing of lots, and if he turns twenty one during his tenure of office, he will be invested and gain access to greater power. The sorcerers believe this is because younger people lack the capacity to channel that added magical force safely. It may, however, be that younger people are more malleable to Faerie powers, and inducting a young person into Serapis' priesthood (the Council of Tribes) may give the faerie god a chance to manipulate that person, and seek escape.

ALOE

The Aloe Tribe is skilled in magic that restores damaged things. Its magicians are disproportionately women. Bitter aloes, which provide the vis for this tradition, are harvested only in years when the rain is good. This led, in ancient times, to the Aloe Tribe's defeat by the Olibanum Tribe, which has the ability to control the weather. The animosities between these tribes faded long ago, though. Today Aloe magic

The Four Tribes

Each of the styles of magic practiced on Soqotra is practiced by a political group called a tribe. The members of a tribe almost never meet in person; spirits act as their intermediaries, instead. The Soqotran wizards believe this is an attempt to prevent the wars that led to the formation of the current political system, but it also allows the King of the Olibanum Serpents to control the flow of information between the Soqotran magicians. Each tribe's members are aided in their magical work by a group of allied spirits.

Each of the tribes is led by a potent spirit, which is related to the lesser spirits that act as aides for sorcerers. It is these great spirits that open the Gifts of children. These children are then, usually, taught by their spirit aides. The mystical patrons of each tribe can generate an Opening total of 12, and each has some understanding of the practices of the other tribes, so that new sorcerers do not usually suffer Deficiencies.

All Soqotran sorcerers, regardless of their age, are instructed in a similar way. Magicians do not, in the Soqotran sys-

tem, create other magicians and so there is no concept of apprenticeship. The one notable distinction is that if a magician is elected to the Council of Tribes by lot,

Aloe Incense

Medieval European students of medicine are in two minds concerning aloe. Some claim that bitter aloe, a purgative medicine, and aloewood, resinous heartwood used as incense, come from the same tree. Others deny this. In this chapter it is assumed that the folklore that links aloewood and bitter aloes is false, because in the real world it is false. Player characters may not know this and troupes may prefer, for simplicity or thematic reasons, sagas in which bitter aloe does come from aloewood trees.

Aloewood, often called agarwood in modern times, is a tree that suffers fungal attack in its heartwood, and in response it creates a dark resin that soaks the wood. This wood is cut into small pieces or powdered. It is particularly good for preserving things, which is why it was

used in mummification rituals, and it is mentioned as having been used in the entombment of Jesus. It has a complex smell, like mushroom and carrot.

Assuming, as the rest of this chapter does, that Soqotran aloe incense comes from bitter aloes, then it lacks a distinctive smell. This is because the vis in aloe plants is contained not in their wood, but in their juice. This juice is hung in leather bags to evaporate into a powder, which is then mixed with fuel before burning. That aloe incense is so bland compared to the other tree essences is no longer considered remarkable by Soqotrans. Hermetic magi attempting to convince Soqotrans that the essences are merely an expression of a larger class, vis, find aloe magicians the most receptive to the idea.

is highly prized by warrior magicians of the Olibanum Tribe, because it allows slow, but complete, magical healing of injury.

Aloe magicians are found randomly scattered on the island, excepting the mountainous areas. The plant from which their tradition accrues is spread widely, perhaps from ancient farming. The aloe is not found off the island, though, which limits the tribe's desire to leave.

The mystical patron of this tradition is the bennu, a sort of phoenix that nests upon Soqotra. It is served by its relatives, the herons of light. Aloe sorcerers believe the bennu became the patron of their tribe only in more-recent historical times. They think that the elephant mentioned in the origin story for the cinnabar trees was their patron in an ancient age.

CINNABAR

The Cinnabar Tribe is skilled in magic that preserves objects and circumstances. It draws its vis from the cinnabar trees. The trees flourish 4,000 feet above sea level, so the magicians of this tribe live in the mountains. Cinnabar magic is primarily defensive in effect, and so it is popular as a secondary skill among the sorcerers of other tribes.

Like the Aloe Tribe's namesake, the plant from which cinnabar is taken is not found outside the archipelago, so far as the sorcerers are aware. This, combined with the defensive focus of their magic, makes Cinnabar magicians hesitant to leave the islands. Each sorcerer of this tribe is aided by a spirit in the shape of a huge, blood-red gecko lizard.

Cinnabar can be harvested every two years, and the vis of the tree takes two years to form, although it can be stored in the tree for up to a further two years without loss. The magicians of this tribe do not, at the present time, co-ordinate their harvests. In the wars before the unification of the indigenous traditions, it was common for a group of Cinnabar magicians to all harvest their vis at the same time, and use this material for pre-emptive strikes on their enemies. Burning the cinnabar trees, an obvious tactic when fighting Cinnabar sorcerers, offends the spirits of all of the tribes, and so has never been widely practiced during Soqotran warfare.

Cinnabar Incense

The term "cinnabar" is used for two completely different substances, one mineral and the other vegetable, which can both be used as a blood red dye. Pliny notes that even doctors find them confusing, which sometimes leads to the death of their patients. Mineral cinnabar cannot be used as incense. Veg-

etable cinnabar is stored as garnet-colored droplets that are ground to powder before being mixed with fuel to make conventional incense. Soqotran sorcerers do not need to do this when casting their spells, although they usually do if the spell has Censer Duration. Cinnabar has an earthy, tangy smell.

Myrrh Incense

Myrrh incense is a reddish-brown resin, with stronger incense having a darker color. It has a heavy, earthy smell that is slightly bitter. It is associated in much of Mythic Europe with funeral customs. It

is also used in anointing oil, particularly among Eastern Christians. Myrrh does not need to be ground to powder when mixed with fuel for burning, as it does not liquefy as many other resins do.

Olibanum Incense

Olibanum incense, called "frankincense" in English, is a resin that is pale yellow and chunky. The paler and more opaque the incense, the greater its quality is. Large single pieces are of higher quality than combined smaller pieces of the same weight. Olibanum is ground and mixed with fuel before use as con-

ventional incense. Soqotran sorcerers may, however, use it in the raw form. They usually prefer to grind it if casting spells with Censer Duration. This has no mechanical advantage, but is seen as the correct way to treat the essence. Olibanum smells spicy, resinous, and slightly citric.

MYRRH

The Myrrh Tribe has magic that commemorates, and draws them closer to, an historic ideal. Magical myrrh plants are usually found on the almost inaccessible southern parts of the island. The Myrrh Tribe is allied to faeries, although the Soqotran sorcerers do not clearly distinguish between Magical and Faerie spirits.

The Myrrh Tribe often battles wicked jinniyah — female jinns that cause sickness and ill fortune. They do this by performing simple folk magic that allows them to personally contest the spiritual power of the jinniyah, or by calling up friendly jinniyah that live near the afflicted person. The friendly jinniyah, aided by the folk magician, can drive off the wicked jinniyah. Members of the Myrrh Tribe are often aided by one or more friendly jinniyah, and many have the Faerie Blood Virtue (jinniyah).

The Myrrh Tribe's allies are led by a senior jinniyah, their queen, who has little to do with humans. She entered into a pact with the King of the Olibanum Serpents at the end of the final war between the Olibanum and Myrrh Tribes. The details of this agreement are hazy, but seem to have included the king's effective governance of the island, and the queen's acquiescence in his policy of isolation from the world. The queen also keeps many of the king's secrets; for example, she knows the real nature of vis yet chooses not to share it with her tribe.

OLIBANUM

Olibanum magic commands things, like minds and winds. Sorcerers of this tribe tend to dwell in the fertile north of the island. They are the most skilled war-

riors of the four tribes. The current détente, under the King of the Olibanum Serpents, can be seen as a final victory for this tribe over the others.

Each magical olibanum tree has a mystical serpent that guards it. These creatures aid the magicians, and are well-disposed toward them, but are hesitant to be discovered by outsiders. Their existence contributes both to the defensibility of the island and the reluctance of these magicians to engage with emissaries from the Order of Hermes. The Olibanum Tribe and their

serpentine allies dispense magical justice on the island.

Magical olibanum is collected only for a fortnight each year, when the star Sirius rises at dawn. Harvesting olibanum, even from trees that do not produce vis, is believed to be a sacred act. Those who are not skilled in handling the required tools can easily injure or kill the olibanum trees. This is a crime, and is punished by the sorcerers. Olibanum is also called "frankincense" — which literally means "the incense of the French" — in some areas, but

not on Soqotra.

Theophrastus, a student of Aristotle, records that sailors were sent by Alexander the Great to spy out Soqotra. When they arrived on the island they were thirsty and ventured inland to look for water. Seeing no guards, they stole olibanum and myrrh from the trees. Unskilled harvesters usually damage the trees. This theft and injury may have led to the alliance of the Olibanum and Myrrh Tribes, traditionally rivals, against the Greek invaders.

Character Creation Notes

A Soqotran sorcerer is designed using the rules in the core book, with slight changes.

VIRTUES

Soqotran sorcerers are similar to Hermetic magi in design. They are permitted 10 points of Flaws, balanced by the same quantity of Virtues, plus one Minor Virtue. This minor Virtue is Pious (Favoured) Magic. It grants +2 on spellcasting rolls in the nominated style of magic. All Soqotran sorcerers have The Gift, which is a free Virtue, and they must take the Soqotran Sorcerer Free Status Virtue.

Soqotran Sorcerer is a Virtue that replaces Hermetic Magus for the purposes of character design. Just as Hermetic magi have powers and obligations that are not reflected in their Virtues, similarly Soqotran Sorcerers do not have Virtues or Flaws detailing their unique spellcasting style or the resources granted to them by their society. The Soqotran Sorcerer Virtue bundles these features much as the Hermetic Magus Virtue does.

EFFECTS OF THE SOQOTRAN SORCERER VIRTUE

Soqotran sorcerers are treated as hedge magicians outside the area where legends of them are well known. This Virtue allows the character to access the

Finesse, Magic Lore, and Penetration Abilities. Soqotran sorcerers do not have a Magic Theory, but they have a cosmology that is quantified using the Artes Liberales Ability, and access to that Ability is provided by this Virtue. Some Soqotran sorcerers also have Martial Abilities, which are unblocked by this Virtue.

All Soqotran sorcerers have a spirit ally that can act as a protector, tutor, and spellcasting aide. Note that, theoretically, a sorcerer might go through the Soqotran training and be bound to any spirit, and gain aid from that spirit. The division into four tribes is not due to a limit of Soqotran magic, it simply suits the four regal spirits.

The tree that the spirit controls provides 120 sparks of vis per year, and in some circumstances Soqotran sorcerers may borrow additional vis from the senior members of their traditions, leaders of the council, or spirits that lack magicians. All Soqotrans need to use vis to cast spells, but this Flaw is already factored into the Soqotran Sorcerer virtue.

They possess an Ability score of 0 in a favored Ability for each style of magic (Aloe, Cinnabar, Myrrh, and Olibanum). Characters may exceed the usual maximum for Abilities by age given on page 51 of *ArM5*, in the magic of their tribe.

Soqotran sorcerers are effectively required to do what their spirits ask. This does not prevent the character selecting a Story Flaw, much as Hermetic magi are required to keep the Code and may still have other Story Flaws.

SENIOR SOQOTRAN SORCERER: MAJOR VIRTUE

This Virtue is suited for respected and powerful members of Soqotran sorcerer tribes. It is rare for a character younger than thirty five to have this virtue. Characters with this Virtue have spirit aides, as described later. In brief, this allows the character to have a higher casting total, by spending up to twice as many points from his spirit's Might pool.

ABILITIES

All Soqotran sorcerers gain the usual free experience points from childhood. This includes a score of 5 in their native area's language and 45 other points to spend on Abilities from a restricted list on page 31 of the core rulebook. Many Soqotran sorcerers speak Arabic as their childhood language, and learn Soqotri after being taken to the island.

During subsequent training, which often takes 15 years, Soqotran sorcerers earn 240 experience points and 72 levels of spells. Artes Liberales plays an important role in Soqotran ritual spellcasting, so it is higher than in equivalent Hermetic magi.

For every additional year, the character earns 30 points that may be spent on Abilities at the rate of 1 point per experience point, or may be spent on spells at the rate of 3 levels for every 5 points.



Lesser Traditions

There are a few hedge witch traditions on the island, members of which are best constructed using the rules given in *Hedge Magic Revised Edition*. Soqotran hedge witches are skilled at cursing people, particularly to cause sickness, transform victims into civets, or ruin crops with poor weather. Some hedge witches can call up evil jinniyahs to cause mischief. The witches of Soqotra are also renowned throughout the Arabic lands for their ability to bewitch sailors with their smiles so that boats run aground on rocks, and to transform into seals.

On Soqotra using witchcraft, particularly to harm others, is a crime. Those accused are tested by being weighted with heavy stones and dropped into deep water, then pulled back to the surface. If the accused has mud, sand, or pieces of shell on her feet, she is pronounced innocent. If she fails this test three times, then she is securely bound and returned to shore. The leader of her community then coats her head and eyebrows with the sap of a local tree. This makes all of her hair fall out, and prevents its regrowth. The woman is then shipped off the island on the next available boat, and forbidden to return. This test technically only determines if the woman is a witch, not if her powers were ill-used. There are some male witches of Soqotra, but female ones are far more common.

Magical Abilities

Soqotran magicians have access to four Supernatural Abilities, called Aloe Magic, Cinnabar Magic, Myrrh Magic, and Olibanum Magic. They may be used to produce spell effects according to the following formula.

Rival Magic

CASTING TOTAL:

Stress die + Aura + Communication + Magical Ability + additional sparks of vis spent + points due to spent Might from spirit ally or aide (+ Artes Liberales for ceremonial magic)

A character who meets or exceeds the spell level casts successfully. A character who misses the level by up to 6 points still casts the spell successfully, but loses a Fatigue level. A casting total less than this is a failure and costs a Fatigue level. A character who botches is subject to the same sorts of negative effects suffered by Hermetic magi. A character using additional sparks of vis gains a single extra botch die, unless he is using more than 10 sparks, in which case he divides the number of sparks by 10 and rounds up.

As a rule for the construction of non-player characters, Soqotran sorcerers of equal age to a new Hermetic magus will have a score of 5 in the Ability favored by their tribe, with a +2 bonus due to Puissance. The leaders of each tribe will usually have a score of 9, with a +2 bonus for their Puissance. Some characters, with Affinities in the Ability of their tribe, reach these scores more quickly than their tribemates. Rather than racing to greater heights of power, they tend to broaden their study into the abilities of the other three tribes.

Sources of Power

Soqotran sorcerers gain their power from several sources. The sorcerer gains the highest bonus in each category.

AURAS

Soqotran sorcerers gain the same bonuses from the presence of a Magic aura as other magicians. Much of the island has a Magical aura of 2. The aura is far higher in the caves that have housed generations of sorcerers.



INCENSE CEREMONY

An incense ceremony is required for all spellcasting. All incense ceremonies require the sorcerer to burn at least a little "essential incense," which is what Hermetic magi would call vis. The amount consumed is called a "spark" by Soqotrans, which is one-tenth of a Hermetic pawn.

A **perfunctory incense ceremony** occurs when a character, startled by enemies or in some other way lacking time, simply destroys a small quantity of the appropriate essential incense with a touch and a thought. This ceremony allows spell casting in the same round. A perfunctory ceremony adds nothing to the Casting Total: it is required for a spell to be possible.

A character may create Censer Duration spells with a perfunctory incense ceremony, provided that the sorcerer has prepared a censer in advance. The censer ignites magically as the spellcasting ends. This magical ignition occurs provided that the censer has been used for casting spells before, contains mundane fuel, and contains a tenth of a pawn of vis. The Soqotran unit for measuring essential incense, the spark, comes from the observation that a smaller amount will not self-immolate during perfunctory incense ceremonies, causing them to fail.

A **minor incense ceremony** involves the burning of a single spark of essential incense (vis) and a small quantity of common incense, the amount of common incense increasing with the magnitude of the spell. A minor ceremony takes fifteen minutes to complete, and adds the character's Artes Liberales score to the Casting Total. This is the Soqotran form of Ceremonial Magic.

A **full incense ceremony** takes fifteen minutes to complete. It requires a spark of essential incense per 3 points of Ease Factor, and a pile of common incense the size of the sorcerer's fist. As with a minor incense ceremony, the character's Artes Liberales score is added to the Casting Total. This is the Soqotran form of Ritual Casting, but it is faster than the Hermetic method. There is, however, one weakness to the Soqotran method that Hermetic

magic does not share: a Soqotran's spirit ally must be present for this style of casting to be possible.

A character using any of the three forms of ceremony gains no Casting Total bonus for the vis consumed in that ceremony. The sorcerer may, however, choose to use vis in addition to that which the ceremony requires, to make it easier to manifest the desired magical effect.

Every additional spark of appropriate vis used adds 1 to the Casting Total. A character may not spend more sparks to increase the Casting Total than the character's score in the appropriate magical Ability.

SPIRIT ALLY OR AIDE

Soqotran magic is intimately tied to the natural forces of the island, and these forces are represented by the local tree spirits. A character who enters a relationship with the local spirits finds his mystical powers magnified. All Soqotran sorcerers have magical allies from the completion of their training. Players desiring this for their char-

acters should select the Soqotran Sorcerer Virtue and Flaw package and an appropriate Soqotran Supernatural Ability of at least 5. Characters lacking this Virtue may develop it during play, by undergoing a quest on behalf of one of the spirits that they wish to have as an ally, the leader of their tribe, or the King of the Olibanum Serpents. This



New Major Virtue: The Spirit Ally

All of the magical characters below have a Major Virtue called Spirit Ally. This virtue has the following effects:

The character does not suffer Acclimation. Acclimation, described in *Realms of Power: Magic*, is a process in which magical creatures become progressively more mundane if they remain in the mortal world. Hermetic familiars do not suffer acclimation because of their tie to a magus. Similarly, Soqotran spirit allies do not suffer acclimation either because they have a link to a sorcerer, or, in the case of the jinniyah, because acclima-

tion doesn't affect faeries.

A Spirit Ally has an Arcane Connection to his sorcerer, or, for those sorcerers who have multiple allies, to any other ally of the same sorcerer. The sorcerer, or any other spirit ally of the same sorcerer, may use this link to sense the direction and emotional state of the ally.

A spirit ally that is touching the sorcerer extends that sorcerer's Touch Range, which is of greatest use with olibanum serpent allies since they can reach over twenty feet long.

quest is a test of the character's Gift, learning, resourcefulness, and moral character.

Characters who are senior in their tribe are eventually offered closer companionship with their spirit ally. The form this closer companionship takes varies. The different forms of relationship offered by the four types of spirit are discussed in their respective statistic blocks, later. This sign of respect is offered to magicians who perform heroic deeds on behalf of the islanders, who have gained great insight into their magic (represented by a score of 9), who have become elected leaders of the council, or who have need of additional power to complete an otherwise-insurmountable task that the King of the Olibanum Serpents wishes to assign them.

A spirit ally or aide may spend points from its Might Pool to grant a +1 bonus per Might on a single spellcasting roll. A spirit ally cannot expend more Might than the character's score in the related magical Ability. A spirit aide cannot expend more Might than twice the character's score in the related magical Ability. This bonus can only be granted to the spirit's sorcerer, and can only be granted when casting magic related to the spirit's tribe and tree. A spirit may spend the same amount of points originally spent to destroy any spell that its own Might helped to create.

Although the spirits of the other three tribes never offer aideship without the permission of the King of the Olibanum Serpents, the jinniyah of the Myrrh Tribe fre-

quently do. Sorcerers of all tribes studiously ignore mentioning this one area of friction between the two great supernatural powers. The Queen of Myrrh knows that although there is a practical limit to the number of magicians who can draw on additional power through their spirit aides, the magicians on the island come nowhere close to that maximum number. The king has reserved aideship as a reward for diligence and obedience, and the queen generally follows his policy. There is actually nothing to prevent the king from offering aideship to every magician on the island — in time of war, for example — although he has never done so.

The spirit allies of Soqotran sorcerers aid them in the practice of magic, but do not cast magic in a human style. The statistics for them that follow have magic scores for the purpose of teaching their humans. Troupes using *Realms of Power: Magic* to play magical characters may prefer to fold the magical and lore Abilities of the characters together. The experience points from the discarded Ability score may be spent on other Abilities to differentiate this spirit from others of its tribe.

Note that several of the powers given below are similar to, but cannot be simulated by, Hermetic effects. Similar Hermetic effects have been used to provide scale for their mechanics, but the spirits of Soqotra share, with the local sorcerers, the ability to do some things that Hermetic magi simply cannot do.

SOQOTRAN GIANT GECKO

Magic Might: 23 (Animal)

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

Size: +1

Confidence Score: 2 (5)

Virtues and Flaws (Size 0): Magical Animal, Magical Friend, Spirit Ally, Arcane Lore, Puissant Brawl, Puissant Teaching, Self-Confident, Unaffected By the Gift, Oath of Fealty (to the King of the Olibanum Serpents), Vulnerability (Tree), Carefree (minor)

Qualities and Inferiorities (Size 0): 1 Focus Power, 2 Greater Magical Power, No Fatigue, Gift of Speech, 3 x Minor Virtue (Improved Characteristics), 2 x

Improved Abilities, Improved Attack, Improved Damage, 2 x Improved Defense, Improved Initiative, Improved Powers, Improved Soak.

Personality Traits: Gecko +3, Sociable +2, Fierce +1, Lazy +1

Combat:*

Teeth: Init +3, Attack +14, Defense +12,

New Major Flaw: Vulnerability (Tree)

Three of the four types of spirit ally on Soqotra die, or are at least banished to their respective realms, if their tree is destroyed. The tree shares the spirit's Magic Resistance, and the spirit can tell when its tree is harmed. It can always find the direction of its tree with a Concentration + Awareness roll of 6+. Herons of light do not have this flaw.

Damage +6

* +3 on all Grapple attacks

Soak: +3

Wound Penalties: -1 (1-6), -2 (7-12), -5 (13-18), Incapacitated (19-24), Dead (25+)

Abilities: Awareness 2 (supernatural things), Bargain 3 (sorcerers), Brawl 5+2 (bite), Charm 2 (magic users), Cinnabar Lore 5 (teaching), Dominion Lore 2 (Soqotran), Etiquette 3 (magic users), Faerie Lore 2 (Soqotran), Folk Ken 3 (Soqotran festivals), Hunt 1 (goats), Infernal Lore 2 (Soqotran), Magic Lore 3 (Cinnabar), Penetration 2 (Olibanum), Soqotra Lore 2 (magical places), Sorcerers of Soqotra Lore 2 (motivations), Speak Socotri 5 (magic users), Swim 3 (sea), Teaching 3+2 (sorcerers).

Ambush Predation, 0 points, Init 0, *Imaginem*: This power makes the gecko, and anyone it touches, invisible to normal sight, regardless of what the individual does. This effect allows the gecko and its magician to sneak about unobserved; but, more sensationally, it allows an invisible gecko to make a foe similarly invisible, and slaughter him while he screams for the aid of his con-

fused friends. This power also assists in hunting goats for sport.

Pelm 25 (Base 4 +1 Touch, +2 Sun +1 Group, +1 changing image) Greater Power 25 levels, 25 spare levels converted to Mastery points and spent on cost and Init.

The Blessing of the Third Brother, 0 points, Momentary (triggered by successful bite), Vim: The bite of these geckos is tremendously dangerous, because exposure to gecko blood exposes a character to powerful and conflicting magical forces. An object or creature subjected to these forces gains five Warping points and must check for Twilight, or its equivalent, if a magician. If the character suffers Twilight, he appears to mundane people as an incorruptible statue that is immune to any form of mundane damage, until the Twilight ends. Characters who have injured a gecko, and then botch later in the same combat, may suffer the effects described above as some of the gecko's shed blood enters their eyes, mouth, or a crack in their skin. The blood becomes inert within a minute or two at most.

CrVi 45 (Base 25 (5 Warping points) +1 Touch (usually requires successful bite attack), +5 interesting Twilight effect, +10 Constant) Greater Power: 45 levels (5 mastery points from Improved Powers Virtue spent on cost, 5 spare levels converted to a Mastery point and spent on Init of Ambush Predator power.)

Gecko Skin, 5 points, Init -5, Animal. This focus power allows the gecko to perform magical feats similar to the remarkable tricks of small, mundane geckos. The gecko targets its own skin with small magical effects, allowing it to slowly move over apparently impossible surfaces, much as little geckos do. A gecko using this power can climb a vertical wall, regardless of the wall's flimsiness or slickness. It can walk across water, despite waves, without sinking. It can cling to ceilings, without consideration of its own weight or the fragility of the ceiling. As a final useful effect, the gecko can cause its rider's clothes to adhere to its own skin, so the rider will not fall if carried on strange paths.

Like all Focus powers, this power can be extended to greater Range, but by limiting its effects. The gecko can Touch the boots of his sorcerer and impart a similar ability to walk on water. The sorcerer may stumble, though, and only his enchanted clothes will not break the water's surface. Alternatively, if the gecko grants the correct property to his gloves, the sorcerer may climb walls or hang from ceilings that can bear his weight.

Sorcerers of the Cinnabar Tribe generally wear leather boots and gloves, so that they can benefit from the gecko's ability. They do not generally wear leather or woollen clothes, though, because the desert climate of Soqotra makes these unbearable. Most have a suit of light leather armor, used in war. Focus power : 25 levels.

Restoration, 0 points, Animal: This power-like effect allows the gecko to restore itself to health after it has been damaged. It regrows lost limbs over the course of a season and heals lesser injuries in a day. This "power" is free; it's an effect of the natural form of the gecko and mystically parallels things that common geckos can do.

Vis: 5 pawns, blood

Appearance: Soqotran giant geckos are spirits that take the form of large lizards, with prominent eyes and spatulate toes. They are a deep red color, and have small, angular bumps around their eye ridges. Some geckos can stand upright for brief periods of time. Soqotran giant geckos regrow any lost body part almost instantly.

The blood, and therefore the bite, of the gecko is particularly dangerous. When a magical gecko bites its enemy, its saliva usually contains blood, because the teeth of the gecko are covered for much of their length with gingivitic tissue that tears when pressure is placed upon it. This exposes the victim to the blood of the gecko, which causes a character to seem to become unhinged from time.

Soqotran giant geckos are highly social and have no territorial instinct. They pair exclusively, and the sorcerers of a pair of geckos are generally allies. The geckos are

the least active and adventurous of all of the spirit ally types, generally being happy to laze in the sun and tell each other stories. They particularly enjoy hunting and devouring goats in groups. They do not require sustenance, but this is a significant social ritual that most geckos participate in at least once per month.

Of the four spirit groups, the geckos are the most fervently opposed to the Islamization of the island. They believe that one of the hadith — the recorded sayings of the Prophet — indicates that good Muslims should destroy unclean creatures, and that geckos are unclean. In contrast, the Christians have driven to extinction the conventional lizards from which these spirits originally took their shape. They did this by eating the lizards, or rendering their flesh down into cooking oil.

Soqotran giant geckos are spiritually linked to a particular cinnabar plant, and will die if that plant is destroyed. The geckos vary in size, in accord with their plant's age. They are said to grow an inch in length each year, although half of this length is the gecko's tail. The oldest lizards, who interact with senior sorcerers at the behest of their younger allies, are over a hundred years old. The magicians of the island believe that venerable, ancient trees live in the remote mountain valleys of the island, and in times of tribal war the spirits of these trees aid their smaller brethren. Folklore records that some geckos have reached eighteen feet in length.

The geckos do not have a powerful spirit lord to serve, like a king, queen, or bennu. Just before Opening a child to her magic, an elderly gecko will remove its tail and replace it with a tail it keeps in an ivory box. This is, perhaps, the still-living tail of its spiritual sovereign. When the ritual is complete, the gecko sheds the royal tail and resumes using its own. The geckos serve the King of the Olibanum Serpents, but their lack of any sense of urgency makes them poor agents.

HERONS OF LIGHT

Magic Might: 31 (Animal)

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

Size: +1

Confidence Score: 1 (3 points)

Virtues and Flaws: Magic Animal, Magical Friend, Spirit Ally, Arcane Lore, 2 x Improved Characteristics, Puissant Teaching, Second Sight, Unaffected By The Gift, Oath of Fealty (Bennu), Diurnal*, Higher Purpose**, Offensive To Flying Snakes***, Proud, (minor), Restricted Power (Reviving Flame requires fatal wound, although this may be self-inflicted), Temperate.

* Like the Nocturnal Flaw, but inverted for activity during the day.

** The herons of light are fanatically religious, but their religion is very difficult for humans to understand.

*** The flying snakes of Arabia are the hereditary enemies of the herons, and they have fought annual wars for thousands of years. The herons' ability to revive from fatal injury makes these battles rather one sided.

Qualities and Inferiorities: Gigantic, 4 x Greater Magical Powers, No Fatigue, Ritual Power, Gift of Speech, Improved Attack (claws), 3 x Improved Abilities, Improved Initiative (claws), Improved Recovery, Improved Powers, Improved Soak, 4 x Minor Virtue (Improved Characteristics)

Personality Traits: Heron +3, Inquisitive +3, Hopeful +2, Superior +1

Combat:

Claws: Init +5, Attack +5, Defense +6, Damage +3*

* +5 if using Incinerate power.

Soak: +4

Wound Penalties: -1 (1-6), -3 (7-12), -5 (13-18), Incapacitated (19-24), Dead (25+)

Abilities: Aloe Magic 6 (teaching), Athletics 3 (flying), Awareness 3 (predators), Bargain 3 (magic users), Brawl 2 (dodging), Etiquette 1 (other birds), Dominion Lore 1 (angels), Infernal Lore 2 (things that fly), Faerie Lore 2 (Soqotran), Folk Ken 2 (Soqotran), Magic Lore 3 (Soqotran), Penetration 3 (incinerating), Second Sight 4 (demons), Soqotra Lore 2 (places where aloes grow), Sorcerers of Soqotra Lore 4 (Aloe sorcerers), Speak Socotri 5 (formal), Teaching 4+2 (Aloe Magic).

Powers:

Dispel Shadowy Spirits, 0 points, Init 0, Form:

This spell restores places to wholesomeness by destroying the minor demons that cause sickness, poor luck, bad weather, and many other ills.

PeVi3 0 (Base 20, +2 Voice): Greater Power (30 levels, 20 remaining levels converted to Mastery points and spent on reducing cost)

Incinerate: 0 points, Init +1, Ignem: The

heron can set things afire merely by commanding them to burn. This power does +5 damage per round and can be used to augment the heron's claws.

CrIg 10 (Base 4, +2 Voice, +1 Diameter): Greater Power (15 levels -2 Might cost, remaining levels have been used to purchase Undesired Rejuvenation Power and reduce its cost by 1).

Reviving Flame, 4 points, Init -11, Animal:

The heron bursts into flame, and appears to be consumed by it. But when the terrible light of the fire fades, it is completely healed of all wounds. The light does no harm to observers, but may temporarily blind those who stare at it directly.

CrAn 35 (Base 35): Ritual Power (35 levels, 15 remaining levels converted to Mastery points and used to reduce cost)

Travel on the Wing of Sunset, 0 points, Init

-2, Animal or Corpus: This power transforms its target into optic species — a sort of particle that is carried by light — and whisks him away to a distant location. This visual effect aside, the power is designed as a version of *Seven League Stride* based on *Rego Animal* with a *Corpus* requisite. The spell allows the heron to flee enemies, but also allows the heron to transport its enemies so that they reappear on desolate islands many miles from Soqotra. The heron must know the place it is sending the target.

ReAn(Co) 45 (Base 30, +2 Voice, +1 requisite): Greater Powers (45 levels, 5 remaining levels converted to Mastery points and spent on reducing cost. 4 Mastery points from Improved Powers to reduce cost)

Undesired Rejuvenation, 1 point, Init +1,

Animal or Corpus: This power is used offensively. It reverts the target of

the power to infancy. The target, if human, retains his memories and Abilities, but is generally unable to use them because of the lack of coordination inherent in his baby body. Infant animals may be more effective combatants, depending on the development cycle of their species.

MuCo 20 (Base 3, +2 Voice, +2 Sun, +1 requisite): Greater Power (20 levels, with 5 levels spent to reduce cost by 1. Remaining levels spent on *Incinerate* power.)

Vis: 5 pawns Ignem, plumes

Appearance: These spirits take the shape of large herons. Each heron is connected spiritually to an aloe patch, which it considers to be its charge. However, unlike the other spirits of the island, if a heron's plants are destroyed it is merely infuriated; it does not die. The herons form a loose society that meets at formalized times. The herons demand politeness and order, and have an abrupt manner toward those who interrupt the rhythms of island life.

The herons who act as allies and aides for sorcerers are the youngest of their kind. Elderly herons leave their patches of aloe for duties assigned by their leader. They also assist in the teaching of powerful Aloe magicians. Herons vary in size from a foot tall to three feet tall. There is no obvious reason for this variation: it is not a mark of age or a reflection of the health of the bird's aloes.

The herons of light are brightly colored. Each has purple feathers on its chest and a saffron-yellow neck. The legs are the color of ocher. The backs of the birds vary with the majority being a deep sea blue, but red-gold and an iridescent mixture of all the colors of the rainbow are also widely seen. The birds each have a pair of lengthy plumes as a crest. The bones of herons of light are delicate and fragile, but are made of gold.

A few members of this tradition are served by night herons. These spirits look like white ravens with black skullcaps. Night herons are inactive during the day. A heron of light and a night heron may share territory in a way that either would

refuse if encroached on by another of their own kind. Night herons seem to prefer sorcerers with the Gentle Gift as their allies, so they are relatively rare. Night herons have the powers noted above, and although they are identical mechanically, their observed effects are related to shadows and cold.

The herons are aligned to a creature called the bennu, which is similar to the Greek phoenix and nests on inaccessible parts of the island. This being rarely interacts with humans, but is incredibly powerful. It is, for example, able to cast vast illusions. It was perhaps responsible for the inability of Saladin's brother to find the island of Soqotra when he combed the Red Sea with a war fleet, seeking it. The bennu can also appear to prevent the sun rising.

The nature of the detente between the bennu and the King of the Olibanum Serpents is unclear. The bennu may be the only creature on the island, other than the king, able to definitively answer questions concerning the king's identity.

SOQOTRAN JINNIYAH (EVIL)

Faerie Might: 15

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

Size: -1

Virtues and Flaws: Greater Faerie Power, Cognizant Within Role, Faerie Sight, Faerie Speech, Feast of the Dead, Humanoid Faerie, 2 x Increased Faerie Might, Lesser Faerie Powers, Observant, Personal Faerie Powers, Restricted Might (day), Sovereign Ward (destruction of tree), Small Frame, Traditional Ward (folk charms).

Personality Traits: Bold +3

Combat:

Claws: Init 0, Attack +11, Defense +10, Damage +5

Fangs: Init +1, Attack +10, Defense +8, Damage +4

Soak: 0

Wound Penalties -1 (1-4), -3 (5-8), -5 (9-12), Incapacitated (13-16), Dead (17+)

Pretenses: Athletics 5 (mountain trails), Awareness 3 (humans), Brawl 6 (dark

areas), Carouse 3 (shepherds), Charm 3 (lonely men), Etiquette 2 (dining), Faerie Speech 5 (conversation)

Powers:

Extended Glamour: 0 points, constant, Mentem

Coils of the Entangling Plants: 2 points, Init. -2, Herbam: as the spell of the same name, **ArM5** page 138.

Enthralling Sound: 3 points, Init -3, Mentem: May create an infatuation with the sound of her singing. As the jinniyah approaches a man, she sings a beautiful lament for him. Some of these spirits instead have the Entrhancement power, and cause shipwrecks with their smiles. A stress roll with an appropriate Personality trait against an Ease Factor of 9 allows a victim to overcome this power's effect.

CrMe Base 4 +2 Voice +2 Sun +2 Group

Transform Into Human: 0 points, Init. 0, Animal (3 intricacy points on cost, 2 on initiative): This power transforms the character between human and combat form. The combat form has knife-sharp teeth and sharpened claws. This is treated as a Personal level 25 MuCo(An) effect.

Equipment: Clothes, bangles.

Vis: 3 pawns Perdo, a dead spider

Appearance: Sorcerers know that the jinniyah of the island may be linked with any grove of trees, but those that aid the Myrrh Tribe are the spirits of ancient myrrh groves. They eat night travelers and cause shipwrecks. Myrrh jinniyah appear to be beautiful women. If a jinniyah's grove is destroyed, she appears to die, though actually just shifts roles.

SOQOTRAN JINNIYAH (GOOD)

Faerie Might: 25

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

Size: -1

Virtues and Flaws: Greater Faerie Power, Cognizant Within Role, Faerie Sight, Faerie Speech, Humanoid Faerie, Improved Characteristics, Improved Damage, Improved Powers, 4 x In-

creased Faerie Might, Lesser Faerie Powers, Observant, Sovereign Ward (destruction of tree), Small Frame, Traditional Ward (folk charms).

Personality Traits: Bold +3

Combat:

Myrrh Harvesting Knife: Init 0, Attack +8, Defense +6, Damage +11*

Kick: Init -1, Attack +6, Defense +5, Damage +4

* Includes +5 for Improved Damage Virtue.

Soak: 0

Wound Penalties -1 (1-4), -3 (5-8), -5 (9-12), Incapacitated (13-16), Dead (17+)

Pretenses: Athletics 5 (mountain trails), Awareness 3 (humans), Brawl 6 (dark areas), Carouse 3 (shepherds), Charm 3 (lonely men), Etiquette 2 (dining), Faerie Speech 5 (conversation)

Powers:

Coils of the Entangling Plants: 0 points, Init.-2, 2 intricacy points on cost, Herbam: As the spell of the same name, **ArM5** page 138.

Emulate the Honored Dead: 4 points, Init -5, Corpus: This spell transforms an enemy into a cloud of ash, like the ashes of a cremated warrior, which is scattered by the wind. A character in a sufficiently still place, like a closed room, may be able to hold himself together until the spell ends.

MuCo(Te) 45 (Base 30, +1 Touch, +2 Sun), 1 intricacy point on cost

Extended Glamour: 0 points, constant, Mentem

Enthralling Sound: 0 points, Init -3, Mentem, 3 intricacy points on cost: May create an infatuation with the sound of her singing. Some of these spirits instead have the Entrhancement power. A stress roll with an appropriate Personality trait against an Ease Factor of 9 allows a victim to overcome this power's effect.

CrMe Base 4 +2 Voice +2 Sun +2 Group

Equipment: Clothes, bangles.

Vis: 5 pawns Creo, in tree

Appearance: Sorcerers know that the jinniyah of the island may be linked with any grove of trees, but those that aid the Myrrh Tribe are the spirits of ancient myrrh groves. They are very

similar to the evil jinniyah of the island, who eat night travelers and cause shipwrecks. Myrrh jinniyah appear to be beautiful women, and are often happy to marry sorcerers who have attained sufficient status to deserve spirit aides. The descendants of these unions have the Myrrh Blood Virtue, which provides Faerie Sight. If a jinniyah's grove is destroyed, she appears to die, though actually just shifts roles.

The Queen of Myrrh looks much like her "daughters," but is a creature of far greater power. She guards an object, which was first mentioned by an ancient Greek author who swore that the island and its relic were fictitious. It is a golden stele that records, in ancient script, the date of the birth and death of all of the gods. It is not clear if the stele records the date of death of those gods yet to pass from the mortal world, or if it predicts gods yet to be born.

It is the duty of the queen and her followers to burn myrrh in commemoration of these gods, and recite their names. It is unclear what would occur if the queen abandoned her duties. Similarly, it is not know what would happen if the stele was stolen from the island. The existence of the stele may have proven decisive in the wars between the early tribes. The King of the Olibanum Serpents can seriously harm the Queen of Myrrh by destroying her stele, for example. But he cannot, in turn, be blackmailed with threats to his tree since either he lacks one or the Myrrh Tribe was unable to ascertain its location.

A secret known only to the myrrh jinniyah is that their similarity to the jinniyah who feed on humans is not coincidence. The "evil" jinniyah are the juvenile form of the "good" jinniyah. Accepting a sorcerer as an ally is part of the process of role change. Good jinniyah eventually change role again, into a sort of filial ancestral spirit, and these sometimes teach their descendants, or sorcerers they claim as descendants, on behalf of their "sisters." The queen also trains skilled sorcerers occasionally.

OLIBANUM SERPENT

These creatures refer to themselves as "olibanum serpents," but from a Hermetic perspective, and from the perspective of the classifications given in *Realm of Power: Magic*, they are worms. They have the Magical Animal virtue, which is explained in *Realms of Power: Magic*, but do not have a classic dragon shape. In most cases they lack wings and claws, and they have some features that are not reptilian.

Large Olibanum Serpent

Magical Might: 33 (Animal)

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

Size: +2

Confidence Score: Generally higher than 2 (5 points)

Virtues and Flaws: Magical Animal, Magical Friend, Spirit Ally, Arcane Lore, Magic Sensitivity, Puissant Brawl, Puissant Teaching, Tough, Unaffected By The Gift, Oath of Fealty (King of the Olibanum Serpents), Vulnerability (Tree), Oversensitive (to bitter smells, particularly smoke), Prohibition (may not tell the secret of vis to humans)

Qualities and Inferiorities:* 4 x Greater Magical Powers, No Fatigue, Gift of Speech, 3 x Minor Virtue (Improved Characteristics), 3 x Improved Abilities, 2 x Improved Attack, 3 x Improved Defense, 3 x Improved Initiative, Improved Powers, 3 x Improved Soak

Personality Traits: Olibanum Serpent +3, Loyalty to the King of the Olibanum Serpents +3, Sneaky +2, Easily Amused +2

Combat:

Fangs: Init +5, Attack +19, Defense +15, Damage +9

Constriction:** Init +2, Atk +16, Dfn +9, Dam n/a

Claws (optional variant): Init +4, Attack +17, Defense +14, Damage +10

Soak: +9

Wound Penalties: -1 (1-7), -3 (8-14), -5 (15-21), Incapacitated (22-28), Dead (29+)

Abilities: Awareness 3 (supernatural things), Bargain 3 (sorcerers), Brawl

7+2 (bite), Charm 2 (magic users), Dominion Lore 2 (Soqotran), Etiquette 2 (magic users), Faerie Lore 2 (Soqotran), Finesse 1 (moving objects), Folk Ken 4 (Soqotran festivals), Olibanum Magic 9 (teaching), Guile 1 (magic users), Infernal Lore 2 (Soqotran), Magic Lore 5 (Olibanum), Magic Sensitivity 3 (places), Penetration 2 (Olibanum), Soqotra Lore 3 (magical places), Sorcerers of Soqotra Lore 4 (motivations), Speak Socotri 5 (magic users), Swim 1 (sea), Teaching 4+2 (sorcerers).

Powers:***

Gift of Vigor: 0 points, Init -7, Corpus

This effect is very similar to the Hermetic spell of the same name (*ArM5*, page 134). It differs in that, unlike magi, olibanum serpents do not have Fatigue levels; they are tireless, supernatural creatures. Each use of this power merely reinvigorates the person the serpent touches, who is generally their sorcerer. Soqotran sorcerers do not lose Fatigue when casting spells. This power does, however, allow them to fight continuously, without sleeping, for weeks.

ReCo 25 (Base 15, +1 Touch, +5 for Animal requisite): Greater Power (25 levels). *Peering Into the Mortal Mind*, 2 points, Init -8, Mentem

R: Sight, D: Mom, T: Ind

As the spell on page 149 of *ArM5*, but the target does not need to make eye contact with the serpent. On the other hand, the serpent only has a moment and thus may not read more than surface thoughts.

InMe 40 (Base 25, +3 Sight): Greater Power (40 levels, -2 Might cost).

Perfumed Breath, 0 points, constant, Mentem and Animal

R: Scent D: Sun T: Incensed

The serpent's breath is perfumed with olibanum. Those people or animals who smell its breath fall under its control. This allows the dragon to give complex commands to characters, which they try to carry out to the best of their ability, but it does not grant complete control over thoughts and emotions. The serpents generally choose not to exercise control over their sorcerers, because it Warps



them over the long term. Characters who leave the dragon's presence may disregard their instructions at the next sunrise or sunset.

Characters may protect themselves from this effect by plugging their nostrils with wax, but this is not immediately apparent to those unfamiliar with Soqotran magic. The lairs of olibanum serpents are often filled with tame centipedes, lesser magical serpents, rats, and spiders, which can all be commanded to attack intruders who have wax nose plugs.

ReMe 50 (Base 20, +2 Scent (as Voice), +2 Sun, +2 Incensed (as Group), +5 levels for constant, -7 cost).

Unseen Servants, 1 point, Init -7

This effect, similar to *The Unseen Porter* (ArM5, page 156), allows the serpent to alter its environment without the benefit of hands. At any instant, the serpent may command up to a dozen objects within the cloud of air scented by its breath. The serpent's control is still comparatively clumsy, so it commands animals to move objects that require precise placement. Serpents with claws often have different powers than this.

ReTe 20 (Base 3, +2 Scent (as Voice), +1 Conc, +2 Incensed (as Group))

Wreath of Choking Smoke, 1 point, Init -5, Auram

R: Touch, D: Diam, T: Incensed

This spell causes the cloud of olibanum that surrounds the serpent to become acrid for a few minutes. Those within the cloud must make a Stamina stress roll of 3+ each round or lose a Fatigue level. Once the character reaches unconsciousness, further failed rolls cause a Light Wound instead. This spell is useful for destroying vermin in caves, and for incapacitating humans who have discovered that the serpents cannot control the minds of those who plug their noses, to make them less effort to kill. A character skilled in Olibanum Magic may add his or her Ability score to the Stamina roll.

CrAu 15 (Base 3, +1 Touch, +1 Diam, +2 Incensed): Greater Power (15 levels)

Vis: 4 pawns, skin

Medium Olibanum Serpent

Magic Might: 25 (Animal)

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

Size: -2 to +2

Confidence Score: 2 (5 points)

Virtues and Flaws: Magical Animal, Magical Friend, Spirit Ally, Arcane Lore, Magic Sensitivity, Puissant Brawl, Puissant Teaching, Tough, Unaffected By the Gift, Oath of Fealty (King of the Olibanum Serpents), Vulnerability (Tree), Oversensitive (to bitter smells, particularly smoke), Prohibition (may not tell the secret of vis to humans)

Qualities and Inferiorities:* 3 x Greater Magical Powers, No Fatigue, Gift of Speech, 3 x Minor Virtue (Improved Characteristics), 2 x Improved Abilities, Improved Attack, 2 x Improved Defense, 2 x Improved Initiative, Improved Powers, 2 x Improved Soak

Personality Traits: Olibanum Serpent +3, Loyalty to the King of the Olibanum Serpents +3, Sneaky +2, Easily Amused +2

Combat:

Fangs: Init +4, Attack +15, Defense +11, Damage +5

*Constriction:*** Init +1, Atk +13, Dfn +7, Dam n/a

Claws (optional variant): Init +3, Attack +13, Defense +12, Damage +6

Soak: +7

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

Abilities: Awareness 2 (supernatural things), Bargain 3 (sorcerers), Brawl 5+2 (bite), Charm 2 (magic users), Dominion Lore 2 (Soqotran), Etiquette 2 (magic users), Faerie Lore 2 (Soqotran), Folk Ken 3 (Soqotran festivals), Olibanum Magic 5 (teaching), Guile 1 (magic users), Infernal Lore 2 (Soqotran), Magic Lore 3 (Olibanum), Magic Sensitivity 3 (places), Penetration 2 (Olibanum), Soqotra Lore 2 (magical places), Sorcerers of Soqotra Lore 2 (motivations), Speak Socotri 5 (magic users), Teaching 3+2 (sorcerers).

Powers:***

Gift of Vigor: 0 points, Init -5, Corpus

See Large Olibanum Serpent for details.

ReCo 25 (Base 15, +1 Touch, +5 for Animal requisite): Greater Power (25 levels).

Perfumed Breath, 0 points, Init -7, Mentem and Animal

R: Scent D: Sun T: Incensed

See Large Olibanum Serpent for details. ReMe 50 (Base 20, +2 Scent (as Voice), +2 Sun, +2 Incensed (as Group): Greater Power (50 levels +1 on cost to affect a second form, -6 cost).

Unseen Servants, 1 point, Init -5

See Large Olibanum Serpent for details. ReTe 20 (Base 3, +2 Scent (as Voice), +1 Conc, +2 Incensed (as Group))

Wreath of Choking Smoke, 1 point, Init -3, Auram

R: Touch, D: Diam, T: Incensed

See Large Olibanum Serpent for details. CrAu 15 (Base 3, +1 Touch, +1 Diam, +2 Incensed): Greater Power (15 levels)

Vis: 3 pawns, skin

Small Olibanum Serpent

Magic Might: 17 (Animal)

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

Size: -2

Virtues and Flaws: Magical Animal, Magical Friend, Spirit Ally, Arcane Lore, Magic Sensitivity, Puissant Brawl, Puissant Teaching, Tough, Unaffected By the Gift, Oath of Fealty (King of the Olibanum Serpents), Vulnerability (Tree), Oversensitive (to bitter smells, particularly smoke), Prohibition (may not tell the secret of vis to humans)

Qualities and Inferiorities:* 2 x Greater Magical Powers, No Fatigue, Gift of Speech, 3 x Minor Virtue (Improved Characteristics), 2 x Improved Abilities, Improved Defense, Improved Initiative

Personality Traits: Olibanum Serpent +3, Loyalty to the King of the Olibanum Serpents +3, Sneaky +2, Easily Amused +2

Combat:

Fangs: Init +3, Attack +10, Defense +8, Damage +1

*Constriction:*** Init +0, Atk +10, Dfn +5, Dam n/a

Claws (optional variant): Init +2, Attack +8, Defense +10, Damage +2

Soak: +2

Wound Penalties: -1 (1-3), -3 (4-6), -5 (7-9), Incapacitated (11-12), Dead (13+)

Abilities: Awareness 2 (supernatural things), Bargain 2 (sorcerers), Brawl 2+2 (bite), Charm 1 (magic users), Dominion Lore 1 (Soqotran), Etiquette 1 (magic users), Faerie Lore 1 (Soqotran), Folk Ken 1 (Soqotran festivals), Olibanum Magic 3 (teaching), Guile 1 (magic users), Infernal Lore 1 (Soqotran), Soqotra Lore 2 (magical places), Sorcerers of Soqotra Lore 2 (motivations), Speak Socotri 5 (magic users), Magic Lore 2 (Olibanum), Magic Sensitivity 2 (places), Penetration 2 (Olibanum), Teaching 2+2 (sorcerers)

Powers:***

Gift of Vigor: 3 points, Init -3, Corpus
See Large Olibanum Serpent for details.
ReCo 25 (Base 15, +1 Touch, +5 for Animal requisite): Greater Power (25 levels).

Unseen Servants, 1 point, Init -3
See Large Olibanum Serpent for details.
ReTe 20 (Base 3, +2 Scent (as Voice), +1 Conc, +2 Incensed (as Group)

Wreath of Choking Smoke, 1 point, Init -1, Auram
R: Touch, D: Diam, T: Incensed
See Large Olibanum Serpent for details.
CrAu 15 (Base 3, +1 Touch, +1 Diam, +2 Incensed): Greater Power (15 levels)

Vis: 2 pawns, skin

Appearance: Olibanum serpents are spirits in the form of enormous worm-lizards. They have scales that vary in color from pink, to white, to lemon, then pale amber as the serpent ages; the King of the Olibanum Serpents is blue. These creatures have deep-set eyes, lack visible ears, and have tails that taper oddly if compared to a snake. Olibanum serpents are not strictly poisonous, but they do produce venom that has mystical effects.

* Olibanum serpents sometimes have claws or wings, and in some cases both. Claws and wings, either vestigial or functional, are free choices for Magical Animals.

** A serpent can only constrict a victim whose Size is less than its own. Constriction is based on the grappling rules (see "Non-Lethal Combat" on page 174 of *ArM5*). As long as the serpent maintains the grapple, its opponent is considered deprived of air (see *ArM5*, page

180). The victim must make a Stamina check every 30 seconds (that is, every five rounds), or suffer the normal effects of deprivation. Once the serpent has successfully grappled an opponent (and begun constricting), on subsequent rounds it can continue constricting and still attack with its claws or bite. These attacks may be directed at the grappled victim, or at another opponent.

*** The powers listed here are typical, but serpents have varying powers. This variance is partially innate, as it is more common in those serpents with additional limbs, but is also partially under the control of the King of the Olibanum Serpents; serpents set particular tasks often develop powers appropriate to those tasks as they age.

It is rare, but some olibanum serpents have additional limbs, which may be vestigial or effective. The most common type are added forelimbs, which, if effective, can manipulate objects and claw enemies. Other serpents have four feet. Vestigial wings are often seen on juvenile serpents, but they shed these with age. A few serpents retain true wings into adulthood. A handful of serpents have heads at both ends.

Olibanum serpents are spiritually tied to a particular olibanum tree of virtue. It is believed that winged olibanum serpents are the spirits of olibanum trees that have survived lightning strikes on mystically significant days. Other limbs might, similarly, be an effect of mystical damage to the serpent's tree. Some of the older sorcerers claim that serpents with added limbs and wings are more common than they were a hundred years ago.

The length of an olibanum serpent is exactly equal to the height of its tree, so the serpents vary in length from a few inches for the smallest of seedlings, to over twenty feet long. The more senior a serpent, the more concerned it becomes with its appearance; many of the oldest have ornaments made of gold and precious stones that they wear. Magical olibanum trees do not die of old age, so a single venerable serpent may ally with a series of sorcerers. If its tree dies, though, so does the olibanum serpent.

Olibanum serpents move like other worm-lizards, which is distinct from the flowing movements of snakes. It looks

like the serpent's skin comes loose, crawls forward, and pulls its body along behind. Olibanum serpents, unlike snakes, can crawl backwards with perfect ease. This is of particular advantage to the rare, double-headed serpents.

A note on aging: The rules in *Realms of Power: Magic* divide the lives of magical characters into four seasons. The serpent ally of an adolescent human is generally a Spring character, and is of a Size smaller than 0. The ally of an adult sorcerer is generally a Summer character, and is of Size 0 to +2. The aide of a skilled sorcerer is an Autumn character, and is of Size +4. Older, larger serpents tend not to have magicians as allies, spending much of their time in the Magic Realm. The change between seasons, for serpents, is not as abrupt as the change in social status is for their humans, but is still marked by celebrations and physiological changes. As a serpent moves from one state to another it may shed its skin, a process that often results in changes of color, pattern, and even the sloughing off or addition of limbs.

There are perhaps 75 olibanum trees of virtue on the island, and most of the powerful olibanum serpents that are their guardian spirits have a human sorcerer who acts as an ally or aide. Because a serpent whose tree is destroyed dies, it is rare for these creatures to travel far from home. When one does leave temporarily, the other olibanum serpents protect the tree of the traveler.

Olibanum serpents are served by lesser magical snakes. Many fly, and these are the basis of the dreaded syrenus of Hermetic folklore. Others are called "red leapers" and act as site guardians. These lesser snakes have only animal intelligence, but they are connected mystically to their commanding olibanum serpent. When following detailed instructions, they often appear to be highly intelligent.

The King of the Olibanum Serpents does not, it appears, have a tree. Soqotran sorcerers rarely realize this, though; they tend to assume that his tree is in one of the inaccessible valleys in the mountains. The Myrrh Tribe, whose members are able to travel through the wilderness with comparative ease, searched diligently for the king's tree when the tribes were at war. They believe that it simply doesn't exist.

This is another matter they do not discuss with outsiders, because they believe it will annoy the King of the Olibanum Serpents for no good purpose.

COUNCIL OF TRIBES MEMBERSHIP

The members of the Council of Tribes are spiritual descendants of the leadership of the Helleno-Egyptian priests that once worshipped in the temple on Soqotra. The current council contains two members from each tribe. The elected leader of each tribe is a member of the council, and continues in this role for a seven-year term. The second member from each tribe is appointed by the drawing of lots on midsummer's day, and serves until the following midsummer.

The members of the council do not have their mystical powers increased until they participate in a minor ritual supervised by the King of the Olibanum Serpents, and do not lose this deep connection to power until their successors participate in the ritual. The ritual is generally held on midsummer's day, following the selection of lots, but it can be delayed indefinitely. If one of the councilors dies, then either a new leader is elected for the tribe or a new lot is drawn. The new councilor undergoes the ritual alone, and this does not affect the status of the other councilors.

Council members increase their magic potency by, unknowingly, drawing power out of the faerie god Serapis. Each point added to a dice roll drains a Might Pool point from Serapis. He recovers his Might more quickly than other faeries, over the course of four hours. The bonus from spell-casting due to the aid of Serapis (a faerie), and the benefit granted by most spirit allies (magical animals) cannot be combined in a single spell. The Myrrh Tribe, whose spirit allies are faeries, is able to combine these bonuses, however.

The Might of Serapis is rationed out by the King of the Olibanum Serpents. A member of the council by lot may draw up to 5 Might a day. A member of council by election or appointment may draw 10 Might per day. In desperate times, the king relaxes this restriction as seems wise, but Serapis' Might though large (65), is limited. Each point of might adds +1 to the character's casting total.

THE COUNCIL OF THREE BIRDS

The Council of Three Birds is comprised of all those sorcerers that have both the trust of the King of the Olibanum Serpents and the Gentle Gift. Perhaps one sorcerer in ten has the Gentle Gift, so this group always remains small, and has a continuum of ages in its members. They are the only Soqotran magicians, other than the members of the Council of Tribes and the intimates of the Queen of Myrrh, who meet on a regular basis. They are primarily used as tool of influence in foreign ports. The tribal leaders on the ruling council are aware of this second council's existence, although those elected by lot are sometimes considered unworthy of this knowledge.

The Council of Three Birds is unusual in that it is able to co-operate without magical assistance, since its members do not suffer the mutual suspicion caused by Giftedness. This allows them, in emergencies, to act as a tightly structured team. In less difficult times, they are sent to mainland ports to deal with situations that the Council of Tribes believes could become problematic. The bird councilors, in comparison with their more sheltered tradition-mates, are less capable magicians, but are far more skilled at dealing with the mundane world. They may each use up to 10 Might pool points per day from the faerie god Serapis.

Members of this council can join the ruling council, but they gain no benefit in terms of their powers. This demonstrates that there is no mystical significance to the number of members in the Council of Tribes.

MAGICAL ABILITY

An obvious way to become more skilled at controlling magical forces is to study the nature of those forces. Soqotran magicians may learn how to manipulate magic through training and practice of their Abilities. Their spirit allies may withhold training from magicians who have undesirable Personality Traits. They do this to avoid the appearance of powerful magical villains on the island. The culture of the Soqotran magicians is such that they do not think that it is unusual to provide service to the spirits in exchange for training.

Soqotran Magic

Soqotran magic uses spells that have levels taken from the tables in the following sections. Soqotran magic differs from Hermetic in that:

- All spells require one tenth a pawn of vis, at minimum, to be spent.
- Changes in magnitude for Soqotran spells adjust the level by 3, not 5. This is because Soqotrans are making Ability, not Art, rolls.
- Level calculations are given in levels, not magnitudes, because Soqotran spells do not become markedly easier the way Hermetic spells below level 5 do.
- All spells over level 18 are powerful mystical effects (as described in *ArM5*, page 168) and cause the target to suffer Warping.
- Soqotran magicians do not have the ability to cast Spontaneous spells.
- Most can make simple magic items using Perpetual spells, but there is no indigenous tradition of creating enchanted objects.

The King of the Olibanum Serpents does lend magic items to his magicians, like the scepters carried by the priesthood of the faerie god Serapis (i.e. the Council of Tribes). These are ancient items from the Egypto-Hellenic period that were captured by the spies of the ruling council in foreign areas, or are Hermetic items constructed by Verditiun magi. Who these magi are, and how their items came into the possession of the King of the Olibanum Serpents is not detailed but may serve as a story hook to lead the characters toward Soqotra.

UNUSUAL RANGES AND DURATIONS

Soqotran magicians also have a distinctive set of Ranges and Durations that they may use in addition to those employed by Hermetic magi.

Censer: This Duration allows a magical effect to continue while a censer of incense, lit during its casting, remains alight. Only the caster may add additional fuel

A Table of Comparisons

RANGE, DURATION, OR TARGET	HERMETIC EQUIVALENT FOR LEVEL CALCULATION	HOW FAR? HOW LONG? WHO OR WHAT?
Scent	Voice	As far as the smell of burning incense travels.
Censer	Diameter	As long as the censer burns.
Regrowth	Diameter	Permanent after an extended delay.
Perpetual	Year	Until destroyed
Incense	One below Individual	Incense and tools for incense harvesting.
Incensed	Group	Stuff touched by the smoke of the sorcerer's incense.

to the censer: if another person adds fuel, the spell expires when the original fuel would otherwise have burned away. The censer may be extinguished or have its fuel spilled by anyone, using normal mechanical means. Censer is treated as being equivalent to Diameter duration.

Players mostly familiar with modern, directly burned incense of the Indian style should note that Soqotran incense is indirectly burned. That is, to burn Soqotran incense it is either mixed with fuel and burns as the fuel burns, or it is placed in a container that burns fuel to heat a metal plate, and the incense rests on that plate. Charcoal is the usual fuel for censers.

Soqotran magicians use three styles of censer. **Braziers** are used when casting a spell with Censer Duration. The dish-like shape of braziers allows extra fuel to be added easily. **Censers with handles** allow for easy movement, such as when casting Boundary effects on rough ground. **Censers with chains** allow the caster to widely scatter the smoke of the incense, which is useful for spells with Incensed Target, or Scent Range.

Diameter: Soqotran magicians tend to use Censer in lieu of the Diameter duration, but may use it if they wish.

Incense: This special Target for Soqotran magicians is treated as one magnitude lower than Individual. It affects only unburned incense, traditional containers for unburned incense, or tools used to prepare incense. It also, necessarily, includes every form of vis that Soqotran sorcerers use.

Incensed: This Target affects all things touched by the smoke of a censer that the sorcerer has touched or carried during the casting of the spell. It is treated as Group.

Perpetual: Soqotran sorcerers believe, and are taught, that magic does not expire unless specifically designed to do so. It is possible to dispel magical effects by crushing them with more powerful magic, by having a spirit consume its own magic (described later), or by bringing magical objects into contact with items close to the Divine, but these are exceptions. Spellcasting in general is thought of, by Soqotran sorcerers, as the creation of a naturally

self-perpetuating process, like planting a seed. Perpetual is treated as Year duration for the purposes of calculating the magnitudes of effects, but does not necessarily require that the spell be cast as a Ritual.

Regrowth: This Duration, which is equivalent to Diameter, allows magic to linger in an object, allowing it to heal so that it is restored at sunrise. Spells begun after midnight complete their healing at the second following sunrise. Every Regrowth spell is cast with the lighting of a censer. The censer must burn for that complete period until the sunrise, or the restoration will be partial in proportion to the censer's burning time and the time to the sunrise.

Scent: This Range affects all people who can smell incense that was ignited by the caster during the recitation of this spell. It is treated as an alternative to Voice. Hermetic magic already has a Smell Target, although its use is rare compared with Soqotran practice.

ceremonies. This special type of magic is rarely performed, and is entrusted only to the senior members of each tradition. Many Soqotran sorcerers do not realize that the full ritual is mandatory, rather than a reflection of their level of skill. This gap in knowledge occurs because many of the lesser rituals performed by Hermetic magic, for example those related to healing and warding, are not used by Soqotran sorcerers.

In general, spells require a full incense ritual if they have an Ease Factor of 30 or more. The Perpetual Duration does not, of itself, require a full incense ritual, but it does raise the underlying level of effect so much that one is often required.

ALOE GRIMOIRE

Each spell given in the Grimoire sections of this chapter has an Hermetic equivalence in the brief design notes that follow its description. These equivalences are used for calculating dice rolls when characters of Soqotran heritage clash with Hermetic characters, but do not guide in the creation of Hermetic spells that mimic Soqotran workings.

Some Soqotran effects cannot be reproduced by Hermetic magic, but have equivalence notes to allow players to calculate Magic Resistance and Penetration if their characters are struck by Soqotran effects. For example, *The Fresh Minting of Swords* isn't precisely duplicable by Hermetic magic, but an Hermetic spell with similar effect would be Rego Terram. The spell has an Hermetic equivalence of CrTe 40, though,

A NOTE ON RITUAL MAGIC

Soqotran magic usually has a ritualistic element, as described in Sources of Power, below. Soqotran sorcerers do not, however, divide their magic into Formulaic and Ritual effects. Powerful sorcerers may cast the same effect with a momentary incense ceremony that their less-skilled tribemates must fuel with a full incense ceremony.

There are, however, some potent effects that can only be produced with full incense

because that's what, in Hermetic terms, the Soqotran's magic is actually doing and the amount of mystical force he's using.

Other Soqotran effects can be reproduced Hermetically, but at a level of power that differs. For example, *Repair the Tools of the Sorcerous Craft* is an Aloe spell of Level 21, with an Hermetic Equivalence of CrAn(HeTe) 35. An Hermetic magus who tried to make a spell that did the same thing would, however, need a spell 15 levels higher than this, because Hermetic magic has no Incense Target; Individual would be required instead (+5 levels) and Hermetic spells need requisites (+5 per requisite for an added 10 levels).

Note that Hermetic equivalences use levels, not magnitudes. They translate Soqotran spells into Hermetic terms, and Soqotran magic does not change scale in the way Hermetic magic does at level 5.

Closing Lacerations of the Skin

Aloe 9

R: Touch, D: Regrowth, T: Individual
This spell is used to repair the super-

ficial damage from cutting or stabbing weapons. It is also suited to repair injuries from many work accidents that involve accidental skewering on sharp objects. It does not heal Wounds, but makes the entire injury stable so that the character can continue to work without threat of the wound worsening. Similar spells exist to cure bruising and crushing injuries, injuries from fire, and poisoning.

Aloe Magic Level 9 (Base 6 +3 Touch) / CrCo 15 (Base 10 +5 Touch)

Regrowth of the Lost Finger

Aloe 9

R: Touch, D: Regrowth, T: Individual

This spell is used as a reward for good service. Characters often lose fingers due to work injuries, or in warfare. This spell causes them to regrow over a period of up to two days. The process is painful, so Soqotrans chew qat — an herb imported from Africa — to dull the pain.

Aloe Magic Level 9 (Base 6 +3 Touch) / CrCo 15 (Base 10 +5 Touch)

Restoring the Injured Warrior

Aloe 18

R: Touch, D: Regrowth, T: Individual

This spell completely cures a character of wounds, but the process is painful in proportion to the injuries the character has suffered. In many cases it is kinder to render the character unconscious before casting the spell, but mundane methods of distraction — like alcohol and blows to the head — are healed early in the process.

Aloe Magic Level 18 (Base 15 +3 Touch) / CrCo 30 (Base 25 +5 Touch)

Repair the Tools of the Sorcerous Craft

Aloe 21

R: Touch, D: Regrowth, T: Incense

Versions of this spell are used to repair damaged sorcerous tools. This includes the knives and censers of the island's sorcerers.

Aloe Magic Level 21 (Base 21 –3 Incense +3 Touch) / CrAn(HeTe) 35 (Base 35 –5 Incense +5 Touch)

Suitability For Burial

Aloe 21

R: Touch, D: Regrowth, T: Individual

This spell allows Aloe sorcerers to force a damaged corpse to repair itself, so that it is suitable for public burial by its kinfolk. Even the tiniest sliver of the missing person can be used to grow a satisfactory corpse, although that sliver must be placed in sufficient water, meat, and bone to be able to form this matter into a corpse. This spell also works perfectly well for characters wanting to fake their own deaths, or provide food for cannibalistic jinniyahs. Even fish can be used to make human corpses this way, because humans are, from a local perspective, made from meat.

Spells similar to this can be used to reconstruct the corpses of animals before they are bought back to life with high-level Aloe magic. They can also be used to change one sort of meat into another, or "freshen" it. For example, the rotting corpse of a camel might be used to feed a piece of wool until it becomes the fresh carcass of a lamb.

Aloe Magic Level 21 (Base 18, +3 Touch) / Cr(Mu)Co(An) 35 (Base 30 +5 Touch)



The Fresh Minting of Swords

Aloe 24

R: Touch, D: Regrowth, T: Individual

This spell allows a character to create useful weapons out of random and rusted bits of metal and wood, provided he already has one excellent sword. The magician chips pieces off the sword, and casts this spell on each one, being careful to ensure that each piece has sufficient metal to rebuild itself, and that the growing swords are not so close together that they simply merge.

Aloe Magic Level 24 (Base 21, +3 Touch) / CrTe 40 (Base 35 +5 Touch)

Repairing The Boat

Aloe 30

R: Touch, D: Regrowth, T: Individual

This spell allows the character to repair the hull or masts of a ship by laying plant matter on its deck, and then waiting for the craft to heal itself. Despite the name, it works perfectly well on any tim-

ber structure, so the roofs of houses and minor fortifications can also be repaired in this way.

Aloe Magic Level 30 (Base 18, +3 Touch, +9 Structure) / CrHe 50 (Base 30 +5 Touch, +15 Structure)

Return to Vigor

Aloe 30

R: Touch, D: Regrowth, T: Individual

This spell removes the Impotence

Aloe Magic Guidelines

Aloe magic restores things, even things that have been seriously damaged by magic or natural forces. It can lend a biological attribute to damaged objects, so that they regrow their lost parts. The table below assumes that the base Range is Personal, and the base Target is Individual. The base Duration is Regrowth. Note that no Aloe effect is designed specifically for the person it is cast upon, and so the Warping rules apply.

General: Dispel a currently active magical effect of the Aloe style that is of lower level than this spell, or another supernatural effect that the Aloe school could mimic at a level lower than this spell.

Ease Factor 6: Living things cease to degrade and they repair superficial damage. For humans, this includes scars, minor abrasions, burns, the loss of teeth or nails, or a brief illnesses like a cold.

Ease Factor 9: Biological, but dead, things cease to degrade and they repair superficial damage. The item must be placed next to another item made of the same substance, from which it gradually absorbs material during the process. Characters require a different spell for each substance, so a magician may have separate spells for leatherwork and timber goods, for example.

Ease Factor 12: Non-biological things cease to degrade and they repair superficial damage. The item must be placed next to another item made

of the same substance, from which it gradually absorbs material during the process. Characters require a different spell for each substance, so a magician may have separate spells for pottery and metalware, for example. Some spells are instead designed for single types of object, which are made up of multiple substances. For example, it is possible to have a spell that just repairs saddles, or barrels.

Ease Factor 15: Living things regrow lost parts. This makes the subject of the spell ravenously hungry. The process of nerve regeneration is also very painful. Wounds are treated with spells of this type, as are the effects of diseases.

Ease Factor 18: Biological, but dead, things regrow their lost parts. The item must be placed next to another item made of the same substance, from which it gradually absorbs material during the process. Characters require a different spell for each substance or for each type of object.

Ease Factor 21: Non-biological things regrow their lost parts. The item must be placed next to another item made of the same substance, from which it gradually absorbs material during the process. Characters require a different spell for each substance or for each type of object. Objects that contain both biological and non-biological substances are repaired with this level of spell.

Ease Factor 24: Dead plant or animal products can be returned to life as

complete, non-magical, animals or plants. A separate spell is required for animal and plant targets. These spells requires 1 pawn of vis per 3 levels of effect, but take no longer to cast than other Aloe spells. Soqotran magic cannot raise dead humans to life or undeath.

Ease Factor 27:* A Minor Flaw that the character has gained may be removed. A separate spell is required for each Flaw. Flaws based on the loss of body parts may be healed by spells of lower level.

Ease Factor 30:* A Minor Virtue that the character has lost may be restored. A separate spell is required for each Virtue.

Ease Factor 33:* A Major flaw that the character has gained may be removed. A separate spell is required for each Flaw. Flaws based on the loss of body parts may be healed by spells of lower level.

Ease Factor 36:* A Major Virtue that the character has lost may be restored. A separate spell is required for each Virtue.

* Note that Aloe magic does not work on many Virtues and Flaws, and troupes should consider each spell's appropriateness. Social status, for example, cannot be altered using these spells. Similarly, characters marked by other Realms, by Warping, by inadequate teaching as an apprentice, or by age are unlikely to find relief through these spells.

Seeding

Spells like *The Fresh Minting of Swords* demonstrate a trick that Aloe magicians use called "seeding." Seeding is the duplication of objects by removing a small portion of a complete object, and then using Aloe magic to have this portion regrow to wholeness. This sliver is called a "seed," hence the name of the technique. Aloe magicians, and those who traffic with them, prize useful seeds.

Aloe magicians use this trick for all kinds of things. For example, an Aloe magician with a similar spell designed for stone can build a wall for his new house, then knock the wall down. Using magic, the sorcerer then regrows the wall from a single block and a mound of gravel. This leaves the sorcerer with sufficient dressed stones to build the next wall, and repeat the process; this allows the magician to create large structures with little manufactured material.

Seeding has significant limitations:

- The copy is exact. It cannot be varied with Finesse.
- A seed only remains active while it retains an Arcane Connection to the original object.
- A seed copies the material, but not the magical nature of the object
- The sorcerer needs sufficient material to nourish the seed of the object being created. Duplicating gold coins, for example, is impossible unless the characters have sufficient gold to feed their coins up to final size.
- Duplicates grown from seed are never alive, but may seem to be freshly dead. Additional spells can be used to bring these animals and plants to life. Note that this does not work on spirits, who merely seem to be animals. It also does not work on humans.

Flaw. Impotence is one of the side effects of chewing qat, a popular recreation among merchants on Soqotra.

Aloe Magic Level 30, (Base level 27, +3 Touch) / CrCo 50 (Base 45 +5 Touch)

CINNABAR GRIMOIRE

As noted in the Aloe Grimoire, above, the Hermetic levels given in the design notes of each of these spells are for use with Hermetic Magic Resistance and countermagic. They should not be read as indicating Hermetic magi could produce the same effects at the nominated levels.

The Continuance of Good Fortune

Cinnabar 9

R: Touch, D: Censer, T: Individual

This spell allows a player to use the roll his character makes directly after the spell is cast in future rounds, until the duration of the spell expires. The player may choose not to continue to use the roll, which causes the spell to end.

For example, a character wishes to climb one of the cliffs in the mountains to explore a cave complex said to have been used as a retreat by the Egyptian priests in

the island's distant past. A sorcerer friendly to the character casts this spell, and the character immediately tries to climb a nearby wall. The player rolls an 8 on his Athletics Ability. While the spell remains in place, the player may instead of rolling Athletics, simply act as if he had rolled an 8. If the player had rolled a lower number, he could choose to disregard it and roll as normal when next climbing. This would cause the spell to end.

Cinnabar Magic Level 9 (Base 3 +3 Touch +3 Censer) / ReVi(CoMe) 15 (Base 5 +5 Touch +5 Censer)

The Maintenance of Bravery

Cinnabar 9

R: Touch, D: Censer, T: Individual

The target makes a Brave check, then this spell is cast. This permits the character to use that score in lieu of any further Brave check until the spell expires. If the Brave check was poor, the player may ignore it and roll at the next check, but this ends the spell. It is common for this spell to be cast after a stirring speech is made, to force the Brave check.

Cinnabar Magic Level 9 (Base 3 +3 Touch +3 Censer) / ReMe15 (ReMe 5 +5 Touch +5 Censer)

Cinnabar Magic and Aging

Characters skilled in Cinnabar magic age more slowly than mundane humans. This power does not stack with similar effects offered by other traditions of magic. A character making an Aging Roll may claim a Longevity Ritual modifier equal to half the character's score in Cinnabar Magic. As soon as the character does this the first time, he or she gains a Warping point and loses the ability to have children. The character then gains a Warping point every year, much as magicians with Hermetic Longevity Rituals do, because their life is being, in part, sustained with mystical energy.

Many Soqotran sorcerers gain some understanding of Cinnabar magic in their early thirties, to stave off aging for a few decades. But eventually most Soqotran sorcerers reach a point where

they feel that additional study of Cinnabar magic is not worth the effort.

There are several reasons why this occurs. Cinnabar magic is far weaker than Hermetic Creo Cropus magic, so every season of additional study to gain longevity is less profitable than it would be for an Hermetic magus. Additional study also involves running a succession of distracting errands for the older Soqotran giant geckos. These beings can provide instruction in higher Cinnabar magic, but have such lackadaisical natures that the magicians correctly suspect that many of these tasks are futile and performed simply for the amusement of the lizards. Then there's the Warping incurred, and the fact that many Soqotran sorcerers are Christians and feel no dread of death.

The Continuance of Ill Fortune

Cinnabar 15

R: Sight, D: Censer, T: Individual

This spell causes the character to continue to suffer a negative modifier on a dice roll, even if the cause of that modifier is removed.

For example, a wizard wants to be able to sneak past a sentry later in the day. He waits until the morning fog, and casts this spell on the sentry. The sentry has a -3 modifier on Awareness rolls, as if there were a fog regardless of the actual weather, until the spell ends. The spell ends if the sentry ceases to watch, for example to eat his lunch, because it only affects continuous activities.

Cinnabar Magic Level 15 (Base 3 +9 Sight +3 Censer) / ReVi (CoMe) 25 (Base 5 +15 Sight +5 Censer)

Preservation of the Harvest

Cinnabar 9

R: Touch, D: Ring, T: Circle

This spell prevents all of the food within a circle from being attacked by rodents. It does this by giving the grain a Soak score of 3 against rodent attacks. This means that the occasional, incredibly lucky, mouse will still be able to steal a mouthful of grain.

Cinnabar Magic Level 9 (Base 0 +3 Touch, +6 Ring, +0 Circle) / ReAn 15 (Base 0, +5 Touch +10 Ring)

Safety In the Burning Nest

Cinnabar 12

R: Personal, D: Sun, T: Individual

This spell increases the sorcerer's resistance to injury from fire, by increasing the character's Soak against heat sources by +9. It is particularly useful in ship-board combat.

Cinnabar Magic Level 12 (Base 6, +6 Sun) / MuCo 20 (Base 10, +10 Sun)

Unfair Naval Dueling

Cinnabar 21

R: Touch, D: Censer, T: Group

This spell, used for the defense of the island and to aid piracy, makes the crew of a vessel all but immune to arrows (Soak +12). This allows a friendly crew to attack

an enemy warship successfully, by remaining at bow range and peppering the rival crew when they attempt to work their ship. The Red Sea is notoriously difficult to navigate, so with sufficient patience and the steady elimination of anyone who tries to steer his ship clear of obstacles, the enemy ship can be driven onto rocks. As an

alternative, after this spell has been used to soften the victim, the rival ship can be boarded and seized.

Cinnabar Magic Level 21 (Base 9, +3 Touch, +6 Group, +3 Censer) / MuCo 35 (Base 15 +5 Touch +10 Group)

Cinnabar Magic Guidelines

The cinnabar tree has magic that preserves things, such as health and luck. The spell effects of this tribe last a very long time, and its most-skilled users live to tremendous ages. There are relatively few young magicians skilled in Cinnabar magic, but most older magicians in the other three tribes learn at least a little, to extend their span of years.

Cinnabar magic is effective in four main ways. It allows characters to preserve their bodies by resisting damage and deprivation. It allows characters to sustain useful Personality Trait checks over vast lengths of time. Skill in Cinnabar magic acts as an age retardant. Cinnabar magic also allows characters to maintain good or poor fortune.

Mechanically, this means that a player can roll an Ability stress die at the beginning of the spell, and then choose to use that rolled number, instead of rerolling, on all suitable checks until the spell expires. Similarly, a character can force an enemy to continue using a single unfavorable Ability roll, instead of rerolling on all appropriate checks, for the duration of the spell. A Confidence point, if used to increase the roll, affects only the roll's first use. The preservation of Ability checks may not be used for spellcasting or checks that abstract a lengthy period of work.

The base Range for these spells is Personal, the base Duration is Momentary, and the Base Target is Individual.

General: Dispel a currently active magical effect of the Cinnabar style that is of lower level than this spell, or another supernatural

effect that the Cinnabar school could mimic at a level lower than this spell.

Ease Factor 0: Add +3 to Soak rolls against a single material no broader than an Hermetic Form, or to a deprivation roll (*ArM5*, page 180), or to a roll to resist damage from disease or poison (*ArM5*, page 180). Add +3 to all rolls to sustain a currently active passion or emotion.

Ease Factor 3: Add +6 to Soak Rolls against a single material no broader than an Hermetic Form, or to a deprivation roll, or to a roll to resist damage from disease or poison. A spell cast successfully against this Ease Factor forces a target to maintain good or bad luck, carrying a roll or roll modifier into future rounds of a continuous activity.

Ease Factor 6: Add +9 to Soak rolls against a single material no broader than an Hermetic Form, or to a deprivation roll, or to a roll to resist damage from disease or poison.

Ease Factor 9: Add +12 to Soak rolls against a single material no broader than an Hermetic Form, or to a deprivation roll, or to a roll to resist damage from disease or poison.

Ease Factor 12: Immunity to a single material no broader than a Hermetic Form.

Ease Factor 15: Immunity to a particular poison or particular disease.

Ease Factor 18: Immunity to deprivation of water.

Ease Factor 21: Immunity to deprivation of food.

Ease Factor 24: Immunity to deprivation of air.

MYRRH GRIMOIRE

As noted in the Aloe Grimoire, above, the Hermetic levels given in the design notes of each of these spells are for use with Hermetic Magic Resistance and countermagic. They should not be read as indicating Hermetic magi could produce the same effects at the nominated levels.

Eyesight of the Ancient Hero

Myrrh 6

R: Personal, D: Diameter, T: Individual

This spell grants the Keen Vision Virtue, which allows +3 on rolls involving eyesight. This is a facet of the Awareness ability.

Myrrh Magic Level 6 (Base 3, +3 Diameter) / MuCo 10 (Base 5 +5 Diameter)

Enormity of the Ancient Hero

Myrrh 9

R: Touch, D: Censer, T: Individual

This spell grants the Large virtue, and adjusts the character's wound ranges to suit.

Myrrh Magic Level 9 (Base 3, +3 Touch, +3 Censer) / MuCo 15 (Base 5 +5 Touch +5 Censer)

The Motion of the Sprite

Myrrh 12

R: Touch, D: Sun, T: Individual

This spell grants the Lesser Faerie Power Virtue, and the Faerie Power Flight (as described in *Realms of Power: Faerie*, pages 54 and 62).

Myrrh Magic 12 (Base 3 +3 Touch, +6 Sun) / MuCo(Vi) 20 (Base 5 +5 Touch +10 Sun)

OLIBANUM GRIMOIRE

As noted in the Aloe Grimoire, above, the Hermetic levels given in the design notes of each of these spells are for use with Hermetic Magic Resistance and countermagic. They should not be read as indicating Hermetic magi could produce the same effects at the nominated levels.

Harvesting Knife

Olibanum 3

R: Touch, D: Concentration, T: Incense

This spell controls the harvesting knife used by the Olibanum magician, allowing it to levitate and perform simple tasks. It may be used to attack a foe, but this requires an Attack roll using Finesse instead of the character's combat Abilities. This is generally the first spell taught to young Olibanum magicians, as it aids them when practicing Finesse and Concentration. Older wizards often have more complicated versions of this spell, or other spells that affect their knives, to take advantage of the relative ease of spells targeted on olibanum harvesting equipment.

Olibanum Magic 3 (Base 0, Touch +3, Concentration +3, Incense -3) / ReTe(An) 5 (Base 0, +5 Touch, +5 Concentration -5 Incense)

Theft of Essences

Olibanum 6

R: Sight, D: Momentary, T: Incense

This spell attempts to steal an opponent's incense. This spell is used to grab and throw the essences that a rival magician is using to cast his spells. It is ineffective if the essences are tightly held or enclosed in something that is secured, like a bag, so its practical use is rare. It is, however, known by virtually every Olibanum sorcerer, and they take childish delight in its successful use. A spell of the same level, *Deprive the Adversary of the Gift of Prometheus*, is used to knock over censers, which often extinguishes them.

Olibanum Magic 6 (Base 0, +9 Sight, -3 Incense) / ReVi 10

Flying Knife

Olibanum 12

R: Touch, D: Perpetual, T: Incense

One of the most popular of the spells used on harvesting knives is this one: it allows the knife to fly while carrying tremendous weight. It's not particularly comfortable or dignified for a sorcerer to fly this way, but it is far easier than spells that are targeted at the magician's own body. A character flying this way for more than five minutes must make a Strength check against an Ease Factor of 3. If the character fails, he



Myrrh Magic Guidelines

The Myrrh Tribe has magic that commemorates things. Myrrh magic is able to enhance objects, places, and people so that they become more like mythic predecessors. The Myrrh Tribe is linked to stories, and to memory, and so they are the tribe most strongly linked to the island's faeries.

Myrrh magic grants Virtues, but not every Virtue is available. Virtues that require a particular role in society, that would rewrite the character's past, that are due to the influence of the Divine or the Infernal, or that provide immunity from harm cannot be granted with Myrrh magic. Most Hermetic Virtues are also inappropriate: the Gentle Gift and Magic Resistance are particularly so. Myrrh magic can also only grant attributes that are recorded in folklore; players should limit their effects to attributes commonly seen in European faerie tales.

The base Range for these spells is Personal, the base Duration is Momentary, and the Base Target is Individual.

General: Dispel a currently active magical effect of the Myrrh style that is of lower level than this spell, or another supernatural effect that the Myrrh school could mimic at a level lower than this spell.

Ease Factor 3: Grant Minor Virtue. A Minor Virtue must: be listed in an *Ars Magica* supplement; or grant a +3 bonus in a situation far narrower than an Ability; or grant a +2 bonus in an Ability, through the Puissant Ability Virtue; or grant a +1 bonus in a situation wider than a single Ability.

Ease Factor 6: Grant Minor Flaw. Similarly, a Minor Flaw must: grant a -3 on rolls narrower than an Ability; or grant a -2 on rolls as broad as an Ability; or grant a -1 on rolls wider than an Ability.

Ease Factor 9: Grant Major Virtue

Ease Factor 12: Grant Major Flaw

There are no spontaneous spells in Soqotran sorcery, which prevents Myrrh magicians from having the appropriate Virtue for every situation. Troupes should veto Virtues that do not

suit the style of story they wish to play, particularly those that are highly adaptable. Many Faerie and Magical Virtues — like Focus Powers, for example — allow characters to simulate spontaneous spellcasting, and they are not acceptable for Soqotran magicians.

To partially compensate for this, Myrrh magicians are aware, through their spirit allies, of which spells are available as favors from other members of their extended clan. This poses a second problem for players: spells that are highly useful in dramatic situations may garner them less social status than more modest powers that can be used regularly. A magician who has a spell that creates Lesser Purifying Touch for toothache is far more likely to be sought out than one who has the power to turn enemies to stone with his gaze, or crush them with his massively enhanced Strength.

Myrrh magic cannot be tailored to individuals, and so constant effects procured from it grant Warping. Soqotran magic appears to be incapable of granting Magic Resistance.

must land in the following round or lose his grip and fall. A new check is made in every subsequent minute, and the Ease Factor increases by 1 for every added check.

Olibanum Magic 12 (Base 0, +3 Touch, +12 Perpetual, -3 Incense) / ReTe(An) 20 (Base 0, +5 Touch +20 Perpetual -5 Incense)

Rain of Rocks

Olibanum 12

R: Voice, D: Momentary, T: Group

This is a simple offensive spell that works by flinging gravel and small stones at a designated target. It is a common offensive spell used by dueling sorcerers because the material for it is ubiquitous, but this means that most of the other tribes know to expect this effect. In turn, this means the Olibanum sorcerers may choose not to employ it, because they assume countermeasures are in place. Instead, they may reserve it for wild animals

and non-magical people.

With smooth, natural pebbles, this spell does +10 damage; but nails, usually carried by a magician planning to cast this spell, can cause +15 damage.

Olibanum Magic 12 (Base 0, +6 Voice, +6 Group) / ReTe 20 (Base 0, +10 Voice +10 Group)

Command Centipedes

Olibanum 24

R: Touch, D: Perpetual, T: Group

The centipedes of Soqotra are venomous and around a foot long. This spell commands a nest of them, in perpetuity, even if those commands will result in the death of the centipedes. The people of the island, who are aware of the venomous nature of the centipedes, must make a Brave check against an Ease Factor of 6 to face a nest of them. Olibanum sorcerers often have nests of vermin near their caves, which are

commanded to stay in place and attack intruders. Spiders and rats are also frequent choices. Vermin are also particularly useful for sabotaging crops and damaging the personal possessions of enemies.

Olibanum Magic 24 (Base 3, +3 Touch, +12 Perpetual, +6 Group) / ReAn40 (Base 5, +5 Touch +20 Perpetual +10 Group)

Mark of Justice

Olibanum 33

R: Touch, D: Perpetual, T: Individual

This spell is the most famous cast by Olibanum magicians; its effects are known by virtually every pirate in the Red Sea. When this mark is upon part of a vessel, it will not leave port regardless of the wind or tide. The sorcerers of Soqotra use it to prevent the escape of pirates who have harmed locals. Drawing a mark in cinabar dye onto the hull of the ship is not actually a necessary part of the spell, but

it is good theater and has a psychological effect on troublemakers.

Mark of Justice is very rarely used, because it is a difficult spell. That being noted, there is a second spell, called the *Lesser Mark*, which has a Censer duration and has an Ease Factor of 21. The public ceremony of marking the ship is visually indistinguishable between spells, because it is pure theater in both cases, rather than a requirement of the spell.

Olibanum Magic level 33 (Base 18, +3 Touch, +12 Perpetual) / ReHe 55 (Base 30, +5 Touch +20 Perpetual)

Control Wind

Olibanum 33

R: Sight, D: Censer, T: Individual

This spell allows Olibanum magicians to order the wind to draw a vessel to any particular place on the island's shore. It can be

used to prevent escape from the island, but can also be used to draw ships onto rocks. Some magicians do this to allow their mundane allies to scavenge through the debris, which shows an attitude to the value of vis entirely alien to the European mindset, while others use it to defend the island from invasion. A similar spell commands seawater.

Olibanum Magic 33 (Base 21, +9 Sight, +6 Censer) / CrAu 55 (Base 35, +15 Sight, +10 Censer)

Olibanum Magic Guidelines

Olibanum magic allows its users to issue magical commands. Of the four styles of magic practiced on the island, Olibanum magic is most similar to a style of Hermetic magic. Rego specialists can produce many of the effects produced by Olibanum magic. The only substantial weakness of Olibanum magic compared with Hermetic Rego magic is that Rego permits orders that are implied, whereas Olibanum magicians have never learned that this is possible; indeed, it may not be for Soqotran magic.

Olibanum magicians must give verbal orders to the targets of their spells. As an example, the Hermetic spell *Repel the Shafts of Wood* allows the magician to prevent any arrows from striking him, for the duration of the spell, regardless of how far he travels. An Olibanum magician would only be able to deflect those shafts within range when the spell was created, because his spells are orders to particular objects. A Soqotran sorcerer warding himself against arrows would instead use Cinnabar magic to make his Soak against arrows so high that he could not be harmed by them.

Note that the target need not hear the sorcerer, and need not speak Soqotri, to be forced to obey. Dumb rocks at the bottom of a river will respond to Olibanum commands, provided the magician can see them or has an Arcane Connection to them, and can enunciate what he wants them to do. Commands must be simple.

Olibanum magic has a second limitation, which its practitioners call the limit of object or action. A spell by an Olibanum sorcerer can only have one variable:

the type of object affected, or the action that the type of object must perform, but not both. Some Hermetic magic is markedly more flexible than this.

As an example, it is possible for an Olibanum magician to have a spell that commands a knife to follow commands, or a spell that makes any object fling itself toward a given target. He cannot, however, create spell that allows him to give any command to any small metal object, as Hermetic magi can with Rego Terram spells.

Olibanum magic cannot affect the mind directly. An Olibanum sorcerer wanting a person to leave his cave can command him to leave, but it is obvious to the victim that muscle control has been taken away, as he is marched out the entrance. Olibanum magic may affect ghosts, spirits, and demons because they are thought of as subtly physical things. Manipulation of the emotions is left to Myrrh sorcerers.

Olibanum magic does have some advantages over Hermetic magic. Although these are slight, they would fascinate researchers. Olibanum sorcerers do not require, indeed do not understand the need for, requisites when casting spells on items made of mixed materials. Also, Olibanum magic does not differentiate between materials, so it is no harder to control sand than plants, or even people.

Olibanum magicians often work together to create large, impressive effects. This is not, however, accomplished through combined ritual magic. Instead, the serpent allies of each magician have them gather, slightly out of sight of each

other, and each cast a similar spell at a target. These spells have a cumulative effect on the target; so, for example, if several of these magicians are gathered to change the winds and current to stop a ship escaping the island, then the minor contribution of each is sufficient to complete the task by making the water too rough to navigate.

The base Range for these spells is Personal, the base Duration is Momentary, and the Base Target is Individual.

General: Dispel a currently active magical effect of the Olibanum style that is of lower level than this spell, or another supernatural effect that the Olibanum school could mimic at a level lower than this spell.

Ease Factor 0: Control the movements of a non-living object smaller than a loaf of bread.

Ease Factor 3: Control the movements of a living thing smaller than a loaf of bread.

Ease Factor 6: Control the movement of a non-living object of human size.

Ease Factor 9: Control the movement of a living thing of human size.

Ease Factor 12: Control the movement of a non-living object the size of a hut.

Ease Factor 15: Control the movement of a living thing the size of a hut.

Ease Factor 18: Control the movement of a non-living object the size of a ship.

Ease Factor 21: Control the movement of a whale, or any other living thing the size of a ship.

Ease Factor 24: Control all visible parts of an object of enormous size, like the ocean, sky, or mountains.

Advancement

Soqotran wizards are trained in magic by other magicians, their spirit allies, or by the other members of the spirit tribe to which their ally belongs. Soqotran sorcerers could learn from books or vis, but do not. Their society has been designed (by the spirits) so that they do not understand the potential of vis, and do not scribe magical books.

The social obligations that surround teaching vary markedly in each tribe. The olibanum serpents grant sorcerers the most skilled aides, and these act as teachers but also control the lives of these sorcerers to a marked extent. The herons of light, in comparison, only appoint spirits of middling power as aides, so older magicians are required to seek and bargain with older birds to gain additional teaching. A similar process of bargaining occurs in the Cinnabar Tribe, while the Myrrh Tribe uses the bonds of family to constrain the development of its magicians.

Myrrh spirits evolve into more mature forms using the rules given in *Realms of Power: Faerie*, pages 64 – 65. As faeries draw some of their vitality and concepts of role from their surroundings, the Myrrh faeries show greater individual variation than the magical spirits of the other tribes. Like most faeries, jinniyah cannot train humans in skills. This creates a need for human teachers, which accounts for the filial structure of the Myrrh Tribe.

A Soqotran magician gains added experience in Supernatural Abilities through practice or training (as described on page 166 of *ArM5*). Soqotran Supernatural Abilities do not reduce the Source Quality for training in other Soqotran Supernatural Abilities.

A Soqotran wizard gains levels toward spells each season that he studies with a teacher. The number of levels gained depends on whether the teacher is a sorcerer or a spirit, as the formulae below show:

LEVELS GAINED UNDER

SORCERER TEACHER EACH SEASON:

Teacher's Communication + Magical Ability + Teacher's Sources of Power* – Ease Factor of the spell, until gained points equal Ease Factor

* Sparks used are limited by the teacher's score in the appropriate Magical Ability.

LEVELS GAINED UNDER

SPIRIT TEACHER EACH SEASON:

Communication + (3 x Magical Ability) + Teaching + Aura + Might Pool points* – Ease Factor of the spell, until gained points equal Ease Factor.

* No more than equal to student's Magical Ability if he has an ally; no more than twice the student's magical Ability if he has an aide.

The method of teaching is faster for Soqotran sorcerers than Hermetic magi, but the political considerations that surround Soqotran training limit their development. High-level spells must always be taught by ancient spirits, who seek favors in exchange. Training in spells from outside the character's native school, is usually similarly purchased by doing favors for a magician or spirit from the desired school.

Hermetic magi cast minor spells spontaneously, and save their study for a few potent spells. In contrast, Soqotrans sorcerers often have many small spells instead, since they are easier to obtain training in. They try to work out ways to use little spells in versatile combinations, as a result.

WARPING

Instead of suffering Twilight, Soqotran sorcerers transform into the shape of the tree corresponding to their tribe. This transformation may be triggered whenever the character gains 2 or more Warping points in a single event. The character's ally can transform the sorcerer back by spending Might points equal to the Warping gained during the following spring. After returning to human shape, the character gains Experience points in his Magical Ability related to his tribe equal to the number of Warping points gained. In the tree form the character is not self-aware.

TRANSFORMATION AVOIDANCE ROLL:
Stamina + Magic Ability + stress die

EASE FACTOR:
Warping Score + number of Warping Points gained + aura modifier + stress die (no botch)

These trees are magical, and after many years of care they produce vis. After many more years they develop the capacity to generate spirit guardians. Many Soqotran sorcerers believe that these spirit guardians are, in fact, the dead sorcerers themselves, returned through a form of spiritual transmutation. It does appear that some of the memories of the magician are vested in the spirit guardian of his tree form, but this is an inconclusive proof.

Resources

The Soqotran sorcerers are unusual, from a Hermetic perspective, in that their tradition has access to the complete resources of a kingdom. The islands of the archipelago, although they are admittedly small and distant from the Order, are rich in desirable products like incense and metals, and have access to trade links that stretch as far as Serica.

AURA OF SOQOTRA

All of the main island of Soqotra, and the lesser islands that the magicians have claimed for their own, have a Magic aura of 2 in any place that is not otherwise influenced. That is, the island is filled with magic, the largest exception being the city and the port, which have a Dominion aura. Many villages and burial grounds have Dominion auras, and there are rings of faerie sites around each human settlement. A few Infernal sites are found in the wilderness, as well. This aura does not increase in size if the sorcerers claim more territory away from the island. The political and mystical boundaries of Soqotra are identical because the magicians choose not to expand their territory beyond the area richly endowed with magic.

GEOGRAPHY OF SOQOTRA

The main island in the archipelago, Soqotra, is approximately 80 miles long, and around 20 miles wide for much of its length. It has three basic terrains: plains, mountains, and plateau. Discontinuous coastal plains ring the island, but these are widest and most fertile at the north. Most Soqotrans live on these. The Hagger Mountains fill the center of the island. These are considered uninhabitable, except by sorcerers. The rest of the island is filled with limestone plateau.

The plateau is dotted with caves, and these have been inhabited by Soqotra's poorer people since the earliest of times. Caves are also used as cool places to store perishable trade goods. Some of the largest caves, either natural or human-extended, have been passed from one sorcerer to the next for thousands of years, and have potent Magic auras. Other caves are used as family burial sites, and are protected by the spirits of the dead.

The three smaller islands in the archipelago are low lying. The largest, Abd Al Kuri, has a few hundred inhabitants; the smallest, Darsah, lacks any inhabitants.

POPULATION

The population of the archipelago varies, historically, from around 1,000 to about 40,000. Storyguides should vary the

population to suit the stories they wish to tell. A larger population makes a bigger ruling caste of magicians possible, but also provides armed naval forces, for stories involving the clash of nations. When Soqotra's population increases, its deficit of locally produced food becomes more severe, which tempts its people to conquer neighboring port cities and convert them into tributaries. If a storyguide selects a heavily populated Soqotra, he might also consider a stronger Soqotran presence in Red Sea ports.

The population of Soqotra is concentrated on the northern side of the island. The people who live here are a mixture of indigenous South Arabians, Arabs, Africans, and some few from places further east. There is a single city, Panara Tamara, although a town called Shiq (a loanword from the Arabic "suq," or market) serves as the main marketplace for outsiders, and is also populous. The mountainous interior of the island is far more sparsely populated than the coastal communities. The population of the interior highlands predates the arrival of the Arabs. The small villages scattered across this region elect their own headmen, who are then approved by a representative of the sorcerers.

In this chapter the island is assumed to have a permanent population of 25,000 people, which increases by up to 1,000 during the peak seasons of trade and piracy. This supports a population of 80 Gifted sorcerers, most of whom were not born

on the island. Ancient writers claimed that the people of the island lived communally, and had a warrior caste for the defense of the island, but this is not true in 1220.

The Council of Tribes maintains a special group of servants, called the Date Tribe. The members of the tribe have two key responsibilities. They are sent as information gatherers into the mainland cities that surround the island, and alert the islanders if one of those states begins preparations for a military campaign. They also seek out children with The Gift, and transport them to the island for training as sorcerers. Some members of the Date Tribe select Gifted children simply by finding those with the magic air that causes distrust and loathing. Others have pet Soqotran chameleons that have been trained to spot Gifted people. The Date Tribe's name comes from the use of ground dates as long-lasting, easily carried, high-energy provisions by those planning to travel long distances in harsh country.

The people of the islands speak Soqotri, an indigenous language not found elsewhere. Many townfolk also speak Arabic, because it is the language of commerce with outsiders. Young sorcerers often speak poor Soqotri, because they are bought to the island from Arabic-speaking areas and are insulated from Soqotri speakers by their spirits, who act as translators and messengers. These spirits speak the young magician's native language to distance him from the native population.



The Island of Soqotra



INDUSTRIES

Soqotra's population lives in an agrarian economy. The coastal people are often fishermen, and their surplus fish are dried and exported. Soqotra is also famous as the source of four different kinds of tortoiseshell. Some Soqotrans engage in whaling, as well. They spear the whale with a harpoon made of iron, with a rope and float attached, so that they can track the whale and recover its body once it has died of its injury. Others scavenge from the corpses of whales that wash up regularly on Soqotra's beaches. The most valuable substance taken from whales is ambergris (see the insert, later). Whales also provide cetacean oil, meat, and ivory.

Farming of the four great trees aside, Soqotrans supplement their fishing with crops that include millet and vegetables. Dates are also grown and exported in quantity. Goats and an unusual breed of miniature cow are raised, and killed for special celebrations. The island exports ghee, which is made by clarifying butter, and this is the main cooking oil on the island. Ancient writers claimed the main cooking oil on the island was rendered from the meat of enormous lizards, although they do not mention if these were farmed or hunted.

The island exports few manufactured goods, but cotton and pottery are both produced. Many other manufactured goods are bought to the island by pirates, who trade them for the exports listed above, or for valuable metals or gemstones mined on the island's plateau.

TRADE

Soqotra is on an ancient trade route, an alternative to the overland Silk Road. The Red Sea route was supported by the Romans as a way of cutting the natives of the Middle East out of their trade with the East, to reduce the prices paid for spices; the route is well known to any student of the classics. Most of the spices exported from Egypt come along the Red Sea route, rather than by way of the Silk Road.

Soqotra is a perfect haven for pirates. It lies on a valuable and highly trafficked

The Church in Soqotra

The Soqotran Church is a Nestorian Church that was founded by St. Thomas when he was shipwrecked on the island in 52 AD. It is headed by a bishop who is appointed by the Patriarch of the Assyrian Church, and its writings use the East Syriac script. The Bishop of Soqotra does not approve of magic, and has formally condemned its sinfulness to the inhabitants of the island on many occasions, but the locals simply don't agree. They counter that magic is their ancestral custom, and that as such they will

continue with it. Most Soqotran sorcerers are practicing, although not fervent, Christians. The bishop does not excommunicate them, because he feels that would just make matters worse.

A common burial practice on the island is to wall up the dead in caves. This creates little pockets of the Dominion in otherwise wild-seeming places. The sorcerers of the island can feel the flickering of The Gift in these places, much as Hermetic magi do, and avoid them when casting magic.

trade route. It is independent of any of the neighboring states, and able to repel raids on its harbors. It has a population and trade network sufficient to purchase plunder at a profit. Soqotra's Christian rulers do not persecute pirates so long as they limit their predation to Muslims. Soqotra's pirates are a scourge for neighboring states, but are forced to behave themselves while on the island by the magic of the Olibanum Tribe.

Soqotra is cut off from the rest of the world during the monsoon. The ports are closed from June to September, although some local fishing still occurs.

UNUSUAL NATURAL RESOURCES

Soqotra has some native animals that are unusual, and can be commanded by Soqotran sorcerers to useful effect.

The islands contain many enormous, venomous varieties of vermin found in other places. Natural spiders with bodies a hand span wide, and venomous centipedes 18 inches long are both often found in the caves. One of the native scorpions of Soqotra has a sting that does not poison the victim, but instead creates a sort of chemical burn into the flesh, which rapidly necrotizes and is often fatal. Plagues of grasshoppers sometimes swarm out to the island from Africa, devastating crops that they are guided toward.

Soqotra lacks any native amphibians, or mammals other than bats. The apex

predators on the islands are crocodiles. Civets have been introduced to the island and are hunted for meat and for civet paste, which is an extract that acts as a fixative in perfume so that its scent lasts longer. Magicians can capture civets and harvest their excretions without killing them, but this is unusual. Dogs are unknown on the island. Soqotrans unfamiliar with them react particularly badly, assuming they are likely to behave like wild animals.

Most deadly of the native inhabitants of Soqotra is a fly that is found in marshy areas. If swallowed, it causes the victim to die of pneumonia. There are few cures, so the areas where the fly is found are avoided; many people wear masks or stuff their beards into their mouths in marshy areas. The fly makes a distinctive noise, so many older men, who have heard the fly before and know to shut their mouths when they hear its unique sound, do not take precautions against it.

MAGICAL ENDEMIC CREATURES

There are several Soqotran creatures that have unusual magical abilities. The sorcerers of Soqotra control these creatures, and use them to harm their enemies.

The **Soqotra chameleon** is an unusual animal that contains a pawn of *Imaginem vis*. In addition to the power of changing its color to match its surroundings, it has the ability to steal a man's voice simply by staring at him. The power, similarly, prevents animals from crying out. The sorcer-

Ambergris

Ambergris is a grey waxy substance usually found floating in the sea, or in the digestive tracts of whales. It is highly valued as medicine and as a base for perfume. Soqotrans extract ambergris from the whales they kill, and often find it washed up on beaches. There are two stories that explain the tremendous amount of ambergris found in these waters.

The Soqotrans believe that deep beneath the ocean, there is a great tree made of ambergris. This tree is browsed by whales, which eat it as a medicine when they are ill. To grab branches from the ambergris tree, the whales must fight their way through the tree's defenders. To make this simpler, some whales attack the tree in pods. When the whale,

who is rushed by the battles about him, snaps off a piece of the tree and chews it down, some small fragments break free like the crumbs of a cake. These bits float to the surface and are, eventually, deposited on the beaches of the island.

The Arabs have another story, recorded in one of the voyages of Sinbad, which indicates that on one of the islands in the Red Sea there is a river of ambergris that flows from caves deep in the earth. The ambergris congeals at night and when it strikes the cool waters of the ocean, but is liquid when the day is hottest. This river of liquid ambergris is hidden in a valley with cliffs on all sides, which Sinbad found only by chance, and escaped only through luck.

ers of Soqotra see little advantage to this power, because no predator that stalks the chameleon uses a cry to co-ordinate with others. The effect lasts only as long as the chameleon concentrates.

Soqotran chameleons can be trained to recognize The Gift. Some are trained to respond by immediately stealing the voice of any Gifted person they see other than their owner. Others change color. This is of little use against Hermetic magi, because the chameleon lacks Penetration. It is useful when seeking apprentices, though, because the Soqotrans lack magic that detects The Gift directly.

The **red leaper** is a sort of serpent that hides in a burrow beneath the earth, covering the entrance to its lair with a fine layer of sand, or with leaves. When a creature approaches its burrow, the leaper shoots forth with tremendous speed and force. Local folklore varies concerning the deadliness of these snakes. Some think they kill merely with their swift and deep bite, which leaves the victim and serpent coated in blood. Others state that the red leaper has venom that always kills if the person is bitten above the waist, but that its victim may be saved by quickly delivered medical care if the strike is lower.

These serpents are used individually as traps, but can also be commanded in

packs. A group of leapers can be used to create perimeter lines for the defense

of campsites, and larger groups can be scattered over territory to deny its use to the enemy. The red leapers are called "spear snakes," or "iacului" by some ancient writers.

Soqotra is also home to a species of small winged snake, called a **syrenus** in Hermetic lore. These snakes, which are of conventional size, have skins of bright, metallic colors. They have bat-like, leathery wings. The creatures are guardians of mundane olibanum trees, and live in close association with the olibanum serpents, whose commands they understand and obey. These snakes are social and may be tamed by magicians with sufficient patience and Ability in Animal Handling. These creatures are used as spies, to carry written messages, and to protect valuable sites. Any character who makes an Intelligence + Magic Lore roll against an Ease Factor of 9 or more will recall that these creatures can be scattered by burning the resin of the storax tree.

Story Seed: The Lost City of Ubar

The olibanum serpents recall that in ancient times there was an even more powerful king than their own. He dwelt near a town called Ubar, famous for its olibanum. The Koran records that God pushed Ubar into the sands, as chastisement for the spiritual transgression of her people. Ubar is another name for Irem, the City of Pil-

lars, fabled for its incredible wealth. A Soqotran magician might pretend to be from Ubar when making contact with Hermetic magi, or if interrogated. An expedition to Ubar by Hermetic magi would force the King of the Olibanum Serpents to respond, since it hides information and power he wants to remain hidden.

Saga Seed: The Flower of Immortality

The story of Gilgamesh is little known in the European part of Mythic Europe. It is the saga of a great hero king, part god, who fears death and completes a series of quests to find death's cure. At the end of his quest, Gilgamesh goes to an island and plucks a flower from deep beneath the water. Following this, he goes to a cool lake to bathe, and a serpent steals the flower and eats it. Some students of Soqotran lore think the flower was a coral, and Soqotra is one of the few places near the

Red Sea where coral is found. This also provides a possible origin story for the King of the Olibanum Serpents.

Gilgamesh is best known to modern readers through a group of 12 tablets that remained hidden for thousands of years in the destroyed Library of Ashurbanipil in Nineveh. These were excavated after the **Ars Magica** game period, but could provide a suitable treasure object for characters on a quest to unlock an ancient mystery. Characters finding the tablets might follow Gilgamesh's footsteps.

Soqotran Sorcerers and the Order of Hermes

The sorcerers of Soqotra are not driven by a hatred of the Order, and lack any desire to expand their territory. This means that the Order as a whole can safely ignore them, or can attempt to develop peaceful relations. This is the default state for the Soqotrans.

Conflict between parts of the Order and the Soqotrans may, however, become inevitable. The Soqotrans do be-

lieve that the Order is likely to attempt to exterminate or enslave them, which makes them aloof and secretive with the magi. For this reason, too, initially they are unwilling to enter into talks with House Ex Miscellanea or other ambassadors of peace. And of course, there are elements in the Order who, once they discover how rich the Soqotrans are, live up to Soqotran prejudices.

Ali, Known as Thomas, a Young Warrior of the Olibanum Tribe

This young sorcerer is keen to test himself in battle, but his olibanum serpent and superiors know that he has little experience and may find mystical threats too difficult to deal with. His body does not react normally to Cinnabar magic, so he will age at close to the normal human rate. Knowing this, he has specialized in military magic, determined to lead a glorious, if brief, life. This character is designed to substitute for a player character Hermetic magus of similar age.

His Gentle Gift has made him suitable as a recruit to the Council of Three Birds, so characters may encounter him distant from Soqotra. When in strongly Christian areas he uses the name "Thomas," after the saint who bought Christianity to Soqotra. Many members of the Council of Three Birds do this — a small flaw in their information-gathering network that they have not detected. His place in the Council of Three Birds, which is sponsored by the King of the Olibanum Serpents and contains co-operative magicians, has allowed Ali to develop spells outside his tribe's usual focus.

His greatest flaw is that he lacks skill in conventional weapon use. Soqotran magicians have great difficulty overcoming Magic Resistance, so many are skilled with non-magical weapons. His ability to fly and Soak attacks even without armor provides him combat advantages that he has yet to learn to exploit.

Characteristics: Int +1, Per 0, Pre 0, Com +2, Str 0, Sta +2, Dex 0, Qik 0
Size: 0
Age: 21 (Apparent: 21)

Confidence Score: 1 (3)

Virtues and Flaws: The Gift, Soqotran Sorcerer, Gentle Gift, Puissant Olibanum Magic, Special Circumstances (Major: Member of the Council of Three Birds), Well-traveled, Oath of Fealty (effectively the servant of the Soqotran spirits), Higher Purpose, Difficult Longevity Ritual.

Personality Traits: Brave +2, Proud +1

Combat:

Harvesting knife (dagger): Init 0, Attack +5*, Defense +3*, Damage +3

* Assumes the knife is being wielded magically, using Finesse; if being used manually, reduce each by 1.

Soak: +3 (1 point from sturdy travel clothes)

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: Aloe Magic 1 (healing), Area Lore 1 (Shiq), Artes Liberales 1 (incense rituals), Athletics 1 (walking), Awareness 1 (magical animals), Bargain 2 (peasants), Brawl 2 (sailors), Charm 1 (peasants), Cinnabar Magic 1 (self-defense), Concentration 1 (Olibanum), Etiquette 1 (other magicians), Faerie Lore 1 (Soqotran), Finesse 2 (Olibanum Magic), Folk Ken 2 (Soqotran), Magic Lore 2 (Soqotran), Myrrh Magic 1 (heroic), Olibanum Magic 5+2 (moving objects), Penetration 1 (magical animals), Profession 3 (traveling merchant), Speak Arabic, or as suits saga 5 (peasants), Speak Soqotri 5 (spirits), Swim 1 (ocean).

Equipment: This magician pretends to be a merchant, so he often has trade items and a cart, plus pack animals or a small boat to carry them. His serpent hides in one of the barrels. The sorcerer often pretends to be an Arabic trader.

Encumbrance: 0 (0)

Spells Known:

Closing Lacerations of the Skin: Aloe 9/+4*

Enhanced Resistance to Bone: Cinnabar 9/+4*

Adds +6 to Soak against teeth and bone weapons, although not, unfortunately, claws. (Base 3, +6 Sun)

Enhanced Resistance to Steel: Cinnabar 9/+4*

Adds +6 to Soak against steel weapons. (Base 3, +6 Sun)

Flying Knife: Olibanum 12/+10*

Harvesting Knife: Olibanum 3/+10*

Rain of Rocks: Olibanum 15/+10* Ali carries a pouch of nails for use with this spell, so that it does +15 damage.

Theft of Essences: Olibanum 6 / +10*

The Toughness of Achilles: Myrrh 9/+4*:

Grants the Tough Virtue (+3 Soak). Stacks with *Enhanced Resistance to Steel* and similar spells. (Base 3, +6 Sun)

He has learned 3 spell levels toward another, unlisted, spell.

* Includes Communication, Ability, specialization in Ability and Puissance if applicable, but does not include aura, minor incense ceremony (+2 for Artes Liberales score), assistance from spirit's Might (up to +5 in Olibanum Magic), or assistance due to membership of the Council of Three Birds (up to +10 per day, split between spells if desired.)

Appearance: A young man of Arabic heritage.

The Current State

In 1220 the sphere of influence that the Soqotrans maintain, in order to ensure grain deliveries to their islands, is on the very fringes of the Hermetic world. The two groups are beginning to become aware of each other, although the information they have is incomplete and misunderstood.

WHAT THE ORDER KNOWS

The Order of Hermes is aware that the sorcerers of Soqotra exist. They have played no role in the history of the Order. They are far away — too far for the initial gathering of Founders, and too far for the wars of expansion under Flambeau, Tytalus, and Tremere. Trianoma certainly traveled by this area when she ventured deep into Africa to find the dragon that sent her to the cave of Bonisagus, but there's no record of contact in her (known) diaries.

The line of Pralix has often considered sending an expedition to Soqotra, and has collected information about the Soqotrans from the surrounding states, generally using Redcaps already in the Tribunal of the Levant. The quality of the information they have received is poor. They believe it exaggerates the powers and size of the group, although it does not. It casts them as tribes of elementalists and spirit worshipers, although this isn't the case. The Line of Pralix also thinks a dragon monarch of a human kingdom of Christian sorcerers seems unlikely, particularly as part of a ruling triumvirate with a faerie queen and an aloof phoenix.

Pralix's descendants have always been able to find new traditions to interest them closer to their own places of power. In the 13th century, there are some changes that may make this expedition more practical, though. The Order has more Arabic members, which makes the members of the expedition less conspicuous. Trade flourishes in the Mediterranean, and this leads to greater opportunities for travel. Shipbuilding has improved markedly, which makes

long expeditions from Britain, where most of the Pralixians live, more practical. House Bonisagus has always been supportive of this sort of contact, but the recent interest in Arabic culture in Houses Jerbiton and Criamon make a co-sponsorship of this expedition more likely. Finally, covenants in the East may serve as supply points for the expedition.

WHAT THE SOQOTRANS KNOW

The Soqotrans know rather more about the Order than the Order knows about the Soqotrans. The King of the Olibanum Serpents has been aware of the Order's growth since the time of the Founders, but was unwilling to send a participant to investigate it. He knows that the members of the Order hunt magical animals for vis, which is not practiced on Soqotra, and that they have been belligerently expansionist. The king thinks that if the Order discovers how wealthy his magicians are, then the magi will try to seize the island by force. Many of the councilors are also aware that there is a more powerful order of wizards in Europe, and that it is the policy of the Soqotrans to avoid contact with them.

The Soqotrans have a good idea of the structure of the Order, insofar as they know the names, philosophies, and preferred magical styles of the various Houses. They know Tribunals exist, and that they are law-making bodies. They know of the Redcap network, and what it is for. The King of the Olibanum Serpents and Queen of Myrrh have some understanding of the diversity of Hermetic spells, and it is clear to them that Hermetic magic is more powerful than their own. They are aware that Hermetic magi have generic Magic Resistance, although they don't know how the Parma Magica or Aegis of the Hearth work.

Points of Potential Conflict

Soqotran wizards might come off their island and contest with Hermetic magi for a variety of reasons.



IN RESPONSE TO ATTACK

If a raid is attempted on the island, the Soqotrans deal with the immediate group of aggressors. They capture the raiders if it is safe to do so, to interrogate them. Then they gather further information about the Order, by having one of the Council of Three Birds contact the Lineage of Pralix. They hope that the recruitment enticements from the Pralixians will be sufficient to allow them to gain enough information about the Order to formulate a strategy.

The Parma Magica is a fantastic prize, and joining the Order is one way to procure it. At this point it will be clear to the Soqotrans that the possession of the Parma Magica is considered a cause for war among Hermetic magi. It is also clear that there are political alternatives to war.

The Soqotrans are averse to joining the Order, though, because their king does not wish it to be known that he kept the nature of vis from his sorcerers. That being noted, once his magicians have the Parma Magica, the structure of his society must change. It may be easiest for him to claim that this information is new, and to pass it on to his troops as a spoil of war.

IN RESPONSE TO INCURSION INTO THE RED SEA

A permanent Hermetic presence in the Red Sea triggers an information-gathering response from the King of the Olibanum Serpents. The king sees the Redcap network as the weak point in the Order, and he uses the Myrrh Tribe to draw as much information out of them as he can. This is followed by an attack, if that seems wise.

In this scenario, at least initially, there is no war between the Order and the Soqotrans, merely between the sorcerers and local covenants — perhaps including the covenant of the player characters. On this scale, the Soqotrans are far more threatening. It may be that distant members of the Order do not see a benefit in contesting for power with a remote, if powerful, hedge tradition.

Can the Order Ever Have Peace With Outsiders?

There is the possibility that a Grand Tribunal might nominate the Soqotrans as "allies of the Order." The Code theoretically states that all magi must accept the allies of the Order as their own allies. What this means in practice is unclear, because a group as potent as the Soqotrans has never been permitted to continue to exist in the Hermetic area of influence. Can magi, for example, declare Wizard's War on individual Soqotrans if they are allies of the Order? Can magi cheat them in mercantile transactions, and if they do, how is this resolved? The Order's mechanisms for maintenance of peace are weak, but the Order's more peaceful magi know

this, and a series of stories might be constructed around a special covenant set up to develop and police the relationship with the Soqotrans.

An alternative, that the Soqotrans might enter the Order as a new House, is initially even more difficult. The Order has, currently, no way of accepting that a spirit can be the Primus of a House. The addition of another House, with so many members, also changes the voting structure of the Order. If the Soqotrans become a House in the Order, then their society must change, as the relationship between the spirits and humans must be renegotiated.

IN RESPONSE TO MUNDANE AGGRESSION

In the past, various mainland rulers have attempted to conquer the Soqotrans. With the exception of Alexander the Great they have always failed — and the Soqotrans now keep Alexandria's faerie god in a box. The last to make an earnest effort was the brother of Saladin, from whom they just hid the entire island using Aloe illusions and Olibanum currents, so that his fleet could not find it. He decided to ignore Soqotra, which was just conveniently placed on his way to conquer Yemen. The Soqotrans don't see the need to waste their mundane servants on wars with the rulers of neighboring states. There is, however, an exception: ports never close on Soqotran vessels.

Soqotra's population can subsist for about two years on stored food. Beyond this, the people of the island would starve. Some rulers have attempted to use this against the island's ruling Council of Tribes, to demand their subservience. The Soqotrans have always made an example of such rulers, either by sending Date Tribe assassins or, on rare occasions, by the Olibanum Tribe riding their serpents to the city and slaughtering much of the ruling class.

This action may cause friction with Hermetic interests. Now that there are covenants in the Levant, the destruction

of the ruling class of a city will come to the attention of Hermetic magi. Hermetic magi often suffer when other types of magician anger the nobility of an area, so the Order's members may wish to curb the activities of the Soqotrans. They may not, initially, realize that the Soqotrans are more than a cabal of hedge magicians.

IF SERAPIS ESCAPES

The faerie Serapis is a god of empire. He chooses a human vessel, and then with the patience of the immortal, builds his forces before striking down his potential enemies. After Serapis escapes, his Soqotran army conquers a section of Africa. After sufficient time to bed down his conquest and train the locals as his armies, a crusading horde of African Christians emerges from the desert and attacks Egypt. Emissaries are sent to the major courts of Europe, asking for aid to crush the Muslims.

Once Serapis has Egypt back, his puppet emperor plays the courtly Christian ruler to Europeans. Simultaneously, Serapis ruthlessly subordinates the economically valuable portions of Africa using his Soqotran magicians and new allies. This process may take decades, but once Africa is subdued and its resources are available, Serapis turns his eyes to Europe.

Points of Potential Détente

The Order and the Soqotrans do not need to fight a war of obliteration. Other alternatives exist, and may be motivated by events that force contact between the two groups.

The King of the Olibanum Serpents needs an excellent reason to break his policy of isolation, but the other groups in this book may give him one. The Order is a threat, but not an imminent one. If the Order might be replaced by something worse, like the empire-building Mongols, or if the magi are facing a threat that could destroy the world, like the Muspelli, the king may send aid to them. Alliance with the Order might be the best of his limited options.

An Order that is merely humbled, either by civil war or by successful war against a powerful external group like the Amazons, might draw the King of the Olibanum Serpents into negotiation. A weakened Order is more likely to agree to the king's demands for non-interference and the establishment of the Gulf of Aden and the Red Sea ports as an area for the exclusive use of his sorcerers. In this scenario, the king hopes that distance, well-wishes toward an ally, and careful politics will protect his people from the more violent Houses.

Events That May Lead to Conflict or Détente

Some events may push the two groups of magicians into each other's way, with only luck deciding if the contact is belligerent or amicable.

IF A FOURTH SPIRIT SOVEREIGN ARISES

The current policy of the Soqotrans is driven by the paranoia of the King of the Olibanum Serpents. He knows that the Order, at times, is a genocidal war machine that would gladly consume his people. He also knows that his servants may hate him if they discover he has deceived

them about the nature of vis. To protect his people and himself he has cowed, and in the case of the Cinnabar Tribe perhaps destroyed, the other spirit sovereigns. Matters may change if a fourth spirit sovereign arises.

One source of a new sovereign is the Cinnabar Tribe. They may gain a sovereign by a Soqotran giant gecko simply becoming so old he takes the role, by one of the geckos refusing to give back the tail of the sovereign, or by a Bjornaer with the right Heartbeast falling into Twilight and feeling compelled to travel south. Note that this doesn't need to be a gecko; originally the gecko spirits took the shape of a different lizard. The new sovereign may make contact with outsiders part of the price of his fealty to the King of the Olibanum Serpents, may refuse to bow to the king and call in Hermetic aid in a civil war, or may swear to abide the decisions of the king and run a secret policy of international contact behind his back, seeking to build up his tribe so that it can rebel or force a more equitable political arrangement.

Each of the other sovereigns may die, or be replaced. The bennu is destroyed and reborn periodically. The Queen of Myrrh may pass into Arcadia seeking new stories. The King of the Olibanum Serpents may become some other form of spirit not tied to the island. New sovereigns may have new policies.

CONTACT WITH THE HESPERIDES

In *Ancient Magic*, characters are given incentives to voyage to the Garden of the Heperides, located off the northwest coast of Africa, which is the only other place where the cinnabar tree is known to grow. There they may discover a great serpent named Ladon, born of the destruction of Atlantis, with stored mystical knowledge and a desire to create a new age of magic. Coupled with this, they know there is another garden of magic ruled by a dragon in deep Africa, because it is there that Trianoma was told to seek out Bonisagus, beginning the current era of mystical co-operation.

When there were but two gardens, one observed and one reported, there was some chance that Trianoma simply lied

about where she found her dragon, or that Ladon is an astral spirit that can manifest multiple avatars. A third magical garden ruled by a different serpent king who wishes to forge a mystical order, though, begins to look like a pattern.

The meaning of this pattern isn't clear. Each serpent, if asked, will answer from his own cosmology. Ladon may think that Soqotra was an Atlantean colony. The King of the Olibanum Serpents will believe that the Garden of the Hesperides is another concentration of magic, like Soqotra. Either explanation — that the gardens were left as markers by an ancient, waning society to aid those who followed, or that the gardens are a pattern that naturally recurs in places of great magical significance — leads to stories. If the gardens were left by a falling civilization, what other aids, and what sleeping threats, have they also left behind? If the gardens naturally occur, then are there others — where are they, and can the mystical links between them be used for communication or travel?

Hermetic Breakthroughs from Soqotran Magic

A number of breakthroughs are possible to researchers who incorporate Soqotran magic into Hermetic practice.

GREATER EASE IN BINDING FAMILIARS

As a Major Breakthrough, the Soqatran method of binding children to spirits may be incorporated into Hermetic magic. After this occurs, for a highly limited range of potential familiars the Might score of the creature does not increase the Familiar Bonding Level, described on page 104 of *Ars Magica Fifth Edition*.

GREATER LONGEVITY

Soqotran sorcerers live longer simply by being skilled in the magic of preservation. Their limited knowledge in this field is inferior to that of the Corpus specialists of the Order, but the inclusion of their knowledge, as a Major Breakthrough, adds an extra modifier to the longevity ritual total, equal to (the Corpus score of the ritual's recipient /10).

NEW DURATIONS

A character who begins researching the Censer Duration may find that similar work, based on the Fire Duration found in the faerie magic of House Merinita, is already complete. This should be treated as guaranteed Insight, but characters must seek out the magician whose experiments they hope to gain from, and bargain for access to the research. As this is a Minor Breakthrough, and research assistance may come from unexpected places (House Flambeau, for example) this project is one of the simplest of Minor Breakthroughs for a character to attempt.

The Perpetual Duration is a Hermetic Breakthrough. It is of great interest to all magi, as it would allow, as an example, wards that do not require periodic renewal. Similar research may have been done by other magi, since this is an obvious and widely applicable idea.

PRESERVED ROLLS

The ability to preserve luck (or from the player perspective, dice rolls) would be invaluable in mundane combat. How this feature of Soqotran magic works is unclear

A Note on History

Oral folklore records that when Soqotra was invaded in 1800, the Wahhabi destroyed every book on the island that was not the Koran. There is no record, written by the Soqotrans themselves, concerning what their beliefs were during the medieval period.

Records from surrounding cultures giving examples of the great power of the Soqotran magicians, and limited oral records given by modern Muslim Soqotrans, provide only snippets and vague outlines of the medieval sorcer-

ers. The stories from neighboring states often contain fanciful geography, economy, history, and ecology for the island chain. Similarly, some Soqotran folklore has been preferred over fact, so the spiders of the island are poisonous and the pneumonia fly exists. This book also takes many liberties to create distinctive styles of magician that are fun to play.

The author apologizes to anyone offended by this chapter, which, by necessity, must be a fiction constructed from these scraps of history and folklore.

to Hermetic magi. It is perhaps a ReMe(Co) effect. Hermetic researchers require a Major Breakthrough to mimic this effect.

THE SPARK

The most valuable secret of Soqotran sorcery, to Hermetic magi, is their ability to use fractions of vis as though they were whole pawns. This is superficially remarkable, but it isn't a completely alien way of spellcasting for Hermetic magi. Verditius magi cast spells much the same way Soqotrans do. Verditius magi create a casting tool that is suited to each spell. The Soqotrans use vis, which is connected to every possible spell that the vis could be used for, instead of specific tools.

Hermetic magi have traditionally thought of casting tools as the crutches of a weak tradition. Research into casting tools has tended to make them "better" in the Hermetic sense, so they are fewer, simpler, cheaper, or incorporated into magical items. The Soqotran form of magic

has followed the opposite approach, and embraced casting with tools as superior to casting with gestures alone, then abstracted the individual tools. Verditius magi researching Soqotran integration have guaranteed Insight due to the flaw that requires them to use casting tools.

Research into Soqotran casting rapidly makes obvious that a magus who integrated the vis handling techniques of the two traditions could use them simultaneously. Verditius magi currently use a casting tool at the beginning of a spell's conception, then pour vis into the spell to give it strength. Similarly, a Verditius who had integrated Soqotran techniques could use vis as a casting tool, and then add vis again during the casting as Hermetic magi do. This allows the caster to sidestep the limitation that they may only spend their Art score in vis to aid any particular spell, by allowing them to use their Art score in sparks as a casting tool. It also allows magic to be made far cheaper in some, limited, circumstances by moving the cost of spells from the Hermetic to the Soqotran scale.

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