

CASTLES & CRUSADES[®]

CODEx GERMANIA



BRIAN YOUNG

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CODEX GERMANIA

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Printed in the United States of America



CODEx GERMANIA

Written by Brian N. Young

This codex is the next among many that will detail the mythologies and cultures of many of the world's peoples from a gaming context. Monsters, sorcery and warfare are just some of the topics that these codices will explore from cover to cover for use in Castles and Crusades.

The rules and statistics will be provided for Castle Keepers to incorporate into their campaigns in order to pick and choose what fits with their gaming style. They may also wish to integrate aspects from the codex into Aihrde. With this long anticipated book, the Castle Keeper can take their players into the mythical worlds of Germanic tradition on epic and challenging adventures. They will encounter unusual monsters, races, and gain a different perspective on magic.

This codex is interchangeable with the others in the series and can be used together to add a mythic element to any pseudo-historical game or to simply include the addition of cultural elements from antiquity. A plethora of mythical monsters, deities, and other concepts may be found in the pages of each book and can be added and to game play as the Castle Keeper sees fit.

This book allows both the Castle Keeps and the players to explore the breadth of early Germanic mythologies and culture. For the sake of history and religion, the pre-Christian Germans are covered because their imagination and colorful beliefs had not yet submitted to a European commonality. By the time of Christianization, the Germanic world largely lost its imaginative heritage of wondrous sagas about divine heroes, other worlds, supernatural creatures, and magic. This codex attempts to capture some of that essence and places it into the hands of gamers.

Due to the many contradictive traditions found among the various Germanic peoples, deities, magical beings, and the afterlife are simply detailed according to the bare facts with some flashes of imaginative hypothesis in places to fill the gaps. There are also many new angles within it that are provided for players and Castle Keepers. The possibilities are vast!

In addition to this, there will be rules on new powers, spells and character classes (Dragonslayers, Rune Masters and the Halirúna/Wælcyrig for example). By the time this codex is fully utilized, the Castle Keeper and players can bring a Teutonic edge to any campaign.

In the history chapter, there will be a combination of brief cultural histories, and a mythological history that tells the creation of the universe and all beings in it from a fusion of many Germanic traditions.

The rules of the ancient Germanic concept and practice of magic and enchantment are detailed in this codex. Although, for all purposes identical to their cousins in the Scandinavian world, this book gives additional information and several new

character classes that harness the magic of the Germanic religions (Halirúna and Eirilaz for example).

Regarding the language issue, the orthographies are decidedly modern in each language to ease in usage and understanding. The social strata and how the tribal hierarchy is arranged are explained in the book as well. Everything is given a slight academic veneer but not too much. This codex will concentrate on the fun aspects of the histories and language—not stuffy old theories and arguments over details, translations and the rest.

With this codex, the stories of Beowulf, Tannhäuser, Siegfried and the many other classic Germanic heroes and adventures can be made a reality at the gaming table. There is so much in source materials and tales alone that this codex, like the Celtic before it, could easily be three or four times larger.

Listed below is the table of contents in this codex, this is followed in a style similar to the *Celtic Codex*:

- 1 **IN ANCIENT TALES**
- 2 **OF GERMANIA & BEYOND**
- 3 **MAGICAL BEINGS & MONSTERS DWELLED**
- 4 **IN WIZARDRY & ENCHANTMENTS**
- 5 **TO SERVE THE GODS**
- 6 **SKILLED IN BATTLECRAFT**
- 7 **CASTLE KEEPER INFO.**
- 8 **SAMPLE ADVENTURE MODULE**

‘Vns ist in alten maeren,

wunders vil geseit,

von heleden lobebaeren,

von grozer arebeit,

von vroeuden hohgeciten,

von weinen und von klagen,

von chwener recken striten,

muget ir nu wunder hoeren sagen.’

*We have been told in ancient tales many marvels of famous heroes,
of mighty toil, joys, and high festivities, of weeping and wailing,
and the fighting of bold warriors – of such things you can now hear
wonders unending!*

- Nibelungenlied



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“In their old ballads (which amongst them are the only sort of registers and history) they celebrate Tuisto, a god sprung from the earth, and Mannus his son, as the fathers and founders of the nation. To Mannus they assign three sons, after whose names so many people are called; the Ingaevones, dwelling next the ocean; the Herminones, in the middle country; and all the rest, Istaevones. Some, borrowing a warrant from the darkness of antiquity, maintain that the god had more sons, and from these sons came more denominations of people, the Marsians, Gambrians, Suevians, and Vandalian. For the rest, they affirm Germany to be a recent word, lately bestowed: for that those who first passed the Rhine and expelled the Gauls, and are now named Tungrians, were then called Germans. Thus, by degrees, the name of a tribe prevailed—not that of the nation; so that by an appellation, at first occasioned by terror and conquest, they chose to be distinguished, and assumed a name lately invented.”

-Tacitus, Germania

This chapter serves a twofold purpose in telling history. First, it will give a brief overview of early Germanic history in Europe, giving beginners in this field of study a basic understanding. Secondly, it gives the creation mythos from the early Germanic pagan religions as best as possible. Note, that due to the variations among the many tribes, those disparate but similar strands of myth among Germanic peoples do have a commonality and a link to the Nordic sources that came later.

Unfortunately, there is no absolute copy of the early Germanic conception of the universe that is not influenced by outside sources unfortunately, so one has to remain dubious when given any references. Most surviving tribal origins and myths relate in some way to biblical or classical influences (Aeneas and Troy for example). The cosmography given here is a composite, taken from those many sources that are clearly displaying non-Christian influences and a pagan past.

Modern English inherited the words ‘world’ and ‘earth’ from earlier Anglo-Saxon, each being *woruld* (Age of Men) and *eorþ* (land/region). In this chapter and codex, you can explore those of the earliest Germanic imaginations, given the evidence and sources, allowing you to take your gaming into the Age of Men as Beowulf, Siegfried and other Germanic heroes once had done.

THE EARLY HISTORY

EARLY GERMANIA

The earliest mention of the peoples today known as the Germani was made when the two massive Cimbri and Teutones tribes swept into Celtic Gaul, Spain and northern Italy in during the late 2nd century B.C.E. Until this time, the Germani were relatively unknown to the Romans and Greek in the classical world. These two raiding and plundering tribes possessed Celtic names and allied themselves with Celtic speaking tribes further confusing the issue. Julius Caesar encountered them when Teutonic intrusions into Celtic Helvetic lands (Switzerland) were causing the tribe to migrate across Gaul in order to leave the threat behind.

Their region of central and Eastern Europe was an unknown territory to the early classical world, it was without documentation and assumed by Julius Caesar’s time to be just another extension of Gallic land. The inhabitants were understood roughly to be different from the rest of Celtic Europe but only superficially. *Germania* as a region separate from Gallia was a term used during and after Julius Caesar’s time.

What Germania represented to the Romans of the Republic and the early Empire following Caesar’s assassination was a mysterious forested region where brutish tribes reigned, so primitive they worshipped the sun, moon and elements only without deeper concepts to their spirituality. To some Greek and Roman ethnographers of the time the Teutons symbolized the ‘noble savage’ that the Celts once had been seen as being before the corruption of Roman influences.

By the time of the reign of the Roman emperor Augustus, any Germanic people living on the western side of the Rhine were considered Gauls (*Germani cisrhenani*) while the rest were German. The understanding of what separated the Celts and Germans culturally were vague to the classical world at times, with no experts in ethnic studies.

Emperor Augustus initiated the first campaign to conquer Germania in 12 B.C.E. Julius Caesar went into Germania twice as a show of power to the tribes during the Gallic War by having his soldiers build and dismantle a bridge. Caesar saw that the Gauls were savage, but conquerable, and able to be made Romans, whereas the Germani were not. Augustus Caesar’s goal was to prove this wrong.

Augustus sent in Publius Quinctilius Varus, the recently assigned governor of Germania to put an end to a revolt amongst the tribes. Varus was misled by his Germanic allies into an ambush that culminated in a three day war in the Teutoburg forest in 9 C.E. Varus’ three legions and auxiliaries were massacred by the many tribes who had a grudge with Rome going back a little over a generation. This terrible defeat was not forgotten by Rome and set an example of the hubris of too much ambition and political drive without proper forethought.

In the following century scores of Germanic settlers began to populate the regions that define modern Germany, and along the Danube and Rhine, driving back the native Celts with violence. They settled on lands that sat on the edge of Roman controlled territories, but never crossing the borders. This opportunity gave Cornelius Tacitus the motivation to write his study called *Germania (De Origine et situ Germanorum)*, a comprehensive, if strongly biased, book about the Germanic peoples.

Tacitus’s study was among the first to define the Germanic peoples as having a distinctive appearance about them: red hair, blue eyes, large and strong bodies, physical endurance, but an intolerance of heat. Tacitus lists the tribes of Germania centering around three groups: *Ingaevones*, *Herminones* and *Istaevones*. These three groups will later help to classify the multiplicity of Germanic tribes, their geographical, origins and their own personal identities.

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Although Tacitus detailed the many tribes, political organizations and religions of the Germani, he did not explain his definition of the term Germani well enough. Many peoples that fell under his study spoke Celtic languages or had Dacian and Slavic cultural traits as well. Tacitus did not define being Germanic as speaking a Germanic language, and it seemed a nebulous definition that had perimeters pertaining to tribe, geography and ethnic traits only.

Tacitus' work opened up a better understanding of Germania to the rest of Rome's eyes and future ambitions however, and fueled the fires for other plans and conquests.

The terms Germani and Teuton are both from Gallic/Celtic origins, borrowed from their observations and experience. The meaning of the former is not well understood but the latter derives from the Celtic term **Teuta* meaning 'tribe, people'. The Romans simply borrowed these ethnic terms from the Celtic peoples over time.

Germania as a whole was not only occupied by Germanic speaking tribes but also Gallic, Slavic, Scythian, and other European groups as well and was not exclusively Germanic. Rome classified two Germanias, Lesser Germania and Superior Germania. The lesser region comprised the low countries (The Netherlands, sections of Belgium, Luxembourg, and territories west of the Rhine). These regions were heavily populated by the native Celtic tribes; thus, a mixed culture was found with the Germani taking on Celtic personal names and using the Gallic language for names of places as well.

THE GERMANIC FRONTIER

After Julius Caesar's and Augustus Caesar's forays into Germania in the 1st century C.E., the *Limes Germania* remained a dangerous and uncertain zone where Roman civilization ended and could always be compromised by enterprising warbands.

As the Roman Empire grew in size, so did the involvement of the peoples of Germania in their affairs and politics. Already, they had long since been sold into slavery, when available and the opportunity presented itself. The emperor, Vespasian forcibly encroached upon the frontier zone by forming chokeholds on both the weak points in the Upper Rhine and Danubian regions, further attempting to contain the Teutonic menace.

Since the slaughter at Teutoburg, Rome had been hesitant to return to the goal of conquest of Germania Superior. It was an ambition wrought with guaranteed failure for any general and his legions to attempt, much like the territory beyond Hadrian's wall in Britannia. This poor reputation concerning the forest massacre did not stop the emperor, Tiberius, who sent in more legions later under his nephew Germanicus in 14 C.E.

The emperors in the Flavian Dynasty began the slow movement into deeper Germania. Domitian pushed to the region surrounding Baden and Strasbourg and built an infrastructure. A long ring of forts were constructed to monitor the activities and traffic of the region and to deny any tribes the open invitation to raid or plunder southwards.

It is not known which emperor initiated the project but a con-

tinuous wooden palisade was constructed to pen the northern tribes between the access routes of the Upper Rhine and Danube. This long barrier was built to keep a constant eye on the unconquered frontier of Germania with many legions readied for a sudden attack, if it came.

The history of what transpired beyond this massive wall in Germania Superior is not known. Gradually, more tribes were entering into recorded history by their contact with Rome, but the harsh and brutal tribal politics and cultural interactions of the Teutons and other peoples within Germania remains unknown because it was never documented.

In the time of the emperors Hadrianus and Antoninus (117 C.E. to 176 C.E.) the Limes was improved upon and one section, between Teufalsmauer and Heinheim, was constructed out of stone. This denied the Germanic tribes direct access to the Upper Danube where they could still easily cross into the Empire. Unfortunately, this *Limes Germania* resisted Germanic intrusions into imperial lands for scarcely a hundred years before renewed aggression began in the frontier.

It has been surmised that many pressures within the frontier was stirring up the tribes. The rumor of a race of centaurs from the east, born from witches (the halirúna) and deriving from out of the fens and swamps were terrorizing Germania Superior and Germania Slavica. These half-horse men were nothing more than the arriving Huns, who were migrating and plundering as they went. Other stressors were creating a series of problems, making the frontier zone nearest to the Danube weaken.

The first sign of things to come was in the year 238 when a Gothic force broke through the Roman defenses at the mouth of the Danube to attack the province of Moesia. They only left the region *after* they were given tribute by the Roman officials and promised to return. Elsewhere, Gothic mercenaries were hired by Gordian III in the Roman Empire against the Persians and their allies in the east of Europe; the Gothic leader was Kniva, who fought the many peoples in the eastern provinces.

By around 250 C.E. this area was thinly monitored by Rome, empowering the tribes to move through the regions in greater numbers. Among them were the Goths who, over time, played a fundamental role in the disintegration of the Empire. The frontier palisades and watch towers were only capable of controlling the traffic between the two sides of the frontier, but little more. If a powerful force was sent against it, it would surely break before reinforcements could ever arrive.

Along the river-ways the Empire used quick response craft to stop intrusions but over time this was not enough. Too many peoples from Germania gradually found themselves in the Empire seeking refuge and citizenship, challenging the traditional Roman laws on certain definitions about what makes a citizen.

‘Now the first of these heroes, as they themselves relate in their legends, was Gapt, who begat Hulmul. And Hulmul begat Augis; and Augis begat him

who was called Amal, from whom the name of the Amali comes. This Amal begat Hisarnis. Hisarnis moreover begat Ostrogotha, and Ostrogotha begat Hunuil, and Hunuil likewise begat Athal. Athal begat Achiulf and Oduulf. Now Achiulf begat Ansila and Ediulf, Vultuulf and Hermanaric. And Vultuulf begat Valaravans and Valaravans begat Vinitharius. Vinitharius moreover begat Vandalarius; (80) Vandalarius begat Thiudimer and Valamir and Vidimer; and Thiudimer begat Theodoric. Theodoric begat Amalasuentha; Amalasuentha bore Athalaric and Mathesuentha to her husband Eutharic, whose race was thus joined to hers in kinship. (81) For the aforesaid Hermanaric, the son of Achiulf, begat Hunimund, and Hunimund begat Thorismud. Now Thorismud begat Beremud, Beremud begat Veteric, and Veteric likewise begat Eutharic, who married Amalasuentha and begat Athalaric and Mathesuentha. Athalaric died in the years of his childhood, and Mathesuentha married Vitiges, to whom she bore no child. Both of them were taken together by Belisarius to Constantinople. When Vitiges passed from human affairs, Germanus the patrician, a cousin of the Emperor Justinian, took Mathesuentha in marriage and made her a patrician. Of her, he begat a son, also called Germanus. Upon the death of Germanus, she was determined to remain a widow. Now how, and in what way, the kingdom of the Amali was overthrown, we shall keep to tell in its proper place, if the Lord help us.’

-Jordanes, Origo Gothica

ORIGINS OF THE GOTHs

In the forgotten mists of prehistory, the massive tribes of the Gothic peoples sprang into being. Thereafter, they were split into several groups. One, the *Greuthungi* or the descendants of the mythical Amal, or the ‘long-haired’ peoples of the east, and the *Thervingi*, or ‘forest people’, that populated the Danube Basin. These two groups, later known as the *Ostrogoths* (Amali) and *Visigoths* (Thervingi), were not alone as Gothic peoples, however. A third, lesser known group was involved in the migration to come. This group was known as the *Valagoths* who originally lived in Goðiscandza within Sweden, their fate and story are not recorded, and it is assumed that they remained in their country of origin to occupy the region later named after them (Gotland).

Perhaps it was an increase in population, a land unable to sustain them, personal politics with other Germanic peoples and non-Germanic peoples, and the building pressures of the arriving Huns from the east, that caused the tribes could not keep control of their lands. The details are complex and little understood, but the Eastern and Western Goths grew in time to become rivals, unable to join forces for too long.

The finest source on the Goths and their origins is by one of their own who was also a Roman educated citizen, *Jordanes*, an

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aristocrat that composed a history of the Goths for his leaders to add to their collections in the origins of peoples. This, once, multivolume series of books is called *Getica* or *De Origine Actibusque Getarum*. Only the first book survives in the present day to explain the semi-historical origins of the Goths.

THE INVASIONS BEGIN

In 376 C.E. the Visigoths (Western Goths) entered into the Empire officially with a massive army led by the warlord, Fritigern. They stormed all posts and barriers with the intention of looting, settling, and eventually ruling the region after a failed confrontation with Hun forces in Germania Superior.

This intrusion of Goths brought about a deep involvement with Rome and the many Gothic peoples and quickly became a complex situation. Eastern Goths (Ostrogoths) quickly fell into the orbit of the Roman Empire as well. The issue of religion also added to the intensity of the problem. Initially, all Gothic peoples were pagans, there was a gradual Christianization that was being performed by Wüfila who also labored to write the first Bible in the Gothic language to expedite the conversion. Due to his efforts, there is limited evidence of the Gothic language that survives to this day in copies of his works.

Fritigern was murdered while meeting Roman lieutenant Lupicinus, and the Gothic Wars of Adrianople, the Visigoths rebelled and assaulted the Empire. Their rampage culminated in the ransacking Rome, itself, in 410, an action unheard of since the Celtic occupation in 390 B.C.E. nearly a thousand years before.

The conglomerated tribes, calling themselves the Franks, had spilled out into Gaul since the 3rd century and were slowly repopulating the Romanized Celtic natives with their own small scale populations. Rome could not contain the rising threat and was unable to prevent their gradual ascension to power in the region as the Empire began to fragment. By the 4th century, the Franks were accepted by the Gauls as their new rulers, shattering the Empire into pieces and challenging the emperor's authority.

Elsewhere in the province of Britannia, scores of pirating and raiding tribes circled the recently freed territory (410 C.E.). Angles, Saxons, Geats and Frisians hovered over the coasts like predators and began to settle forcibly in the mainland, taking land from the Celtic Britons.

The folk wanderings were underway as scores of Germanic peoples were migrating out of northern and central Europe, appearing in all regions of the Empire and its former territories. By the late 3rd century many tribes entered into imperial politics and were now a part of matters more deeply than ever before.

Gallia remained Frankish once established, and they opposed the Allemanni, Visigoths and Burgundians who also sought to control the region. A royal dynasty grew to power in Gaul, and they were able to maintain authority. They were called the Merovingian dynasty, named after its semi-historical founder Merovech.

The Hunnish threat (370 to 453 C.E), under their infamous leader Attila, saw the rise and fall of the Merovingian dynasty, and the resulting influx of Germanic tribes migrating into western Europe and beyond, but the struggle was not over. In the east, European Slavic tribes were now on the move causing conflict among the many other central and western Germanic groups. This kicked off another migration.

Attila and his Hun army allied themselves with any tribal leaders that would join them, and the majority of peoples that did assist them came from the Gothic tribes. This alliance made the Goths enemies in the eyes of Rome. Envoys from several tribes sought peace with the Empire, but it didn't matter once the pressures of Attila weighed down on Roman territories.

With a combination of the Germanic tribes and the Huns, the Western Roman Empire collapsed in 475 C.E., ending nearly one thousand years of Roman domination in Europe, Africa, and the Arabian Peninsula. The Empire survived in the eastern half centered on the eastern capital Constantinople (Byzantium).

Germania Superior's eastern regions were now being settled by Slavic groups and Avars, forcing out the local tribes. The Longobards were pushed into migrating to northern Italy in this time to distance themselves from the threat, while the Visigoths ruled over Spain, and the Vandals ruled northern Africa.

Avars, Sarmatians, Bulgars and other eastern peoples from central Eurasia were now flooding Europe, only being slowed by the Byzantine Empire and eastern Germanic peoples. By the mid-8th century, Roman Celtic Gallia officially changed its name to Francia under the long dominion of the Franks. The face of Europe was now changing in a way it had only witnessed during the Celtic Iron Age and the Roman conquests of earlier ages.

The Merovingian dynasty culminated in the reign of Charlemagne (800 to 814 C.E.), who became the first king coronated by the pope on Christmas day in 800. Charlemagne tried to resurrect aspects of the Roman era from Germania to Francia while sending his warriors out to oppose enemies of the Holy Roman Empire. He was responsible for developing a system of education and developing a system of currency among other innovations. Charlemagne became the symbol of the union of the Church and State in Europe, a situation not witnessed since the Emperor Constantine after the 4th century.

In his various campaigns against the enemies of the faith, he also enacted a series of politico-religious wars against the Saxons. These Saxon Wars (772 to 804 C.E.) were meant to not only claim their territory into the fold of Charlemagne's rapidly expanding realm, but to extinguish the flame of native paganism in all forms in a forced conversion by sword and fire. Great champions and kings from Saxony opposed this outside conquest for many years.

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THE DECLINE OF IT ALL

Gradually, the plethora of Germanic tribes that swept out from central Europe, were melding into the fabric of Europe, transforming into another culture entirely. Minor kingdoms and nation states were forming and collapsing at a near constant rate before the end of the Roman Empire into the early Middle Ages.

The Franks intermarried in with the Romano-Celts of Gaul forming the French nation, while the Anglo-Saxons mixed with the native Celtic Britons and the later Norse settlers creating the English and an eventual unified England. The Visigoths settled in Spain and created a Spanish kingdom that was halted by the Moorish invasion from the world of Islam out of Africa. The Visigoth kingdom remained to the north and evolved into the realm of the Asturias and, eventually, Spain.

The remnants of the Eastern Goths were found along the Crimea and the Black Sea until the 13th century where all traces of their presence faded completely. By this time the Swedish nation praised its Gothic heritage fondly, making it a noted point of nationhood. Many place names in southern Sweden bear the name of the Goths to this day, specifically around Götland.

The Longobardi, Vandals, and dozens of other tribes vanished into history, leaving only a scarce trace of their existence. Place and personal names, political systems, and local mythic elements carry on their legacy where their existence could not.

The entire breadth of Germanic history prior to the Middle Ages is too detailed and elaborate to outline in this codex. It is suggested that the Castle Keeper or players should acquire current studies in these areas as needed to embellish their game.

THE GERMAN HEROIC AGE

According to outside sources (Greek and Roman primarily) and surviving documents, the many Germanic peoples have long since considered themselves descended from either Irmin, Ingvae or Istvae, the sons of Tuisto, a mysterious father god figure from the earliest prehistory. These three mythical sons were the founders of each line of peoples in their own way and have thus split Germanic Europe between them (including Scandinavia). Sources are not consistent on who and what tribe had such claims, but there is enough extant that an idea can be surmised.

Irmin's peoples are the Goths, Cibi, Burgundians, Suebi, Quadi, Marcomanni, Semnones and Longobards (who wear their beards long and braided in honor of Woden Longbeard), while Ing's children comprise the tribes of the Vandals, Cimbri, Teutons, Chauci, Saxons, Thuringi and Bogari. Istvae's descendants are the Chatti, Hessians and Franks. Among the Saxons, there is a division with the western tribes claiming that their god is Sæxnt and the Angles were born from the god Angul.

Early sources place the role of the war god Tiwaz as the prominent deity over that of the expected Woden Allfather. For how long and why this changed is not known, but the cult of

Wodenism surpassed Tiwaz sometime before the folk-wanderings occurred. By the time of the Viking Era, Wodenism had long been established where Germanic peoples resided and remained pagan.

Sparsely remnants of Germanic paganism gives evidence that the concept of the World Tree (i.e. Yggdrasil in related Norse paganism) being a fairly widespread phenomenon. The finest proof of this was found in Saxony and their sacred hollowed tree, *Irminsul*. This is the most holy of holies to the descendants of the of Tuisto and his three sons Irmin, Istvae and Ingvae. It is the Neorxnawang to the Saxons located high in the welkin or firmament.

In Charlemagne's religious wars of conquest against the Saxons, he had their holy tree hacked down and burned to symbolically put an end to their worship. It is generally assumed that most Germanic peoples in the early pagan era possessed a similar notion of the World Tree and possibly even had their own constructed.

One of the earliest Germanic heroes to be remembered in later poems and tales was Arminius or Irmin, the leader of the Teutoburg massacre of the Romans in or around 17 or 18 C.E. His successful efforts were immortalized by the Germanic tribes of western, central and northern Europe to this day in many forms. It didn't take long for a heroic and successful opponent of the almost all-conquering Romans to be transformed into a near mythical figure.

In the court of Gunther, according to the *Nibelungenlied*, the king of Burgund, great deeds were set to happen as directed by the gods. The mighty Sigurd, a displaced son of royal extraction, would arrive at the palace and become involved deeply with the slaying of the dragon, Fafner. He would then claim its glory and fend off the Saxon invaders from the east. Much tragedy and many epic deeds would be committed by Sigurd and Brünhildr in the face of vile deceptions by King Gunther and the dwarf Alberich before events conclude.

In Anglo-Saxon sources a hero named Beowulf and his Geatish warriors journeyed to Denmark to rid King Hrothgar's realm of the troll, Grendel. After Grendel's death by Beowulf's hands, its mother was also slain. Much later, Beowulf slew the dragon that also plagued the kingdom. Folklore speaks of many heroes and champions in the early Germanic peoples that opposed invasions, led them, fought beasts and monsters and had achieved greatness for their people. Sadly, they only remain as vague names or hints to their deeds in time. These names and events mark the period of the *Germanic Heroic Age*, a slightly mythical and vaguely definable era that was populated by the deeds of mighty people. Often beginning with the tale of King Gunther, Siegfried and Queen Brünhildr in the *Nibelungen* and ending in the Icelandic and Norse sagas later.

Most often many of the figures so named in the poems and sagas of various Germanic origins were based on actual people mythologized in later lore and folk memories. King Gunther

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was mentioned in historical sources as being named *Gunnar* and *Guntharius* for example. Another glorified and possibly real person was the Gothic King Theodoric the Great (Deitrich von Bern) who might have lived in the 5th century during the time of the Hunnish invasions of the Roman Empire. His memory (or flashes of it) appear in the Swedish *Piðrekssaga* from the later 13th century placing the hero in a similar context as that of Siegfried.

Even non-Germanic peoples were mythologized by them if they left a powerful impression. The great leader and general Attila was mythologized by the Germanic peoples he was in contact with, specifically by the Goths. As the Goths were deeply involved in the Hunnish intrusion, helping to send the Roman Empire into its decline, Attila was given an honored place in the hearts and minds of the tribe. Attila's fame spread northwards in time in the following centuries ending up in the tales of the culturally related Norse, extant in the Icelandic tale of the *Atlakviða*.

Not even those fierce enemies to the native paganism in Germania were free from being made into legend in time. Charlemagne was the stuff of myth himself, even his deeds against the Saxons was lifted to a lofty place of semi-factual memory. Widukind, his opponent in the Saxons Wars, was added to the lists of the mighty and legendary.

GODS & GIANTS

Pieced together from fragments and extrapolated from Norse mythology, the early beliefs of the Germanic world are mostly mystery. As mentioned, the Norse or 'Vikings' are also Germanic peoples that share in nearly every aspect of continental Germanic civilization, and there are many stories and deities that run parallel in places.

Wodenism, or the belief of the one-eyed war god Woden, was not documented by the earliest observers from the classical world, indicating that this cult had not been widespread in the Germanic world as yet. Another chief god had taken control of the universe, Tuisto, his son Mannaz, and their brood. Sparse artifacts hint at the later 'son' of Woden/Odin Tiwaz or Tyr being a mighty and prominent deity.

The creation story is something that might run roughly parallel with the Norse in places. It is unfortunate that the early literature of the Goths did not detail their own native beliefs and religion to gauge an idea of what the other Germanic peoples shared. Given below is a largely fanciful estimation or of this worldview and mythology. Think of it as a composite of the many related strands of Germanic pagan beliefs. The CK can incorporate or modify details as needed. *A suggestion that might make this more harmonious is to attach it to the Norse cosmography in the Codex Nordica.*

THE BIRTH OF THE FATHER GOD

The world tree had formed out of a chaotic, dark world, seeded by the fires of the universe, watered by the great rivers, and buried deep into the fertile earth. Irminsul, the grand ash tree, sits in the center of the blissful meadows of Neorxnawang, the

(as yet) un-shaped world above that of Middangeard (Middle Earth/World) and the Underworld of Helle.

Shrouded in the mists of the primal worlds, when the elements were in conflict and there was little to know the difference from the sky to the earth, the first god was born – Tuisto. He was born from the earth and came into the universe ready to propagate his kind, but the unmade worlds were populated with an abundance of monsters and giants.

His father, Tiu, was a mysterious figure, hidden by the mists of time. It is said he ruled over the skies above. Tiu, and the earth goddess Erce conceived Tuisto between them.

Young Tuisto traveled between the worlds above and below, slaying monsters in order to thin out the dense populations in an effort to make the world more inhabitable. On his journey, he encountered a woman that would become his wife and bear his children.

Tuisto's efforts to carve out room for his brood were not completed, however, and became a task his descendants would have to pursue. The many deeds and adventures Tuisto had are lost and only the most venerable of storytellers in Germania and Middangeard know them. These tales were passed on from father to son over countless ages since the time of Tuisto's earliest treks into the many worlds.

His first son was Mannaz, and from this prodigious child will come the tribes of Germania. Mannaz was molded in his father's image, a hero and giant slayer. Mannaz's role as protector of his father's realm was only a small part of his function. He led the fight against the monsters and beasts of the world further making room for their kind. Mannaz traveled to Middangeard from Neorxnawang to populate a new world that had only supernatural beings and beasts in its woods, fens, and mountains.

Little is known about him in comparison to his father except that he and his wife later brought into the world their three wondrous sons: Istvae, Ingvae and Irman. These three sons will bring about a change in Middangeard unlike any other.

*Ing wæs ærest mid Est-Denum
Gesewen secgum, of he siððan est
Ofer wæg gewat; wæn æfter ran;
Þus heardingas þone hæle nemdun.*

*Ing was among the east Danes first seen among men,
til he departed over the sea; the wagon ran after; thus,
the hard-men named the hero.*

THE THREE SONS AND THEIR TRIBES

It is from Mannaz that man was born. Giant and elf blooded in his earliest origins, he was first carried in the loins of Irmin, Istvae and Ingvae while they dwelled in the cold north in the land of Scandza. Given time, the three sons of Mannaz made their own families and, eventually, tribes centered around their

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diverse clans. The sons and their closest relations are the *Anseis* (half-gods) to the Goths or the *s* to the Anglo-Saxons. They were powerful beings, near divine in blood and origin.

Setting out on horse and by ship, they left Scandza, and Ingvae was the first to arrive in Europa with his plentiful progeny. Among his vast children and grandchildren were the founders of the many great tribes: Ang (Angles), Sæxnet (Saxons), and Aurvandil (Vandals) are just a few of his progeny (*See Chapter 2 for a list of these many tribes*). Many remained behind in this first migration to the rest of Europa and were the founders of the powerful Swedish Ynglinga.

Ingvae's people fought for control of the wilderness, each fiercely and jealously guarding it from the others and their cousins of the Irmin and Istvae. As mentioned earlier in this codex, the other two sons of Mannaz and their broods swept over the forested, mountainous area as well, each claiming a part of the lands of Middangeard.

Irmin and his children followed in a large horde and populated central Germania south of the Kattegat Sea and around the peninsula of Denmark. The peoples of King Irmin were zealous in their religion, honoring their Grandfather Tuisto. To honor their religion, many replicas of the Great Tree were built in the center where the people of Sæxnet dwell. The foremost Pillar of Irmin-sul sits in Saxony, praised by all and revered as an earthbound avatar of the original ash tree in Neorxnawang or *Heofena* (heaven). This massive tree is named *Geismere* and will become associated with the god þunor, a son of the great Woden.

The third son, Istvae, and his children claimed the remaining regions south of Denmark and to the western shores of the Rhine, taking all of the remaining lands that the peoples of Irmin did not.

It took little time before the sons of Mannaz were widespread. Their descendants would expand outwards in all directions. The world was still heavily populated by monsters and beasts, fell and sinister, and there was plenty of room for champions to step forward. In this period more heroes and fresh tribes were begat by the descendants of Mannaz.

THE RISE OF WODEN AND HIS KIN

Amidst the copulating and battles in Germania from the many tribes of Mannaz a champion arose, Woden, son of Freopelaf, a descendent of Gaut. He was clever minded, capable of great magic, and was a warrior unlike any other. Where the descendants of Mannaz could not emerge victorious in battle, or in any other venture, Woden would arrive and succeed for them in his journey across the world.

Tiwaz, a warrior chief and god, previously had hegemony in Germania. His followers were a great populace with devoted warrior cults and temples in his honor. Woden's arrival challenged this fame and importance, and within a short time (some say a fortnight), the two engaged in furious combat in a grand duel.

This duel stretched from the southern reaches of the Danube and alongside the Rhone and reached as far as the shores of the North Sea. Their battle was the fiercest witnessed in Middangeard for some time, and the land was altered and devastated in the aftermath. Storms erupted and the elements were in flux during this fortnight; and, eventually, Woden overcame Tiwaz by severing his right hand, rendering him incapable of being a warrior any longer.

When the dust cleared from this struggle, Woden stood as the victor. He and his children gained superiority over the others in Germania and abroad, and by Woden's skill and craft were to wage war on the other peoples around them—the *Wends*, *Wealha* and all others who had encroached upon their lands.

Many temples and groves were dedicated to Woden and his offspring. Warriors now fought for the Furious One, offering their battleslain to him in many various forms of ritual and ceremony. Woden married the beautiful Frige and the two had many children. They formed their own tribe, placing kings on thrones as far away as Brytta (Britain).

The first among his large family to gain fame was þunor. Guided by his goats atop his chariot, þunor set out across Germania with his hammer, Millnar, to rid the land of the remaining þyrs (giant/goblin) so they would not plague mankind as they once had. Þunor was capable of calling down lightning from the skies and summoning the roar of the thunder as he rode in his chariot, terrifying the monsters of the land or those mortals foolish enough to stand in his way.

Woden's family grew in power and number within a few decades and within a century had the run of Germania and beyond. By their deeds alone, they gained the talk of the Scops in the courts of lords and rulers. One could go anywhere and hear their name or mention. There was no hiding from their fame.

ANGLES AND SAXONS

Upon an omen, the chiefs of Saxony and those in Angeln and Frisia were given direction to move their people to new lands. Burdened with too many people and not enough land to feed them, their two chiefs Hengist and Horsa (sons of Wictgils) were chosen to seek out this new land. Filling their ships with able warriors, they left their lands to sail upon the surging seas to find the island of Brytta.

Hengist and Horsa met with the lords of the Wealha—primarily King Wyrtegeorn—and made a deal. They would wage war with the other peoples in the isles for land as payment. The two chiefs saw the rich lands beyond their own allotted gift of the former kingdom of Kent and sought more. The native king Gwranon was displeased when he was expelled from his hereditary realm and fled west to Lunden. This was not the last of the native king, who was devising a means to return to his kingdom someday.

Their newly made kingdom was inhabited by settlers from Germania and Jutland. These settlers called themselves the

Cantwara and made the Wealha temple town of *Duorouenon* their capital, calling it *Cantwareburh*. The lust for more land fermented in the chiefs' minds, and they plotted to obtain more.

The Wealha king Wyrtegeorn (Vortigern) gave them more work in Brytta with the promise of more land, but what happened next was unexpected. King Wyrtegeorn fell in love with Chief Hergist's daughter Rowena during a feast.

Seeing the opportunity, Hergist offered his daughter to the King of the Bryttas to 'unite' their peoples. Wyrtegeorn took Rowena as his bride willingly and sought this union between Brytta and Saxon. The other Wealha tribes were discontented by the deals that their king made with the sons of Wictgils and rose up in rebellion.

King Wyrtegeorn granted Hengist and Horsa more land as a result of his marriage to Rowena. The new land was located in the north near Hadrian's Wall by the river Humber. Upon this grant of land, three hundred more boatloads were sent for from Germania. Seeing the problem his naïve father is creating, Prince Wyrtemor (Vortimer/Gwrthefyr) began a resistance to the arrival of more of the Saxons.

Victorious, and inspiring other leaders of the Bryttas to fight back, Wyrtemor harried the peoples of Woden and began to undo some of the damage his father started. Princess Rowena, advised by her father, schemed against her stepson. In a clever ruse, the princess poisoned Prince Wyrtemor on the eve of an important battle against her father.

Wyrtemor went to field, and even though he fought against the Saxons, he also had to contend with his own countrymen who were creating discord against his father. This resulted in a chase and siege of his fellow Bryttas on the Isle of Thanet, but the poison took its toll and the aggressive resistance seemed over. Hengist and Horsa sent word for more people out of Germania knowing that they would suffer no opposition for the time being.

Hengist and Horsa both thought quickly on this and offered to hold a meeting with other Bryttan chiefs in the sacred temple of stones the Bryttas called 'The Giants' Chorus' (Stonehenge) to discuss terms of peace between their peoples. But the two chiefs' motives were double-sided in this meeting. Knowing that the nearby kingdoms of the Bryttas were weakened from their rebellion against King Wyrtegeorn, they plotted to slay the Bryttan chiefs and seize the island lowlands.

They slew the chiefs of the Bryttas except for King Wyrtegeorn, who fled deeper west into the lands of the Wealha, abdicating his throne in the process. It was in this moment that Hengist and Horsa both sent out the word to their peoples in Kent and in Germania to bring ships and peoples to Brytta.

Within months of this, boatloads of more people came to Brytta seeking new lands. In the meantime, Hengist and Horsa and their berserkers carved out a wider territory. Hengist's elder son, Octa, was instrumental in this acquisition of land. Word was out, however, that Brytta was now completely wide open for settlement, and many an enterprising warlord sailed from Germania with hopes of taking territory for their own. The Wealha

opposed them at every turn, led by strong and able warrior chiefs, but this was not enough, for Hengist and Horsa's people were given Woden's blessings.

Furious battles were fought between the Wealha and the peoples of Woden. Each confrontation was meant to pen Hengist and Horsa's peoples in to Kent, but this did not work as planned. Horsa perished at Rhyd-Y-Gafail (to the Bryttas) or Æglesforda against Catigern (son of Wyrtegeorn) another chief of the Wealha. Just when the peoples of Hengist and Horsa were gaining in momentum, a new powerful warlord of the Bryttas enters into the struggle – Chief Emrys Wledig.

Emrys fiercely opposed the steadily arriving keels of Woden's people. Bloody battles and horrific betrayals and ambushes occurred across the island of Brytta. King Wyrtegeorn tried to regain his former power, but his own countrymen opposed him, placing Emrys in charge of the Wealha nation's defense. Lord Emrys and his horsemen opposed Hengist at every turn but he and his countrymen could not stop the flood of immigrants from Germania over time.

At a place the Wealha call Maesbeli, Emrys and Hengist met face to face in furious battle, but Woden's blessings fell on the Saxon lord that day. This enabled him to remain alive, but not victorious. With Lord Eidol of Caer Glou, Emrys again faced Hengist's forces and this time drove them from the field, scattering them in the slaughter. Hengist and his commanders ran to the fortified town of Caer Cynon, but rather than being besieged in this small town, Lord Hengist faced Emrys.

The battle was as though the giants were involved when the two met outside of the town. Neither chief was slain in this encounter, and Emrys withdrew back to his army and to seek counsel with Lords Eidol and Gowlais of the Cornwealas. Hengist retreated into the town with his surviving commanders and men to await reinforcements.

Hengist's aid did not arrive in time as Lord Eidol baited him to leave the confines of the town after a three-day wait. Once out of the barriers of the fort, Eidol fought him in an ambush and wasted no time in beheading him. Octa and his men fled to the north where their kindred had settled a few years earlier. They began to siege and try taking Caer Efrog from the Bryttas since the city is secure and well-built since the time of the Romans.

The death of Hengist, Horsa, and many of their lords and commanders at the hands of the Bryttas did nothing to slow the settlement of the land. In time, more lords and shiploads of Saxons, Angles, and Jutes came; and by the blessing of the war-god Woden, new kingdoms were being forged, pushing the Wealhas westwards.

Brytta will now become a land torn by savage conflict over the lush lowlands, fertile hills, and fields that were once in the hands of the native Wealhas. In this time the great lords of the s, Sæxnt (Saxons), Wihtlæg (Mercians), Wihtstn (Anglians), Giwis (Gewisse), and Icel (Iclinga) come to Brytta and join their kindred of Tuisto's blood.

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THE LONG BEARDS OF WODEN

In northern Scandia the Vinnili tribe dwelt on an island, in peace, under the authority of Queen Gambana and her two sons Agio and Ybor. Since the time of Mannaz's presence in Middangeard, they loved the island; but needed more room, and so they immigrated to the land of Scoringa. Unfortunately, the land was ravaged by the Vandals and other roaming tribes. In no time, the Vandals were set upon the Vinnili.

The Vandal chiefs Assi and Ambri, demanded tribute with the threat of force and violence if their needs are not met. The queen consulted Woden, who gave word that the first army he saw by dawn on the next day he would be blessed in the coming battle. Daunted by this prospect, because the Vinnili were so few in number, she also consulted Frea who advised her to take the women and use their long hair as disguised beards in Woden's sight.

By the sun's early light at dawn on the next day, Frea woke Woden from their palace in Geismere. Woden saw the large army of the Vinnili, with their many bearded men afield, and remarked on their long beards. Frea reminded him of his promise to Queen Gambana, and he granted their army victory on that day since they were the first seen by him.

With Woden's blessing, the Vinnili routed and defeated their Vandal foes and renamed themselves the Longobards in their god's honor. From this time on, the men grew their beards long and took great care as to their appearance and maintenance to honor Woden Longabarþa.

From this victory onward, the Longobards traveled in three large bands of peoples. These groups were led by Queen Gambana and the Princes Ybor and Agio down into Germania. They passed through many harsh lands on their way until, eventually, they sought the rich, northern, fertile lands of Italia as their own.

Much tragedy and hardship were met by the Longobards as they journeyed southwards. Their conflicts with the other descendants of Tuisto were near constant as they encountered the Goths, Burgundians, and even the Huns, Celts, and Romans. Eventually, they settled, making the city of Pavia their capital.

The Roman power was losing ground to the Goths in the west and the Longobardic presence further fragmented this. Woden's bearded followers took a vast swath of Roman land under their new king Alboin, forming two according to Roman practice – *Langobardi Maior*, *Langobardi Minoris*.

THE PEOPLE OF GAUT

Halfthi, son of Thielvar, and his wife Wihstteor were the first among the Goths to sleep together in Götland. Thielvar was related by blood to Gaut and was, by this link, made the ruler of the land. Queen Wihstteor had a dream that involved three serpents in her lap which warned her of the inability of this land to sustain its future population. That night, Wihstteor conceived three sons. These sons were named *Guti*, *Gunfjaun* and *Graip* the eldest.

Guti would inherit the middle third of Götland when he came of age, Gunfjaun would have the southern third, and Graib

would receive the northern third from their father, King Halfthi. In time, Wihstteor's prophetic dream was true as the three sons' populace increased until the land could not contain them.

To solve this crisis, it was decided that every third person in Götland would leave on ships to settle elsewhere. After the allotment was done and peoples gathered, it was the mighty King Berig's task to take them to a new land.

King Berig, a grandson of Gaut, took three boatloads of people out of Sweden as a result of overpopulation and harsh winters. They sailed, eagerly, across the seas over the ice to new lands. Their homeland of Scandza was left behind, with only a small remainder of its once large populace.

King Berig's people reached the Black Sea's shores and disembark from their keels. They called their new home Gopiscandza, in honor of their people. This land was spacious and covered in thick forests, fresh rivers, and game was plentiful. The slowest of the three ships settled in another location, and its inhabitants were later called the *Gepanta* (the slow ones) and became the Gepids.

In a short time, the Goths of King Berig were on the move again. They traveled further south, following the river-ways until they reached the Greek-speaking Romans of Byzantium. The remaining two boatloads eased ashore and unloaded their passengers in this rich and distant land over a thousand miles from Götland.

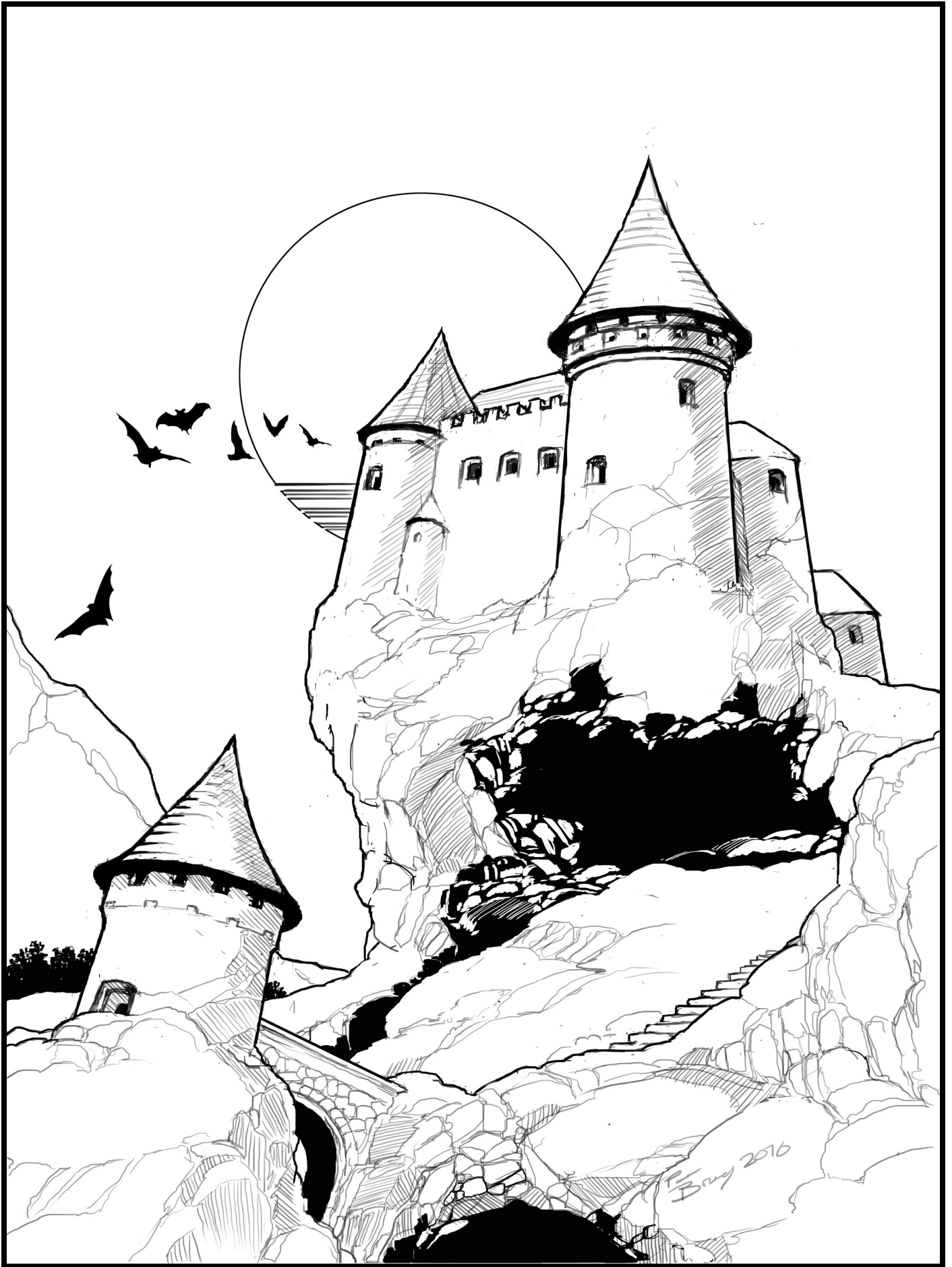
Once at the borders of Byzantium, King Berig met with the Roman Emperor and asked to occupy the land for a brief time, while the moon waxed and waned. The Emperor agreed, not knowing that this was a play on words after his wife the queen told him it meant forever. Now the Goths have settled heavily the coasts along the Black Sea and into Germania with the Eastern Empire unable to wedge them free.

This new prospect and land, not far from Gopiscandza, was not room enough for the prosperous people of Gaut, causing yet another division. This time, the tribe was split into two halves. One half remained in the west, and the other settled in the east near their recently settled home. One of the great warrior heroes, Amala the 'Long Haired', led the way west deep into Germania, and eventually the Empire, to emerge mighty and unrivaled. Amala would create many royal lines in several Germanic lineages who would claim his legacy.

Amala's people were led by the warlord Fritigern, who allied Attila, into the Western Roman Empire inciting rebellions. These Western Goths (Visigoths), the *Tervingi* or 'Forest People' became deeply involved with the Empire while their other half, the Eastern Goths (Ostrogoths) or *Greuthungi* (rock people), remained mostly in Germania.

It was the dream of those descended from the Amala line to reestablish this strong bloodline which can be traced back to Gaut and to Tuisto someday. Those from this lineage are the Amalings or Amali and would seed many future generations of rulers in Middangeard once they break free from the grip of their Hunnish masters. This can only happen after Attila and his (short-lived) dynasty ends in the late 5th century.

16 CASTLES & CRUSADES



CHAPTER 2: OF GERMANIA & BEYOND

“The whole of Germany is thus bounded; separated from Gaul, from Rhoetia and Pannonia, by the rivers Rhine and Danube; from Sarmatia and Dacia by mutual fear, or by high mountains: the rest is encompassed by the ocean, which forms huge bays, and comprehends a tract of islands immense in extent; for we have lately known certain nations and kingdoms there, such as the war discovered. The Rhine, rising in the Rhoetian Alps from a summit altogether rocky and perpendicular, after a small winding towards the west, is lost in the Northern Ocean. The Danube issues out of the mountain Abnoba, one very high but very easy of ascent, and traversing several nations, falls by six streams into the Euxine Sea; for its seventh channel is absorbed in the Fenns.”

-Tacitus, Germania

The many descendants of Tuisto dwell in many lands throughout Europa, from east to west and have large tribes often numbering a 100,000 or more members. The three groups of peoples have covered a wide territory over time, from the boundaries of the furthest south (Roman Empire and Spain) to Britannia to the west, Scandza to the North and the Black Sea to the east.

In this section, the many tribal confederations and regions across Europe, from east to west, will be given a detail that joins both the mythical and historical into a unified perspective for game play. Germania, on the far side of the Rhine, was seen in Roman eyes as *Germani Liberia* (Free Germania) where the many tribes there were not under imperial control.

Mythical places in the Germanic Otherworld will also be described as best as information can be gathered from the limited sources. Key locations in Germania and other settled (and invaded) regions by Germanic tribes are detailed here for places that CKs can use in their games. *The mythical locations in the Codex Nordica can be used to enhance those listed here by the CK.*

THE TWO GERMANIAS

Caesar Augustus sought to have total control over all of Germania early in his reign before letting this wild and untamed part of Europe deluge the Empire. His designation was *Germania Magna* or ‘Great Germania’, but this was cut short after the fatal Battle of Teutoburg Forest in 9 C.E.

It was deemed unrealistic that Germania would ever be completely in the Empire’s possession and so other strategies were employed to find means in which to incorporate this untamed land. The method of divide and conquer, which had been working well against the Greeks and Celts, was not so simple in the face of this newly encountered people.

Within a few centuries, the partition of Germania Liberia began, with the two regions being *Germania Inferior* and *Germania Superior*. These regions did not only involve the Germanic peoples, but the native Celtic and Slavic as well, forming a large multi-cultural portion of the Empire.

To the Roman and Greek classical worlds in the south, Germania became the next dangerous and wild frontier (Gaul had been viewed as such in earlier centuries). The peoples therein were seen as barely human and very primitive. They were perceived to be savage and primal, not able to be civilized. This, however, was not entirely true. By the 3rd century C.E, most Germanic peoples that had settled within the Empire or on its edges were quickly adopting the various amenities and luxuries of this new way of life.

This sectioning of Germania followed the same pattern Rome employed elsewhere in Europe (Britain, Spain, etc) in placing the nearest, or lower and upper regions far apart. Often, one of these territories were fully conquered and integrated into the Empire and the more distant not completely possessed yet.

The Roman presence in Germania would not go without its influence over time. The multicultural Empire merged into the local Germanic civilization, prior to contact with the classical world in the 1st century B.C.E.

GERMANIA INFERIOR

This portion of Germania (*Germania Cisrhenani*) lies on the western bank of the Rhine and never entered into the sphere of Roman affairs until Julius Caesar’s Gallic Wars. In the year of 57 B.C.E., the forces under Caesar’s command engaged in complex confrontations with the Northern Gallic Celtic peoples, and this brought the connected and unexpected contacts with the Germani across the Rhine.

In modern Europe, this territory spanned Luxemburg, western Germany, Belgium, and the southern part of the Netherlands as one imperial province. It was classified as *Germania Secunda*, this part of the later Empire was a constant source of traffic and trade from east to west, but also one of continual troubles from the restless and over-populated tribal masses seeking new land.

The region, as with all of Europe, is filled with a stark and harsh wilderness. Thick forests, rugged hills, and mountains were common. Many countless waterways, tributaries and lakes populate the region, most feed into or derive from the dividing waters of the Rhine.

Of the many tribes that occupied this later province (80 C.E), the Franks were to become the most dominant. Many of the peoples that lived in this region had a shared Celtic-Germanic ancestry due to the closeness of the two peoples separated by the Rhine and its tributaries.

Its early Roman period was involved in the province of *Gallia Belgica* before it was given a different identity to better organize its populace and trade during the height of the Empire. Around 80 C.E., the Empire monitored this very volatile and culturally diverse area heavily aware of the discontent that exists here.

Some of the many tribes that live in this forested province are: *Chatti, Batavi, Marsii, Franks, Hermanduri, Amsivarii, Cheruskii, Fri-*

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sians, Bructeri, Langobardi, Usipetti, Namneti, Sugambri, Fosi, Juti, Angli, Matti, Narii, Warnii, Rugii, Lemnovii, Burgundi, Marsii, Vandalii, Gotii, Nutionii, et al.

Travel in the region west of the Rhine was made difficult during the Roman era, as it was restricted on many roads. There were choke-points and gates, for people that were clearly non-Roman in origin.

GERMANIA SUPERIOR

This vast territory encompasses the modern regions of Switzerland, southwestern Germany, and the Alsace and Jura locations in France. It would have been greater in size if the bloody and volatile conflicts between Rome and the Germanic tribes had not occurred.

Unlike Germania Inferior, this designated region was unable to be completely dominated by the Empire at any point in its history. Countless fiercely independent tribes and peoples opposed Roman conquest at every turn. *Germania Superior's* history is a bloody one, clashing with the Romans to the south, the Celts to the west and south, and Slavic tribes to the east.

Once Rome secured a large enough control over this region, they turned the Gallic fortified city of Magonticum into the capital of 'Upper Germania'. Magonticum was chosen to guide traffic-trade or otherwise-that passes from the east side to the west bank of the Rhine. Its location at the confluence of the Main and Rhine, was ideal for observing the movement of tribes. Over time, since Druses' founding in the 1st century B.C.E, held six legions at the ready should the rowdy tribes in Upper Germania act up.

Unfortunately for the Romans posted at Magonticum, it was also an idyllic staging point for raiding parties and looting war bands. The city was sacked and almost destroyed many times in its early history.

It was thought that if Magonticum was strengthened enough, thus the six legions stationed there, that Germania Superior could be held securely. This became true many centuries after its construction. Stone towers and walls were built over the previous timber and a tight system of monitoring was put in place, but even this wouldn't last for too long.

By the 3rd century, C.E., the local Celtic or Gallic character of the Alsace region was slowly losing to the influence of the Alamani Germanic confederation. By the mid-4th century, garrisons were still in place to hold down the influx of peoples out of Germania, but the reason for their immigration into the Empire was not sinister. The Hunnish forces of Attila came from the east, sweeping everything aside as he went.

Emperor Valentinian III sent his most well-prepared general, *Flavius Aëtius*, to confront the Hunnish and Gothic threat at the Catalaunian Fields (Châlons). This occurred after Attila and his hordes targeted Magonticum and burned it to the ground, killing its inhabitants and garrisoned soldiers. In 451 C.E., the Hun-

nic threat showed Rome the true colors of its many Germanic allies, as many groups chose to join the rampaging easterners in their personal war against the Empire.

Germania Superior's end came when it was officially incorporated into the new provincial territory of *Provincia Maxima Sequanorum* by the year 300 C.E, a region named after a Celtic tribe, the Sequani who now had administrative control. The northernmost portion of the province was given over to the Alamani's tribe-land of *Alamania*. This entire region of Roman Germania was later to fall into the hands of the Germanic lords of Burgundy by the 5th century.

"For myself, I concur in opinion with such as suppose the people of Germany never to have mingled by inter-marriages with other nations, but to have remained a people pure, and independent, and resembling none but themselves. Hence, amongst such a mighty multitude of men, the same make and form is found in all, eyes stern and blue, yellow hair, huge bodies, but vigorous only in the first onset. Of pains and labor they are not equally patient, nor can they at all endure thrift and heat. To bear hunger and cold they are hardened by their climate and soil.

Their lands, however somewhat different in aspect, yet taken all together consist of gloomy forests or nasty marshes; lower and moister towards the confines of Gaul, more mountainous and windy towards Noricum and Pannonia; very apt to bear grain, but altogether unkindly to fruit trees; abounding in flocks and herds, but generally small of growth. Nor even in their oxen is found the usual stateliness, no more than the natural ornaments and grandeur of head. In the number of their herds they rejoice; and these are their only, these their most desirable riches."

-Tacitus, Germania

THE TRIBES OF MANNAZ

Diverse and with many smaller dependent peoples, Mannaz's descendants covered a wide stretch of Europa, labeled 'Germania' by the Romans who generalized this region, but its composition was more complicated when detailed with archaeology, linguistics and other disciplines.

What is known about these tribes is listed for CKs to use in their game and as source material. Players can choose from the many tribes as one of their own (or use the table and dice listed). Many of these tribes are hazy in documentation and sources having faded in time for various reasons and sometimes just a name is listed and little more.

GERMANIC KINGDOMS OF EUROPE

Once settled and stable, many tribes and migrating groups formed kingdoms in the new Europe. Rome's vacuum of power enabled ambitious rulers the option to create bases of power around a figurehead of might--not just chiefs or petty rulers, but kings. The *Reiks* or *Biudans* (Gothic) sent his armed men out to maintain his rules, taxes and to quell rebellions. These troops were essentially brutish gangs of warriors given allowance to misbehave in the name a new regime.

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'King' has many names in the many tribes of Germania, *cyning* (Saxon), *hendinos* (Burgundian), and *drytenwald* (Anglo-Saxon) among many names for powerful rulers. Kings were essential in establishing a lasting power (a monarchy if able) to keep their way of life in posterity. Once they began to form, the post-Roman world was never the same.

Listed here are the many Germanic kingdoms in post-Roman Europe since it is the only documented era in which the term 'kingdom' can be justifiably used. Beforehand, it was a matter of numerous tribes, dependent alliances, and few clear realms ruled by true kings. Many kings lists are provided as well to help in establishing some chronological sequence and perspective, but these lists are not exhaustive. The long Frankish and Anglo-Saxon lists are not given since those are more accessible and better detailed than the other Germanic peoples.

CONTINENTAL EUROPEAN

GOthic KINGDOMS

BIUDANGARDI AIWARIKES (466-484): Euric's Kingdom. Euric built his power-base in the region centered around the Gallo-Roman city of Toulous and from the remnants of the former client federate kingdom of Váila (in Aquitaine Hispania). He ruled the strong and consolidated kingdom from 466 to 484, defending it against the Celtic forces of Riothamus (a possible contender for the real 'Arthur' of the Britons) in 470 and was the first Germanic ruler to break free the puppet rulerships of Roman origin.

Euric and his Visigoths began what could have been a long-lasting medieval Gothic kingdom, but it was prone to many failings in time of strife. In 471, he was the first Germanic king to take native laws and mix them with ancient Roman law to codify them. It was Euric who created the *Codex Euricianus* that established the knight class as a fundamental part of society.

Before he died in 484, he had conquered all of Hispania and a third of Gaul into his growing empire. In the wake of his death, his massive realm fell apart. By 504 C.E. it was all but gone, fallen to local Gallic rulers.

REGUM VISIGOTHORUM (511-585): This religious kingdom was founded on the Arian sect of Christianity and was created from the remnants of Euric's former realm. The kingdom expanded not only territory, but Gothic influence in Spain and Gaul. Many kings ruled over this large kingdom, each killed by violent combat or by assassination, and never by old age. This Arian kingdom was a true force to be dealt with by its weaker neighbors. Only the Basque regions and holdings of the Byzantine Empire were never conquered by its ambitious rulers during the kingdom's seventy years of existence. The following is a list of these rulers:

- Gaisalaiks – 507-11
- Amalaraiks – 526-31
- *Biudais* – 531-548

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- Aþanagilds – 552-68
- Liubagilds – 569-86

REGNUM CATHOLICUM TOLETANO: Liubagilds' son, Reccared, ruled the throne of his father's former Arian kingdom only to convert it, to the Church of Rome completely. This adoption transformed the religious power from the Arian bishopric in Spain to that in the Vatican. The persistence against the Jews amidst the former Roman territories begins with this kingdom as new laws are redefined and codified in the *Liber Iudiciorum*, a later great influence in Moorish Spain. Many kings propelled this powerful kingdom along to await its fate at the hands of Tariq ibn Ziyad and the Muslim invasion in 711. This was the last kingdom to rule Spain (which was natively European) for the next seven hundred years.

- Reccared – 586-601
- Witteric – 603-610
- Sisebuth – 612-621
- Swinþila – 621-631
- Sisinaþs – 631-633
- Kinþila – 636-9
- Kinþaswinþs – 642-53
- Raikaswinþs – 654-72
- Wamba – 672-80

REGNUM OSTROGOTHORUM (493-553): The Eastern Goths won Italia from its former inhabitants and long-time rulers after a complex power play, establishing a new Rome. The Eastern Goths fiercely defended their newly won territory, seeking to maintain what the former empire possessed and expand their kingdom to confront foes on all borders. Culturally, the new Gothic Rome was slowly building up to a great renaissance of the arts and patronage under kings such as *Biudareiks* (Theodoric). This short-lived kingdom met its fate at the hands of Justinian, Emperor of the Eastern Roman Empire of Byzantium in 553.

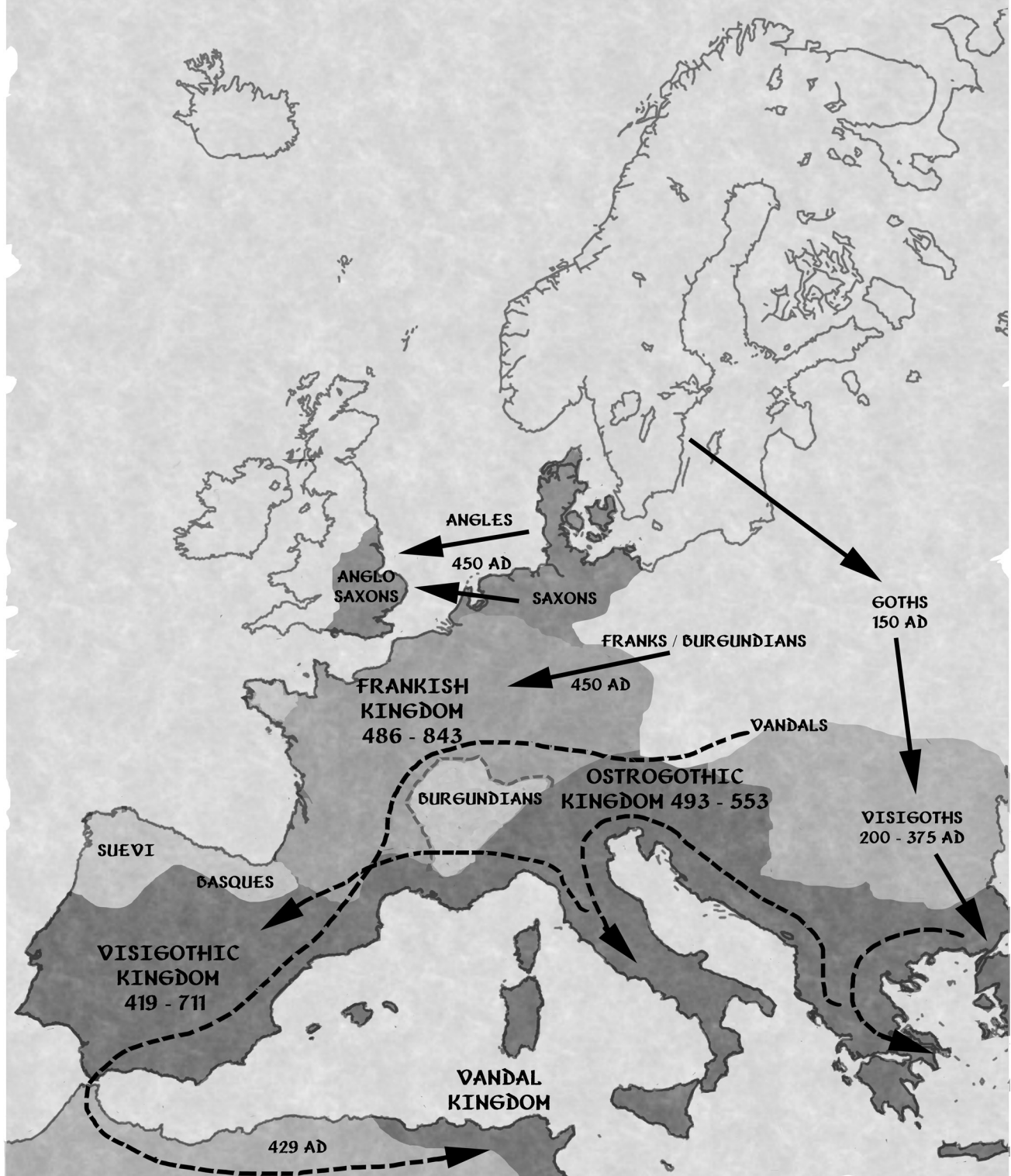
- *Biudareiks* – 489-526
- Aþarlareiks – 526-534
- *Biudahad* – 534-6
- Wittigeis – 536-40
- Hildabad – 540-1
- Earic – 541
- Badula – 541-552
- *Þiaja* – 552-553

VANDALIC KINGDOMS

The Vandals formed two kingdoms of historical note in the Migration Period. First was in the province of Baetica in Hispania. Their most famous and briefly influential realm was established in Africa in 439 when a treaty of arms was willingly broken by the brazen king Geseric. Glory seeking and arrogant, Van-

GOTHIC KINGDOMS

5TH TO 6TH CENTURY



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dalic kings over-reached their bounds and power often causing a swift decline in their hard-won territories in short time. The African Vandals sieged old cities and former Roman and Carthaginian strongholds before moving onto Sicily and then Rome itself in the first of many Germanic raids of the imperial capital (455 C.E).

Earlier Rulers:

- Wisimar – Unknown-335

African Kings:

- Gaiseric/Genseric – 435-77
- Huneric – 477-84
- Gunthamund – 484-96
- Thrasamund – 496-523
- Hilderic – 523-30
- Geilamir – 530-34

Vandal Kings of Baetica:

- Godigisel – Late 4th century to 406
- Gunderic – 407-28

GEPIDIC KINGDOM

In time, this eastern Germanic people, ruled over Eastern Europe, cutting a large portion out of the territories from future Romania to encompass the Balkans in time. They were instrumental in defeating Attila's Hunnish hordes and were rewarded the Carpathian Mountains for their efforts. Their realm is called Gepidia, and they met their fate at the hand of another Germanic people—the Lombards—who expelled them from the region at the behest of Byzantium in 567 C.E.

- Ardaric – Unknown – 460
- Gunderic – Unknown Reign
- Trapstila – Unknown-488
- Trasericus – Unknown-505
- Mundonus – Unknown
- Elemund – Unknown-548
- Thurisind – 548-60
- Cunimund – 560-67

LOMBARDIC KINGDOM

Regnum Langobardorum (Kingdom of the Lombards), was a powerful and highly influential kingdom founded by the warrior king Alboin in 568. It lasted for over two hundred years and sat in its chosen capital of Pavia. The Lombardic kingdom was powerful enough to have two sides, the 'Major' and 'Minor' and split from Northern Italy to the Alps. Where the Ostrogoths ruled southern Italy and held it from the former rulers, the Lombards did so to the north, effectively making the Italian peninsula a Germanic stronghold. This mighty kingdom lost its grip through the efforts of Charlemagne in 774. The Lombardic

kings wore the sacred Iron Crown (*corona ferrea*), a sacred artifact with a venerable history tracing back to St. Helena.

Mythical Kings:

- Sceava
- Agelmund
- Lamissio
- Ybor & Agio
- Agilmund
- Laiamicho

Dynasty of Lethuc:

- Lethuc – Unknown-400
- Aldihoc – Unknown-450
- Godehoc – Unknown-480's
- Claffo – Unknown-500
- Tato – Unknown-510
- Wacho – 510-39
- Waltari – 539-46

Gausi Dynasty (Gothic)

- Audoin – 546-65
- Alboin – 565-72

Usurpers:

- Cleff – 572-4
- Althauri – 574-80
- Agilulf – 591-616
- Adaloald (Bavaria) – 616-26
- Arioald – 626-36

Arioaldings (Dynasty)

- Rothari – 636-52
- Rodoald – 652-53
- Aripert I (Bavaria) – 653-61
- Godepert & Perctarit (Bavaria) – 661-62

Beneventan Dynasty

- Grimuald – 662-71
- Garibald – 671
- Perctarit (Restored) – 671-88
- Alahis – 688-89
- Cunincpert – 689-700
- Liutpert – 700-01
- Raginpert – 701
- Aripert II – 701-12

Various Kings without Dynasty:

- Ansprund – 712

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- Liutprand – 712-44
- Hildeprand – 744
- Ratchis – 744-749
- Aistulf – 749-56
- Desiderius – 756-774

Carolingian Rulers (Frankish)

- Charlemagne – 774-81
- Pepin – 781-810
- Bernard – 810-18
- Lothair I – 818-39
- Louis II – 839-75

SUEBIC KINGDOM

The Suebic tribe crossed defiantly into the Roman Empire and (for reasons unknown to history) made their way across Gallic territory, gradually migrating to northern Hispania. The tribe carved out a kingdom of their own among the Celtiberians in Gallecia by the 5th century even though the Roman emperor, Constantine, opposed them. They had, however, sided with the usurper, Gerontius, and were able to establish themselves in Gallecia. The tribe adopted the local Vulgar Latin and enforced their rule over the natives, eventually displacing Roman control.

- Heremic – 409-38
- Rechila – 427-9
- Rechiar – 438-48
- Aioulf – 448-56
- Maldras – 456-60
- Framta - 457
- Richimund – 457-64
- Frumar – 460-64
- Remismund – 464-69
- Hermenaric - 485
- Veremund - 535
- Theodemund – Late 6th century
- Chararic – 550-558
- Ariamir – 558-61
- Theodemar – 561-70
- Miro – 570-83
- Eboric – 583-84
- Andeca – 584-85
- Malaric - 585

FRANKISH KINGDOM

Emerging from Germania early in the folk-wandering period, the Franks made their way into a greatly weakened and vulnerable Roman-Celtic Gaul. Several dynasties of Franks would rule

over the vast region of Gaul, Germania, and many other nearby territories in time. When the Franks first invaded and settled, the country was still called by its ancient Celtic name of Gallia. After 498 C.E., however, it was renamed *Francia* (The Land of the Franks) after conversion to Christianity and aligning themselves with the Roman Church. Of the many Germanic kingdoms to spring into being after Rome's fall, the Frankish realm will be one of the most powerful and influential in Europe, and eventually the world. Their only constant rivals were the Anglo-Saxons (English), the Germans east of the Rhine, Gothic Spain, and Lombardic Italy during the early Middle-Ages.

Mythical & Semi-Historical Kings:

- Ascaric
- Merogais
- Mallobaudes
- Genobaud
- Sunno
- Marcomer
- Pharamond
- Clodion
- Theudemeres
- Aegidius
- Sigobert (the lame) – 483-507
- Chlodoric – 507

Salian Dynasty

- Chlodio – 426-47
- Merovich – 438-48
- Childeric I – 458-81
- Chlowdewech – 481-511

Other Frankish Rulers in Gaul:

- Chararic
- Ragnachar
- Ricchar
- Rignomer

The Frankish rulers list is quite extensive and not necessary to include in full here, but it will culminate in the reign of famous Charlemagne by the 8th century. His rule and influence in Europe will be significant and carry onto into the Early Modern period.

BURGUNDIAN KINGDOM

Originating from Scandinavia, as many Germanic peoples have, the Burgundians migrated south as early as the middle of the 3rd century C.E. They quickly found service as mercenaries in the Roman Empire and settled in the region between Italia and Gallia. They became a buffer state, earning them dominion over Gallo-Roman peoples. They built their capital in

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Lugdunum (Lyon), the former Roman capital of Gaul. They eventually met their demise at the hands of the more powerful Franks in the mid-6th century.

- Gebicca – Early 5th century
- Gundomar – 407-11
- Giselhar – 407-11
- Gunther – 407-36
- Gunderic – 436-73
- Chilperic I – 443-80
- Gundobad – 473-516
- Chilperic II – 473-93
- Godomar – 473-86
- Godegisel – 473-500
- Sigismund – 516-23
- Godomar – 523-32

ALEMANNIC KINGDOM

This is a conglomeration of many disparate Germanic peoples, thus the name 'All Men'. They joined forces under Ariovistus in the 1st century B.C.E. and, in time, grew to become a larger tribe. The Allemanni harassed Roman controlled lands in Germania for the hundreds of years and eventually made their way into Gaul. After many attempts, and being driven back by the Romans and their allies, they finally made the migration to the region of Alsace in 366 C.E. The Allemanni ruled their region of Gallia for a time before falling to the Frankish ruler, Chlovis I. Afterward, they were assimilated into Germany (under the rule of the Holy Roman Empire) by Charlemagne by the 8th century.

- Chrocus – Early 4th century
- Mederich – Mid-4th century
- Chnodomar – Mid-4th century
- Vestralp – Mid-4th century
- Ur – Mid-4th century
- Agenerich – Mid-4th century
- Suomar – Mid-4th century
- Hortar – Mid-4th century
- Gundomad – Mid-4th century
- Ursicin – Mid-4th century
- Makrian – 368-71
- Rando – Late 4th century
- Hariobaud – 4th century
- Vadomar – 354-60
- Vithicab – 360-68
- Priarius – Reign ends in 368
- Gebavalt – Reign ends in 470

RUGIAN KINGDOM

The Rugii tribe allegedly originated in Norway and migrated their way south to Austria before the 1st century C.E. After the Battle of Nedao in 453 C.E., they settled into the lower regions Austria and built a kingdom of their own. The Lombards later invaded their territory, and an alliance was formed with the Eastern Goths to survive the attack.

- Flaccitheus – 454-75
- Feletheus – 475-487

ANGLO-SAXON KINGDOMS

The Saxons and Angles both originated from Germany and began to settle, forcibly invading Celtic post-Roman Britain in the early 5th century. A full list of kingdoms and kings would be lengthy enough to warrant its own chapter, and has been limited for space.

MYTHICAL GERMANIA & BEYOND

Unfortunately, the early Germanic Otherworld(s) are not well documented in the surviving sources. Therefore, this section expounds on what sparse evidence is given and adds more color to it. It is clear that there was a correlation between the later Norse's concept of the cosmos and that of their continental cousins, as they seem to be nearly identical in description. The CK can take this at face value and plug the two codices together and blend them harmoniously into their game setting or use them independently with the variations. Scarce Anglo-Saxon sources hint that there were Seven Worlds, of which we are only given the names of three or four. Using a comparative method with the other Germanic peoples, the mythical cosmography given is a hypothetical one, but a playable one all the same. Most of these worlds exist high in the *welkin* (Saxon), or firmament (celestial sphere) beyond normal vision for the peoples of Middangeard and can be seen only rarely.

NEORXNAWANG

Content filled Fields is the idyllic realm of gods (*se*) and other immortals. *It is a heavenly realm*, where the souls of the dead travel. Paradise to some and hell to others, it is a world above Middangeard where the mighty ash tree Irminsul stands, binding the many worlds together under its boughs. Another lesser used name for this world is *sgeard*, the realm of the gods.

Magical beings and monsters populate this spring-like realm, where rolling hills, thick forests, and high mountains shape the land. Many kingdoms of men and other beings (dweorf, *elfes*, etc) dot the world, each under the watchful eyes of Woden and his court. Humans are in a lesser number here, but they do exist.

For all that it is a paradise, it can also be a harsh and brutal world. The elements themselves are fierce and sometimes seem to work against those who dwell there. The CK can create exotic and wonderful Germanic derived kingdoms and peoples in

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this world as needed for the story they want to tell. The poorly defined Germanic afterlife gives plenty of opportunity for highly creative CKs to construct fascinating and wondrous places.

Life in Neorxnawang is analogous to life in Middangeard and reflects the mortal realm in many ways, but does not exclusively rely on it. *Due to a lack of locations never being named in Germanic sources the geographical layout in this Otherworld are open to speculation.*

The souls of the chosen by the gods can ascend to this world when their time is over in Middangeard, but for many beings this is their natural home and the transmigration of souls is unnecessary. Darker regions exist in Neoarxawang. These areas are poisonous and sinister where foul, monstrous creatures exist and spill over into the mortal world below.

The gods have many palaces here in hard-to-reach places. More often than not, they are hidden by enchantment, where the gods can dwell among their own kind and interact without being directly confronted by the masses. Adventurers that seek to find their way to this world from the others may take several routes: sailing the oceans beyond the edge of Middangeard, caves deep in the earth, or flight to the skies above the clouds. If Woden or the other gods do not find the presence of outsiders to their liking, they will cast them out, often violently.

Chief among places in Neoraxawang is Woden's hall that honors the battle-slain. Walsalis or Wælhaell, is constructed from the armaments of war. The roof is thatched with gleaming shields, and rafters made from spears with tunics of chain-mail covering the feasting benches where the slain sit in the company of Woden and his closest men. Part of Irmansul's crown and branches hang over Wælhaell's golden roof.

Entrance into Woden's hall is difficult if the adventurer is not one of the battle-slain.

Neorxnawang rests under the leafy crown of the Irminsul, with its many limbs, leaves and vines appearing lightly in the blue skies at all times. Giants dwell in Irminsul's topmost branches. They are brutish, cruel, and sometimes they scale down the massive trunk of the great tree to Neorxnawang, or to Middangeard, to wreak havoc amongst the lesser, weaker races. *Punor* often has to be summoned, and a great battle rages in order to drive them back to where they belong.

The weather in this world is perfect, sitting between spring and fall on the verge of winter over its many varied regions. Only the Riphean Mountains that border Middeangeard hold snow and ice, and they are the coldest and most bitter of territories in Neoarxawang. Trolls, ice giants, and other monstrous beings riddle the mountains, but many *se* also dwell here. The foremost of these is Woden, with his court of Wælheall where they feast with the battle-slain.

Massive rivers and icy waterfalls cascade around the Riphean Mountains and channel off into Neoarxawang and Middangeard, creating the many waterways and sources of life and fertility. Giant beasts, long since extinct in Middangeard, can be

found in large numbers in the mountains (mammoths, Irish elk, saber-toothed tigers, and other creatures from the Ice-Age) still living as they once did. Wild human tribes can be found here too, only partially civilized through contact with the *se* and the other more highly developed beings. These savage peoples are able to exist in this harsh and extremely violent region where the Riphean Mountains merge and blend into the Alps and mountains of Scandinavia in Middangeard. This gives these untamed peoples access to both worlds, though their limited intelligence observes the worlds to be one and the same.

IRMINSUL – THE WORLD TREE

The massive ash tree that holds the many worlds together, either by its length or roots, that fills the fair skies of Neorxnawang. Ravenous beasts continually gnaw and try to burrow into its thick trunk, roots and branches but cannot kill it. Irminsul's vitality and strength are profound enough to resist the many monsters that rip and tear into it. It is feared by the wise that someday the World Dragon, the Irmingeand, will sink its highly toxic fangs deep into Irminsul and poison it; but the gods keep the monster at bay deep below the seas of Middangeard bound by chains.

Obviously Irminsul cannot be viewed by mortals in Middangeard, but it is replicated by the most loyal tribes of Tuisto who build their own to pray to. In the forests of Middangeard, only the most venerable and tallest of trees are viewed as an earthbound incarnation of Irminsul and given great respect and sacredness.

Atop the World Tree exists the realm of the Eöten (giants), a place where few ever journey to willingly. Deep inside Irminsul are the lands of the *alf*-kind that fill the bark and heart of the ash to the brim. Their many magical and deceptive kingdoms are ever eager to mislead the foolish that wander here. Their kingdoms are rich with enchantment, in items and lifestyle, a tempting place for greedy adventurers to risk going within.

EÖTENEARD – LAND OF THE GIANTS

This strange home to the giants sits atop the World Tree at the highest level of the tree and can only be reached by those that dare to scale Irminsul in Neoarxawang or by other means (magic beans creating a bean stalk for example). An entire world can be found here resting above the leafy crown of Irminsul on four massive stone pillars built by the *dweorgh* who live far in the earth below.

Closest to the sun, the giants live in prosperous splendor and luxury. There was a time, before the Sons of Tuisto, that the giants ruled over the Seven Worlds and held the sun hostage unless the peoples of the worlds submitted to their demands. They cast darkness over the worlds until it grew cold and bleak and their demand was met in tributes of gold and slaves. This lasted for many winters until Mannaz overthrew their reign.

Many stone castles sit on high hills and rocky peaks where the

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brutish and cruel giants dwell. This is not the sole home of the giants, for they live in much of the other worlds as well. It is rumored, however, that Woden has grown tired of them and their bullying of the peoples of the Seven Worlds and will someday seek to permanently dethrone them from Irminsul, casting them down forever.

Bold giants often descend the World Tree to plunder and take captives back to their fortresses, with few to stop them. In whichever world they choose to victimize, the results are the same as very few heroes can withstand their assault. The Eöten gain more courage to do this each year as the gods have withdrawn and become silent. The chiefs and kings of the giants are wealthy and possess many enchanted items and weapons in their vast treasure hordes from this ceaseless raiding, and his could tempt others into doing the same to them in turn.

The CK can develop as many kingdoms of the giants in this world as they see fit. The edge of this world would send anyone or thing to plummet thousands of miles below to Neoarxawang and instant death if crossed. Because of the scale of the tall and lofty giants the topographical features of Eötengard are equally as dramatic and epic. They are seemingly crafted to accommodate the natives with large mountains and great forests, but just the same much of this beauty of this world is ruined and devastated by their presence.

No giant has managed to become the High King of the others, though many have aspired to that goal. The infighting and division amongst the Eöten is great with deep political rifts and hatred within the clans. Stories speak of a plot by the sea giant, Wada, who dwells in the ocean between worlds, seeking to ascend to the status of High King someday. His plot and schemes are not known, however, by any except that Wada's influence among the other Eöten is substantial, and his personal power is great. If he were to unite the giants of sky, land, and sea, he would be able to invade the worlds again as they had once before Tuisto and his descendants came into the world. This invasion would shake the Seven Worlds to their core and leave few to prevent it.

ÆLFHÁM – HOME OF THE ELVES

This magical world exists outside of the reach of Middangeard normally and is bound tightly to the tree of Irminsul, as it is filled with its constant magical energies. The elves that live here are whimsical and frivolous acting among each other, but they turn sinister and devious towards strangers (specifically humans) if they are interrupted.

Fair beings, standing both short and tall, the *elf*-kind are purely composed of magic. Their world is a large, wild forest-land filled with other magical beings and creatures that can be called faery. These *elves* can glow with a white light from within in a heavenly manner if needed to banish away evil or dark beings keeping this world untainted by the presence of darkness.

Wland the smith (or *deor*) is their king (*Ylfycynig*), who dwells in

a simple forest smithy away from the hustle and bustle of the court and palace. In his stead, he has many stewards and chiefs that function for him while he creates wondrous items at his forge. Wland's crafts have been sought after by many across the worlds, and they have attempted many deceptive plots to do so.

To outsiders, the myriad rulers of *Ælfhám* will appear lofty and arrogant in manner, but this is due to the immortals' difference from mortals, and the possession of their great magic. The land is largely untamed and filled with wondrous sights and beings beyond all comparison (*CK can refer to the Codex Celtarum for faery abilities and extra beings not in this particular codex*).

The inhabitants of this world choose to intrude on Middangeard often, becoming involved in the affairs of mortals and altering events to suit their own purposes. They do not, however, allow mortals to meddle in their business. Mortals are looked down upon by the *elf*-kind for their crudeness, vulgarity, and lack of refinement.

The goddess Frigge dwells here and is often seen riding in her chariot in the forests, surrounded by her faery entourage. It is wisest by mortals and invited strangers to never interrupt her ride. This world has never known the scourge of the giants or other invaders in its history because of the powerful enchantments possessed by its natives.

The king has a vast army of *yffe* (elves) waiting for any future need the world may have as he has foreseen in his visions. If this army were to go to war, they could take down another world and its peoples with almost no resistance due to their might in magic and warfare. This army is known in Middangeard among the descendants of Tuisto as *Wlandisenhere* (Wland's iron-clad army).

Scattered throughout *Ælfhám* are the many regal and delicate palaces of the *se*. They can be found deep in the woods and high above in the hills and mountains. Unless invited, the traveling stranger cannot simply arrive at the gates of these divine estates and expect entrance.

This world has many hidden portals or passageways that can lead to the other Seven Worlds. It is almost a crossroads of sorts. Time does not exist here, and it affects those who come here, giving a false sense of the change of day and night. *Ælfhám* is lit by mystical glowing lights by night that twinkle in the night-sky, much like stars. These lights are, in fact, the glittering sap sweated surface of the Irminsul cast in the shine of the moon.

There are many wondrous treasures and secrets can be discovered in *Ælfhám*, if the brave adventurer looks hard enough. However, great dangers must be braved to obtain them, as these riches are kept in the possession of the elf lords and their lesser leaders.

ĒARENDEL – THE DIVINE STAR

This shimmering white star, *arendel*, orbits the other worlds around Irminsul and is the abode of the mighty hero Aurwandalo. To the mortals in Middangeard, this is the North Star--a



guide a sea and on land for travelers--but to the few that are able to visit, it is the shimmering palace of this Ós champion.

Aurwandalo and his court dwell in this safe realm, forever feasting, flying and making merry. After his wild adventures in Middangeard, Aurwandalo was awarded this realm as his own by Woden, himself. He was founder of the large Vandal tribe in Middangeard and is their revered god-king wherever they go in the lands of men.

Arendel circles and spirals around Irminsul and the many worlds on its nightly course, illuminating nearly all worlds alike in its passage. Because Aurwandalo was a strong leader and guide, he was given the power of light from within to guide others as a reward.

To the giants, the shining light of *arendel* is an annoyance and reveals their darkest plans and actions by night. For this, they seek a way to cast the star out of the sky. If Aurwandalo were to ever find out their plans, he would hunt down the conspirators and slay them all, that is why the Eöten secretly plot by a coded means unbeknownst to him.

*“So inprinnant die perga,
poum ni kistentit,
enihc in erdu, aha artruknent,
muor varsuuilhit sih, suilizot
lougiu der himil,
mano uallit, prinnit mittilagart.”*

*‘The mountains will burn,
no tree will stand,*

Not any on earth, water dries up,

*Sea is swallowed, flaming
burn the heavens,*

Moon falls, Midgard burns.’

-Muspilli, 9th Century.

MIDDANGAARD – THE AGE OF MEN

This world houses humanity and the many varied beasts and beings from all other worlds. Middangeard, or *Midjangards* to the Goths, lays more than midway down the World Tree. It is located between the realm of the gods in Neoxarawang and those dark and deathly beings that dwell below in Helle.

Its waters are fed by the World Tree and from those worlds above; its rains come from the waterfalls and showers above in Neoxarawang. Its soils are enriched by those in Helle, and it relies on the other worlds and the involvement of the gods to sustain it. This world is the stomping ground for the gods and the descendants of Tuisto, the well-traveled cross-roads between the other Seven Worlds.

The many lands of man are found here only, unlike the other worlds since Mannaz son of Tuisto began his journeys here. Diverse and widespread, the peoples of Mannaz cover Middangeard from edge to edge, populating nearly every island, landmass, and continent.

CHAPTER 2 :

In the middle of this world sits Germania where Irminsul's roots go deep and plunge into the ghostly realm of Helle. This holy location is deep in the territory of the Saxons at Geismere and is praised by all alike. The harshness of Middangeard and its many trials are situated to test the peoples throughout their lives, to toughen their souls and make them worthy of going onward to Neoxarawang, or Helle, when dead.

Another name for Middangeard among the peoples of Germania is *Werold* or the Age of Men. The landscape is diverse and full of extremes; at times is lulled by a calm serenity and touched by the enchantment of the universe.

To the majority of the people who live in Middangeard this is their only definition of existence, and the other worlds are unknown to them. Only the descendants of Tuisto, who speak the language of the gods, know for sure about the Seven Worlds, and how to find them.

Great battles, heroic adventures, and epic deeds are common in this world, and most are accomplished by the mortals of this plane of existence. Many lands exist here populated by vast empires, petty kingdoms, and tribes of mankind, but most do not know, or have forgotten, about Tuisto and the gods.

Middangeard is surrounded by a range of high mountains, snow covered and hammered by blizzards, impassable for most. This wall forms a protective barrier keeping most of the monsters and beasts out but not all of them. Helle's borders lie on the edge of the world, forever trying to surge over the lands of men but kept at bay by the mountains and the actions of heroes.

It is feared by the peoples of Germania that someday the enclosure of mountains in Middangeard will break down and a deluge will come, bringing death and destruction in its path where ever it goes. This terrible event is called *Mutspilli*, when the fiery destruction unmakes the universe. It is well known amongst the Halirúna that certain events must transpire before *Mutspilli* will occur, and this is a safely guarded secret.

Middangeard's vastness is far larger than Neoxarawang in size, but most of it is wilderness and harsh areas where few willingly dwell except for monsters and sinister beings. From the frozen wastes of the north and south to barren, hot deserts in the middle regions, Middangeard is a world of fierce climates and territories. The once heavy population of giants in Middangeard has left its remnants over time, and many live in inaccessible places, ruling over their dependent followers or terrorizing the innocent.

It is said that deep in the oceans that surround Middangeard rests the gigantic sea-dragon, Irmingeand, coiled tightly around the roots of the mountain, trying to shatter it into powder. No one risks angering the sea-dragon however, as its every movement in the deeps of the sea causes quakes and fiery volcanoes to burst, jolting the lands until disasters happen to all alike. Irmingeand's origins are shrouded in mystery, but it is assumed that such a beast sprang from Helle or the foulest swamps and fens where witches linger. The gods seem hesitant in confronting this dragon because of the damage it does the Seven Worlds and World Tree.

SWEARTYLFEHÁM – HOME OF THE DARK ELVES

This world exists below Middangeard but is not the lowest of the Seven Worlds from Irminsul's center. It is a dark realm lit only by the stars and by glowing phosphorescent plants and life-forms. Sweartylfehám is misty and covered in a perpetual gloom, and its creepy inhabitants are strangers to the light.

Witches travel here to learn more from the dark elves in the arts of magic, divination, and curses. Most of this forested world is swampy and covered in bogs where trolls and other monsters dwell. Here, shadows are dangerous enough, not including the beasts and beings within them.

No true light shines here, not from the skies or anywhere else. If a light were to shine in this dark realm, a great many of the inhabitants would scatter into dark places to hide from its blinding glare. The *Ælf*-kind that live here possess frightening magics to sustain themselves and protect themselves from most dangers outside of their world and can forge highly enchanted items as well, even more skilled than the dwarfs, but with a devious and sinister element about them.

Armies of the dark elves are gathered around their powerful leaders, always ready to be sent forth into the Seven Worlds to wreak havoc on command. These warbands hunger for a chance to undermine the gods and take advantage of the descendants of Tuisto, and most of the Seven Worlds remains oblivious to this sleeping danger. Their primary foes are the light elves of *Ælfhám*, who cause the dark elves indescribable rage and bitter animosity because of their closeness to the gods in Neorxnawang. The architects and engineers of Sweartylfehám have been building massive bridges and subterranean tunnels to *Ælfhám* in hopes of one day crossing over to invade with fire and steel for old grievances.

*If you were shot in the skin
or were shot in the body,
or were shot in the bone
or were shot in the blood,
or were shot in a limb,
never would your life be harmed;
if it were shot of evil spirits
or if it were shot of elves,
or if it were shot of a witch,*

I will help you now,

*This is a remedy to you for a shot of evil spirits, this is a remedy to
you for a shot of elves,
this is a remedy to you for
a shot of a witch; I will help you.*

-Wið færstice

Because it rests close to Helle, Sweartylfehám is a dangerous and grim world, full of frightening dangers not only of the elfin kind.

Monsters and things taken from nightmares dwell here, crawling and slithering forth from Helle.

Kept sealed (by Woden) in a charmed and blessed cave, is the monstrous demon wolf, Sculan, who if set free, will devour the sun and moon and almost has many times, causing what is perceived as an eclipse to the inhabitants of the Seven Worlds. Sculan also hungers for any and all that fall into his path, seeking to satiate its constant hunger. Sculan's cave is hidden in Swearthlehám by Woden's enchantments to keep the elves and other sinister beings from discovering it.

HELLE – THE ABYSS OF DISPAIR

Halja, to the Gothic peoples of Germania, this rotten and dismal realm is the lowest of the Seven Worlds on Irmansul, in the primal earth beneath its roots. The souls of those who perish are sent here by the wyrd to live out the remainder of their allotted time. Once their time is served, they will fade away to nothingness. There is a means to enter this world if one finds the correct path, but this road should not be taken lightly. It leads to the Gates of Helle (Helledor) where grim spirits guard it and patrol its massive stone presence and high walls.

This lightless world is mostly inhabited by the angry and scared spirits of the dead (*hellegástars*). A terrifying Eöten named Helerícan dwells here among the dead and monstrous, amassing forces to one day topple the people of Woden. Halja is a realm that no living being would willingly choose to travel to. Only those who are put through a specific funeral, a *hellefór*, or are given a sacrificial execution arrive here to.

Aimless hordes of undead roam the rugged and difficult land seeking the scent of the living to take their flesh and even their life-force. Helle is not for the meek or easily frightened, nor the stupidly bold as it is populated by the legions of the dead. It would take no time for the undead to overwhelm the living here once they find them in their midst.

Helerícan is not the sole ruler of Helle, however, there are many lords and powerful beings that find refuge here. Feared among all is the dark goddess Frau Hölle or Hulda, who reigns in a magnificent fortress in the furthest reaches of Helle. It is agreed by most in the Seven Worlds that she is the true ruler of this world above all others. Frau Hölle and her minions, together hold a full court of the spirits of the dead, complete with a feast. This feast however has food that will never give its eaters the health and

vitality they crave so much, it is empty and nothing more than illusion. This is part of Frau Hölle's torture for those who are sent to her realm to suffer for the various offenses.

Witches may travel here, if they can complete the magic and requirements for such a dreadful journey. They come to dwell in the company of Frau Hölle to learn from her and acquire her secrets. Every so often Frau Hölle will lead a Wild Hunt from out of the gut of Helle into Middangeard to seek prey for her hordes below to feast on. Even though she does not feed the dead real food, her minions must be given sustenance.

While her husband Woden rules from above, she is the ruler below and claims the souls he does not take. Frau Hölle instead will also take the souls of the common folk, mingling them among her chosen dead. To be sent here is to be in the jaws of hell or helleceaf, a fate which one can never be free from unless one of the gods decrees otherwise.

If one of the living is brought to Helle, finding a way out the abysmal darkness will be nearly impossible. There is hope if the traveler is shown favor by one of the rulers of Helle, or if they are able to use magic correctly to transport themselves out. Between the many enraged and lost spirits, the monsters, and the looming presences of sinister entities, it is not likely that strangers here will survive an escape attempt.

A freezing winter emanates from Helle into Middangeard from many of the caves that connect the worlds together. This change is brought about by Queen Frau Hölle herself, who deems the right time to do so. The common people say that the fog found in winter is the smoke from Frau Hölle's fires, snow falls are from her pillows being shaken, and the thunder is from her spinning her flax (*See 'Frau Hölle' in chapter 5*).

Steeds that dare to be ridden here must wear *hellescós* (hellshoes) or they will be consumed by the darkness and fall to rot as they run. These specially made shoes can only be crafted by select wise beings in the Seven Worlds, and the secrets of the craft are well kept. The broken, dry and sterile earth under-hoof is not simply rocks and soil. It is a bone-strewn earth that absorbs the essence of life itself unless specially worn and enchanted shoes prevent it. Only Frau Hölle's three legged dark horse, the *helhest*, can stride the bleak and barren land without trouble. Warriors who have been prepared to come here after death are buried with their weapons and vestments to be armed upon awakening and to serve their master, whoever it might be here.



CHAPTER 3: MAGICAL BEASTS AND MONSTERS DWELLED

Germanic myth and tales are full of many fierce and frightening monsters and beings that are steeped in magic. Many are sentient, intelligent beings and races that also share the Seven Worlds with humanity, but not always in harmony. Others are ferocious monsters bent on destroying mankind and the universe itself because of their foul and wretched natures.

One of the roles of a hero is to be a slayer of monsters and beasts. Germanic art and tales display this prominently. Much of what populates the Seven Worlds are inhuman creatures and beings from nightmares that seem ever ready to flood man's world (Middangeard) unless bold and strong heroes withstand them. A thorough glance through Saxon and early Germanic art reveals this often, the more malicious beings were classed as *æclæca* or *unsceaft*. Sea monsters' lairs were called *nicorhús* (House of the Nicor) for example. Saxon literature and lore, for what survives, has examples of what was once a large wealth of beliefs in monsters and magic. This codex's job is to put what is possible into gaming terms to be used in future adventures.

Dwarves, dragons, trolls, and other common beings and monsters in role-playing fantasy gaming took their origins in these early Germanic tales before ever turning into a bundle of statistics on a page. The CK can choose to use these portrayals of such creatures from Germanic myths if they wish in their games and place them into Airhde as they go and keep them accurate to the sources, or they can alter them.

These creatures are from all over former and present Germanic regions of Europe, past and present, as documentation will attest. The system used is identical to that found in the *Codex Celtarum* and easy to refer to if a sudden need is made in the process of gaming. Without being redundant, it is wise to use the plentiful faery spell-like abilities in the *Codex Celtarum* for the Germanic faeries in the same way as the player or CK sees fit.

Just as many of the faeries and monsters in the *Codex Celtarum* are derived from a mixed origin of Germanic and Celtic backgrounds, and many listed here are from the same combination. It is not unusual that several cultures would cross paths and share in the imagination of similar myths and beasts. Many of these beings and monsters listed have French, Spanish or even Italian names but lie in Germanic regions.

The formatting of the statistics given conforms to the system used in *Monsters and Treasures*. It must be noted that many of the creatures listed combine several similar (or believed to be the same) entities into one. This is done to reduce redundancy in the list and to accord with many academic theories about these beings.

The creation and birth of monsters in the Germanic perspective is one of chaotic origins, and never truly indicative of its source. Thus, from Loki sprang many creatures and beasts that are considered his children. This was from a combination of his shady moral character combined with the mother. Fafnir, the dragon from the Nibelung saga was a sentient person before

he was corrupted by the cursed ring over time. There are no genetic rules to the procreation and making of monsters. Questionable morals, deeds or dishonor can make a monster out of someone just the same as a magical catalyst, though there are no hard and fast rules for this. This was used by J.R.R Tolkien with his famous warped halfling, golum, and the many other beings that were once noble and good before a corrupting force came along.

These beings can be converted into player characters as needed by player and CK but most with discretion.

ALP

NO. ENCOUNTERED: 1-2

SIZE: Medium

HD: 3d6

MOVE: 50 ft.

AC: 15

ATTACKS: Claw 1d10, Bite 2d8

SPECIAL: Nightmares, Vampirism, Shapeshifting, Invisibility

SAVES: M

INT: Average

TREASURE: 4

ALIGNMENT: Chaotic Evil

EXP: 200+3

The alp is a type of elf, vampiric in nature, and the cause of terrible nightmares in its victims. Typically, the alp is a male creature and is drawn to females to terrorize and feed on, while the mara is the female half. Their beauty is illusionary to hide their truly hideous nature. They are ghastly and pale in appearance, very unlike the light elves of *Ælfhám*. When garbed as humans, they will blend into whichever society they are infiltrating in order to slip by guards and patrols. The Saxon name for these elves is *ælwihitas*.

They usually wear and possess a special type of head gear -- a *tarnkappe* -- that functions as a cloak of darkness to house their magical abilities and spells. If they lose this, their potency is greatly weakened. At their most innocent, they will run horses ragged and create chaos amongst people; at their worst, they will target an individual to terrorize and draw blood from.

Witches, warlocks and other evil types employ the alp to cause harm on their enemies. Alpen-folk live in small communities of their own kind and do not like outsiders. They greatly despise the light elves and all of those that side with them and will be openly hostile towards them.

Elves are referred to all of the Germanic languages in nearly the same way: *ælf* (Saxon), *alb* (Gothic), *elfe* (German), and it is assumed that if the other Germanic languages would have survived, the word would be the same.

COMBAT: If put into a place to fight they will resort to their sharp claw-like nails and teeth, but can use weaponry too. Al-

CHAPTER 3:

pen, or mara, are not the strongest of creatures, and do not wish to push their luck by a prolonged combat unless they have an advantage somehow.

NIGHTMARES: The alp/mara will wait until a victim is asleep, sneak into the spot where they rest, and begin to cause realistic nightmares. The victim must make a magic resistance roll, if they fail their dreams will be disturbing and horrific for as long as it takes before they are awakened or the alp is stopped. These nightmares will give the victim no amount of stable sleep and deny them the benefits of a full night's sleep. If this continues night after night (a week or more), the victim will suffer a -5 on all skill rolls while awake until proper sleep is had.

VAMPIRISM: The alp can feed from the victim while they are sleeping and undisturbed. If a magic resistance is failed by the victim, the alp can drain 1d6 points of damage slowly per hour of sleep. The victim will awaken weak and pale from the blood-loss and be unable to heal normally.

SHAPESHIFTING: The alp can take many shapes when needed to evade capture or notice. One common form is that is a large dark horse, another is a cat, dog, pig or white butterfly. One identifying element as to the creature being an alp/mara is the magical hat, or tarnkappe, on its head. This hat enables the elf to become invisible as well when needed.

INVISIBILITY: Often, an alp will have a magical cloak that grants them the power of becoming invisible. This cloak will work if those in view fail their magic resistance if the alp is nearby. Sometimes, depending on the source of the tale or legend, this item may vary and may be a cloak or cap. Such an item can depend on the CK.

BADALISC

NO. ENCOUNTERED: 1

SIZE: Large

HD: 4d10

MOVE: 50 ft.

AC: 18

ATTACKS: Bite 3d6, Claw 1d10

SPECIAL: Turn to Stone, Fire Breath

SAVES: P

INT: Low

TREASURE: Standard

ALIGNMENT: Chaotic Neutral

EXP: 400+4

A badalisc is a massive shaggy, dragon-like beast that dwells in woodlands and uses its terrible presence to intimidate the local villagers into getting what it wants by threat of harm. A badalisc can usually be appeased through adoration and worship from the villagers and may demand tribute or the occasional virgin sacrifice.

The badalisc will spy on its villages and make sure that its every demand is met with perfection. This frightens the people into

hiding their women-folk when the ceremonies are being held for fear of the wrath of the beast. To keep the women safe, men will often dress as women and girls rather than inspire the wrath of the monster.

COMBAT: This large, wingless, hairy dragon uses its claws or bite when needed to protect itself. They will weave in and out of the earth and woods to be evasive and employ the element surprise during battle.

TURN TO STONE: Anyone who gazes into its fierce red eyes will be turned to stone if they fail their constitution save. Only a reflection can spare the victim the effects of the gaze.

FIRE BREATH: A plume of fire will explode from the badalisc's lungs in a cone (35 ft. range, 5 ft. base) doing 4d10 damage to everything living in its range.

BARBEGAZI

NO. ENCOUNTERED: 1-20

SIZE: Small

HD: 2d6

MOVE: 25 ft.

AC: 12

ATTACKS: Axe 1d6, Spear 1d4

SPECIAL: None

SAVES: P

INT: Average

TREASURE: Standard

ALIGNMENT: Neutral

EXP: 70+2



The barbegazi or frozen beards are small folk that typify the dwarf image because of their size. The males grow long beards, which are always white, that grow to their abnormally large feet. The women-folk are rarely seen, as are their families and homes are made deep inside the cold of the mountains.

Barbegazi only come out to the surface when the weather is chill and snow is in the air. Otherwise, they stay hidden deep within the mountains. As a race, they are neutral and do not take sides or worship the gods. They live a humble existence.

It is well known that people trapped by avalanches and rock-slides have been rescued by the occasional barbegazi at times, and they ask nothing in return. They will help shepherds find and round up their lost flocks as well.

Because their feet are so large, the barbegazi can use them as snowshoes and skis. They are not known to be aggressive or easy to anger, and are in fact quite ambivalent towards strangers.

COMBAT: Barbegazi can use spears and axes if they are forced to defend their families and homes. If there are adventurers from this race in the Seven Worlds it is not known.

(PLAYER CHARACTER INFO:) +2 wisdom, +3 charisma.
Typical Classes: Any.

BARGEST

NO. ENCOUNTERED: 1-4

SIZE: Medium

HD: 3d10

MOVE: 60

AC: 15

ATTACKS: Claw 2d8, Bite 3d10

SPECIAL: Shapeshifting, Transparency

SAVES: P

INT: Average

TREASURE: Standard

ALIGNMENT: Chaotic Neutral

EXP: 300+3



The bargest is a malevolent, shapeshifting hound that haunts gloomy places. This beast is capable of becoming transparent and spectral in form and assumes the form of people and other animals.

The bargest is a monster that may have descended from the hell-spawn of Frau Hölle. Their origins are lost in the mists of time, but they were feared by all. These monsters stalk their prey, sometimes for miles and even into towns and fortresses, just to feast on them.

Very few places can deny a bargest access unless powerful spells are in place to ward it. As a hound they have the appearance of a black dog. In human form, however, they appear as ghosts, sometimes headless, that stagger into public places. They employ the art of deception to prey on their chosen victims.

COMBAT: The bargest will attack its prey the same as the black dog, preferring to mangle and devour its victim while it is alive. They ambush their prey when it is vulnerable, as to not engage in direct confrontation.

SHAPESHIFTING: A bargest can transform into many forms beyond its own hound-like form. Cats, rabbits, dogs and headless humans are the common. They can use this ability as often as needed to find their food. Each time prey is taken, it renews their next time to call upon the ability.

TRANSPARENCY: The bargest can become transparent and become immune to damage by any weaponry in this state; only a magical items and spells can harm the bargest while in the spectral state. When used, it will last 1d8 turns at a time and may be used three times a day.

BECOLAEP

NO. ENCOUNTERED: 1-4

SIZE: Medium

HD: 4d20

MOVE: 60 ft.

AC: 12

ATTACKS: Any Weapon, 2 Claws (3d10)

SPECIAL: Incorporeal, Life Drain

SAVES: P

INT: Average

TREASURE: Standard

ALIGNMENT: Chaotic Evil

EXP: 500+4

MAGICAL BEINGS AND MONSTERS DWELLED

A becolaep is a spectral witch that has died or was slain and passed on into the form of a wrath but refuses travel on to Helle or anywhere else in the Seven Worlds. Once a halirna or wælcyrig, the becolaep is now a vengeful spirit, haunting desolate places (preferably near graves or tombs, or fresh battle-fields).

They appear as a ghostly form of its living self, often deceiving the living to lure them in, only to feed on their souls and minds as a source of sustenance. Becolaep often escort the Frau Hölle on her Wild Hunt, or in Helle itself.

Certain rare becolaepa will continue to hunt down and harass a foe from its former life, making vengeance its sole reason for existing. These spectral witches were fairly powerful in life (5th level or higher) and prepared themselves for this eventual afterlife or death.

COMBAT: Becolaepa will use the magic they once used in life and be able to wield weaponry even though they are incorporeal in form. They will fight savagely and with no remorse for their ruthless actions.

INCORPOREAL: Because of their magical origins, the becolaepa do not have a physical form and are ghost-like. Due to their lack of a corporeal body, only magical weapons and spells can affect them.

LIFE DRAIN: The becolaep spirit can drain d20+4 HP with every touch to its victim. A critical does double damage, and if it has drained a victim dry of HP, the body will collapse into a pile of dry bones and powdery flesh. For each HP taken from the living, the becolaep regains any of its own that has been lost during the struggle.

BLACK DOG

NO. ENCOUNTERED: 1-2

SIZE: Tall (8')

HD: 2d8

MOVE: 50 ft.

AC: 12

ATTACKS: Bite 3d6, Claw 2d6

SPECIAL: Invisibility

SAVES: P

INT: Low

TREASURE: None

ALIGNMENT: Chaotic Evil

EXP: 100+2



The black dog is a large sized fey hound that stands the same height as a cow with large eyes the size of saucers. They blend in with the darkness and hunt solitary prey, be it human or animal.

Some of the black dogs are shaggy mastiffs; others are sleek and short-haired. They haunt and prowl the moors and wilderness areas where people rarely journey.

The black dog goes by many names in the Germanic regions but they are all the same – malevolent. These ferocious beasts

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will attack the unfortunates that catch their attention and eat them alive.

Often, the black dog will linger in a place with a history of death and terrible occurrences. These beasts are terrifying and rarely travel in packs, but when they do it is an awful experience for any villagers caught in their path.

They are related to the barghest but do not possess the ability to transform. Black dogs run before Woden and aid him during his Wild Hunt.

COMBAT: Black dogs use their steel-hard claws and razor sharp fangs in battle. They will flail and fling their prey about in an attempt to maul it to death.

INVISIBILITY: Because of their black hide the black dog can hide its presence easily. The black dog gets a +3 to a hide check so long as it is in the shadows and darkness. This ability gives the beast the skill to become invisible if it remains still in darkness, allowing it to ambush its prey.

BOEMAN

NO. ENCOUNTERED: 1-3

SIZE: Medium

HD: 4d6

MOVE: 50 ft.

AC: 18

ATTACKS: Claws 3d6, Bite 2d10

SPECIAL: Dark Cloak

SAVES: M

INT: Average

TREASURE: Standard

ALIGNMENT: Chaotic Evil

EXP: 250+4



Known by many names in Germanic regions (*butzemann*, *bussenman*, *buhman*, and *böhmanden*), this bogeyman is a humanoid creature that seeks the flesh and blood of children. These sinister beings don black clothes and can only be found in the darkness. Their origins are unknown but it is surmised that they are in some way related to the dark elves of Sweartylehám.

The boeman seem to be independent and swear no allegiance to other races, kings, or worlds. They will slink in the darkness and creep about until they can hide in wardrobes and under beds, anywhere children are vulnerable, and snatch them away.

These beings are so mysterious that even their homes are complete unknown to all. Many believe that they are the hybrids born from interbreeding between humans and dark elves.

COMBAT: Boemen possess fierce claws and sharp fangs and have no problem showing them to scare or harm others. It is rare that they are cornered or trapped.

DARK CLOAK: They are naturally able to hide and move about in the darkness and will gain a +5 to hide or sneak when doing so.

BOYG

NO. ENCOUNTERED: 1

SIZE: Large

HD: 3d12

MOVE: 60 ft.

AC: 16

ATTACKS: Bite 3d10

SPECIAL: None

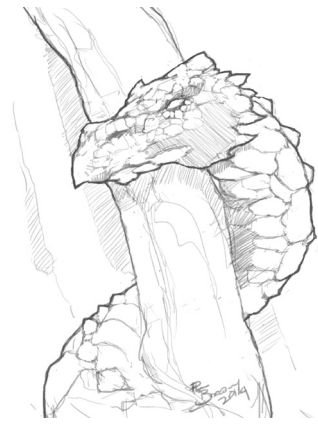
SAVES: P

INT: Low

TREASURE: Standard

ALIGNMENT: Chaotic Evil

EXP: 500+3



The *bøyg* is a monster related to trolls, but unlike them, they are slimy serpentine creatures by nature. They are fond of controlling passes through mountains and other thoroughfares in the wilderness. By doing this they can devour and rob any unfortunate travelers that dare to cross their paths.

The *bøyg*'s physical form is a more akin to a large dragon-like serpent without wings or limbs. These monsters can grow to impossible sizes in time if not slain or if left sleeping dormant in some wild place.

Unlike the other races of trolls, the *bøyg* cannot heal swiftly in a matter of minutes.

These monsters are rare in the Seven Worlds, even in the worst of places, and are more easily found (after extensive searching) in Sweartylehám amidst the swamps and dark woods.

COMBAT: *Bøyg* will constrict their foes, several at a time if possible, before gnawing off their heads with their fanged serpent-like head.

BYSEN

NO. ENCOUNTERED: 1-10

SIZE: Small

HD: 1d10

MOVE: 35 ft.

AC: 13

ATTACKS: Axe 2d8

SPECIAL: Lead Astray, Blindness

SAVES: M

INT: Average

TREASURE: Standard

ALIGNMENT: Neutral

EXP: 55+1



The bysen are a race of forest gnomes that are well-known for being woodcutters. They are often dressed in drab grey or red clothes, with a woven cap and beards. They are always carrying an axe and take it upon themselves to tend to the woods of their choice.

They are meticulous about the boundaries and borders of other peoples and races in the woods and will doggedly work to set those lines by wooden stakes.

As axemen, the bysen are lethal for their size. They are known to take down dragons and other giant beasts with the combined force of their many axes.

COMBAT: Their weapon of choice is the wood-axe. The bysen are masters of its usage and know quite well how to properly cleave their way through nearly anything.

LEAD ASTRAY: If pestered or bothered by strangers, the bysen can temporarily charm a person and make them lose their way completely. The target must make a charisma save or fall to the effects of this ability. If they are lead astray, they will suffer this for 1d4 hours and cannot find their way in the woods unless helped by others.

BLINDNESS: A bysen can look into someone's eyes and blind them temporarily, giving the gnome a chance to flee. With this blindness, the victim cannot find that certain Bys again until the duration period is over. A charisma save is needed or the victim will not be able to find the gnome in question for 1d6 hours.

(PLAYER CHARACTER INFO:) +1 charisma, -3 strength.
Typical Classes: Any.

DRAGON

NO. ENCOUNTERED: 1-4

SIZE: Special (See Red Dragon)

HD: Special (See Red Dragon)

MOVE: 40 ft. (on foot), 150 ft. (flying)

AC: Special (See Red Dragon)

ATTACKS: 2 Claw (1d8), Wing (1d10), Tail (1d10), and Bite (4d 10)

SPECIAL: Breath Weapon, Spell-like Abilities, Immunity to Fire (full)

SAVES: M & P

INT: See Table

TREASURE: See table (hoard)

ALIGNMENT: Chaotic Evil

EXP: Special

Venomous and foul tempered, the Germanic dragon is a fire-breathing monstrosity that preys on the innocent and seeks to acquire a collection of wealth and magical items. This dragon is equal to the Red Dragon on page 23 of the *Monsters & Treasure* book.

These massive beasts are called *lindworms*, or *niðdraca*, and can make life difficult for an entire region if allowed to age. They prefer to dwell in deep, underground caves in steamy environments. Their horde of loot is taken from villages, temples, and palaces either by force or given as tribute.

Many brave hopefuls throw their lives attempting to slay them for fame and the right to take ownership of its wealth; but the task isn't so simple. A dragon will often lay on its reassurance for days or years at a time. This may create a weak spot in its scales. A critical attack on the dragon may reveal the bad scale (1 in 6 chance). If so, the damage given is twice the critical damage suffered.

MAGICAL BEINGS AND MONSTERS DWELLED

Some dragons have only a lengthy serpent-like form and may be winged or not, while others are bipedal or quadrupedal. They can appear similar to the lesser species known as wyvern, but it will become quickly apparent that this is not the same species.

The dragon is a direct descendant of the Irmangard that surrounds Middangeard, ever ravenous for destruction of its plethora of inhabitants. Its presence is poisonous, causing the flora and fauna near to it to wither and perish in a short time. A dragon will seek to devour the flesh of virgin women from the nearby towns, if offered, its reign of terror will cease, however briefly.

The death of a dragon can be more beneficial than it seems. The heart, if eaten, and blood, if bathed in, can instill the slayer with special properties. A charisma save must be done for each. If successful, the slayer will gain +1d4 AC and +1d6 strength. One spot, (chosen by the CK), will not be affected by the bonus. Eating the dragon's heart can also gain the slayer other magical abilities that the CK deems suitable for the game.

Dragons do not specifically have to be born from others of the same species but can be transformed from the sinister influences by curses and magical items (i.e., Fafnir who was once a dweorg stricken by the accursed ring of Loki Andvaranaut). The dragon, itself, represents greed and the poison of gluttony and any being could, over time, be slowly transformed into one from its corruption.

A fire-breathing dragon is a *ligdraca*, *fyrdraca* in Anglo-Saxon, while a poisonous earth dwelling dragon is *eorðdraca* or *úttorsceaða*. Flying dragons were known to the Saxons as *úhtfloga* or *lyftfloga*. Sea and water dragons are called *saedraga* and leave clear signs as to their presence by boiling and steaming waters.

DRAGON MAGIC: See *Dragon – Languages and Magic*, in *Monsters & Treasure* pg.20.

COMBAT: The Germanic dragon is ferocious in battle and will use whatever means it can to gain leverage against its foes and display a clever, if crude, intelligence. They will gloat over their presumed superiority over their foe and make the combat worse than it already is. They will be utterly ruthless and show no mercy in the heat of the struggle.

OTHER SPELL-LIKE ABILITIES: See 'Red Dragon' in *Monsters & Treasure*.

LOCATE OBJECT: A mature or older aged dragon can sense and find any object. These objects can be either from its treasure or an item not yet in the dragon's possession. The ability functions as the spell of the same name and can be used once per day.

BREATH WEAPON: A cone of flaming spittle and smoke with issue forth from the beast's mouth and do 1d10 damage per

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hit die. If a dexterity save is made the damage is halved as the target dodges out of the way of the blast. The dragon can breathe fire an initial three times a day with an additional extra time with each age level above adult; it can only do this once per turn.

DRAGONET

NO. ENCOUNTERED: 1-3

SIZE: Medium

HD: 4d8

MOVE: 60 ft. (0n foot),
120 ft. (flying)

AC: 16

ATTACKS: 2 Claws 2d6,
Bite 2d10

SPECIAL: Breath Weapon,
Poisonous Blood

SAVES: M & P

INT: Average

TREASURE: Standard

ALIGNMENT: Neutral

EXP: 300+4



The dragonet is a small breed of dragon that lives in hills and caves and preys on the innocent as their larger brethren do. Dragonets are close cousins to the wyverns and hoard treasure. Dragonet blood is poisonous and will kill and wither anything it touches.

Their blood is acidic and will dissolve anything it touches in a steaming cloud. It can also ruin magical weapons. These small beasts lie in wait for passing people before ambushing them. They will drag victims off to their dens to eat them later, adding the victim's loot to their hordes.

Dragonets are also called *tatzelwürms* (claw worm) and *stollenwurm* (hole worm) because of their preferred lifestyle of inhabiting holes in the earth. Dragonets usually have two rear legs and wings in their anatomical make-up, but there are variations.

COMBAT: Dragonets will hide in hills or in branches of trees and wait for any opportune passerby. They will then pounce, attacking with claws bared. They are ambush predators because of their human-like size and must use the element of surprise to their advantage. Children and small animals are their common prey because of the ease in overtaking them.

BREATH WEAPON: As with the larger dragons, dragonets can spew fiery plumes of death at their prey. It will do 2d10 damage, half of this if a dexterity save is made. This may be done only three times a day, however.

POISONOUS BLOOD: Their blood is highly acidic and can dissolve anything it touches in minutes, rendering weapons useless. Each hit on a dragonet creates a chance that its blood will splatter on the attacker (3 out of 6). If so, it does 3d8 damage and will ruin armor and weaponry in 1d4 turns.

MAGICAL BEINGS AND MONSTERS DWELLED

DRYHTNÉ

NO. ENCOUNTERED: 1-20

SIZE: Medium

HD: 5d12/8d12

MOVE: 30 ft.

AC: 13/18

ATTACKS: Weapon, Slam,
Bite (3d12)

SPECIAL: Life Drain,
Spread Disease, Woden's Fury

SAVES: P

INT: Average

TREASURE: 2

ALIGNMENT: Chaotic Evil

EXP: 250+5/500+8



The dryhtné are slain warriors who have not passed on to the next world after death for various reasons and now haunt regions where they previously roamed, either on land or sea. Rotting, festering and disgusting, the dryhtné only care about serving their former lord or draughtins if necessary.

What is worse are the dryhtnéas that are taken by Woden's rage, for they are unstoppable in this state. These enraged dead warriors can ravage the countryside unchecked by even the strongest of heroes and adventures. These nightmarish dead berserkers are *dryhtnéwódas* are only stopped by powerful magic, fire, and the skill of great heroes.

Often, the curse of a wælcyrig could bring these dead warriors up from the earth to haunt or plague an enemy. Once animated, the dryhtnéas will not relent in their dimly guided goal and can follow their prey for miles without resting. It is feared that Frau Hölle could someday summon an endless army of these warriors since they were not taken to Neoaxarawang by Woden for various reasons. If so, they would spill out from Helle into Middangeard rampaging and slaughtering everything in their path. Many worry if the goddess Perchta could as well if she were completely angered by mankind.

LIFE DRAIN: If the living are touched by a dryhtné, they must make a charisma save or must suffer d20 damage from the life-hungry dead.

SPREAD DISEASE: As the dead warriors wander, their rotting forms carry and release a fetid and life-threatening disease. Each warrior is surrounded by an invisible cloud with a 15 ft. radius, making it necessary for the living within range to roll a constitution save or catch the plague. A form of the bubonic plague will strike the living with pus-filled boils and all the other fatal symptoms that go along with them. Failing the save, the afflicted will catch the disease d12 hours later. This will spread to all living beings alike in the same way as the dryhtnéas make their way across the countryside.

WODEN'S FURY: By whatever means, the fury or *wód* of the Allfather will possess the already dead warrior and turn him or her into a killing machine. Once this is in place, the dryhtné will gain a +5 damage to its attacks on its foes and an additional d4 attacks/round as it kills in a wild frenzy like Woden.

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DWEORG

NO. ENCOUNTERED: 1-12

SIZE: Medium

HD: 1d12

MOVE: 45 ft.

AC: 15

ATTACKS: Weapon

SPECIAL: Dweorg traits

SAVES: P

INT: Average

TREASURE: 3

ALIGNMENT: Neutral

EXP: 10+1

To the Saxons, dweorg are the magical folk first brought into life in the early mists of time by the sweat of Tiu. These are not the short, stocky dwarves of normal fantasy, but magical beings that are nearly human size. They live underground and, like the dark elves, forge and craft items of magnificence, but do so only for gods and heroes.

Dweorg resemble small, human sized, versions of Tuisto in physicality. Inherently strong limbed, hairy and with giant strength, they are a hardworking race that still work for the giants because of their ancient bond of blood.

These beings are found in many worlds, Swartfylehám and Eötegeard being their favorites, and can find their way between worlds by way of the earth itself. Dweorg-kind, when not crafting priceless objects, seek to be in the company of greatness. Giant or Ós, it doesn't matter to them so long as they can remain important. Males often will lust after the affections of goddesses, married or not, and devise methods of being in their bed chambers.

As warriors dweorg are bold and extremely brave to the point of being foolhardy and rarely retreat. Armies of dweorg exist in the Seven Worlds but have rarely been called upon for fear of them getting out of control. Only the dweorg, however, can equal a giant or even some of the gods in their ability to handle large amounts of alcohol, putting other races to shame.

Castle Keepers can chose to portray the dweorg as short dwarves as per fantasy literature norms if they wish, or can retain the Germanic view in their game. It is suspected that the image of the short, bearded dwarves of later Nordic and Germanic lore is merely a watered down satirical version strained through the influence of Christianity. There is no evidence that the dweorg were portrayed as small in the early myths at all.

Dweorg are both pale and pitch-black skinned in complexion and possess dark eyes and hair with some variation due to mixing their blood with elves and humans. These magical beings are clearly not human or elfin, and this can be seen by their giant-like physique and stature.

COMBAT: Dweorg warriors and armies are dreaded. They use berserkers and enchanted weaponry, storming the front line fiercely. They employ strategies and careful schemes to defeat their enemies, using the whole gamut of Germanic tactics.

DWEORG TRAITS: *Akin to the fantasy dwarf in many ways, they possess these traits: Determine depth & direction, defensive expertise (giants/ogres), resistant to arcane magic, and resistant to fear.*

(PLAYER CHARACTER INFO:) +2 strength, -1 dexterity, +1 charisma. *Typical Classes:* fighter, rogue, barbarian, giant slayer, dragon hunter, wizard.

EÖTEN

NO. ENCOUNTERED: 1-10

SIZE: Large

HD: 9d8

MOVE: 40 ft.

AC: 17

ATTACKS: 2 Fist (1d8),
Weapon (3d8)

SPECIAL: Rock Throwing,
Twilight Vision

SAVES: P

INT: Average

TREASURE: 7

ALIGNMENT: Chaotic Evil

EXP: 600+9



The Eöten are the giants that populate the Seven Worlds and rule over Eötenhám Use 'Hill Giant' in *Monsters & Treasures* for reference.

Many of the giants are as beautiful as the gods and even good company among other races, but there are many that are foul, bitter, and hideous.

The giants are also called 'the Eaters' because they are fond of devouring people as easily as humans would bread and cheese. Another name for them is *Entas*, amongst the Saxons, for their height.

A common phobia among giants is a fear of lightning and storms. Though there are storm-giants, they are still afraid of it thinking it to be none other than the mighty Púnor himself. The giants assume that he is close by and fear he will slay them with his dreadful hammer.

There are many among the giants that are kind hearted and passive. More often than not, they take the brunt of the wrath of the gods or others, merely innocents caught in the moment.

COMBAT: Their strategies go from simple and overly violent to organized and calculated. There is a large range of variation between the many types of giants in the Seven Worlds.

GRUNDWIERGEN

NO. ENCOUNTERED: 1-10

SIZE: Medium

HD: 5d12

MOVE: 50 ft.

AC: 16

ATTACKS: Bite 1d20, 2 Claw 2d12

SPECIAL: Underwater

SAVES: M

INT: Low

TREASURE: None

ALIGNMENT: Chaotic Evil

EXP: 500+5



The grundwiergen (water wolf) is a hideous monstrosity that is the size a large warhorse or dire wolf. The creature is covered

in the same hair as a normal land wolf and is usually black or grey in color. Unlike common wolves, it has the back flippers of a sea-lion. Another Anglo-Saxon name for them is *brimwylf*.

Grundwiergen swim and prowl deep lakes and sea beds for vulnerable prey at all hours of the day and are nearly insatiable in their hunger. A sinking ship is the perfect quarry for these water wolves, and they will prey on the crew, picking the men off one by one and ripping them to shreds beneath the water's surface.

Experienced captains and sailors know the haunting sound of the grundwiergen howling at the moon, and it turns their blood to ice. Water wolves never stop the hunt—even by the light of day.

COMBAT: A grundwiergen attack is much like the combination of a shark attack and that of an angry wolf. It will surprise its prey by bursting out of the water, capturing its unsuspecting victim in its massive jaws and thrashing it about. They will pin down their prey with their forepaws and rip into the body with teeth and fangs until the struggling has ceased.

GULON

NO. ENCOUNTERED: 1-3

SIZE: Small

HD: 2d8

MOVE: 30 ft.

AC: 14

ATTACKS: 2 Claws 3d6, Bite 2d10

SPECIAL: Blood Lust

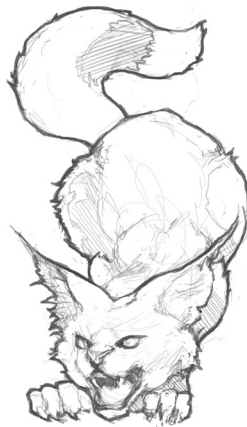
SAVES: P

INT: Low

TREASURE: None

ALIGNMENT: Chaotic Neutral

EXP: 30+2



The gulon is a wild, gluttonous animal, roughly the size of a dog with a tail like a fox and the head of a wild-cat with terrible claws. The gulon's hunger is insatiable, and it will feed until gorged.

To the peoples of Germania, they are *vielfracß*. Packs of Gulon will roam the wilderness looking for opportunities in which they can gorge themselves.

One gulon is able to eat three humans before stopping its feasting for a time. To satisfy their ravenous needs, gulon will roam the land ever eager to prey on the vulnerable.

COMBAT: Once forced to fight, a gulon will snarl, claw and bite. It has two attacks per round on its opponents. These beasts relish in gore and the smell and taste of its edible enemies, and they fear nothing – not even death.

BLOOD LUST: After a gulon tastes blood, it has a 2 in 6 chance to go into a blood-lust. If so, it will gain an extra attack and go berserk until killed or stopped.

MAGICAL BEINGS AND MONSTERS DWELLED

HEINZELMÄNNCHEN

NO. ENCOUNTERED: 1-20

SIZE: Small

HD: 1d8

MOVE: 20 ft.

AC: 16

ATTACKS: Weapon

SPECIAL: Gnome Traits, Darkvision (60 ft.)

SAVES: P

INT: Average

TREASURE: 1

ALIGNMENT: Any

EXP: 7+1



Heinzelmännchen are akin to gnomes and are industrious and busy creatures. They are meticulous with an eye for detail. In the Seven Worlds, they are elusive, but can be found in the city of Köln if one looks diligently enough.

The Castle Keeper can use the basic gnome information as given in the *Player's Handbook* and *Monsters & Treasures* for their statistics and abilities.

The heinzelmännchen will willingly help larger folk with their chores and daily toil if they are given a chance, but will quickly turn away from those they help if they are slighted. They are known as *kabouter* in Holland and are skilled and fond of working on wooden shoes.

HELHEST

NO. ENCOUNTERED: 1-3

SIZE: Medium

HD: 5d10

MOVE: 80 ft.

AC: 15

ATTACKS: Bite 1d8, Hoof 1d6

SPECIAL: Bring Plague/Sickness

SAVES: M

INT: Low

TREASURE: None

ALIGNMENT: Chaotic Evil

EXP: 175



The helhest is a black, three-legged horse that rides at night and is rarely seen in the daylight. The beast is sickly, and its presence brings dread among those who are unlucky enough to witness it. So named after Frau Hölle's own steed, the helhest roams the countryside without any purpose aside from causing sickness and woe.

Many believe the helhest is the spawn, of Frau Hölle's three-legged black horse. It is rumored (for none who would know have lived to tell the tale) that its victims can see ghostly warriors mounted upon their backs before falling to the sickness the helhest spreads.

The helhest is often skeletal and appears as an undead horse,

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with long dried, mummified flesh hanging from its bones and shriveled, exposed entrails. Its eyes will glow a fiery red and its neighing is a monstrous, unnerving growl that brings fear in those who hear it.

COMBAT: The mere presence of a helhest can be enough to end the battle, due to its disease-spreading nature. It will, however, kick with and bite if need be. The helhest is fierce and is a force to be reckoned with when it attacks.

BRING PLAGUE/SICKNESS: The mere sight of the helhest can cause the witness to become ill. This is part of its power and lineage from Frau Hölle's steed. Each viewer must make a magic resistance or begin the slow decline into poor health and death if not saved. It will take 1d12 hours before the viewer of the helhest perishes and dies. They will become weak (-5 strength and constitution), and at the halfway point, they will lose control of their coordination and focus (-1d8 to all skill roles). By the end of the duration, they will die. Very few can reverse this process – only high-level holy figures (5th level or higher) or gods can stop this.

HOB

NO. ENCOUNTERED: 1-10

SIZE: Small (3'5)

HD: 2d6

MOVE: 40 ft.

AC: 10

ATTACKS: Sword 1d6, Spear 1d4

SPECIAL:

SAVES: P

INT: Average

TREASURE: Standard

ALIGNMENT: Neutral

EXP: 45+2

A hob is a small faery, beautiful and elf-like, that chooses to dedicate its life to assisting another family. Hobs will clean, wash, and do the many other chores in a household and even help (through magic) to heal sick family members.

The Saxons call them *cofgodas* (house gods) because of their benefits. It is rare for a hob to misbehave or cause genuine trouble to others, but they will protect the family from unforeseen threats.

Hobs generally stay in the part of the home's fireplace that is named for them. The more sinister beings that try to dwell here (hobgoblins) are at odds with the hobs themselves.

COMBAT: Hobs can use other weaponry if needed to fight or to defend others. They have a simple strategy of attack, nothing complex or magnificent. Hobs are not warriors and will avoid combat, if possible, using magic or cleverness to escape.

HORERCZY

NO. ENCOUNTERED: 1

SIZE: Small to Medium

HD: 4d6

MOVE: 40 ft.

AC: 13

ATTACKS: Claws 3d8,
Bite 1d20

SPECIAL: Vampiric Butterflies,
Shapeshifting

SAVES: M & P

INT: Average

TREASURE: Standard

ALIGNMENT: Chaotic Evil

EXP: 200+4



Horerczy are demons, dark skinned shapeshifters that are cat-like in appearance. They give birth to the alp as well as call upon flights of demonic, vampiric butterflies.

These monsters are common in the lower worlds on Irmansul. If the appearance of butterflies seems out of place for a specific area, it may be safe to assume a horerczy is present. These demons are the spawn of Helle and her witches and can spy on select people in the Seven Worlds for their dark masters.

It is bad enough to corner one and try to confront it, but even worse is its unusual method of exhaling dozens of butterflies to attack many foes at once. Initially, this attack might seem laughable, but the dozens of vampiric butterflies can swarm the body and feed on the exposed skin.

COMBAT: The horerczy will attack like a mountain cat if made to by lashing with its steel-like talons and horrible teeth. If one horerczy is in danger, others will come to its aid and converge on the attackers.

VAMPIRIC BUTTERFLIES: Twice a day the horerczy can exhale brightly colored, magical butterflies into the air (1d20+4), sending them to attack others. These insects will land on any exposed skin and begin feeding on the blood, draining 1d8 hit points per round until they are driven away or stopped.

SHAPESHIFTING: Horerczy can alter their form to appear as other animals, if needed. They can use this a couple times a day, and its duration can last in 1d10 hours at a time. It must be in the shape of a small animal, from rodent to sheep size.

IDISI

NO. ENCOUNTERED: 1+

SIZE: Medium

HD: 15d8

MOVE: 150 ft. (flying)

AC: 25

ATTACKS: Spear (8d10), Axe (12d12), Sword (10d8), Bow (6d8)

SPECIAL: Find Battle-Slain, Battle Victor

SAVES: M & P

INT: Average

TREASURE: Castle Keeper's Decision

ALIGNMENT: Lawful Good

EXP: 5000+15



The idisi are divinely appointed women by that seek the worthy battle-slain and takes them to Ósgæard to feast, fight and prepare for Mutspillin in Wælhaell. Only shield maidens were eligible for this honor and none other.

They are granted immortality, by Woden, to serve him and can even marry and have children. They are given honor and divinely enhanced beauty. Many of Woden's idisi ride flying wolves to perform their sacred duty. Ravens fly with them, always near; their squawks are death knells to those who hear them over the clamor of battle.

The idisi are granted magical abilities and rune knowledge to assist in battles that the gods deem significant enough. They can bind warriors and deny them freedom to move or fight and are able to cast 10th level spells freely, if they choose.

Many idisi can watch over an individual if given the word by the Allfather (or other gods) to bless or even curse them in order to influence matters in a direction of the god's choosing. Those observed would never be aware of this due to the idisi's divine magic.

These divinely appointed women of battle are also called *sigewef* (victory women) and *wælcyrrian* by the Anglo-Saxons in Britannia. In northern Germania, they are given the titles *Oðins meyjar* (Oðin's girls), *oskmeý* (wish irl) and *valmeyjar* (death maidens).

COMBAT: Feared as much as facing the gods themselves, the idisi are invincible forces in battle. They are far superior to any giant or other monster in the Seven Worlds. Idisi will use strategy and tactics against their foes, either in flight or on foot. They never will do this to change the odds of an important battle unless the Allfather himself deems it crucial.

FIND BATTLE-SLAIN: Idisi can find those that have been slain honorably in battle amidst the many dead. She will know who was cowardly, devious and false in their life and pass them over for the worthy of becoming one of Woden's feasters in Wælheall. Only a god or the rare wizard or witch could deceive them with this ability.

BATTLE VICTOR: Idisi can attack ten times a round, if need be, and possess a small portion of Woden's skills. They can fire ten arrows in a round with a bow and pick targets for each arrow.

KETTA

NO. ENCOUNTERED: 1

SIZE: Large (10')

HD: 3d10

MOVE: 100 ft.

AC: 16

ATTACKS: Bite 3d10, Claw 2d12

SPECIAL: Poisonous

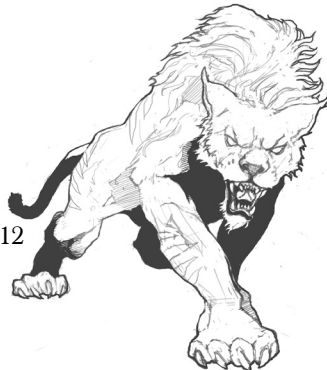
SAVES: P

INT: Average

TREASURE: Standard

ALIGNMENT: Chaotic Evil

EXP: 150+3



MAGICAL BEINGS AND MONSTERS DWELLED

The ketta is a giant, demonic cat beast that is foul in temper. These giant monsters leap on unsuspecting victims as cats do and will cause agonizing death to their victims.

The ketta beasts have come from the steaming swamps of Hel-le. Just as cats are varied in appearance, the ketta resemble their smaller counterparts.

Unlike the smaller species, the ketta are demonic and venomous in nature. They possess a devilish cunning and insidious intelligence – nearly sentient – that normal cats do not.

Ketta are solitary creatures, but once in a while they will be found with their brood, which this makes matters worse.

COMBAT: Ketta engage their enemies like wildcats. Their attacks are sudden and fast. They will happily disembowel or behead their foe with claws or teeth, or use their venom to dispatch a threat.

POISONOUS: Ketta's hair and claws are soaked in a powerful poison (Level IV in *Player's Handbook*) that can immobilize any living thing touched by it.

KLAAS VAAK

NO. ENCOUNTERED: 1

SIZE: Medium

HD: 2d8

MOVE: 60 ft.

AC: 18

ATTACKS: None

SPECIAL: Cause Sleep, Stealth

SAVES: M

INT: Average

TREASURE: 1

ALIGNMENT: Chaotic Neutral

EXP: 70+2

The klaas vaak is a shadowy, magical figure that can cause other beings to sleep when in contact with it. They are mostly benign by nature and only help people that seek sleep, but can also turn evil and force sleep on those they wish to exploit.

Few have actually ever seen the klaas vaak but say they are shadowy figures that leave no sound or trace of their passing. They are not corporeal in form and only magical weapons can harm them.

COMBAT: The klaas vaak cannot physically harm anyone due to their incorporeal nature, but they can influence the environment around them in such a way that harm can be done to others (i.e. fires, etc).

CAUSE SLEEP: The klaas vaak can fling a kind of sleep dust into the air, causing any in the affected area to fall asleep. They can do this every other turn in a ten foot radius from their hands. If anyone is caught in the radius they must make a magic resistance or fall asleep for eight hours. Only water to the face, shaking or other commonly used methods can wake them.

CHAPTER 3:

STEALTH: Because the *klaas vaak* has no solid form, they leave almost no tracks behind them—only dusty prints on a smooth surface. They make scarcely a hiss when they move or talk and are, for the most part, completely hidden. Any attempt to track them will be met with a -5 on skill rolls.

KRAMPUS

NO. ENCOUNTERED: 1

SIZE: Medium

HD: 4d6

MOVE: 50 ft.

AC: 14

ATTACKS: Bite 1d12,
Hoof 1d10, Claw 2d20

SPECIAL: Sense Alignment

SAVES: M

INT: Average

TREASURE: None

ALIGNMENT: Chaotic Evil

EXP: 55+4



The *krampus* is a horned, goat-legged, demonic being that dwells in mountainous places in the Seven Worlds and is not to be trifled with. Their eyes shine red, and in their mouths lay rows of sharp teeth. What they are known for, however, is their curved and deadly claws. Their bodies are covered in shaggy hair from head to hoof in a range of colors.

They can smell people of good alignment and hunger for children, wanting to snatch them up and devour them. The *krampus* beasts are known by several names among the descendants of *Tuisto*: *bartle*, *nigobartle*, *wubaril* and *pelzbock*.

They can leap great distances and move with swift speed and dexterity. *Krampus* will climb atop homes and find a way inside to steal away the children, if desperate for food, or they simply lie in wait for victims with a good alignment. Once they sniff out their next victim(s), little will stand in their way to get them.

Krampus live in the furthest reaches of the wilderness, in areas where travel is difficult for the average person. They inhabit caves and old discarded settlements where they stay warm and feast on kidnapped children and adults from all races.

It is unknown where the *krampus* come from, but many believe they are the spawn of the *Halirúna* from the swamps.

COMBAT: *Krampus* fight like *berzerkers*, using little strategy, only wanting to cause as much damage as possible. They will mangle and maul their foes, leaving them with scars and irreparable wounds, using their claws to good effect.

SENSE ALIGNMENT: A *krampus* can sense good alignments around them in a radius of 150 ft. After finding a victim of good alignment, the *krampus* will make it their focus to get to them and take them by force.

KOBOLD

NO. ENCOUNTERED: 1-10

SIZE: Small

HD: 3d6

MOVE: 40 ft.

AC: 13

ATTACKS: Sword 1d8,
Spear 1d6, Axe 1d6+2

SPECIAL: Invisibility,
Shapeshifting,

SAVES: M

INT: Average

TREASURE: 1

ALIGNMENT: Any

EXP: 75+3



The *kobold* categorizes a large population of unusual small folk throughout *Middangeard*. The many varied and myriad forms of *kobolds* range from the monstrous and sinister to gentle and fair. Unlike the standard fantasy role-playing version, the Germanic *kobold* is neither a reptilian being nor outwardly evil in nature. They are a very different brand of faery altogether.

Ultimately there are three categories of Kobold in the Seven Worlds:

1. Domestic
2. Subterranean
3. Nautical

The nautical *kobold* is already listed under *kabautermann*, while the domestic race appear like proportionately small humans, standing three feet tall. Domestic *kobolds* assist a family of their choice with chores and maintenance around the home. The small gnome-like folk in *Köln*, the *heinzelmännchen*, are part of this group of beings. Good intentioned and modest, they only wish to make others' lives better by aiding them in any way possible.

The third group, the subterranean, can be miners at the very least or monstrous and destructive at the most. Many are described as being black skinned, while others are fiery in form and destroy whatever they touch. They can be ugly and malicious or beautiful and innocent, depending on their purpose in the story.

Kobolds are a common race of faery that can be found among the worlds. Iron can harm them and drive them away, doing damage +3, if hit. Iron objects emit an annoying aura around them (15 ft.) and can scare them away.

They have tribes and kingdoms spread throughout the worlds with many legendary kings (*King Goldemar*, for example). Many live in isolated clans and do not take an active part in the worlds, while others will shake *Irmisul* if possible.

COMBAT: *Kobold* warriors do exist, and they will have no problem going to battle if it is for a good cause. The mustering of a *kobold* army is a spectacular sight, rare in all worlds and usually foretells a great event is about to occur.

INVISIBILITY: *Kobolds* have many means of becoming invisible (magical clothing, items, etc) and will do so to avoid trouble. Those they are trying to avoid must make a charisma save

to see them. This trait can last for 1d6 hours at a time and be done three times a day.

SHAPESHIFTING: Just as with their ability to turn invisible, the kobold can change shape using a magical garment or object, or simply by personal power alone. Some can change into animals, others into people; it varies greatly because the kobolds vary greatly.

(PLAYER CHARACTER INFO:) +2 charisma, -2 strength.
Typical Classes: Any.

MARA

NO. ENCOUNTERED: 1-2

SIZE: Short

HD: 3d6

MOVE: 40 ft.

AC: 15

ATTACKS: Claw 2d4, Bite 3d6

SPECIAL: Nightmares, Life Drain, Shapeshifting

SAVES: M

INT: Average

TREASURE: None

ALIGNMENT: Chaotic Evil

EXP: 150+3



The mara are the insidious sources of horrific dreams and wasting sickness in its victims. This term is more often used to refer to the female alp that torments its victims by night.

They are short, swarthy-skinned demonic beings that will wait until their prey is sleeping and then sit on its chest to do its dirty work. They will wait until there is little chance to be caught by any and then sit all night, if uninterrupted, on its victim until the deed is done.

They spring from the pits of Helle and seek the living to prey on their life-force. These foul beings are not the only ones to share this name, however. Witches that deal with the dreams of others and that shape-change (*Halirúna*) are also called mara.

Mara primarily come out at night, which is the best time to find victims sleeping and vulnerable. The sun does not treat them well, causing 1d6 damage to them per hour. It is not an easy thing to define what the mara is by race, except that they are devious and evil hearted. They are closely related to their male counterparts, the alps, as they are to many other races in the Seven Worlds.

COMBAT: It isn't often that mara are caught or put into a position to fight, but if they are, it becomes a fierce struggle. Mara will lash out with their claws and bite jugulars to get free from being cornered.

NIGHTMARES: To inflict a nightmare on its victim, the mara must sit atop the prey while it sleeps or is unconscious and then fill the mind with horrors. A charisma save is needed by the victim, or they will undergo terrible nightmares that will distract them from what the mara will do next to

MAGICAL BEINGS AND MONSTERS DWELLED

them. This nightmarish state will last 1d8 hours and can be done twice per day.

LIFE DRAIN: The mara's victim must be immobilized in some fashion before their life can be drained. Each breath will be taken from the victim as they breathe doing 1d20 points of damage each hour. A mara does not usually kill the victim by the end of their sleep session, but it will bring them to the brink of death.

MISTFLARDEN

NO. ENCOUNTERED: 1-4

SIZE: Medium

HD: 6d8

MOVE: 50 ft. (walking), 100 ft. (flying)

AC: 19

ATTACKS: Spear (4d6), Slam

SPECIAL: Terrify, Incorporeal

SAVES: M

INT: Average

TREASURE: 6

ALIGNMENT: Chaotic Neutral/Evil

EXP: 250+6

Mistflarden are 'ghost witches' that flit about the shadows to cause others spiritual and bodily harm. They are said by many to be evil elves that have rejected the glowing holy light of *Ælfhám*, while others believe they are the wrathful spirits of drude and *halirúna*, or even the exiled spirits of the witches of Frau Hölle.

Mistflarden can be found in the forests, crypts, and old fortresses where death was a common occurrence. They are called 'weird sisters' by many and float about from their places of residence in ghost form, giving off a slight glow.

People generally avoid places where the mistfloden haunt for fear of incurring their wrath or trespassing in their territory. They are also called *wælgastas* (dead ghosts) and *geósceaftigást* (doomed ghost) among the Saxons of Britannia and Saxony.

COMBAT: Mistfloden shriek and produce a force of wind when attacking, emphasizing their Otherworldly presence. They will be ruthless and diabolical in their execution of attack.

TERRIFY: The mistfloden can exude a terrifying presence that can immobilize or make others flee from them. This ability can be used three times a day and will last 1d10 rounds at a time. Anything living caught in the 100 ft. radius must make a magic resistance or charisma save, if they fail they will drop whatever they are doing and flee for the duration. A fumble makes the victim paralyzed in terror and unable to act.

INCORPOREAL: As with many beings in the Seven Worlds, the mistflarden do not have corporeal bodies and cannot be harmed by normal weapons or attacks. Only magical weapons, items, and spells can harm them.

CHAPTER 3:

MOSSAKÄRRIGEN

NO. ENCOUNTERED: 1-10

SIZE: Small to Medium

HD: 1d6

MOVE: 40 ft.

AC: 14

ATTACKS: Weapon

SPECIAL: Blend with Nature, Flight

SAVES: M

INT: Average

TREASURE: 2

ALIGNMENT: Chaotic Neutral

EXP: 45+1



The 'moss people' are small faery-folk that live in the woods. They are grey skinned, old looking and females of the species often have butterfly wings. They inhabit the forests, hidden away from all other races. They are clad in moss and lichen-covered bark and blend in with the green, grey and earthen colors of the woods.

The Wild Hunt preys on them when on the hunt, forcing them to retreat and hide in the hollows of trees to be spared an awful fate in the wake of Oðin's ride. Their society is unknown and mysterious, but they live in most of the Seven Worlds where forests are found.

They are also called *wilde leute* (wild folk), *holtzleute* (wood people) and *walde leute* (forest folk) by peoples for their sylvan ways. No one is sure if they are elven or related, but they are generally benign.

Unable to nurse their own young with milk, the women will often ask human women to do so for them. These peoples are not shown much favor by the gods or the malicious forces either. It is not usual but women born among the moss people can be startling in their beauty and unintentionally seduce other peoples' men. These wild women (*wilde fröuweln*) will run and hide from would-be courtiers if they can.

Outsiders do not trust them and fear them, claiming that they are workers of dark magic and seduction of innocent young men, when in fact their rumors are false. Each wilde leute is bound to a tree in the forest that they dwell. If the tree is cut, burned or ruined, so is the faery that shares its spirit.

Moss people can travel beyond the reach of their forest and tree into the world or other worlds, but their presence in other peoples' societies remains extremely rare.

COMBAT: Moss people use spears and bows more often if they fight, choosing to stay at a distance from the threat. Individually, they would rather retreat, but in groups they will join together to drive away a threat.

BLEND WITH NATURE: A wilde leute can seamlessly blend into its surroundings if needed and vanish from sight and sound. They can do this six times a day, and it will last 1d20 minutes at a time. Onlookers must make a charisma save or

be unable to perceive them no matter how close they stand to them.

FLIGHT: Half of the wilde fröuweln possess colorful butterfly wings, allowing them to fly. They can fly 150 ft. per round.

(PLAYER CHARACTER INFO:) +3 charisma, -2 strength, +1 wisdom. *Typical Classes:* Any.

NACHZEHRER

NO. ENCOUNTERED: 1-3

SIZE: Medium

HD: 4d12

MOVE: 40 ft.

AC: 17

ATTACKS: Slam (3d8), Bite (4d10), Claw (1d8)

SPECIAL: Blood Drain, Shadow of Sickness

SAVES: M & P

INT: Average

TREASURE: 5

ALIGNMENT: Chaotic Evil

EXP: 1500+4



The 'after devourer' is an undead corpse that has risen from the grave to eat and feed on the living and on corpses. These vampiric ghouls can only become so by dying from plague or epidemic.

They emerge from their graves at night and prowl, looking for the living or dead to feast. Nachzehrer are recently dead, usually fresh from a large sickness related event and usually become one in 1d4 nights after burial. There is no explanation for how a dead person transforms into a nachzehrer, but many think it is the insidious influence of hulda or curses of the halirūna.

These rotting undead will dig into other graves and eat the dead or turn to any living, animal or being, that is near and attack them like a rabid animal. If prey is difficult to obtain, they will stalk them and ambush when the time is right.

The Nachzehrer will prey on relations and friends and stay close to where they used to live. Hunters of the undead can find them by the noise caused by the crunching of bones as they feed. To the Saxons, these dreadful beings are 'shadow walkers', or 'sceadugenga.'

COMBAT: Nachzehrer flail their gore soaked hands at the enemy, reaching for the throat and trying to disorient the assailant enough to bite. Once they bite, they can begin ripping out muscles, tendons and blood-vessels savagely.

BLOOD DRAIN: Similar to a vampire, the nachzehrer can begin draining blood and other vital fluids from their target after biting. The victim must make a magic resistance with each bite or take an extra 1d4 damage from the intense blood loss.

SHADOW OF SICKNESS: The nachzehrer's shadow can bring illness to those who cross it. A constitution save must be made or the person or animal will get sick and lose their grip on health. If the victim is not healed in time (1d20 days), the victim will be unable to function well (all skills and combat at a -8).

NÍCOR

NO. ENCOUNTERED: 1-3

SIZE: Medium

HD: 5d20

MOVE: 40 ft.

AC: 18

ATTACKS: Slam (3d6+3),

Bite (4d20+3), Claw (d10+3)

SPECIAL: Poisonous Contact

SAVES: P

INT: Average

TREASURE: 5

ALIGNMENT: Chaotic Evil

EXP: 1000+5

The nícor is a massive beast that appears much like a demonic walrus. It is fleshless, revealing only its exposed oozing muscles, veins, and blood vessels across its giant build. Where these beasts roam, only blight and disease follow. On land, it will spread its filth and wretchedness. This sea monster lives in deep lairs cut from out of mud, clay, and stone far underwater where it drags its prey and assorted treasures. It's lair also houses nícor's hellish spawn.

The nícor is a creature so foul most to ponder on its origins and who sought to create such a despicable thing. They are usually found in the most toxic, watery domains. They are rarely found on land as they would move slowly as a walrus would.

These creatures can live for hundreds of years, if not longer, giving the territory they inhabit a sustained poisoning. Unless the nícor is killed, it will not be driven away. Slaying their spawn will cause them hold a vendetta with the slayer(s), and it will hunt them down until vengeance is enacted.

COMBAT: The flippers are topped with hideous black claws, and the mouth is filled with frightening teeth akin to that seen in a dragon's mouth. The sea monster releases a deafening roar as it attacks with wild, frenzied movements. It will do whatever possible to take down its enemy.

POISONOUS CONTACT: Because the nícor is so venomous, just touching its skinless body is deadly enough, causing 3d12 damage each time. In addition to this, its contact with water sources and thriving land, will cause corrupt and drive away everything around it in a d4 mile radius in time (taking d8 hours to do so). Where the sea monster treads a slimy, acidic trail of waste follows, only restoring itself over a decade or so.

MAGICAL BEINGS AND MONSTERS DWELLED

RÜBEZahl

NO. ENCOUNTERED: 1

SIZE: Small to Large

HD: 3d8

MOVE: 50 ft.

AC: 14

ATTACKS: Slam (2d4), Staff (1d10)

SPECIAL: Jinx, Weather Control

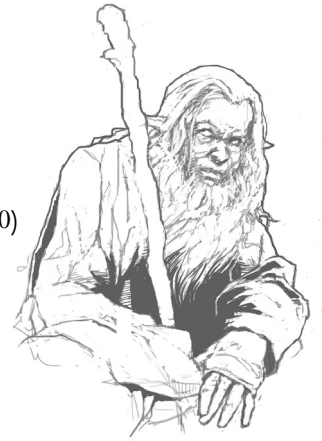
SAVES: M

INT: Average

TREASURE: 3

ALIGNMENT: Chaotic Neutral

EXP: 200+3



The *rübezahl* is a mysterious mountain dwelling faery that on one day can grant aid and cast a curse on the next.

In the Seven Worlds they inhabit the Giant Mountains (the borderland of Silesia and Bohemia) most of all and live in the caves found there. They are a random folk, both in appearance and mood, leading to unpredictable encounters.

If they are in a good mood, they can divulge any secret, hand over any needed provision or item, or aid in any quest. Unfortunately, the tables can turn just as easily and cause mischief to strangers. The nature of the people they meet can determine their mood.

Woden is said to sometimes mingle among them in disguise, giving rise to stories of them being related to him in some way. Only the males of this mysterious faery are seen, and by most accounts it is the same individual causing the rumor that there is only one or that it is the Allfather.

The *rübezahl* is a bearded man in a grey mantle and cloak, sometimes the height of a gnome, sometimes the size of a giant. He can be found in the woods of the Giant Mountains playing a flute or lute, giving the wilderness a delightful sound.

COMBAT: The *rübezahl* will use magic, if needed, to gain the advantage in battle (he can use 5th level spells in all lists but cleric), or will use the staff/club to beat the senses out of the enemy.

JINX: If angered, the faery will place a jinx on objects. The jinx will last for 1d10 hours and make it difficult to use (-5 on skill rolls and may eventually be ruined). This ability can be used three times a day.

CONTROL WEATHER: On a limited basis, the *rübezahl* can influence the climate close to him. Rain, snow, winds, drought or any other variation to the weather patterns can be instantly altered by the faery if they so choose. This can be done once a day, but can cover a ten miles radius and greatly change the landscape at the whim of the *rübezahl*.

CHAPTER 3:

SCUCCA

NO. ENCOUNTERED: 1
SIZE: Large
HD: 8d8
MOVE: 40 ft.
AC: 16
ATTACKS: 2 Claws (4d6),
2 Bite (3d8)
SPECIAL: Two Heads
SAVES: M & P
INT: Low
TREASURE: 2
ALIGNMENT: Chaotic Evil
EXP: 200+8



Scucca are large, black two-headed dogs that smell out graveyards and the dead to feast on their remains. The ravenously hungry Scucca will devour anything living in its way as it prowls.

This massive mastiff-like beast comes from Helle and is one of the many hounds of Frau Hölle. The scucca cannot be surprised because of its two heads. This is because one head will sleep while the other is awake, never falling completely into slumber and becoming vulnerable.

COMBAT: Both heads can attack simultaneously, and it can also attack with its ferocious claws, either on one opponent or a couple at a time. Just like a rabid hound, the scucca will go for the most fragile and weak extremities on the foe.

TWO HEADS: Because the scucca has two heads, it can watch all sides around it and never be ambushed or surprised unless magic is used.

SCHNABELGEISS

NO. ENCOUNTERED: 1-5
SIZE: Medium
HD: 2d10
MOVE: 50 ft.
AC: 18
ATTACKS: Headbutt (2d6),
Hooves (1d8), Beak (2d4)
SPECIAL: None
SAVES: P
INT: Low
TREASURE: None
ALIGNMENT: Neutral
EXP: 40+2



This is an unusual animal that is a mountain goat with a bird's beak in place of a normal mouth. The creature is tall and has horns, making it more dangerous.

Schnabelgeiss leap about the mountains in the Seven Worlds feeding like predators and herbivores at random times. This is an unusual sight for strangers only used to animals in Middangeard.

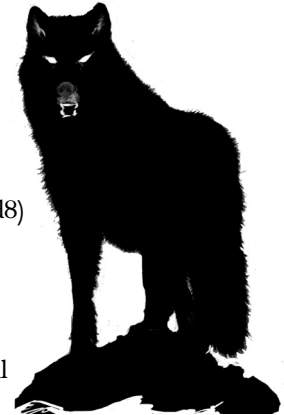
These animals are rarely sighted by anyone in any of the Seven Worlds but they are spoken about by many races. Their bod-

ies are covered in white, curly wool that is thick and hard to penetrate. Their ability and speed, however, makes catching or hunting them difficult. They grunt and growl monstrously and, at times, appear sentient.

COMBAT: The schnabelgeiss ram their foes with their horns, if they can, or kick with their hooves and then leap about to prevent capture or injury. They fight only to defend themselves or to protect their young.

SKOHL

NO. ENCOUNTERED: 1-10
SIZE: Medium to Large
HD: 4d20
MOVE: 60 ft.
AC: 17
ATTACKS: Bite (3d12), 2 Claw (4d8)
SPECIAL: Fire Breath
SAVES: M
INT: Average
TREASURE: Standard
ALIGNMENT: Chaotic Neutral/Evil
EXP: 450+4



These demonic wolves come from the barren rocky plains of Helle, with fire in its eyes and breathe, and are related to the black dog and hell hounds in the Seven Worlds. These beasts are commonly found in the tribal lands of the Goths in Germania in Middangeard. During the Wild Hunt, they run in packs with the leader and act as hunting hounds when needed, but their presence is dreaded by those it finds.

They are the spawn related to Sculon trapped in Helle, and a larger relation chases Sunna and Mna in the skies perpetually eager to devour the sun and moon and send the universe into a complete darkness. Skohls are large enough to be ridden if tamed, but it takes a ruthless and heavy-handed trainer to attempt it without being ripped to pieces.

When skohls howl, nightmares will fill the mind of those sleeping (wisdom save) for the duration of the terrifying noise. Lesser animals will flee from the hellish sound and those weak and meek will seek shelter. It is feared that packs of skohls will plague Middangeard someday unless the brave stem the tide to their frequent attacks and presence.

COMBAT: Skohls essentially attack as dire wolves in combat, fierce and wild, tearing their prey apart. They will gang up on a foe as well and slay the threat, but all must abide with the alpha leader in the end.

FIRE BREATH: Skohls possess a breath from the burning fires of Helle and can incinerate their prey or enemies if given a chance. This can be used in two ways depending on the situation: 1.) the Skohls can breathe a small cloud of flames every other round doing 3d12 damage for the duration of the combat, or, 2.) choose to save up the energy and give two massive bursts (at any point in the combat) doing 9d12 damage during the battle.

SWEARTÆLFEN

NO. ENCOUNTERED: 1-20

SIZE: Medium

HD: 2d6

MOVE: 50

AC: 12

ATTACKS: Sword 2d6,

Spear 1d10

SPECIAL:

SAVES: M

INT: Average

TREASURE: Standard

ALIGNMENT: Chaotic Neutral/Evil

EXP: 50+2



The Sweartælfen are the dark elves in the Seven Worlds, contrasting with the light elves. The dark elves are darker than pitch in color and live underground and are master smiths and artisans, but they use their skills to forge items and weapons of malevolence and malice.

They live underground primarily in the world of Sweartylfehám and craft sinister tools that could, one day, unravel the universe. It was among the dark elves that Loki went to have the cursed ring Andvaranaut forged that led to Fafnir's transformation and the Nibelungs' predicament.

The dark elves' are sinister in nature, as they plot and scheme against the other races, always siding with the most evil. They use their talents for diabolical purposes to the dismay of the others in the Seven Worlds.

These elves get a +5 when moving in caves and underground as they are familiar with such territory. By nature, the dark elves can sense (wisdom check) hidden doorways with a +4 bonus. Their listening ability is superior due to their long time spent in the Underworld, giving them a +3 on all checks.

Dark elves have nightvision at a range of 150 ft. and a natural spell resistance of 4. Most of their race are smiths and artificers who forge magic items. It is likely that any member of their race possesses some limited knowledge of the arts of blacksmithing and enchanting objects.

Sunlight is a mild irritant to dark elves, giving them a -2 on all skill rolls because of the blinding light and its distractions.

COMBAT: Dark elves are a force to be feared in combat, though rare it is that they will ever be encountered in such a capacity. They use magical weaponry and spells and have careful strategies when they confront their foes. In the earliest of times, when the elves were first given life by the sons of Tuisto, a war was fought between the elves of light and dark over who would reign supreme in Ælfhám. When the war was over, the dark elves lost and were cast into the Underworld. Since those days, it is rumored that their army remains intact, waiting for the chance to de-throne the elves of light.

MAGICAL BEINGS AND MONSTERS DWELLED

(PLAYER CHARACTER INFO:) +3 charisma, -1 strength, +1 intelligence. *Typical Classes:* wizard, illusionist, fighter, cleric, assassin, knight, paladin, bard.

ÞYRS

NO. ENCOUNTERED: 1-20

SIZE: Short

HD: 3d6

MOVE: 40 ft.

AC: 13

ATTACKS: Claw 1d6,

Bite 1d10, Weapon

SPECIAL: Invisibility,

Faery Lights

SAVES: P

INT: Average

TREASURE: 2

ALIGNMENT: Chaotic Evil

EXP: 50+3



The þyrs or þurs are goblins that live in swamps and prey on travelers and poor, lost souls who wander into their territory. They try to sneak up on outsiders and, at the least rob them of their possessions and dump them in a ditch.

Þyrs are disgusting beings, covered in scabs and pus and stink of stagnant waters. They swim in the murky waters of the swamps and live in hidden caves underwater, where they drag their wealth and prey. They often live with trolls and work for them doing chores and odd jobs.

These goblins are commonly malevolent and never approachable. Neither can they be bribed. They will attack mindlessly, attempting to drag the helpless into the waters to claim as their own. Even Beowulf described Grendel as being one of the þyrs in the poem.

COMBAT: The þyrs come from all sides and never attack singly unless their victim is weak enough not to be considered a threat. They are cowardly, by nature, and wish to overwhelm their foes and prey quickly, not prolonging the battle.

INVISIBILITY: The goblins can become invisible, blending in with the swamps, if they remain still. Once they do so, everyone present must make a wisdom save to notice them. The þyrs exploit the peripheral weakness in most races' vision and try to shadow them on these edges of sight.

FAERY LIGHTS: A þyr can create magical, moving lights that flitter about and glide around them. These lights can go as far as 150 ft. in a radius around the faery and be manipulated deceptively to lure people. This will last 1d20 minutes and can be used three times a day. Onlookers will have to make a magic resistance save or be drawn to them for 1d6 minutes mindlessly.

CHAPTER 3:

TROLL

(Small to Large Being)

NO. ENCOUNTERED: 1-10

SIZE: Small to Large

HD: 6d8 (8d8)

MOVE: 30 ft.

AC: 16

ATTACKS: 2 Claw (1d4),
Bite (2d6), Weapon (+3)

SPECIAL: Rend,
Darkvision (60 ft.),
Twilight Vision,
Regeneration 2

SAVES: P

INT: Low

TREASURE: 58

ALIGNMENT: Chaotic Neutral/Evil

EXP: 360+6/1200+9



The trolls of the Seven Worlds are hard to classify, like many races. Their definition blurs the lines between many races in many worlds and run from short to large, and ugly to fair in appearance.

The trolls that live in the mountains are usually brutish creatures that hunt other races and are called *trolldfolk*, *bjergtrolde*, and *tusser* but there many small, fair beings that have no evil intent towards others in the troll race.

Because of the larger and more aggressive variation's infamy the word 'troll' is used by the peoples of the Seven Worlds in scorn. It is an insulting term directed at giants and other monsters, further confusing the meaning.

Trolls can heal quickly, and are capable of calling upon their innate magical abilities for other things. *For more use 'Troll' in Monsters & Treasures book.*

Found among the more monstrous of trolls, is the fatal flaw that turns them into stone (as with some *dweorg*) if they are in direct sunlight. Many trolls are frightened by lightning flashes fearing that it is the arrival of Donar to smite them with his hammer Millnar

There are times when the more malicious of the trolls steal babies from other races and replace them with their own, resulting in what is known as a changeling child. The trolls, meanwhile, raise the stolen child as their own for whatever purposes and the affected family is stuck with an irritable and ugly offspring.

One famous and dreaded troll that plagued King Hroðgar's hall was Grendel, the terrible and gigantic fiend born of a trollwife from the swamps in Denmark. The beast, and its mother, was slain by the Geatish warrior hero, Beowulf.

Aggressive trolls will sometimes invade and overtake a human or other race's settlement by force. In Middangeard, these acts and deeds are common within Germania but troll hunters come and rid them of the menace. .

Many trolls rule from their keeps and fastness of subterranean or mountain dwellings. The popular image and possibility of

the Mountain King, or *dovregubben*, pervades in Germania, and is the topic to many songs and poems.

COMBAT: The small and fairer trolls are non-confrontational, but the larger aggressive varieties have no issue with doing so. They fight as giants do in combat and do not find retreat to be an option.

VOGEL GRYFF

NO. ENCOUNTERED: 1-4

SIZE: Large

HD: 7d10

MOVE: 30 ft. (land),
80 ft. (flying)

AC: 17

ATTACKS: 2 Claw (1d4),
Bite (2d8)

SPECIAL: Darkvision (60 ft.),
Twilight Vision

SAVES: P

INT: High

TREASURE: 5

ALIGNMENT: Neutral

EXP: 270+7



The vogel gryff is akin to a griffon, and lives in the high mountains in the Seven Worlds. Use 'Griffon' in *Monsters & Treasures* for reference on other statistics.

These animals have the ability to fly between worlds with ease but are nearly impossible to tame. Only the gods can instantly demand their service. It requires a CL 20 to tame them

Vogel gryff rarely take a part in affairs that involve evil and scheming beings or plots sensing the harm and hardship it will cause on innocents. They can be made to act threatening to others by holding their young hostage or threatening their eggs. *Vogel gryff are also wild men or woodwose that live in the wilderness away from civilization.*

COMBAT: Vogel gryff use swooping aerial attacks in battle, diving at the heads of the victims at high speeds. If they are doing so for protective and defensive reasons, they will be fiercer and more dangerous than usual.

WEISSE FRAUEN

NO. ENCOUNTERED: 1-3

SIZE: Medium

HD: 6d8

MOVE: 50 ft.

AC: 18

ATTACKS: Sword (3d6), Spear (2d6)

SPECIAL: Incorporeal

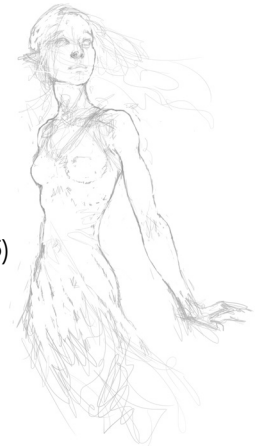
SAVES: M

INT: Average

TREASURE: 6

ALIGNMENT: Chaotic Neutral

EXP: 200+6



The 'white women' are light elves that have left their homes in Ælfhám to live among humanity, if in isolation. Unlike the rest

of their kind for some reason or another, they have rejected their heavenly ways and alignment for personal reasons.

Known to the tribes of northern Franconia as the *witte wieven*, they haunt old fortresses and castles and guard treasures. Weisse frauen are usually found in the sunlight combing their beautiful long hair, appearing innocent and fair.

Angering the weisse frauen is not a good idea as they will become violent and use weapons and spells on their foes. Their mystical beauty will turn to horror in seconds.

They are 'daughters' of Perchta and Frigga and will abide by their divine influence if it ever were to happen instantly without protest. The weisse frauen are a confusing group as many are graceful and willing to help the local peoples.

The witte wieven possesses the power of prophecy and knowledge of healing with herbs and can use that skill to help others if the situation is right. They sometimes reside inside hills and barrows where the people consider the location sacred and represent their god or goddess. Many believe they are the divinity whereas many suspect they were exiled from Ælfhám because of dishonorable deeds.

COMBAT: The weisse frauen fight like shieldmaidens when forced and will become ferocious quickly. They will battle with a simple brutality, seeking to dispatch the enemy as efficiently as possible.

INCORPOREAL: Because of their magical origins, the weisse frauen do not have a physical form and lack a corporeal body. Only magical weapons and spells can affect them.

WIHT

NO. ENCOUNTERED: 1-6

SIZE: Short to Medium

HD: 3d6

MOVE: 60 ft.

AC: 18

ATTACKS: Spear (d6), Dagger (d4)

SPECIAL: Invisibility, Shapeshift

SAVES: M

INT: Average

TREASURE: 5

ALIGNMENT: Neutral

EXP: 200+3

Wihts are short, faery-like beings. In Germanic tradition they are not wrathful spirits as portrayed in fantasy literature and gaming. They are elf-like and can appear glowing and beautiful or dark and terrible. Wihts can choose to assist a human family and help them with their chores, if appeased with fresh milk and water, or leftover food at night.

To the Germans in the North Sea they are *wichts* and *wairth* to the Goths and usually appear impish and delicate. They are a benign race of magical beings that can be found in large numbers in Neoaxarawang or Ælfhám but rarer in Middangeard. To incur the wrath of the wihts is dangerous because they



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will take advantage of their small size and magical capabilities (equal to a 3rd level wizard or illusionist) and make the daily life a nightmare for their chosen target.

There are wihts that have chosen a life of troublemaking and mischief against others, and they can never be satiated. In Germania, these wihts are best avoided and often require banishment by a priest or other magical figure.

COMBAT: Wihts will gang up on their larger foes and stab, slash and string them up. Against other smaller races they will openly engage in large scale battle with armies and commanders, but against larger foes they put themselves at as little risk as possible. Wihts would prefer to use their spells rather than violence, if given the chance.

INVISIBILITY: Wihts are able to turn invisible at will if needed, this will last a d6 hours at a time. Only certain spells or other abilities can allow them to be seen at all by onlookers, requiring a magic save by the wiht.

SHAPESHIFT: As with most beings of the universe possessing magic, Wihts can alter their shape if needed. They can resemble small animals or even objects to hide their appearance. Only the most clever witted can identify them, requiring a wisdom save. By succeeding, the viewer can see that the disguised wiht, as an animal, has some strange or 'fey' characteristics in its features.

WULVER

NO. ENCOUNTERED: 1-2

SIZE: Medium

HD: 4d6

MOVE: 50 ft.

AC: 13

ATTACKS: 2 Claws (2d8), Bite (2d12), Weapon

SPECIAL: Wolf Empathy

SAVES: M

INT: Average

TREASURE: 3

ALIGNMENT: Neutral

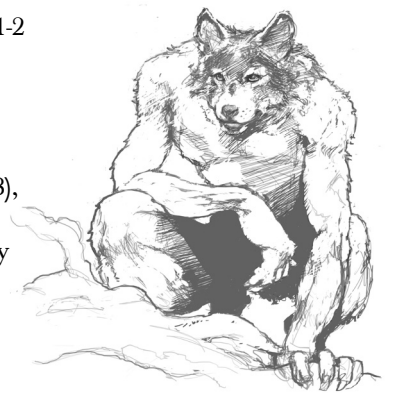
EXP: 150+4

Wulver are rare wolf-headed humanoids that are mainly found in Middangeard in the Hjaltdland Islands (Shetlands). Unlike werewolves, they do not transform or change shape, but remain the way they are from birth.

Wulvers are solitary and slightly eccentric beings that are harmless unless cornered and made to fight. They do not involve themselves in others' lives or affairs and choose a solitary life in the wilderness, avoiding towns and other social places.

A short, brown hide, reminiscent of a wolf pelt, covers them from head to toe. Wulver skins are sometimes wanted by hunters and sorcerers who believe them to be enchanted and able to impart charms if worn.

COMBAT: Wulvers will fight with weaponry initially and will resort to using their natural teeth and claws to drive off their



CHAPTER 3:

attackers. Though they are sentient, they will fight only to preserve their life and flee if the situation is too dire.

WOLF EMPATHY: Wulvers can communicate with wolves and have a sense of them, knowing where they are and how to find them. They can find other Wulvers and wolves by the scents they leave.

YTHGEWINNES

NO. ENCOUNTERED: 1

SIZE: Medium to Large

HD: 6d20

MOVE: 50 ft.

AC: 18

ATTACKS: 2 Claws (4d12), Bite (10d10)

SPECIAL: Firebreath, Acidic Skin

SAVES: M

INT: Average

TREASURE: 3

ALIGNMENT: Chaotic Evil

EXP: 1,200+10

The 'earth/surface swimmer' is a monstrous dragon-like beast that can swim on the surface of the water and on land to capture its prey. These large wyrms are covered in scales with acid producing spikes across its spine. Tremors and earthquakes are said to be caused by these dragon beasts as they burrow through the earth, rocks, and soil underfoot with ease. Their burrowing in the earth is one of the most feared traits of the ythgewinnes, or *airthageswimman* (Gothic).

At dawn the, ythgewinnes will attack ships to sink them and feed on the sailors and contents before it sets out into the open seas, or travels inland. These snarling and hissing beasts are lesser dragons and part of the wyrmkind (*wyrmcynn*) and in some ways are glorified reptiles with limited dragon-like abilities.

Beowulf killed one to examine the beast and get an idea of what to expect in his further adventures in Denmark under the service of King Hrothgar. Ythgewinnes have a rare trait that if one of their kind is being slain and others are close by, they will come to its aid, combining their efforts to defeat the danger.

COMBAT: Surface swimmers are built like their larger dragon kin except for the wings. The do, however, attack like their kindred with fire, claws, and fierce jaws. The wyrm will chomp down on their enemy's weakest extremities if they have to or bathe them in searing fire. *When facing the surface swimmer use the basic dragon rules for locating the weak scale, etc.*

FIRE BREATH: A Ythgewinnes will be able to breathe a fiery column of destruction in a 15 ft. cone doing 5d10 damage every other round of combat.

ACIDIC SKIN: Their scaly and spike covered hide excretes an aggressive acid that will eat away at anything that touches it. If a living creature comes into contact with this acid, it will suffer an initial d12 damage with a lingering d8 damage for a d4 rounds, this can accumulate with prolonged contact.

50 CASTLES & CRUSADES

WHAT IS AN ÁTTORSCEAPA?: THE COMPLEXITY OF THE GERMANIC DRAGON

Not often mentioned in role-playing games, or even in many academic sources, are the obscure and complex perspectives the early Germanic peoples once possessed about dragons. Whether they developed this view solely on their own, and this have been the research of many studies over the years, or the synthesis of other neighboring peoples, the Germanic regions of Europe have created lasting impressions of dragons that have survived into later myths and story-telling. What has been forgotten, or misunderstood, is the nature of this early belief that once underlay the idea that people could become these foul and venomous creatures or vice versa (i.e. *Fafnir*).

Fantasy role-playing games have simplified and reduced the dragon down to colors and experience gaining beasts and little more, but in Germanic Europe there were other highly developed layers of story woven into each monsters usually. Rarely was the fire-spewing, treasure hoarding beast just a *Deus a Machina* purely, but had a backstory, personality and was somebody. This section hopes to elaborate more on the dragon in this chapter more and add some color to it, filling in the story-telling element where needed if the Castle Keeper is short of an idea. Perhaps an NPC in the scope of a campaign fell under a terrible curse or spell and the end result was transformation into a dragon? This section will aid the creative process.

Hæfde lígdraca, léoda fæsten

éalond útan, eorðweard ðone

glédum forgrunden, him ðæs gúðkyning

Wédera þíoden, wræce leornode ·

heht him þá gewyrcean, wígendra hléo

The fire-drake had, the fortress of the people,

by the coast-land, the stronghold

ground down with flames; him for that the war-king,

the chief of the Wéderas, studied vengeance;'

-Beowulf

Anglo-Saxon belief and myth had many categories for dragons amazingly, breaking them down to those that flew, swam under water, and lived underground and otherwise. Continental Germanic tradition broke them into subcategories as well, with many being pseudo-dragons or dragon-like. In *Beowulf* the mention is made several times of the type of dragon our hero is contending with: *lígdraca*, and *fyrdraca* or a 'fire-drake'. The emphasis in the poem stresses the destructive forces behind the monster and how where ever it flew, only death, smoke and desolation was in its wake. These terms for a dragon do not end here however. Saxon belief was steeped in a universe filled with insidious and dangerous monsters around every corner, or under the surface of the water, etc. Reptilian terrors, poisonous and fire-breathing foremost.

The *eoródraca* or 'Earth Dragon' is another from *Beowulf* that

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D8

refers with scorn to the monster that lairs in its cave before setting alight to the skies and causing havoc in the hero's kingdom. In the poem, in *Grendel's* mother's swampy lair, once blood is drawn the *Nicorhus* 'Sea Monsters' and *Sædracon* 'Sea-Dragns' come to feed on the hero quickly from all quarters hungrily. These aquatic dragons didn't seem to be as devastating a menace to him as the Fire-Drake later in the poem that kills him by flame and the mortal wound by the bite to the neck for some reason. Perhaps *Beowulf* was in the prime of his youth at this point and slaying multiple beasts, while submerged, and facing the Troll-Wife as displaying his *true* might and ferocity.

The dragon was also described as a *Wdfloga* or 'Wideflyer' due to its massive wingspan, which is also related to another epithet, *úhtfloga* or 'Twilight Flyer' and *lyftfloga* or 'Sky Flyer'. These are merely descriptive terms however and not specific types of dragons in Germanic belief, and well-read of *Beowulf* or Anglo-Saxon or Old English will encounter these in the sources. What is not encountered is the deeper folkloric ideas behind the making of many of the dragons (if there are any).

Mostly dragons were found in barrow mounds or tombs, ancient and filled with long forgotten treasure, greedy and poisonous. They were coiled around it, resting and memorizing every coin and item down to its scent and position. This belief or superstition likely derived from the fear of the many ancient Celtic tumuli throughout Western Germany, Bavaria, Switzerland and other (now) German speaking regions. Such strange places where riddled with taboo and odd stories by the oncoming new populations, who may have half-remembered stories of the earlier Gallic populations once being commonplace there, and now only finding these massive tombs of unknown kings and princes. Centuries of interaction, intermarriage and warfare between the Germans and Celts in these regions were strong as modern history, archaeology and genetics show (45% of the population of the West of Germany have the same DNA as those from the Gaulish or 'Celtic' peoples that once inhabited Central Europe).

What this section provides is a simplified series of tables for the Castle Keeper to create a backstory for any NPC to justify transforming said character into a cursed dragon for the story at large. Never in the Germanic tradition has a dragon been a positive creature, bestowing blessings or other gifts on the protagonists. The fiery creature is always dangerous, wrought with lethal enchantments and other curses, and assuredly in the pagan era afflicted by the gods themselves.

NATURE OF DRAGON AFFLICTION

Unless the dragon in the campaign or adventure is simply a monster inhabiting a poisonous lair, as in *Beowulf*, this is a system to form a basis to justify the monster's origin. Something drove the man or woman to the twisted and deformed state of becoming a dragon. This transformation might have taken days, weeks, months or even years, but it warped and altered the person in question very destructively.

1. **GREED:** Just as *Fafnir* was given the ring which cursed him and he was transformed into an awful dragon, a greed tore and twisted the mind and soul of the NPC (*Castle Keeper's decision*). This source of greed is now the focus of the cursed dragon's life in its lair and it will do anything to protect it. However it obtained the cause of the greed, this triggered the process, and over time the NPC gradually retreated away from society and became a monstrous beast.
2. **HATE:** The NPC's hate for someone or thing has driven them beyond sanity, and now they have grown so cold-blooded that they are truly reptilian. Their mind and body are now dragon in form and until the cause of their hate is utterly destroyed, they will not rest. This could be a tribe, people or king, or whatever brought on the abhorrent change in such an obsessive and dark manner.
3. **SCORNED LOVE:** Due to some reason the NPC's love to another was scorned, and this now has turned them into a monster – truly. Now, they may seek to eradicate the lost love's family or abduct them or some other possible, and horrible outcome in turn. This rejection had triggered something in them that perhaps the gods preyed on and felt it was worth seeing how 'interesting' the results would become in the end. Now everyone else is caught in the middle.
4. **RIVAL:** A duel with another had gone on too long, whether between families or personally, and now this rivalry has taken its toll. The foe went too far sending the NPC into a fit of rage or trauma from the duel that now not only transformed their life but their bodily shape as well. Now, as a dragon, the NPC has a plan to end this rivalry and all else that stand in their way.
5. **WIZARDRY:** The NPC crossed paths with a sorcerer and angered them, or did something to make them bitter, causing them to curse them. Now they are a dragon and have all the problems of a dragon, meaning they destroy their friends and family and everyone else in the way. The sorcerer has since gone on his way in Middangeard, possibly never to be seen again.
6. **FAMILY CURSE:** This is a curse going back generations, for reason(s) the Castle Keeper can decide, that afflict that one individual who will be forced into the terrible state of a dragon. It will come upon them unexpectedly and then all will pay by fire and devastation. Now as a dragon, the accursed will fly and rampage about the land until stopped by a *Drachantöten*.
7. **CURSED TOMB:** The NPC either opened a cursed barrow mound, or took an item from one and this forced them into a fiery monster in time. Now they guard the tomb as their home and all that is in it, even the bones of the ancient dead interred inside and its wealth.
8. **DIVINE CURSE:** One of the gods or goddesses felt some reason to strike the NPC down with this curse (*the Castle Keeper can decide the reason*), and now they must atone for their punishment by letting the mortals suffer as well.

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Somewhere in this is the resolution for their 'crimes' against the said deity at the hand of the Dragonslayer(s) who must seek them out and end their fiery reign.

DRAGON'S WEAKNESS

Every dragon in the myths must have some frailty or flaw that makes them vulnerable. This is for many reasons; a.) Allowing the hero the opportunity to slay it and earn, or further justify, his status in the minds and eyes of others, b.) No dragon has been given invisibility in the myths perpetually, c.) The story and journey of the typical hero follows the pattern where a dragon plays but a part.

The basic fantasy dragon is just hit-points and nothing more, but when they have their background, extra abilities and other extras as provided in the *Codex Germania*, the dragon becomes more than just Experience Point fodder. This weakness balances out the many extras given to the monster and the traumatizing experience the player characters should go through in defeating it.

D6

1. **ITEM OF DESTINY:** Upon the dragon's birth or creation there was an item that was meant to destroy it. This maybe something as simple as a goblet, dagger, or spear, etc. The fate of this dragon is bound up in this item and the two are interwoven and unavoidable, eventually leading the two together in some clash or 'chance' encounter.
2. **ELEMENTAL:** Dragons are creatures embodying the elements of fire, water, air and earth by their nature but this one accursed beast may have a tendency to avoid one of the four elements for good reason. To be in contact with it brings pain and suffering and eventually a terrible demise. The trick is to lead the monster to this element and trap it.
3. **WEAK SPOT:** This might be a scale unable to grow, or another physical feature, but the dragon has a small, nearly unperceivable weakness that, if hit with a Critical Roll, will cause five times the usual damage with each hit. The Castle Keeper can decide if the dragon is aware or not of this vulnerable location.
4. **MAGIC:** While the dragon, as any, can take physical damage well normally, the dragon cannot bear the spells or enchantments cast at it by others and is unable to even make a resistance check. Its cursed existence has made it very vulnerable to magic as a price to pay for the power it possesses.
5. **DESTINED SLAYER:** One specific person is meant to meet and kill the dragon. Who this is might be is up to the Castle Keeper in the scope of the story, but they are destined to be the 'slayer' and may never know it. Both the dragon and the one destined to kill it could never even realize such a fated matter until the time comes. This combination cannot change though, and a dozen others may try to face the dragon and fail, dying an awful death, but only the one person has the fate in their hands alone if they choose to take it.

6. **SPECIFIC WEAPON:** Unlike the *Item of Destiny*, this is a weapon forged by an individual with the intention to slay the dragon in mind. This might be the usual or cliché spear (as it is best to keep a dragon at a distance), or sword for the brave, or even ax or dagger. This unique weapon would have a name, story and serve this one purpose – to destroy this dragon, then be consumed by the acidic blood in the aftermath.

POWERS AND ABILITIES FOR THE DRAGON

These are additional abilities a dragon may possess with fire-breath, and the Castle Keeper can add several onto the same creature to increase its lethality if needed. Each may have a story behind it depending on the saga or campaign.

D8

1. **ACIDIC BREATH:** Just as its soul is venomous, so is its spit. This high pressured acid spews forth from the maws of the dragon in a spray up to 30 ft. in a cone for up to three times a day. This powerful toxic substance will do 5d10 damage to each living target hit and dissolve all organic materials in 3d6 turns.
2. **BARBED SPIKES:** Lodged in its head, tail and other bodily locations are hideous spikes with lengths up to six inches long. The dragon can not only swing and ram them into the foe doing 3d8, causing a Poison III effect, but also fire them at the enemy with a range of up to 50 ft. These spikes have enough force to puncture most objects 75% of the way deep, and with the barb at the end, are extremely difficult to remove without taking delicate time and care or causing additional damage (2d6).
3. **FIRE FORM:** The dragon can assume a form that is composed purely of flames and ravage its surroundings in terrifying effect. This can be summoned three times a day and everything it touches is incinerated instantly as it truly becomes a Fire-Drake. It will cause 10d10 damage to those it touches in combat or otherwise physically. This form lasts for 10 turns of combat.
4. **UNTOTENMEISTER:** The cursed spirit of the dragon can summon from graves up to 2d20 Undead to aid it at any time. The nature of these Undead depends on the Castle Keeper and the scope of the campaign and its experience level. These *Untoten* serve its needs and move amid the Living to do whatever its tasks might be however mundane or insidious. They also may simply be there for support in times of battle and nothing more and come from the barrows where the dragon now inhabits.
5. **SHAPESHIFTER:** The dragon is able to alter its form to another with great effort, usually requiring a bloody 'sacrifice' or victim, to assume humanoid form. In this shape, the dragon can mingle among the populace for a limited time (usually d6 hours a day) to spy and gain intelligence for what it needs. It would take a very astute eye, a Critical KNOWLEDGE roll to spot some odd physical trait the transformed dragon may display. Once spotted, it might flee and assume its natural shape then wreak havoc, or do so instantly.

6. **REPTILE MASTER:** The dragon can control hundreds of small serpents and other reptiles. Although these may not be a terrible force to overwhelm an army on its own, it can be a single and dangerous threat on its own with poisonous adders and cold-blooded animals afoot. These minions can be sent into the surrounding villages and fortresses to do little and awful things for their dragon master.
7. **IRONSCALES:** This ability grants the dragon a more than formidable defense in that its scales are composed of the metal. Legends may surround the mysterious origins of where this came from and how this came about, but it can shatter lesser weapons with ease. Whether this makes flying or swimming more difficult is the Castle Keeper's decision as such a trait is weighty.
8. **SPECTRAL:** On command, the dragon can become incorporeal leaving only enchanted items and spells to effect or harm it. The dragon will appear ghost-like and capable of flying and walking through structures and other solid obstacles without delay or trouble. This state can be called upon three times a day and will last for five turns *but* can be extended for every life the dragon claims during this time as each soul feeds it further.

NAMING THE DRAGON

Many dragons in Germanic myth carry the original name of the person they once were into the new life while others were never given one, only poetic epithets. In the spirit of one of the most famous dragon's names in Historical Fantasy *Dragonslayer*, this table enables the Castle Keeper to create their own variants that share the feel of the adored *Vermithrax Pejorative*. Such a name simply means translated from Latin – '(The) Worm (of) Thracia (that) Disparages'. While one can name a dragon with a Germanic name and keep it simple, this table gives a series of combinations that can create a local, old Roman era nickname for the monster to evoke the atmosphere when tribes dwelled in Germania.

This naming process requires two tables, and has a prefix and suffix, both Latin terms, that can be added together for the first part of the name. The Castle Keeper can add any extra descriptive word afterward if necessary, whether Latin, Germanic or Celtic or of any ethnic origin colloquially.

PREFIX TABLE

D10

1. **Crocodilli-** 'Reptile'. Normally this is the Roman term for the Nile Crocodile but the sight of a dragon would be enough for a Roman observer to make the association between the toothy snout of the two beasts.
2. **Lacerti** – 'Lizard'. Due to the scaly form, the dragon was given the Latin term for obvious reasons. This dragon may not be a flying monster, but a quickly running creature instead.
3. **Anguis** – 'Dragon'. The blatant and clear prefix given to such a monster by the Empire as they dared to travel into Germania and encountered a fierce dragon.

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4. **Ver** – 'Wyrm.' The serpent-like beast which is not even remotely similar to the reptile others would identify as a snake.
5. **Molis** – 'Monster'. Unable to define it, those that dealt with it or had to hear stories about it knew it as a monster. They saw its damage and what it has done to the region.
6. **Hydri** – 'Serpent'. To the Roman mind, often trained in Greek myths, this is associated with the multi-headed hydra creatures. This term is also however used for water-snakes and snakes as well.
7. **Pythonis** – 'Demon'. Another Latin word with many meanings, in this context it stresses a demonic one. Viewing the dragon as a hellish creature and not one of positive or a blessed nature.
8. **Draco** – 'Dragon'. The dragon simply put.
9. **Dæmon** – 'Demon'. This term stresses the worst sort of demonic being in the Roman mind, using a Greek term.
10. **Bellua** – 'Beast'. Meaning a wild brute of a beast, or even a sea-monster, this can fit the dragon perfectly for the prefix.

SUFFIX TABLE (USUALLY INDICATES REGION OF ORIGIN)

D10

1. **–galicum:** 'Of Gaul'. The dragon either lives, comes from, or ethnically is of Gallic/Celtic origin. Also *–celticum*.
2. **–thraex:** 'Of Thracia'. The dragon has come from, or derives from the country or region of Thracia north of Greece.
3. **–africanum:** 'Of Africa.' The dragon has come from one of the regions of Africa, notably from the north not in Egypt or Ethiopia or other conquered areas.
4. **–germanicum:** 'Of Germania'. This dragon comes out of some region in the vast forests or mountains in Germania.
5. **–aethiopiae:** 'Of Ethiopia'. The dragon derives from this eastern region of Africa.
6. **–hibernia:** 'Of Ireland'. Originally, the dragon came from Ireland by some means and now is found elsewhere.
7. **–graecia:** 'Of Greece'. This is a Greek dragon.
8. **–albionis:** 'Of Britain'. This dragon's origins comes from Britain. Also *–britannia* and *–caledonia*.
9. **–hispanum:** 'Of Spain'. The dragon comes from the land of Spain.
10. **–aegyptii:** 'Of Egypt'. This dragon derives from the land of Egypt by some means.

THE LINDWURM OF GERMANIA

'Thus did Aslog abide with harsh and strange folk until the coming of the great viking Ragnar Lodbrog, who had fame not only on the high seas for deeds of valour, but also because he had slain the venomous serpents which were the bane of King Heroth's kingdom.

It chanced that the king had gone hunting in the woods, where he found two young snakes; these he bore home with him to his daughter Thora,

CHAPTER 3:

by whom they were fed until they grew so large that she dreaded to approach them. Each then began to devour an ox daily; and they both became so powerful that they laid waste the countryside, and killed men and beasts with their venomous breath.

King Heroth feared to contend against the serpents, but he offered his daughter in marriage to the man who would slay them. Now Thora was fair to behold, and many heroes went forth to fight the monsters; but they suffered death one after another, and the affliction grew greater, so that all people were in constant fear and peril.

The day came when Ragnar heard of Thora, whom he desired for wife, being set up as a reward for serpent-slaying, and he resolved to win her by mighty deeds. So he bade that a mantle and breeches of wool be fashioned for him, and when they were ready he gave King Heroth to know that he would make attack on the serpents.

It was the season of winter, and he dipped his woollen attire in a stream and it was soon frozen hard. Clad thus, he was protected against the venom, so he girt on his sword and took a spear in his right hand and a shield in his left and went forth to fight, so that Thora might be his bride.'

-The Last of the Volsungs, Chapter 30.

The typical 'dragon' most who know Germany and the German speaking regions of Europe think of is the *Lindwurm* (and its many variants). This creature is the winged, serpent-like beast, fire-breathing and common. They were said to be ravenous and devoured all local livestock in the surrounding regions, and any people that crossed their path.

Lindwurms nested in the many caves and nooks in the mountains in the Alps and other rocky territories in Europe and it most floods and other disasters were blamed on them. Sightings of dragons, though rare enough to claim, were even rarer when white colored were said to be seen. These were believed to be signs of fortuitous omens unlike their other brethren however, and 'White Worms' inspired such writers as Bram Stoker to compose stories a *Lair of the White Worm* as a result.

In lore, those who obtain the skin of a *Lindwurm* can harness its properties of understanding Nature and healing and medicine if eaten. This enchanted flesh will allow the one who possesses it to absorb its supernatural wisdoms, presumably derived from the *Irmangard*. The anatomy is very similar to that of what in modern fantasy role-playing is considered a *Wyvern*, with two large wings, legs and a serpent-like body.

Heraldic symbols and other iconography display the *Lindwurm* in Germanic territories prominently. The story behind these may derive from an old tale about a local hero slaying a beast which was said to have terrorized the area, or had another significance lost in time. Such creatures are found in Switzerland, Bavaria, Alpine German regions and obviously in Germany. They are also in Scandinavia with equal measure sharing the same importance.

The Saxons shared a version by another name called a *Nicor* ('Sea-Monster'), later a *Knucker* in Sussex which caused the same level of terror amid the livestock and country-folk. Outwitted by a poisoned pie according to local legend, the *Knucker* perished, but

there are several others in many surrounding areas as assuredly the early Anglo-Saxon monster was not limited to one locale.

Another variant to this is the *Tatzelwurm* ('Worm with Claws') which visits the cemeteries and churchyards in Alpine regions to feed on the dead. Given the ability to control the dead earlier, this would create a *Tatzelwurm* out of the many possibilities. These stubby dragons are not described as being as massive as the others, but swift and cat-like in features and speed, and will fly away if caught skulking around a grave. It goes by another name, *Stollenwurm* or 'Worm that lives in Holes' due to its lairs being inside caves in the Alps.

Without getting into the academic complexity and arguments that follow regarding the place of dragons in Germanic literature and tradition, many are perceived as symbols of Christian symbolism. However, such creatures were in early European belief and lore, and material aesthetic culture centuries before the religion ever made its appearance or influence into either Rome or across the many European peoples. What makes the dragon a 'Christian' symbol simplified is the fire and its need for destruction, lust for virgin women and wanton greed, each a sin. The hero must cleanse the dragon and its poisonous presence from the land by defeating it and proving his worth, in both the eyes of the people, the Church and God. This can all be perceived as one perception towards dragons in Germanic tradition, and with some logic behind it, the greater part of the literature due to Christian scribes recording it.

In Classical tales, where no Christianity is present, dragons are present, and such creatures make an appearance in other early tales and mythologies as well. These are cultures and peoples that early European Iron-Age Germans and their Celtic neighbors traded and had contact with from even before the Neolithic era as both genetic and archaeology reveals. It wouldn't be implausible that tales of ferocious, destructive beasts, winged and capable of breathing fire and poisoning the land, could have been carried with them. Or been developed independently by the different peoples across various regions finding a need to explain strange phenomena. The dragon is global in its appeal.

*'THEN the baleful fiend its fire belched out,
and bright homes burned. The blaze stood high
all landsfolk freighting. No living thing
would that loathly one leave as aloft it flew.*

*Wide was the dragon's warring seen,
its fiendish fury far and near,
as the grim destroyer those Geatish people
hated and hounded. To hidden lair,
to its hoard it hastened at hint of dawn.
Folk of the land it had lapped in flame,
with bale and brand. In its barrow it trusted,
its battling and bulwarks: that boast was vain.'*

-Beowulf, XXXI



4.0 IN WIZARDRY & ENCHANTMENTS

This chapter covers ancient Germanic magic and has simplified it for gaming. There are many new character classes included that are different from the normal wizard and illusionist classes in that their approach to spell-casting and enchantments are not typical, the *Erlaz* or (rune master), and *Wælcyrig/Halirúna* or (witch).

The many aspects of rune magic are detailed here and how they can be used in normal gaming. Runes in gaming have always been somewhat close to the ancient Migration Period attestation of runic magic and their later Viking parallels. This chapter will outline a system that is closer to those mentioned previously.

The Ring Oath will be detailed for CK and players in this chapter. It is a crucial and fundamental part of pagan Germanic societies. Warriors and rulers vowed by them and the Germanic sagas are filled with references to such oaths being made.

Germanic peoples, like all ancient societies and cultures, believed in the magic of charms worn for battle, fertility, luck etc. This will be explained and laid out for any gamers eager to seek those blessings in their adventures.

There will be a great deal of Germanic terminology as before, but it will be explained in a user friendly manner. Little is known about early Germanic religious practices, so much of what is written is supposition and imagination

An interesting and slightly difficult element to this is the fact that in early and medieval Germanic pagan societies, male participants in the craft of magic were held in high disdain. The magical arts were deemed a feminine domain, almost exclusively, and men caught taking part would be arrested by the local magistrates, put on a short trial (the Saxon '*Ordeal*') and then executed or sacrificed. They were viewed as animals, as less than human by their craft and were often tortured before being slain (See chapter eight for '*The Weregeld & Blood Money*').

HALIRÚNA – DARK WITCHES (INT)

In opposition to the more positive and accepted magic is the more malicious and vile Halirúna or *Wælcyrig*. Her magic and methods are less than honorable but the results are roughly the same.

Their place in society is usually outside of it in a location that is tucked away in difficult to reach lands. Within diabolical and more evilly inclined races, they function as the priestesses and practice openly.

Blood sacrifices and sexual favors are often required in order to bring their magic to fruition. When people need their services, there will be strings attached that will be a source of regret later.

The Saxons call them *wicce* (women) and *wicca* (men) and the peoples of Western Germania believe that monsters are born from their cursed loins because of their inherent malevolence. To the Anglo-Saxons, they have many names: *dyflice*, *egesgríme*, *hægtes*, *hægtesse*, *hægtis*, *hebrjnegu*, *scinnlæce*, *wyrtaelstre*, and *leódríne*.



Halirúna thrive on the fear and anxiety that their presence brings others. They use their flair for the dramatic and mysterious to get the ultimate effect from non-witches.

Witches are not fond of mingling with strangers before they know if their magic and presence is accepted or not. They are used to never being accepted and have learned to shun uncomfortable company to survive.

They praise the darker gods to reach the same ends as their counterparts and have no qualms about making blood sacrifices in place of food or an object.

The halirúna sometimes gather in groups to share in their magic and discoveries of the secrets of the runes, and generally do so in numbers of three. These societies of witches are dreaded and rumored to plot against kings, warriors, and heroes to see their own engineered plans take fruition. Many serve Sinthgunt or Frau Hölle, or other dark goddesses for personal ends, usually unknown to their very own close friends or relations.

Their magic is heavily laden with runes, thus their name. They will divine for the willing asking, only payment (wealth, sex, secrets, etc). Their path towards magical greatness is easier than some because of the flexible manner in which they may obtain it.

The lesser-known and rare male version is a *wiglaer* or wizard. Though the wizard or warlock can be easily played through the wizard class in the *Player's Handbook*, this is also another variation on the same idea.

IN WIZARDRY AND ENCHANTMENTS

ABILITIES

SPELLS: Witches can acquire spells from every list over time.

WITCHES SPELLS PER DAY

Level	0	1st	2nd	3rd	4th	5th	6th	7th	8th	9th
1	3	1								
2	4	2								
3	4	2	1							
4	4	3	2							
5	4	3	2	1						
6	5	3	3	2						
7	5	4	3	2	1					
8	5	4	3	3	2					
9	5	4	4	3	2	1				
10	5	4	4	3	3	2				
11	6	5	4	4	3	2	1			
12	6	5	4	4	3	3	2			
13	6	5	5	4	4	3	2	1		
14	6	5	5	4	4	3	3	2		
15	6	5	5	5	4	4	3	2	1	
16	6	6	5	5	4	4	3	3	2	
17	7	6	5	5	5	4	4	3	2	1
18	7	6	6	5	5	4	4	3	3	2
19	7	6	6	5	5	5	4	4	3	2
20	7	6	6	6	5	5	4	4	3	3

Halirúna are able to use a combination of magic books and scrolls, inscribed symbols (on bone, cloth, etc) and memorization to cast each day. It is up to them on how and where they record and maintain the spells. Unlike most spell-casters, witches can memorize and prepare their spells the night before they need them.

SPEAK WITH DEAD (WISDOM): *Licwílunga* are incantations to the dead. The witch can communicate with the dead without much difficulty. They are necromancers and only require a piece or remnant of the dead to do this (usually a skull). The halirúna must chant to the dead with a *galdralag* for 1d3 minutes concentration unbroken. This ability functions the same as the cleric spell of the same name. The halirúna can use this ability once every night, and ask the dead any question that they may know the answer to. The conversation with the dead will last in duration in hours equal to the witch's experience level. How the dead communicates is up to the Castle Keeper. It can occur in their mind or by some spectral presence that floats before the halirúna for example. The speaker of the dead and the worship of them in which the halirúna participates is called *morthwyrtha* to the Saxons in Germania and Britannia.

INSCRIBE CHARM: This ability is nearly identical to the seiðkona's *inscribe clothing* (in the *Codex Nordica*) but is more flexible in its applications overall. The witch can do so on trinkets

and objects to imbue a spell instead of just on clothing. Charms, pendants, and other items can be created by the witch under intense concentration, and a spell can be placed within it for use. The halirúna must physically touch the object each day to use it on the next or to prepare it. The inscribed object must be well maintained and in good condition to use. Many of the substances that are usable for the witch are: bone, thin metals, wood, cloth and skin/hide. A symbol, not necessarily a rune, is inscribed or written on the object for it to work.

WITCH FLIGHT: Using an object, a broom, stick or other lengthy tool, the witch can gain the power of flight. This magic can only work at night, but it enables the halirúna the ability to fly in their experience level in hours and for 100 ft. (+ experience level X 10 in distance). The witch must make a charisma save to make it work, however, and the object for flight must be modified by inscription of symbols first. Only another witch can recognize its use and can use the flight ability on the object.

BONUS SPELLS: The halirúna can use spells from every list available in the same way as any other class of divine magic. The witch can call upon the gods or other spirits in the Seven Worlds to do their sorcery. *This works the same as the druid class as far as gaining new spells.*

PRIME ATTRIBUTE: Intelligence

ALIGNMENT: Any.

HIT DICE: d4

WEAPONS: Dagger, staff, axe

ARMOR: Leather, hide, chain

ABILITIES: Spell casting, speak with the dead, inscribe charm, witch flight

LEVEL	HD	BTH	EPP
1	d8	+0	0
2	d8	+1	2,001
3	d8	+1	4,251
4	d8	+2	8,501
5	d8	+2	17,001
6	d8	+3	35,001
7	d8	+3	70,001
8	d8	+4	180,001
9	d8	+4	275,001
10	d8	+5	400,001
11	+3 HP	+5	525,001
12	+3 HP	+6	650,001

13 and up + 175,000 per level

The witch approaches everything in terms of personal power and leverage over others and lives by the philosophy that every favor they give comes at a price for the buyer. They are not mercenary in this regard but practical, realizing that magic does not come so simple or free. For them to channel it, they are merely one part of the process that makes it whole.

CHAPTER 4: THE RUNIC SECRETS

Shrouded in the misty past, when only a few of the gods walked the many worlds, the secrets of the runes were crafted. Many wise men and poets are divided on where and by whom these mystical symbols first were created. Many say it was by the hand of the elves, and others believe it was the dweorgs, and many more argue it was by the wisdom of Woden. However they came into being in the Seven Worlds, it is well understood that runic characters possessed great power within and were capable of storing unimaginable power.

Runic oracular pieces are taken ritually from nut bearing trees, and in groups of three, for later use by the diviner. Among the wise and educated, runes are the form of writing as well, without always a magical purpose in mind, but often the use of them is twofold: functional and nuanced with symbolism. Not just anyone can read or use their properties at whim, it takes some training and knowledge to put these symbols to use.

The many tribes of Tuisto in Germania have variants that are used, that, although they are very close, are distinguished by certain forms and placements of concepts not found in neighboring groups. The Saxons, Frisians, Marcomanni, and Goths, for example, all have their own unique take on the basic runic system. It can be understood across tribal barriers with little work and effort.

More often, the runes are placed into a poetic form when used and the magic word *alu* is embedded to set the spell in place permanently. During the folk-wandering, the many Germanic peoples used this charm on their helmets, gear and weaponry amidst the runes to add to the power of the enchantment.

The professional runic master, the *erilaz*, can use these complex symbols to their full effect. This class is exclusive among the peoples of Germania and is employed by the kings and chiefs to put their wisdom to effective use. Often they accompany warriors and shiploads of combatants to shed blood together, in this capacity they are called *erōm* and are symbolized by an eagle in the art and literature.

Although it is lost in the past, it is known that the tribe of the Heruli in Germania was the first to use rune masters in the capacity of war, especially against the Celts and Romans. Who first taught them is a mystery, but it is suspected that Woden may have journeyed through the region and imparted the wisdom. Many proud Heruli rune masters expanded their craft into other parts of Germania and Middangeard over time, and by this process gave all of the peoples of Tuisto the secrets in time, but only the chosen few.

To say in early Germanic ‘so and so’ wrote the runes, the combination ‘*Ek_____wrta*’ is used more often with other variables. The study of runes is a complex academic field in the modern day, crossing over many cultural lines into Phoenician, Celtic and Greek to extrapolate a source to it all. It is not as simple as the many multitudes of neo-pagan/new-age books like to claim.

The runes given below are a generalized Germanic system that can be adapted to any group, whether it be Saxon, Gothic, etc. The CK can do some additional research on the other early Germanic systems (Gothic, Marcomannic, Saxon, Frankish, etc) to give some distinction in the game if needed. Those given in the *Codex Nordica* are also based on the same *elder futhark* that is seen in this book and can be interchangeable depending on the game. The following list of runes gives the meaning of the rune and what letter it corresponds to in the runic alphabet as well as which rune family it belongs to.

WODENIC RUNES



Fehu – ‘Wealth/cattle.’ This rune forms the symbol of mobile wealth and the vital life that exists in the agricultural community. This rune corresponds with the letter ‘f’. *Ale Rune*.



Uruz – ‘Auroch.’ The large ox found in Germania and in many of the Seven Worlds that symbolizes strength and manliness. This is the letter ‘u’. *Ale Rune*.



Jurisaz – ‘Giant/thorn.’ This is called ‘þórr’s rune’ by many because of its connection to giants and, indirectly, his name. This rune corresponds with the letter ‘d’. *Victory Rune*.



Ansuz – ‘The god or prince of Ásgarðr and Valhöll.’ This symbol honors the Æsir that reside in the realm of the gods. It is also the letter ‘a’. *Speech Rune*.



Raidō – ‘Riding.’ This rune is the embodiment of taking a journey and going to another place, not just physically but spiritually. This is the letter ‘r’. *Thought Rune*.



Kaunan – ‘Torch/ulcer.’ The fire and flame element is represented by this rune. Kaunan represents the letter ‘k’. *Branch Rune*.



Gebō – ‘Gift/spear.’ This is the run that symbolizes the sacrifices given to the gods and what they, in turn, bestow upon the worshippers. Geb represents the letter ‘g’. *Speech Rune*.



Wunjō – ‘Joy.’ This rune also means ‘glory’ and is tied in with the wizard god Ullr. Its shape is meant to bring peace and a lack of suffering, hardship, and sorrow to those who view it. It is the letter ‘w’. *Birth Rune*.



Hagalaz – ‘Hail.’ This rune represents the icy weather that showers down on the many worlds from the chill of Niflheimr. The letter it symbolizes is ‘h’. *Wave Rune*.



Naudiz – ‘Need/necessity/constraint.’ This rune is about distress and the plight of people. It is the letter ‘n’. *Branch Rune*.



Isaz – ‘Ice.’ This is the ice that forms from Niflheimr and settles on the Seven Worlds. This rune is the letter ‘i’. *Wave Rune*.

IN WIZARDRY AND ENCHANTMENTS

ERILAZ – THE RUNE MASTER

Runes can be carved, painted and written by any individual in the Seven Worlds just the same with limited enchantment but the erilaz can work with all forms of magic (arcane and divine) equally and embed them.

Woden is a rune master above all others. His skill and ability with casting and using them has no equal in the Seven Worlds or ever will. The erilaz can derive from any race, but it is more common among the dweorg, giants, elves and humans.

Their services can be for hire among people who need a quick charm or blessing, or they can serve lords and masters that wish to gain an upper-hand on their enemies through the secretive and clever use of runes.

Erilaz keep their trade and craft hidden from others, and especially other magic users. It is a part of their art to emphasize the mystery of the runes and to never give away the tricks of their trade to outsiders.

Rune masters can take an apprentice to teach the art and magic to, but only one at a time, and they must be one experience level or so less. A true erilaz is one that has obtained 5th level in experience. Levels above this only perfect their mastery to a greater level.

Because of the many facets of rune magic, an erilaz can choose to focus their skill in one area (for example ‘Victory Runes’ or ‘Thought Runes’ only). Or the erilaz can immerse themselves into the whole of sorcery and enchantment and make into runes them all.

ERILAZ RUNE MAGIC AND ORIGINS

Because there is a severe dearth of absence of data regarding how the early Germanic peoples viewed runic magic, the only analogy we have is their Scandinavian cousins to the North. This lore and myth from the Norse regions is also greatly lacking as well where it matters, but it can be used as a system in which the Continental Germanic tribes likely instilled their own teachings from at the earliest of ages. It is apparent from the limited sources the runes were primarily used for divination or ‘drawing lots’. According to Julius Caesar in his *De Bello Gallico*, the act of casting lots was a duty reserved for the Matron of the family or the elderly mother of the family, who was long since passed her prime and now considered wise and capable of wielding the powers of divination.

After all, the Goths, Vandals and many other groups proudly claimed their heritage from Scandinavian roots, and so it would be impossible to not have one without the other. In the Northern Germanic regions, the earliest traceable form of the runic system was the prototype of the *Futhark*, and this was a complex written system that had grown out of various disparate forms. The local Celtic peoples developed their own form or two close to Italy, as did the Etruscans, who mixed with the traveling Phoenicians and even the Hellenic or Greek alphabet. To simplify this complex assortment of early peoples, the Germanic



Jera –‘Year/harvest/fertile season.’ The fertile time of the year is symbolized by this rune. It signifies the span of one year from each harvest season. This is the letter ‘j’.
Branch Rune.



Eihwaz –‘Yew tree’. The wood of choice for archers, although not an ash tree, this rune also symbolizes the World Tree, Yggdrasil. Eihwaz is the letter ‘e’. *Victory Rune.*



Perþ –‘Peach tree.’ This unusual rune is one that aids in causing pleasure and happiness and is commonly paired with the Wunj rune. Together, their magic brings a positivity and optimism. The letter ‘p’ is what this rune represents. *Birth Rune.*



Algiz –‘Elk’. This rune is one of defense and protection for its user. The elk is strength and speed and the three points are the antlers of the animal. This is the letter ‘z’.
Victory Rune.



Sōwelu –‘Sun’. This rune represents light and life-giver, capable of storing the sun’s light within. *Sōwelu* and the *Ehwaz* are often paired together. It is the letter ‘s’. *Birth Rune.*



Tīwaz –‘Tyr’. Woden gave this rune to his grandson Tyr. It is a victory rune used by warriors to give them benefits and blessings for battle. This is the letter ‘t’.
Victory Rune.



Berkanan –‘Birch tree’. This rune is for fertility and child-birth. It used for healing and prosperity. This is the letter ‘b’. *Birth Rune.*



Ehwaz –‘Horse’. With the sun rune, this brings speed and movement. It represents a journey from one place to the next. This rune is the letter ‘e’. *Ale Rune.*



Mannaz –‘Man’. This rune was crafted for the Mannaz, the progenitor of humanity. It is the most human of runes and serves them the most. This is the letter ‘m’. *Victory Rune.*



Laguz –‘Lake/water.’ This embodies the watery realms of the Seven Worlds. The magic of the elemental forces of water are within this rune. It represents the letter ‘l’.
Wave Rune.



Ingwaz –‘Ing’s rune’. Just as the Allfather gave a rune to Tyr and to the Æsir, he also granted Ing one of his own. This is the consonant and letter ‘ng’. *Branch Rune.*



Oðala –‘Inherited property/possession.’ This rune represents land and ownership over it. This is the letter ‘o’.
Thought Rune.



Dagaz –‘Day’. This rune symbolizes the fruitfulness and prosperity of the day when the sun is out. It is often paired with *Sōwelu*. This is the letter ‘d’.
Branch Rune.

These runes, with the spell lists provided in the *Player’s Handbook* are categorized under a system to define them for use by the rune master. Some of these groupings are arbitrary, while others clearly fit their designated rune and spell group. First the erilaz character class will be given before these categorized runes and spells are listed.

CHAPTER 4:

runes were born somewhere in the Late Bronze to Iron Ages out of this swirl and rash of letters and symbols.

Most scholars acknowledge and the Romans document, the Germans served as mercenaries for Celtic tribes in the earliest of ages, around the 3rd Century B.C.E, against Rome. It was in this period that Germanic people had some exposure with the foreign writing systems, whether Latin, Celtic or Greek, and brought them home to Germania and then developed further. For as studied and researched as Germanic runes as in the last century, there are no simple answers and the question to their origins are murky. Their importance in Germanic warrior and mystical society however is great and cannot be understated. This can be linked to the Norse religious notion of Oðin who unlocked the ‘Secret of the Runes’, which on the Continent would be analogous to Woden.

Warriors sought to have their weaponry and armor etched with runes, blessed or to have their name placed on it. In a society and age in which nearly 98% of the world was illiterate, one would wonder why? This was due to the magical power of the word and for possibly many other hidden reasons beyond that we today cannot understand. Just simply spotting the runes for many might be reason enough to caution them and frighten them away, giving them a reason to fear it. Both Celtic and Germanic civilizations in the earliest of ages associated the written word, and those who possessed its knowledge, with powerful secrets and magic. Runes, and the mere image could instill terror in the ignorant and common, even if it meant nothing more than ownership.

Unlike how modern Fantasy portrayals, runes do not lend themselves to lengthy prose writing in form in practice. Its function was simply for magic and ritual in Germanic society and little more. There were no long manuscripts filled with runic texts of stories in a Germanic language tucked away somewhere in a dusty library or university (the closest example of this is the *Codex Runicus*). Runes were used and adapted into alphabets by Germanic nations however using Latin based writing systems, and this was to handle the phonemes, or ‘sounds’ the Latin alphabet was unable to replicate. Runes each had a sound and matching name.

Eventually by the 13th Century C.E the use of runes by Germanic societies, Continental and Scandinavian, had faded. This was for many reasons and by a plethora of factors. First, lengthy manuscripts in runic writing failed to appeal to those who were Rune Masters, although such manuscripts much have existed (i.e. the *Codex Runicus*), but secondly, compared to the easier to manage Latin alphabet, it lost out to this and Greek. Third, because of the extremely limited nature of the knowledge of runes, even more so compared to general literacy in the Late Rome Empire and afterwards, very few could even utilize the sources. This meant gathering the vellum, inks and manpower to produce the manuscripts was even more demanding than those being produced for the monasteries and Christian institutions, and runic writing was usually (but not always) associated with Wodanism or paganism. On the Continent, rune usage

faded earlier than obviously in Scandinavia, but not by too many centuries, perhaps only a few hundred years.

Knowledge of these runes was a closed secret that the *Erilaz* possessed. His profession was sacred and clearly privileged. Nothing is essentially known about this occupation as only scarcely a few inscriptions survive bearing the word from Germania and Northern Italy. Not just anyone could scratch or inscribe them onto a surface and expect results, only those trained and knowledgeable in the secrets or magic. A random mark or symbol etched means nothing, even if someone places it with meaning unless an *Erilaz*, a God or someone of significance and power writes it. The *Erilaz* will never reveal the secrets to another unless they are training another to be an apprentice, and only they can decide when that time comes.

In poetic Anglo-Saxon, the runic wooden sticks are often called ‘*Wuldortanas*’ or ‘Glory-twigs’ and also have the symbolic turn of the phrase meaning a ‘serpent’ as well. In the Germanic pagan imagination, once the object is imbued with its rune magic it is alive and filled with life, and if wood, it is alive again. Usually it is assumed that Woden was the one that created these *Wuldortanas* but it falls into the realms of the *Erilaz* next in line as well who is just as capable and the possessor of his secrets.

The functional purposes of the runes among the Continental Germans, given in evidence, can be listed in order:

- **DIVINATION:** Whether inscribed onto Yew wood, as in Anglo-Saxon evidence, or Ash on the Continent, these *Wuldortanas* sticks were used to see the future. They would often be thrown and ‘read’ by how they fell, or landed on a given surface. Interpretation was very vague and mysterious and closed.
- **GRAVE:** These were placed on stones *inside* the grave to ward away evil spirits and not as tombstones. There are also *Bauta* stones or cairn stones placed over some of importance and will be a Rune Stone. *Bauta* stones can be ornately carved, painted and detail scenes from mythology and with runic writing to match. There are also simple runic stones with the dead or slain individual’s name over their spot in the earth, and a variant of this are those made in distant lands.
- **BOUNDARY STONES:** Between peoples and tribes often a rune stone will be placed to enchant or even cause harm on the rival side. Similar to *Bauta* stones in appearance, these stones will be on a hill or somewhere both sides can spot it. If one side made it to ensure the rival will notice, they will pick a well-traveled route or noticeable area.
- **WEAPONRY AND ARMOR:** If the maker doesn’t carve the runes personally, then it will be placed by the *Erilaz* afterwards to add the charm. The Germanic warrior, as with nearly all in the Ancient World, was highly superstitious, and wished to have his accoutrements of war prepared for bloody battle. The naming of the weapon was deemed just as magical and once it was done with runes considered charmed and blessed by the gods.

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- **POSSESSIONS:** Combs, drinking horns and cups, brooches, and other personal items were given the runic treatment as well. Anything that could be covered by the etchings was worthy of this charm by the Rune Master. Simply owning these material objects was a status symbol, and so by having an *Erilaz* place the owner's name on them or a spell or ownership, helped to form a magical bond with it. Riddles might be placed on them, with the double meaning pertaining to a matter mythical.
- **MAGICAL COMPONENTS:** Wooden staffs, rings, stones and other paraphernalia associated with the craft of a Soothsayer would have runes etched on them. These may serve very personal and selected purposes, or be something common among all the *Erilaz* profession. Being organic, most have worn and withered away in time in archaeology and left no evidence.

Leton him Ða betweonum taan wisian

Hweylcne hira ærest oðrum sceolde

To foddurÐege feores ongyldan;

Hlutan hellcræftum, hæðengildum

Teledon betwinum.'

'Casting lots they let them decree

Which should die as food for the others,

With hellish acts and heathen rites

They cast the lots and counted them out.'

-Andreas, 1099

HOW RUNES WORK FOR THE ERILAZ

When the *Erilaz* etches the magical runes onto an object they must hum or chant the word or sentence it is creating as a charm (or *Spell*) at the same time – this is combining the *Verbal*, *Material* and *Divine Focus* 'Enhanced' (see below) components together with each inscription. To break this concentration will shatter the intense process while it is being imbued into an item or object, whether temporary or not. Rune Masters work with a different mode of magic than others, and their medium is a combination of the organic and symbolic (*similar to the Druids using 'Ogham'*). If the process is broken, the Rune Master must begin again, using a new object or material and starting from the beginning of their chant. *If this is being performed during combat, it will become very difficult.*

With the *Rune Inscription* ability, the *Erilaz* is able to transfer one of their spells into rune form and essentially convert it into a charm. That is assuming the Rune Master is using their runes for these purposes or has spells that can be made into enchantments. Given the spell's own limitations, this is also the *Erilaz's* own limits in the number of times to create runic objects. The exception for Rune Masters however contrary to normal magic users is they are able to use their spells separately *and* channel them for runic charms in the same day as well – the two are not

the same at all. Runic magic is considered a blessing by Woden and why they can perform such deeds exceptionally. The *Erilaz* is a unique fusion of shaman, smith, sorcerer and scribe with the capacities of a diviner. They are trusted by the Germanic community and feared equally by all. The fear of their power reaches beyond their culture into other neighboring peoples who are aware of their abilities and magic too, once they are capable of understanding the runes and what is possible.

The Rune Masters can only use spells within their own repertoire or others taught to them by some other method (memorization, ritual, etc) for runic magic but they cannot include anything out of their own bounds or enchantment. It is assumed the *Erilaz* possesses some form of sharp stylus or other etching tool to carve the runes onto objects. This would be a sacred item, on him at all time, and likely inspired from the Greek and Roman stylus. Such an identity may have come from viewing it in a magical light, or one of mystery. Each Rune Master's stylus would be a personal item and imbued with their own power. To steal one would be a serious crime, possibly punishable by severing a hand or even death in some cases depending on the tribe or clan involved. The modern German word for pen or quill is not indicative of an earlier Pre-Roman or Classical influenced origin unfortunately, so we have no way of knowing what such an instrument would have been called to them.

The *Erilaz* can learn as many charms as given on the table in the section based on the Experience Level. This can be however added to, or enhanced, by additional sources beyond (gods, spirits or other supernatural means) along the way in the process of the story and game play over time. Starting Rune Masters are obviously not 'masters' in the true sense of the word and are merely learning the art. *This isn't as simple as just possessing the spells and being a Rune Master, but having the Experience Level and learning the craft of enchanting the Charm-making with the runes.*

Erilaz are never assumed to be self-taught, but have a master or a teacher and apprenticed into the craft, taking years. This isn't a simple art and just memorizing the symbols and inscribing them for the aristocracy or customers, but the entire breadth of lore, myth and magical knowledge associated with it as well, and the complex dialects within it. It is a craft that would take most of their life to master, and in gaming terms, probably by 5th level or higher in experience, the *Erilaz* has gained the knowledge of crafting over twenty-four spells possible ideally...not including the extra gained from having a higher intelligence.

Depending on the particular spell chosen, and its own effects, the runes will be mostly permanent in their charm when placed into an item. The *Erilaz* can make exceptions on this rule and be able to alter the magical effects due to their power and training, or insights given by Woden Allfather and his 'Divine Madness'. Such change in the course of magic will have its price, and mighty one that a Rune Master must be willing to pay for their Lord or employer if the task is worthy of a grand return. If this reward is in wealth or some other means, that is what the *Erilaz* chooses, but in the end the cost to imbue items and alter their normal properties is given below.

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- **PERMANENCY:** This will turn any spell that is meant to be cast for the duration of a turn or instant normally into a prolonged event. The Rune Master must painfully expend or sacrifice 250 XP for this to do so on any etched (painted, drawn, or carved, etc.) rune spell so created.
- **ONE OFF:** The *Erilaz* can also do the reverse on a spell and make the duration from, once placed into a rune, as just a one-time event. This will cost the Rune Master 300 XP, but once created, the spell so made will glow and come alive and do its task as enchanted. After its time is done the object imbued is just a material object and nothing more.
- **PROTECTIVE AURA:** The Rune Master is able to enchant the object with a sensitive 'charm' that allows the owner of said item (sword, helm, etc.) to control or be protected by the spell placed in it. Usually this takes placing the name of the owner in runes onto the object somewhere and costing the *Erilaz* 300 XP. This only works for the owner of the item and in some cases the Rune Master as well.
- **DIVINE FOCUS ENHANCED:** Because all of rune magic is derived and inspired from Woden Allfather largely, this is implied a Divine Focus is already involved. Unlike the other spells which might have the basic component 'Divine Focus', the *Enhanced* element entails more and heavier sacrifice. Woden usually demands a blood sacrifice, either animal or human, and this is involving runic magic or spells that are powerful in nature. The Castle Keeper would need to use judgement concerning this on what spell (or occasion) would be the most logical. The XP cost would be 500.



Runic magic, when used again each other, is simply the normal method of spell-casting and saving throws transferred into a different format. Just as with normal spells, the spell description must be read for its own particular details and whether or not a saving throw is needed or not. When two *Erilaz* are at odds and a runic battle is commencing, it will come down to whoever fails their save first. The more powerful spell or higher level caster will dominate in the end ultimately in such a duel, but not always. Sometimes if a Rune Master is clever and possesses the right spell or timing, they can outsmart a mightier opponent if given the chance.

ERILAZ DIVINATION

There are many methods of divination already in Germanic belief but it is expected, as an occupational element, to perform soothsaying for the people. There are no surviving tales or myths in any Continental Germanic sources unfortunately that recount any Rune Masters or '*Erliaz*' per se undergoing the ritual but Julius Caesar is one of the few outsiders that mention divination being in the hands of the *matres familiae* but not a Rune Master. It is assumed that this divinatory method involved the *Wuldortanas* sticks (they assuredly had similar names in other Germanic languages), and throwing them in some random or even set pattern. Once they land, the Rune Master can then interpret them whichever way is needed, complete with visions is necessary. The Castle Keeper can add to this the touches for the sake of the mystery and story, knowing what lies ahead.

A simple table is provided for a starter on some ideas for the 'readings' when the 'Glory-Twigs' are cast by the Rune Master. The Castle Keeper can then tell these to the *Erilaz* in a manner that is interpretative and useful in the scope of the game.

D6 LOT CAST BY THE GLORY-TWIGS

1. **FATE UNDECIDED:** The events of the future are, as yet, murky, and until the many loose-ends work themselves out nothing will be certain. The many smaller events maybe more determined but the larger matter(s) are not. Death and a few severe injuries and changes will happen along the way...but this isn't certain either until those who are having their fates being read take action, or have action taken against them.
2. **AWFUL OUTCOME:** Dire portents appear leaving little room for hope in all involved. The future shows a terrible outcome for all who wish to undertake whatever the venture, journey or task is ahead. If a battle is needed or to happen then slaughter will be sure to come on all sides. *Frau Hulda* surely hungers for everyone's souls and thirsts for their blood.
3. **MODERATE FATE:** Whatever the plan ahead, both sides will share an equal fate in pain and success. The sticks or rune bones read equally across so there is no confusing it, or forcing the answer towards a bias. The gods and spirits are clear that both sides are equal matched in the events to come.

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'Haidzruno runu, falahak haidera, ginnarunaz. Arageu haeramalauszi uti az. Weladaude, sa'z pat barutz. Uparba spa.'

'I, rune master, conceal here the runes of power. Incessantly plagued by maleficence, (doomed to) insidious death is he who that breaks this (monument). I prophesy destruction.'

- *Björketorp Runestone, 6th C.E*

4. **OPPOSITION IS DOOMED:** Whoever the opposition is to the player(s) having their lots being read, their Fate is being decided by Woden grimly. The carrion feeding birds, wild dogs and other beasts will come to devour their remains should a conflict arise against them. If not a battle then their lives will be one of torment and suffering and tragic events will occur.
5. **FATAL FORTUNE:** The Glory-Twigs or bones scream that the person, group involved will have a fatal future down the path they are choosing to go and it won't end well unless something radical is done. Fickle and grumpy are the gods who have deemed the Fate doomed. Beware the croaking raven, howling wolf and creeping shadow for they hint at the death that lurks.
6. **MURKY BUT BLOODY:** The *Erilaz* cannot peer through the bog-like obscurity in the lots cast, but they hint at gore and death. It doesn't say for whom or what side but it is best to be cautious. It would be smart to avoid meat too bloody for that food would tempt the spirits that seek your own crimson.

NOTE: *There is a chance, a Charisma save, that the Erilaz may slip into a full vision during the Casting of Lots as well. If so, this will transform the reading into a more eccentric and slightly crazed wording of what was thrown to the ground. The Castle Keeper can describe the visions and its strength, depending on the role of the table, that the vision will be spectacular and detailed or foggy and vague or horrific.*

ERILAZ APPRENTICESHIP

As was mentioned a few brief times in this section on the Rune Master the role of the *Erilaz* and his student, although no surviving sources from Continental Germanic tales or myths remain for us to delve into, we can deduce this from other occupations where apprentices are common. It is not hard to assume that such a sacred position in society would demand its very few members and masters of its craft a high status and great respect, this also means there are very few in number amid the tribes and communities as well and the *Erilaz* are difficult to come by, and to join their ranks are even more difficult.

It would take a clever mind, good memorization and a skill in aesthetics to carve or place the runes onto whatever object as well. It isn't as simple as just grabbing a stick or rock and forcing the forms onto it just to make it 'look pretty' or say something 'mystical', but something deeper and with heavy meaning, and only a true Rune Master can spot someone that is worthy of carrying on the tradition. This is a very complex craft with magical



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skill involving many layers of learning, dealing with a depth of understanding of Woden that most are never going to possess. The level of visionary work and prophesies will also drive many insane. Normal people are not mentally equipped to handle the heavy burden of this lot in life.

They are 'chosen' into this line of work, either by being able to understand and read the mysterious runes without being taught by a Rune Master beforehand, or are spotted by an *Erilaz* who notices they possess the qualities that are rare for the job. Because it is unknown how they went about seeking and obtaining their apprentices, it is likely they approached the family with the proposition of the opportunity. Turning down the chance would be tantamount to wishing to remain in poverty. The child would likely be just on the verge of in his or her teenage years of age.

Once chosen, they will become a servant for many years, tending to their master and teacher, fixing food, cleaning clothes and other chores for many years until they are of age and have gained some discipline and a habit or appropriate learning curve. Once this is gained, the teaching can begin, in stages. It will be on the runes, their meanings, lore and how to imbue them with enchantments slowly. Living so closely with their master, they will see how the runes and divination will work together, and how to work with the local communities. If the *Erilaz* is a traveler, these skills and methods will be taken to other Germanic communities where ever the path leads. This could be in Germania, Scandinavia, the Anglo-Saxon regions in Britannia, or even far beyond in the Seven Worlds. The apprentice must follow.

Once the teacher or master is at 5th level in experience they are able to teach another, or if they are already teaching another, can then release a student if many years has been spent instructing them (enough equaling a change of two or more experience levels). There are several levels of training, and these are given names in the Gothic language below:

1. **RŪNASUNUS:** 'Rune Son'. Taken at a young age, usually between nine or thirteen, the budding apprentice-to-be will have a mighty load to acquire in addition to the chores of his or her master. In this first couple of years, the knowledge and lore of two runes will be gained, but only their basic mythic stories and shapes. If a girl is picked her title is a *Rnadauhtar* or 'Rune Daughter'.
2. **FULHSNIMAGUS:** 'Hidden Boy'. Or '*Fulsnikwens* 'Hidden Woman'. After earning their respect and place alongside the master now, the Rune Master begins to teach the selected runes in groups, one at a time. Why they are 'hidden' is due to the nature of their teaching and what they are learning. Until this time, all others could see them in public with the *Erilaz* and at functions but now that must end as there are tasks and chores that are demanded away from the community. These are important and require their full attention to learn if they will ever learn all of the twenty-four runes.

3. **SWARTSJERS:** 'Black Years'. This title defines more of a state of being than anything else and covers a long period of learning in which the student is steeped far into learning the runes and the associated magical lore and divination. This will span sometimes 2-4 years of the pupil's life. This becomes the start of the deeper learning for the apprentice when the many aspects are now applied and life is bound up with runes until it is too impossible to untangle.
4. **RŪNAGASALBON:** 'Rune Anointed'. By this time the apprentice has learned nearly all twenty-four of the runes, etched, carved and painted them, and charmed on countless surfaces for the Master and others in these years while gaining spells and skills of their own. Few get this stage of training as it is difficult and takes years of hard and intense work. The teacher will intensify the mastery of each rune and its attached knowledge through tests and other quick checks, always keeping the student on their toes and wits about them.
5. **ERILAZ:** 'Rune Master'. In the later ages after the so-called 'Migration Period', following Rome's fall, this title for the Rune Master will evolve into a noble and militaristic one and become *eorl*, but this won't occur until after Charlemagne's time (after the 9th Century C.E). What matters to the hard working apprentice is earning this title, which in the Gothic language would be *Herulaz*. Allegedly this is related to the tribe of the *Herulii* deep in Germania, but the reasons are lost in Antiquity. From here, the graduate has earned their own stylus or carving tool and other items to enchant runes. Their knowledge is now just as precious and rare and extremely sacred and the chain can continue.

ABILITIES

RUNE INSCRIPTION (INTELLIGENCE): The most crucial skill of the *erilaz*, this ability enables the rune master the power to etch, paint, tattoo, or sew an enchanted rune onto any object. Depending on the experience level of the *erilaz*, this could be a fast procedure or lengthy. The *erilaz* cannot simply cast spells at others or for personal need like wizards, illusionists and the rest. They must have objects enchanted to do the same thing (see *Preparing Spells for the erilaz* below). These objects must be on hand as well to use or the runes cannot be cast.

The *erilaz* can have their specialty in the manner of how they inscribe the runes or be diverse and be capable enough to embed it in anything they need. If injuries or permanent wounds are suffered on the rune master's hand, fingers or arms, this can disable them and deny them their craft.

The *erilaz*, once the rune is inscribed, merely voices the magic word *alu* to meld the spell and rune together at the end point to its creation.

RUNE KNOWLEDGE: The beginning rune or runes the *erilaz* starts the game with is below on the table. Possessing a high intelligence score can add additional runes to that number. A score of 13-15 gains them one more rune learned; if the score is 16-17 two more can be gained; at 18-19 three more can be added.

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LEVEL	RUNE LEARNED
0	1
1	2
2	3
3	4
4	5
5	6
6	3

The rune master, unless an apprentice, must learn each rune on their own time. The span between experience levels would be that research time spent fully understanding how the rune works, its meanings, and how it can be put to use.

SPELLS: Just like the halirna, the erilaz can pick from either arcane or divine spell lists, but unlike them or any other class of magic-user, they can divide their available spells between two lists. The rune master can split their spells between two spell lists initially and at 5th level can add another and finally by 10th the last to their repertoire. The Castle Keeper can deem to modify this according to their own game when needed.

(For example, Afi uses spells from the cleric and druid spell lists. He is 5th level, and so on an average day he can carve or create 4 spells at 0 level, 3 at 1st level, 2 at 2nd level and 1 at 3rd.)

READ RUNE: The erilaz can decipher most runes made by others and know what their purpose might be. The rune master can read and is literate, but as the erilaz knows, the runes are capable of holding great magic. A magic resistance save must be made by the erilaz to crack the hidden code of each rune. This ability is similar to the *read magic* spell but it works on runes only. It takes an average of ten minutes of time per each rune to decipher it. The Castle Keeper can decide the amount of detail and accuracy to tell the erilaz when the reading is done.

WIND MARKS: At 5th level the erilaz can cast his or her spells by finger tracing the runes in the air. This means that the rune master has reached a level of their skill that is far beyond the normal rune maker. This ability turns the erilaz into a wizard by use of this advanced level of skill. Each rune traced burns magically into the thin air and hovers for a time when the spell effect occurs. At 10th level, the erilaz can merely speak the word of each rune aloud and the desired spell will be activated.

PREPARING SPELLS FOR THE ERILAZ: Every night or day the rune master must take some time to recite (to themselves or aloud) the many different spells that they must use in their rune making. It would take an average of ten minutes per rune that they know to do this.

It is possible that the erilaz can sabotage or change other runes made by other people. To do this, they first have to make a magic resistance or suffer whatever spell-effect was embedded in that rune. After this initial moment, the rune master can then

spend the ten minutes to embed another spell. If sabotage is desired, the erilaz can have the spell fire off at the next user or the original maker. If the sabotaged erilaz uses the *read rune* ability, they can uncover the secret.

PRIMARY ATTRIBUTES: Wisdom

HIT DICE: 1D8

ALIGNMENT: Any

WEAPONS: Dagger, Sword, Axe, Spear, Staff, Bow

ARMOR: Any.

SPECIAL: Rune Inscription, Read Rune, Wind Marks

LEVEL	HD	BTH	EPP
1	d4	0	0
2	d4	+1	2,601
3	d4	+1	5,201
4	d4	+1	10,401
5	d4	+1	20,801
6	d4	+2	42,501
7	d4	+2	85,001
8	d4	+2	170,001
9	d4	+2	340,001
10	d4	+3	500,001
11	+1 HP	+3	750,001
12	+1 HP	+3	1,000,001

13 and up + 250,000 per level

Augury and divination by lot no people practice more diligently. The use of the lots is simple. A little bough is lopped off a fruit-bearing tree and cut into small pieces; these are distinguished by certain marks and thrown carelessly and at random over a white garment. In public questions the priest of the particular state, in private the father of the family, invokes the gods, and, with his eyes toward heaven, takes up each piece three times and finds in them a meaning according to the mark previously impressed on them. If they prove unfavorable, there is no further consultation that day about the matter; if they sanction it, the confirmation of augury is still required. For they are also familiar with the practice of consulting the notes and flight of birds. It is peculiar to this people to seek omens and monitions from horses. Kept at the public expense, in these same woods and groves, are white horses, pure from the taint of earthly labor; these are yoked to a sacred car, and accompanied by the priest and the king, or chief of the tribe, who note their neighings and snortings. No species of augury is more trusted, not only by the people and by the nobility, but also by the priests, who regard themselves as the ministers of the gods, and the horses as acquainted with their will. They have also another method of observing auspices, by which they seek to learn the result of an important war. Having taken, by whatever means, a prisoner from the tribe with whom they are at war, they pit him against a picked man of their own tribe, each combatant using the weapons of their country. The victory of the one or the other is accepted as an indication of the issue.

-Tacitus, Germania

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GUDJA – PEOPLE OF THE GODS

Magic was an art that not just anyone could perform; it was a specialized craft that called upon the gods above and below to see it through properly. The *gudja* (gothic) were a select priesthood, similar in some regards to the Celtic druids in Europe but with much reduced influence and societal power.

The *gudja*'s power was localized and centered on a community or district only. They were at the call of the local rulers and nobles for whatever ceremonies and rituals that might need a divine overseeing by a figure capable to speaking to the gods. Thus, the name *gudja* or 'godly one' displays the closeness the priest has with the deities.

In Germania, there are priestesses as well that serve the gods and, like their counterpart, have localized power and influence. Because of the Germanic predilection in believing that women were more capable of magic and closer to those forces of nature, the priestesses have a greater presence and influence in tribal and kingdom affairs than the men who serve the gods.

In *Castles & Crusades*, the *gudja* is the cleric class with little to change except for the addition of god calls and sacrifices provided in this codex. Their robes are white, to signify purity and holiness, a concept later borrowed heavily by the church. It is assumed that the *gudja* is capable of runic use and knowledge as well, but not on the level of the *erilaz*. It is possible, however, to have a multiclass of both in the game.

One type of priest is found in temples and does not reside in the countryside; this is the *hofgudja*. The temple priest(s) maintains the holy place for the god or gods in question, greet visitors and divinate. These temples can be modest wooden houses dedicated to a few idols with incense or magnificent, golden and bejeweled temples that are the spiritual centers to the tribe or kingdom.

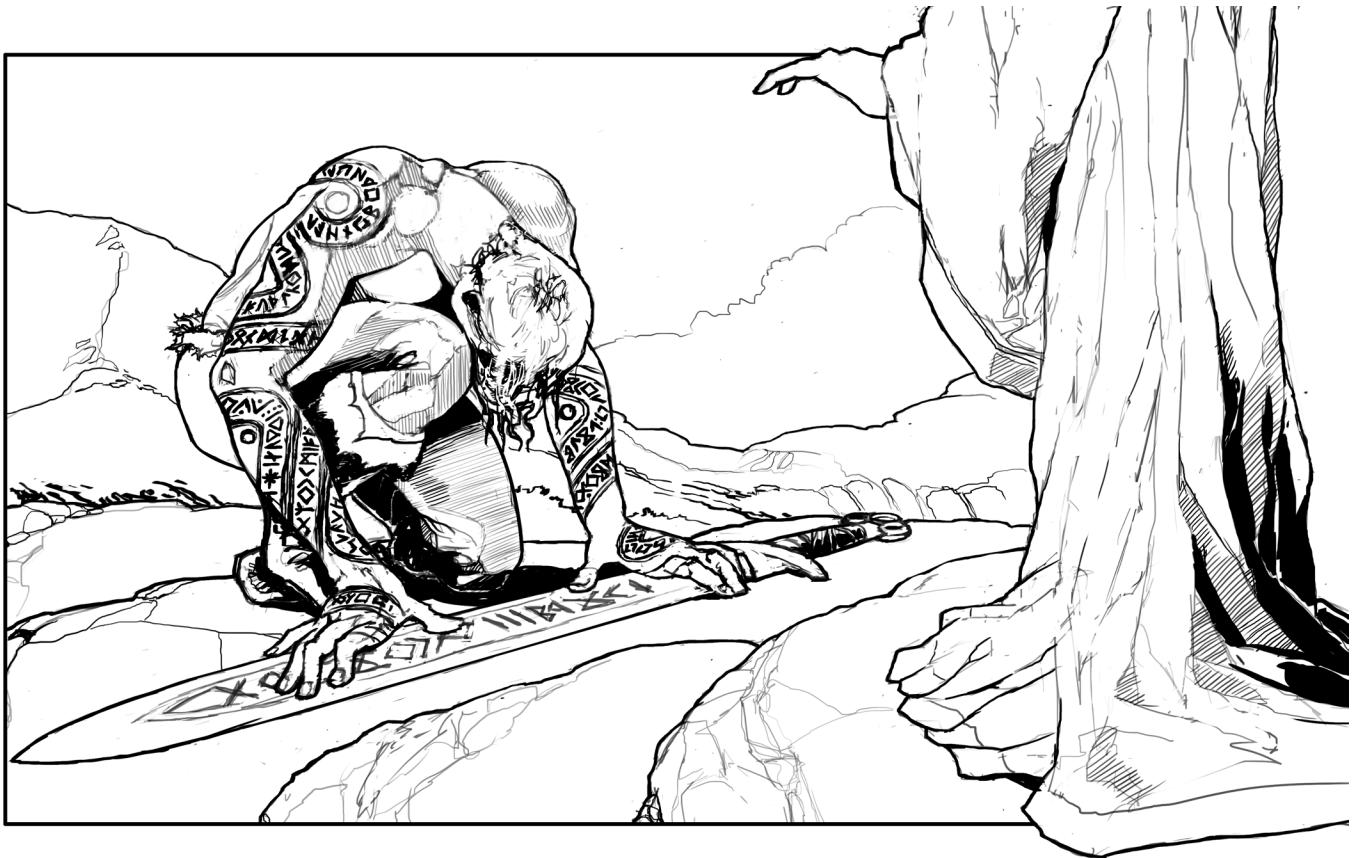
The *gudja* can be found throughout the Seven Worlds in some form, worshipping gods, both dark and light. Elves, dweorgs and other races have their share of priests, as it is not an exclusively human occupation. The same universal mysticism is everywhere in the many worlds by all races, even if it is one of despair or gloom.

The *gudja* oversaw the worship and maintenance of holy sites. According to a Saxon source, these were: *wilweorthunga* (fountain worship) and *frithspottum* (enclosures of peace). They also performed the reading of omens, *hwata*, and *licwiglunga* (incantations to the dead) for the populace when required.

Due to the lack of hard data on the early Germanic priesthoods, the portrayal of them in this codex is a fusion of several surviving traditions taken from multiple sources.

GERMANIC RELIGIOSITY

Among some of the most primal tribes and communities in Germania in Middangeard, and elsewhere in the Seven Worlds,



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people had a direct form religion. They worshipped the trees, sun, moon and stars and the forces of nature personified by their gods, leaving them little need for elaboration. The spiritual could gaze into the places of the world and find the presence of their gods, whether it was in the trickling stream waters or the silent grove of trees, ominous and foreboding.

Water, stones, wells, and other natural places were holy and touched by the gods and spirits, and all were sacred. Many peoples of Germania and the Seven Worlds did not even feel the need to represent their gods by form, and did not carve or make statues or even have *gudja* to serve the local community. Hof's could also be found among the tribes, although they were few and rare.

Many hofs were simple barn-like structures tended to by a small group, while others were a massive and expensive community effort. In some communities and tribes the hof was more expensive and grand than the highest noble, chief, or king's hall and palace because of the devotion to that particular deity.

To outside observers from the classical world, the Germanic peoples were perceived as being so crude that they only worshipped the elements, sun, and moon with no depth. This was the same basic view that was held by the earlier Greeks and Republican Era Romans about the Celts. The truth about the nature of their worship was unknown, but it is generally accepted that these biased outside sources are wildly exaggerated.

The basic concept of magic in the Germanic mindset was termed *galdra*, and was predominantly a feminine occupation, although men did participate on rare occasions. The use of *galdra* was a specialized craft and not considered a manly art. The wizard/illusionist class from an Anglo-Saxon perspective is a *galdre*, and the usage of it is *galdor* (casting enchantments and spells).

WYRD: FATE & DESTINY

As with nearly all peoples, the Germanic groups believed in fate, or a destiny that is woven into their lives by supernatural forces. This is best defined in the Saxon concept of *wyrd*. *Wyrd* is the intangible force to all beings' existence that sets events into motion and results in various consequences for each and all the same. To the Goths, *wyrd* was called *wairþan*, and meant 'to happen', or 'fated.'

In the surviving literature from Anglo-Saxon sources, *wyrd* is a cynical gift in life. It will surely doom those who fall under its sway in time, whether by a divine push, or a personal one. This isn't luck so much as simply ending up in whatever place one finds oneself, for good or ill.

Some peoples of Germania see *wyrd* as being the sewn threads on the loom of Frau Hölle. With each guiding of her careful hands, the strings of Fate are woven and twisted until different people and events come together against their will. Hulda's causal force will direct or divert others' lives into whatever fashion she deems wisest. Regardless of how hard one struggles to avoid *wyrd*, paths will still lead the person there in the end.

Unusual and strange events, often serendipitous, are the result of *wyrd*. These are the portents and signs of things-to-come and the things themselves, not normal daily affairs or events, but those that often defy explanation.

The CK can use *wyrd* in strange ways to make the story elements come together, or fall apart. This is the quirky force that pits two rivals together after an unlikely encounter or by the many other common story themes and events in Germanic myth and tales. *Wyrd*'s flexibility is extensive and can influence every aspect of the game, from its meager beginning to its epic end. Whether divinely propelled or ambiguous, *wyrd* can shape the story's moments and encounters in a way that the players would not expect or prepare for in their stories.

Wyrd is also the concept of things that will come to pass once certain events are set in motion. This is the rare opportunity to be aware, beforehand, that certain events will transpire in time.

In the equivalent Norse analogs, *wyrd* is represented by the *norns*, the mysterious weavers of Fate by the Well of Urd in the Underworld. The rest of related Germanic Europe must have shared a similar idea but such information is now lost in history. Broken down, the three *norns* would be in concept: Fate, Being, and Necessity. Each is a part of existence that cannot be avoided or altered drastically but are crafted and made into its being by the *Norns*. In Germanic pagan Europe finding a linguistic analog isn't too difficult, in Anglo-Saxon these would be: *Orlæg*, *Weorðan*, and *Scyldig*, while in the language of the Gothic peoples these three aspects of *wyrd* would be: *Wairþ*, *Wists*, and *Skula* (Fate, Being and Necessity respectively).

THE TIME OF SACRIFICES

Blót (Saxon), and *blotan* (Gothic), this was a holy ritualized event that is either in the form of a feast or sacramental meal in the least or a blood sacrifice at the most. These sacred events usually involved a horse sacrifice of some sort.

The feast had meat taken from sacrificed pigs, horses, and other livestock cooked in a cauldron on a fire with beer or mead passed around to those involved. The feast was a bonding ceremony among strangers

The blood from the animals (or, more rarely, sentient beings) would be sprinkled on the participants and statues in blessing. The holy people performing the *blót* would ask the gods and greater powers for a good life, health, and peace between everything and everyone for the next year during this ceremony.

These ceremonies could be held for a small number of people (ie. adventuring party) or for an entire kingdom. This is performed for the blessing of kings and their fortunes in battles and their power.

Throughout the year in Germania (and the Seven Worlds) there were several established *blóts* to recognize the gods, spirits, and the change of the seasons. Each marked a distinctive transition from the previous period of the year as shown below:

CHAPTER 4:

- 1. ÆLFBLÓT:** ‘The Elf Sacrifice’. This holiday occurred in the first month of the year (January) to honor the elves and their magical influences on daily life. This was a highly secretive sacrifice and was performed in privacy. Contact with other people during the ceremony was limited. Beer was consumed while special attendants maintained peace in tense times. Woden Allfather was prayed to, making the worshippers afraid of incurring his wrath if things went wrong. The blessings they seek are for continued prosperity of their livestock and survival until spring from the harsh weather. Another blót performed at this time of the year was the *Friggeblót* in honor of Woden’s wife.
- 2. OSTARABLÓT:** ‘Ostara’s Blót’. This spring pre-harvest sacrifice is to honor Ostara, the goddess of the spring and fertility. It signified the start of a new year. This blót was performed exclusively at night, often at the vernal equinox and involved blood sacrifices. This blót was held during the *vetrnætr* (winter nights) and marked the end of the season and start of the next. This time was to honor the gods and the dead, and to thank the divine for a good harvest, hoping for another in the coming year. For the sacrifices in honor of Ostara, sword dancing, baking, and fertility rites were performed by the people.
- 3. SIGRBLÓT:** ‘Victory Sacrifice’. This blót was held and performed to signal the beginning of summer. This sacrifice is meant to be empowering for the warriors in the war season that includes summer and early autumn. The performance of this Sacrifice signifies the official beginning of the war season among the Germanic people. This important blót is, ‘*at asans, þáta faur sigis*’ (Gothic, meaning ‘at summer, for the victory’).
- 4. HÆÐABLÓT:** ‘Autumn Sacrifice’. This sacrifice is the final one for the year before the Yule celebrations to come, and are held with hopes to give the worshippers blessings to survive the winter to come. In some regions of Germania this blót is akin to the Celtic celebrations of Samonios (Samhain – Halloween) due to living so close to those peoples and being deeply influenced by them.
- 5. YULE BLÓT:** ‘*Jiuleis*’ to the Goths, and ‘*Jéola*’ for the Saxons. This winter celebration honors Woden’s Wild Hunt to empower the king and his realm. It lasts three days, each with sacrifices and the sprinkling of blood. The Saxons have another name for this time, ‘*Mōdraniht*’ or ‘Mother’s Night’ and honors the mother goddesses. Yule is the largest and most organized of events. Several toasts are given, the first to Woden, the second to *þónar* and Frigge, and the third to the lord or king. These toasts were then followed by others to honor ancestors and the dead. People fast from eating meat the day before Yule in preparation for the feast.

The Castle Keeper can add more detail or less to fit their campaign with the blóts as needed. The blessings by the sprinkling

of blood and its effects can be as simple as a divine (if temporary) bonus towards certain skills or other factors in the lives of the characters that are so blessed.

RING OATHS

This section and the ‘Charms’ section are practically identical to that found in the Codex Nordica because, culturally, the two Germanic groups shared this belief and custom. This means that the ring oath is interchangeable to each if played together since both groups of societies possess this ritual alike.

It is a pagan Germanic custom to swear oaths and vows by the passing of a ring. This ring is the bond to that event and is a powerful symbol. One example is the rings of the Nibelungs. Warriors would often have their loyalty ring(s) fixed into their weapon’s handles or scabbards, or worn on fingers, ears or by a pendant.

The rings are either made by smiths and artisans for the oath, specially customized, or they are recycled. The ritual is a system that first is an exchange of words between the oath maker and the one that the oath is sworn to, and then the passing of the ring onto the oath maker. This can be an elaborate ceremony or an impromptu occasion. These rings can be made large to be worn around the arm or small in size, but they are rarely plain or generic.

There is a magic involved in the bonding between oath makers and the rings. Depending on the level of the oath, the after effects can be severe if broken. Listed below are examples of how this can transpire:

LEVEL	OATH	EFFECT
1	Service/duty	-2
2	Marriage	-4
3	Service to noble	-5
4	Oath to king	-6
5	Vow to a god	-8

Warrior oaths to their lords are a more detailed (and a better documented matter) described in fuller detail in chapter six ‘*Warfare and Battle*’. The duration of the oath’s power depends obviously on the words and deeds it is sworn under. This can take days, months, years or for life in length.

This is not a deed taken lightly and is greatly respected in Germania and throughout the Seven Worlds. The magic in the oath is an event that one does not ignore or forget. They are bound by it in a way that cannot be avoided and will haunt them if they break it.

A vow can be made to a lord, service, or even a master hiring the adventurers for a quest to ensure it sees its completion. These oaths can be used against the oath maker just the same and force them into doing things that are questionable or against their character or alignment.

IN WIZARDRY AND ENCHANTMENTS

If the oath is broken, however, there are very few ways it can be fixed or redeemed. Coming to some agreement or concord with the giver of the oath can solve the after effects to come, but also the blessing of the gods (if isn't already divine in nature) or powerful magic by the völva or seiðkona can do so.

CHARMS

Another additional ability that magic users and holy figures can do is to create a charm for another. This is placed into an object, typically, (pendent, ring, etc).

The means to do this is essentially in the same way that rune masters create rune objects. The magic on this and its effects are very different, however, from the craft of the erilaz but similar in places.

The blessing's strength is based on the castor's experience level as shown on the table below. This charm's effect is permanent and constant, and it does not go away unless the charmed item is misplaced or broken. How this charm works is simple, its bonus is added to all die rolls made by the charmed. Whether in battle or for skill roles, this charm affects the possessor of the item.

Exp. level	Charm Bonus
1-2	+1
3-4	+2
5-6	+3
7-8	+4
9-10	+5

The charmed item must be in the possession of the charm maker for a day and in contact with them unbroken for that time. Once the appropriate prayers and rituals are performed, it is blessed. *Note that a player character can only possess one charmed item (with bonus) at a time unless the Castle Keeper chooses to give them more.*

This charm is not apparent at a glance and would appear as a trinket unless a *see magic* spell is cast over it. Its glow would shine if seen through magical means. The charm works only for its owner, however, since it was made specifically for them by the maker. There are charms so constructed that can be generally charmed and able to be used by all alike, but these are rare.

A powerful magic user or holy figure can dispel the effects of a charm if they find one. To do this need to declare the action and a magic resistance is needed on the part of the charm (*if the castor's level or skill is not known, then its resistance level is a 12 or higher*).

THE HOF – TEMPLE OF THE DIVINE

As mentioned earlier in this chapter, the holy place of the Germanic pagans was called a *hof*, meaning 'temple/dwelling/enclo-

sure'. These sacred places could be minimalistic or magnificent, depending on the religious purpose and function.

The structures are constructed mainly from timber by skilled craftsmen. These temples can lie in isolated places where it is believed that the divine can be felt the easiest, or on common well-traveled crossroads between tribes and kingdoms.

In related northern Nordic culture, the *hof* was gilded in gold with intricately carved beams, rafters, posts, and shingles with no expense spared in the overall creation or design. Hof's often contained many statues or images of the gods of the region for the purpose of offerings and prayer, and the caretaker (*hofgudja*) that tends to the well-being of the temple and often asks for entrance fees from strangers. The entire reality of the *hof*'s extent in Germania is not well understood or documented, but there is substantial archaeological traces of sacred buildings that were once cultic sites.

Holy wells, trees, and stones will usually be located close to the *hof*, or even within it. A sacred tree, usually an ash to recognize Irman'sul, is part of the *hof* with the temple being built around it, using its branches to form the ceiling and roof among the rafters. Most temples serve as judiciary courts for local rulers as well and a place to hold the regular *þing*, or assembly, for crimes, punishments, and other local community functions.

Hof's were built with care and fine craftsmanship wherever they are found in Germania and the Seven Worlds. When visitors enter them, it should cause awe and reverence in those who enter. In some way, even Woden's hall is considered a *hof*, as are the homes of the other gods.

In the winter months, fires burn in hearths and pits to keep the pious visitors comfortable and to give the divine images warmth. These places are given care by all alike, and it would be an evil or foul person to desecrate a *hof*. If caught, their punishment would likely result in a sacrifice by the head *gudja*.

WINTER OND MÓNAB

The Germanic year, or *winter*, spans from one wintery season to the next, a system that the modern world has inherited, deciding that the New Year occurs in this season. Each month, or moon (*mónab* in Saxon and *menops* in Gothic) sets the length of time on a lunisolar calendar.

It is difficult to extract the pre-Christian calendar completely from what remains, but there is a good indication that the Germanic year, as recorded in medieval sources, is close enough. Listed here are those months, in Anglo-Saxon, Medieval German and Gothic, the three extant languages and groups that such data can surmised.

In the Seven Worlds beyond Middangeard it is assumed that all beings follow the same system since it was passed down on all by the gods in the earliest of ages. Also included in this section is the basic Early Germanic week and how to integrate that into a campaign to help run a very Teutonic styled setting.

CHAPTER 4 :

GERMANIC YEAR

(SAXON)

- 1 *Æflera Jéola* (After Yule)
- 2 Sol-Mónaþ (Month of Sol)
- 3 Hréð-Mónaþ (Hréð's Month)
- 4 *Ēostre-Mónaþ* (*Ēostre's* Month)
- 5 *Primilki-Mónaþ* (Month of Three Milkings)
- 6 *Ærra Líða* (Before Midsummer)
- 7 *Þriliða* (Third Midsummer)
- 8 *Æflera Líða* (After Midsummer)
- 9 Weod-Mónaþ (Plant Month)
- 10 Hálíg-Mónaþ (Holy Month)
- 11 Winterfylleth (Winter Filled)
- 12 Blót-Mónaþ (Sacrifice Month)
- 13 *Ærra Jéola* (Before Yule)

(MEDIEVAL GERMAN)

- 1 Hartung (Harsh Month)
- 2 Horung (Horning)
- 3 Lenz-Mond (Spring Month)
- 4 Oster-Mond (*Ēostre's* Month)
- 5 Wonne-Mond (Month of Bliss)
- 6 Brachet (Fallowing Month)
- 7 Heu-Mond (Hay Month)
- 8 Ernte-Mond (Harvest Month)
- 9 Herbs-Mond (Autumn Month)
- 10 Gilbhart (Yellowing Trees)
- 11 Nebel-Mond (Fog Month)
- 12 Jul-Mond (Yule Month)

(GOTHIC) *

- 1 Wulfamenos (Wolf Month)
- 2 Sunnemenos (Month of the Sun)
- 3 Hroþesmenos (Hréþ's Month)
- 4 Austramenos (*Ēostre's* Month)
- 5 Blomamenos (Flower Month)
- 6 Asansmenos (Summer Month)
- 7 Hawimenos (Hay Month)
- 8 Sneithanmenos (Reaping/Harvest Month)

- 9 Skaidanmenos (Separating Month)
- 10 Weinmenos (Wine Month)
- 11 Frauma Jiuleis (Before Yule)
- 12 Blotan Menos (Sacrifice Month)
- 13 Afar Jiuleis (After Yule)

*This Gothic calendar is a composite drawn from other existing and early Germanic systems from Europe, with only a few in a sparsely documented source, the *Codex Ambrosianus*.

The basic week in the Germanic world provided here in the *Codex Germania* is the Anglo-Saxon and general Continental Germanic as well. This can be adapted and modified as the game requires, making it bend to whatever need the CK might have. This is the system used in much of the world today, inherited from the Saxon week.

Each day is named and honored after a god, goddess, the sun, and moon and has little to no Roman, Greek or Christian influence. The preservation of this weekday naming system to the present is quite a feat considering the intense conversation attempts made by the Church following the fall of Rome in 475 C.E.

SAXON WEEK

- 1 **Mōnandæg:** 'Moon's Day'
- 2 **Tiwesdæg:** 'Tiw's Day,' honoring the warrior god and his deeds.
- 3 **Wōdnesdæg:** 'Woden's Day,' to honor the Allfather and his glory in all worlds.
- 4 **Þūnresdæg:** 'Þūnor's Day,' celebrating the giant-slayer and patron of the common man, father of the storms.
- 5 **Frigedæg:** 'Frigge's Day,' in honor of the Frau Hölle/Huldra/Frigge, herself.
- 6 **Sætarnesdæg:** 'Saturn's Day,' adopted from the Romans, to honor the god Saturn.
- 7 **Sunnandæg:** 'Sun's Day,' to honor the sun and its light and warmth.

OLD (HIGH) GERMAN

- 1 Sunnūntag
- 2 Mānetag
- 3 Zīestag
- 4 Wuotanstag
- 5 Donarestag
- 6 Frījatag
- 7 Sunnūnâband



CHAPTER 5: TO SERVE THE GODS

This chapter details the Germanic deities to an extent that can be used in normal game-play, or adapted into other settings. The basics are given in most cases, and where information is lacking from sources (a common problem in this research), speculative ideas and suppositions are inserted to make the data complete.

Where a redundancy appears with related Nordic beliefs and lore, an alternative from other Germanic regions (if available) or created to give a more complete picture of what might have been a reality. Germanic paganism is better documented, and its sources appear on this side of the Roman Empire in comparison to their Celtic neighbors making research easier in places for this codex.

This chapter also includes the rules to have divine aid or 'god calls' and how to receive blessings, miracles, and curses from the gods. Prayers, offerings and sacrifices, and how they benefit the worshipper are explained in this section of the Codex Germania.

Germanic holy sites are explained for use in game play in this chapter. They have been simplified for quick and speedy use in the scope of a game for reference.

THE MANY OTHER GODS & GODDESSES

Just as the Nordic Germanic peoples believed in the *Æsir* and *Vanir* as the family of gods that populated their universe, their continental cousins had done so in the same way. To them, the *Æsir* were the *Ōs* (plural *Ēse*) to the Anglo-Saxons. The Franks called them *Ans* (plural *Ensi*) and to the Goths *Ans* (plural *Anseis*). Regardless of the common Germanic origin, the meaning is the same in Germania, 'life givers', and are perceived as all being divine and supernatural in origin. Woden and his brood are all a part of the *Ensi* in the Otherworld.

The Germanic equal to the Nordic *Vanir* are not easily identified in surviving mythology and lore, raising the logical conclusion that that pantheon of deities were exclusive to the Nordic nations. Theories abound to their origins in those regions, but perhaps the easiest and most simplified view is the assumption that the later gods of the *Æsir* were brought to Scandinavia by contact with the Germanic peoples of the continent. What followed in their religion and tales, was a war between both groups of gods leading to the success of Woden and his people, allowing the *Vanir* to remain in power, but to a limited extent. Several academic theories suppose that the wives of the *Æsir* were from the other group of gods and that this was a union of peace between the two. *The Codex Nordica covers the Vanir and the Nordic perspective on this shared early religion and tradition.*

BADUHENNA

A goddess of war, steeped in the gore of the slain. Baduhenna has groves dedicated to her throughout Germania, with trees covered in bloody entrails and caked gore.

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She is called the Mother of Battle to the tribes of Germania but has no known dwelling in the many worlds among the other gods. She lusts for the casualties of conflicts and the terrible aftermath of it.

Where Baduhenna is worshipped, the warriors are covered in fresh gore and offer her equally fresh sacrifices (usually captives taken in battle). The wise people do not know where Baduhenna's relation lies within the Ós or Eöten, but they know she is divine and powerful.

BÆLDÆG

A son of Woden, known to the Goths as *Balds*. He is a bold and brave warrior that is given the task to protect and defend the realm of the gods from all threats. This is no slight task, but of crucial importance considering the giants of Eötenhám forever seeks to invade Neoaxarwang and subject its inhabitants.

He is blessed by his mother Frigg and trained by his brother Pnor to be one of the best to serve his job. Unfortunately, his blessing of protection left one vulnerable spot on him which will be his demise from a sprig of mistletoe tossed to hit him one day in an act fated by wyrd.

ĒOSTRE

Ēostre is the goddess of spring. She is the dawn's light and the healthiness that comes from pure water and warmth. Her followers don white robes and clothing and give her praise during the start of spring.

Her powers are over fertility and the creation of life. She is perhaps as honored and praised as much as the queen of Ælfhám by the peoples of Germania for her greatness. Wild festivals are held in her honor and take place over a number of days. She is so well-loved that the peoples of Germania have named a month after her.

Her presence is seen in the rising sun from the east and the warm glow it brings to the worlds. She is capable of bringing great prosperity to her followers in good times. Bonfires are lit for her on her holy day and will burn until dawn of the next day. She is given a place of praise that often times angers Frigg out of jealousy, but her wrath would be futile because of *Ēostre's* nurturing presence in the Seven Worlds.

*Erce, Erce, Erce, eorþan modor,
Geunne þe se alwalda, ece drihten,
Æcera wexendra and wridendra,
Eaciendra and elniendra,
Sceafta hehra, scirra wæstma,
And þera braden berewæstma,
And þera hwitan hwæstewæstma,
And elra eorþan wæstma...
...Hal wes þu, folde, fire modor!
Beo þu growende on godes fære,
Fodre gefylled firum to nytte.*

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Erce, Erce, Erce, mother of earth, may the all-ruler, eternal lord, grant you fields growing and flourishing, bringing forth and strengthening: high blades, bright fruits and wide barley crops, and splendid corn, and all the fruits of the earth...hail to you, Earth, mother of men, may you spring up, in god's bosom, filled with food for the use of men.

-Anglo-Saxon Poetic Records, VI, p. 117-8

ERCE

Erce is an earth-goddess, a sister to Frigge and has the powers of control over the flora and fauna across the Seven Worlds. The Saxons have devoted an entire day to a prayer ceremony dedicated to her.

Erce's season is from the beginning of spring to the end of summer. She is the sister to *Ēostre*, and the two work together to give most of the Seven Worlds their wondrous life and fertility.

FAIRGUNEIS

Fairguneis is the thunder god praised among the Goths. He is the terrifying—a dangerous force of nature. Many in Germania believe that he is the same as Pnor, or related, or perhaps even his father, no one is sure, but they all respect his power.

Fairguneis sends his wrathful bolts down from the turbulent skies to destroy all giants (*Pauris*), goblins, and other sinister beings in the shadows. Bearded and hairy, he is a brutish god with no hidden motives or subtle plans. Fairguneis reigns in the high mountains of the Alps when he is not roaming the wilderness in his thunderous chariot pulled by two ashen, smoking goats.

Many tribes of Germania beyond the Goths believe Fairguneis is just another aspect of Pnor, but they do not contest his might or violence. No one wishes to anger him, because he will send storms down on mankind and destroy their homes, lands and people in wrath. It is well-known that Fairguneis has a short patience and no consideration for lesser beings, unlike his alleged relation.

His sacred tree is the oak (thus his name and its meaning) which is a conductor for lightning strikes often during the storms that are sent down on Germania and beyond. During the storm seasons, the Goths would light the *Hauri us Fairguneis* (Bonfires of Fairguneis) to appease him and drive his fury away from their lands. In bad times, human and animal sacrifices are even thrown into the fires to be offered up to him.

Fairguneis' wife is the mortal queen, *FulDo*, taken up from her kingdom away from her husband during one stormy night against her will. Her beauty and fiery personality caught his attention from the skies and he sought her to be his Queen of Storms. To this day, her mortal descendants have sworn vengeance on Fairguneis in whatever way possible to avenge the abduction of their mother, queen, and patron.

FRAU HÖLLE OR HULDA

Hulda, or the 'Lady of Helle' is one of the most powerful goddesses in the universe with her home in the Otherworld of Helle. She leads the souls of those who do not die in battle and is the protector over women's crafts. Hulda is able to weave the fate of others on her loom as she chooses, but more often she remains ambiguous and a benign presence in peoples' lives.

The Twelfth Day of Yule is dedicated to her.. During this time in which all spinning and loom-crafts are prohibited until the Twelve Days (*Twalif*) are over. This Yule period is hers, and it is the time when the dead are able to walk in Middangeard to find their way to Helle if they have not already. Frau Hölle roams the world during these nights in her Wild Hunt, surrounded by her strange, supernatural entourage.

In Germania, her home can be found in Hørselberg Mountain, filled with many passages that lead below to Helle in her domain. This is a haunted and sacred location in the middle of Germania and is cautiously avoided by the devoted not wishing to risk angering the goddess. The Frau Frigge (Woden's wife) can be found here as well as this mountain leads to her realm and palace of Fennsalu in Neoraxawang. Witches gather here to honor the goddesses often, also making this mountain (and others in Germania) dangerous places.

Hidden in Middangeard is also Hulda's Pool, an enchanted portal that she sends the new souls for newborns into the world to take form. This pool is a portal to her palace in Helle. Although without children or a consort of her own, Frau Hölle is the protector of children and is also known as 'Dark Grandmother' (*Darth Großmutter*) and is appeased by parents to use her divine abilities to help them, whatever the situation.

While not on the Hunt, Hulda will occasionally travel Middangeard in her richly crafted wagon. If she passes someone worthy of her attention or patronage, she will have her wagon break down and reward the individual for assistance. As goddesses go in the Seven Worlds, Hulda is the least negative or easily angered. She has good motives and wishes to aid the descendants of Tuisto.

When Frau Hölle is on the Wild Hunt, however, she seeks the souls of the slain and of dead children to add to her hunting party, eventually leading them down to Helle. This is not to say that her Hunt is not dangerous for those foolish enough to be caught in its path. Those good of heart are usually spared, unlike Perchta's Hunt, and are often rewarded with gold or other benefits. She has many other names while on the Hunt, *Frau Gode*, *Frau Wöden*, and *Frau Freke* in Saxony. She is escorted by witches and other supernatural beings while on the Wild Hunt, quickly making men who fall in her path fall victim to her feminine wiles.

When the snows come, it is Hulda's doing, giving the people of Middangeard the impression that a blanket of snow is her own bed's blanket. Besides the mountain and hidden pool, there are many portals into Hulda's world from Middangeard, but these

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are not entrances taken happily or freely as they usually end up in the worst parts of Helle. Only certain chosen individuals can be taken directly to her palace and not risk the dead or the other monsters and beasts of her world.

She is beautiful and divine in her appearance, but is also able to appear as a bent crone with a prominent, twisted nose to disguise her presence among mortals. Of the many goddesses, she is one of the nicest and most active in the affairs of the people.

FRIGGE

Friġe to the Saxons and *Friġjōn* to the Goths and other tribes, she is the wife of Woden and bearer of many divine children in the worlds. Alongside her chaotic and often violent husband, she rules from her palace of *Fennsalu* deep in the swamps of Neoraxawang.

She is so revered a day is named for her. She is capable of seeing into the future and planning events for the many peoples below in the many worlds using her divine loom. Only she is able to share Woden's throne and benefit from his position and power with no recourse or ill-fated consequences.

She is glamorous and beautiful, and her presence is filled with an ever-present peace and calmness. Many believe that she is also the goddess Frau Hölle, and spends her nights in Helle and days in sgeard, filling two functions in the universe. Many of the wise in the ranks of the *gudja* agree with this theory, though none have borne witness to this.

GAUT

He is considered by some to be Woden in one of his countless guises, but to the Goths he is not the same god at all. Above all others, he is the founding root and father to the Goths when they first lived in Scandza, or Goðiscandza. It was Gaut that gave his people the secret of metalworking, thus his name, which is play on words. His name means both 'god' and 'pouler (of metal),' revealing that they were among the first to use the technology in Middangeard and Germania.

The Geats and Goths both are his descendants, but many other royal lineages from out of Germania also share in his past, notably those in Anglo-Saxon territories in Britannia. Little is known about Gaut except that he was wise in the forging of metal and a profound warrior capable of great deeds.

Most of the *gudja* among the Goths trace Gaut's lineage back to Pewaalfar, a servant for Pnor, who eventually made a place for himself and his sister while serving the storm god in the lodging of a giant. Gaut (Gothus to the Romans), was the first to conceive a Goth and teach him to work metal (specifically iron) to overcome his many neighbors in Sweden before populating his countryside and wishing to leave south towards Germania. Many in Germania and in the records of the Saxons of Britannia remember Gaut's father as Tatwa, a mysterious figure that once lived in Gothiscandza.

There is even a small minority of *gudja* in the Goths and Geats both that believe that the three sons of Tuisto are, in fact, the children of Gaut. Gaut's ancestry is in doubt, aside from the name of Pewaalfar, and his arrival into Gothiscandza dates before the time of the Three Sons into Germania. This is controversial idea, placing the other peoples of Germania into the lineage of Gaut and not Woden, Tiwaz, or the others in one motion. The rivals to the Goths in Germania would zealously disagree with this notion and become quite violent to defend against it.

HRĒÐA

This goddess of victory brings benefit to those who offer up sacrifices to her before battle or other similar activities. Hrēða is not to be trifled with or shunned. She is held in high enough esteem, that certain Germanic peoples have dedicated a month dedicated to her.

Her worshippers make special cakes for her and make sacrifices to appease her in her month, hoping for the freezing weather to go away and spring to come. Her other name is *Hruada*, and she is known the *Hrūda* among the Goths. Fertility rites are performed by those seeking to gain a child or for the prosperity of their livestock, especially during her month (March).

'Nor in one of these nations does aught remarkable occur, only that they universally join in the worship of Herthum; that is to say, the Mother Earth. Her they believe to interpose in the affairs of man, and to visit countries. In an island of the ocean stands the wood Castum: in it is a chariot dedicated to the goddess, covered over with a curtain, and permitted to be touched by none but the priest. Whenever the goddess enters this her holy vehicle, he perceives her; and with profound veneration attends the motion of the chariot, which is always drawn by yoked cows. Then it is that days of rejoicing always ensue, and in all places whatsoever which she descends to honor with a visit and her company, feasts and recreation abound. They go not to war; they touch no arms; fast laid up is every hostile weapon; peace and repose are then only known, then only beloved, till to the temple the same priest reconducts the goddess when well tired with the conversation of mortal beings. Anon the chariot is washed and purified in a secret lake, as also the curtains; nay, the Deity herself too, if you choose to believe it. In this office it is slaves who minister, and they are forthwith doomed to be swallowed up in the same lake. Hence all men are possessed with mysterious terror; as well as with a holy ignorance what that must be, which none see but such as are immediately to perish. Moreover this quarter of the Suevians stretches to the middle of Germany.'

-TACITUS, GERMANIA

ING, IRMIN & ISTVAE

Ing, and his two brothers, Istvae and Irmin, sprang from Man-naz's loins to populate Middangeard and Germania after the time of Tuisto had come to pass. Ing's descendants in Germania are plenty in number (See Chapter 2) and can be found in strength in the north among the peoples of Scandza. To the Goths Ing is known as *Ingwaz*, and was celebrated and honored greatly by all tribes alike.

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So little is known about Ing or his brothers, with the exception for their prosperity and lineage building capabilities in Middangard that most assume that he and the other two brothers still live. They very well may, but they could have traveled to Neoxarwang to dwell among their own kind in the company of gods and immortals.

Where they traveled in Middangard, a family tree sprang up in their wake, tribes and powerful leaders to carry on the bold way of their head leader Tuisto. It is said that no foe stood their ground for long in the path of the sons of Mannaz. No monster or supernatural being could stop them on their ride. It is clear that without the sons of Mannaz, mankind in Germania could never have been a reality.

MUNA

She is the beautiful twin sister of Sunna who was jealously cast out from the worlds of men, plucked from Middangard by the goddesses to suffer for her crime of appearing so sensational by comparison. Unlike Sunna, Mna is pallid by complexion, but no less beautiful.

The dogs of Sculon hunt her down, never letting her rest. Only once a month (on the new moon) does she get peace from her chase across the night sky, but it does not last. Mna does not wish to deprive the Seven Worlds from the light she and her sister provide for them, but she is exhausted on her chariot after many thousands of winters in doing this.

Mna is different from her twin in another way. Her height and size are large, making her similar to the Eöten. To mankind she is the moon, while the elves call her 'The Counter of Years,' and the gods call her 'The Fiery One.' In Helle, she is called 'The Whirling One.' She is known as 'The One that Hastens' by the eöten and 'The Shiner' by the dweorgs. Mna's place in the cosmic scheme of things is now set and it is feared that if she ever left her post, it would herald Muspilli (the end of times) to occur.

In Germanic mythology, the moon is a masculine word and concept but since the information is severely lacking to give detail, Here, the moon is portrayed in a feminine manner and to separate it from its Nordic cousins where Máni is Sunna's brother. This change is made for some levity but the moon can be portrayed as a male being all the same if the CK deems it.

NERÞŪZ

Nerþz is one of the most holy goddesses in the Seven Worlds, She is the queen of the Earth, and its very existence. Unlike Erce, she is the very earth underfoot. Her powers cascade among the worlds and give life wherever it goes.

In Germania, a sacred island exists in her name, its location hidden, but presumed to be in the North or Frisian Sea. Her followers dwell on this island, all primarily priestesses that tend to her idols and shrines diligently. Once a year, or more, Nerþz will decide to be travel among her peoples in her sacred cart

TO SERVE THE GODS

drawn by heifers and led by her high priest. She is clothed in a white, blessed sheet to mask her appearance from those that might wish to harm her.

Once she is abroad, all iron, metal tools and weapons will be put away to avoid the potential for battle or war. Instead, there are happy, peaceful celebrations. After the day is done, slaves are made to wash the cart, idol, and cloth as well as the heifers only to be drowned as sacrifices to Nerþz at the end of the tour. They are drowned for the sake of offerings *and* because they touched (therefore, profaning) the goddess' belongings to clean it.

Nerþz has zealous followers that will fiercely defend her island and name from outsiders. It is feared that her wrath would bring the destruction of the worlds and disasters to follow until much of mankind is gone. Her wrath is seen to herald *Muspilli* (the apocalypse), and the gods and giants will fall into their ancient feud.

Nerþz is thought by many to be Frgge's mother, but no one is certain about it as the gods have keep their secrets well. Nerþz is certainly one of the eldest of the gods and rumored as old as Woden, himself, since she may be Frgge's parent.

PERCHTA

Percheta is referred to as 'The Bright One.' She is a shimmering presence in the wilderness of Germania, primarily in the southern reaches, and has been seen in two guises: one fair and glowing (*Schönperchten*) and the second as a, hideous hag (*Schiachperchten*). Perchta assumed the power over beasts and protects them as well as directs the wyrd of many at her divine loom.

Unlike the many other gods and spirits in the Seven Worlds, Perchta was born with a physical flaw. Her right foot is that of a swan, and it is hidden under her white robes at all times. Her imperfection is not by random chance or defect but chosen in her conception to put her in the realm of Nature. To the peoples of Germania, she is known as '*Berhta mith so fotus*' (Gothic), '*Berhte mit dem fuoze*' (Frankish), and '*Beohrte mid ðæm fōt*' (Saxon), meaning 'Perchta with the Foot.'

Fearing her wrath, her followers must eat a supper of fish and gruel on her special day (the Twelve Days of Yule starting on the 25th of Yule), or she will creep into their houses by night and slit open their stomachs to stuff them with straw for their insolence. Perchta's temper is legendary among the gods, and no one chooses to anger her or gain her animosity if they can help it.

Frau Berchta holds a powerful sway over the peoples of Germania and areas of Gaul where others who have descended from Mannaz have settled. At times, Perchta will go on a Wild Hunt, deep in the wilderness and throughout the alpine tribes to hunt those who are too slow or weak. She also is out during the Twelve Days of Yule, checking up on her worshippers and reminding them of their flaws or inability to appease her.

During her feast days, her worshippers will often don masks, to either represent the beautiful or ugly *Frau Berchta*. They form a procession that travels in the countryside to holy places sacred to Perchta. Her entourage is called the *Perchten*, and they praise her along the Alps more than in the heart of Germania.

SEAXNĒAT

Seaxnat, the ancestral god of the Saxons of Germania and in Britannia, is the lord over battle and the founder of their royal lineages. He is one of the many offspring of Tuisto.

The Eastern Saxons in Britannia that have come to power seven generations after his time claim his lineage.

His symbol is the unique sword, the Sæx, and thus his name 'Sword Companion'. He brought the runes to the Eastern Saxons after they were first uncovered by Woden Allfather on Yggdrasil. The Saxons are not named after the sword but for Seaxnat himself.

SINTHGUNT

A sister to Sunna and Mna, she walks the Seven Worlds by night, and this is the meaning of her name and title. Sinthgunt is the goddess of enchantments and witchcraft, and like the Frau Hölle, a patron over the halirna.

Sinthgunt's ways are so hidden and cryptic that only her closest and most devoted followers know about her at all, and that information is kept from the rest of the worlds. Curses and hexes are usually attributed to Sinthgunt, often by the halirna, who call on her to do terrible things to those so marked.

The evil eye is one of Sinthgunt's mighty attributes and can be used on enemies as well. Somewhere deep in the *Weald Schwartz* (Black Forest), it is said that Sinthgunt has a devoted, but small, population of worshippers. Witches (*wælcyring*), armed with weaponry and magic, serve her dark purposes throughout Germania and beyond.

Those who serve the dark goddess rarely speak of her and her ways among strangers. Sinthgunt's presence is perceived by worshippers as the dark tension that hovers, or the hoot of an owl in the woods at night.

SUNNA

Sunna is the shining and golden goddess that rides across the universe in her chariot chased by the hungry and monstrous wolves from Helle. She and her sister were born with such beauty that is dulled even the goddesses' above, and being plucked from Middangeard in wrath, they were forced into illuminating the universe. Sunna's job demanded the most intensive work since her chariot bore the flaming fires from Wland's forge. Her steeds move so swiftly in their chase across the sky that they rain sweat down upon the worlds. This is the dew that is found in the dawn's light

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Sunna's chariot was crafted by the *dweorgs*, and enchanted by the elves, as commanded by Woden to satisfy the jealous goddesses' wrath and to sustain the fires of the divine forge. This was not good enough, however, to keep Sunna in her place in the heavens. The goddesses set free the wolves of Sculon from Helle to keep on her heels at all times. Once in a while, Sculon's pups will come close to biting Sunna or Mna, forming an eclipse or for a time; but devoted worshippers in the worlds below (who depend on the sun's heat) will make noise to frighten away Sculon's spawn. This act takes the combined efforts and clamor from countless communities to succeed, and it has every time since creation, but the fear is that it won't be enough. Should the wolves succeed in their pursuit, it could result in the start of Muspilli.

TANFANA

She traveled among the *Istvae* tribes and became one of their goddesses as they settled in Germania. Tanfama consecrated the many temples in their territory and blessed the land, making sure the divine link between *Irmansul* and *Middangeard* remained strong. Of the many tribes of *Istvae*, she favored the *Marsi* that lived near the Rhine. Her blessings fell heavy on them in the hardest of times when the empire of Rome fought them.

Because of the sacred nature of the pine tree, the goddess is symbolized in those particular evergreens wherever they are found in *Middangeard* or the Seven Worlds. Among her powers are healing of the sick and invalid and the consecration of holy places through prayer to her.

ÞŪNOR

He is the raging god of the storms and is a monster and giant slayer in the Seven Worlds. Most human sacrifices are given up to him, and typically by fire since his bolts of lightning are the source of them.

Þnor is the son of Woden, and a defiant one at that, traversing *Middangeard* on his adventures away from the other gods in *Neorxnawang* or *Ælfhám*. Giants fear him, and often try to trick and deceive him or his worshippers only to be doomed when their plots and schemes are found out.

Quite often he will go on a frenzied 'thunder ride' (*būnnorad*) in the wilds in his battle wagon, led by his two goats, wielding his storm hammer *Millnar* or his flaming war-axe and hunting monsters and giants as he goes. The red bearded and intensely strong god will also take women for his own if they are caught in his path during his stormy ride.

The Goths call him *þeihunor*, and among the Saxons he is *þnor* or *Donar*, but all of the descendants of *Tuisto* consider him the same, as master of the storms and doom to the monsters that lie in his path. Lightning, cast by him, is called 'þnor's Warmth' and obviously is capable of sustaining life by fire or destroying it just the same.

TIWAZ

Also called *Hangatyz* or 'Hanging Tyz', he is the war god and one of justice in the Seven Worlds and is usually only appeased by brutalities that not even the followers of Woden practice. Tiwaz's place amongst mankind in *Middangeard* is one of complete respect and fear, even more than that of Woden; for Tiwaz's retribution is swift and leaves few breathing when it is done. His consort is a goddess named *Zisa* that hands out the same meted justice and battle fury for women as her mate does for men.

Tyz's origins are obscure but it is known that he is likely not one of Woden's many sons. There have been many encounters between Woden and Tyz across the worlds that result in chaos and violence affecting the worlds. Over time, it is believed that Tyz weakened enough to give Woden room to rule as the All-father, otherwise such a title could never be had.

To the Goths he is *Tyz*, and *Ties* to the Frisians in the North Sea. Among the Franks and their subject peoples, he is *Zies*, *Tys* and *Tives*. He has many names, as do the other gods of the *Ós*, but his place among man has decreased over time. During the folk-wandering out of Germania, worshippers are now slowly turning their praise to Woden and his many faceted ways in place of the god of war and justice.

Although greatly diminished, Tiwaz is not gone entirely and still aids those loyal to him in battle. Judges gathered at moots (open air assemblies) in Germania still call upon his guidance for their cases and resolutions. They may also offer up criminals as sacrifices to him in the end. A criminal cannot be punished outright until a priest that follows Tiwaz is consulted. To do so without this assistance is a crime in itself.

WELAND

Considered a blacksmith of the gods, Wland has built mighty weapons and armor for heroes and gods. His skills are sought after by all, as he possesses a rare talent. There isn't a god among those that live in the Seven Worlds that does not possess one of his items.

His three brothers married valkyrja, and Wland was wed to the swan maiden *Hervör* and had a son, *Heime*. After many years of being married, *Hervör* left Wland giving him a ring as a reminder. In his grief, he forged seven hundred copies of this to vent out his frustrations.

One Swedish king, *Niðhad*, captured him and had him hamstringed and held on the island of *Sævarstöð*. On the island, he was forced, against his will, to craft many magical items. His ring, the original, was given to the king's daughter to wear. His sword went to *Niðhad*.

In vengeance, Wland secretly killed the king's sons and crafted goblets from their skulls, jewels from their eyes, and a brooch from their teeth. He then raped the king's daughter and conceived a child with her. Soon after, he left on wings crafted

from bird feathers. He flew off to his home in the wilderness and took with him a new sword, Gram, and a ring. This time, he went to Zealand to live as a hermit.

WODEN

Woden is the father to all in the Seven Worlds, thus his title of Allfather. because of his sacrifices and generous nature. Woden fought the giants and put an end to their tyranny of the Seven Worlds, slaughtering most and casting out the rest.

Woden is wise, and stricken by a madness that sends him and his devout followers into a battle-frenzy. It is in this madness that his true wisdom and intelligence shines. In his blessings, he brings inspiration and visions that usually stem from the crimson stain of battle, but often at a cost. His most loyal worshippers are granted intense but short lives, and once they have perished, their souls are taken by him and his women to Wæll-hael above.

When he travels among people he is an older bearded man with a floppy large hat, flowing robes, and a missing eye. His purpose as a traveler is to set events in motion personally. Most of the royal Saxon families in Britannia and Saxony are his descendants, separated by only a few generations.

Of the many gods and spirits, it is Woden that has the most followers, and especially in Middangeard. His name is seen in locations in the landscape in many Germanic lands. He is a master of souls and of the dead, and he is known as the Lord of Frenzy. To follow him is a double-edged blade. On one hand, he is beneficial to those who need his might and enchantments; but he will consume those who use his blessings in the end. He rules from atop Irmansul in Neoaxarawang, and gazes down upon the worlds to watch the events of the peoples who follow or shun him, anxious to see what comes.

Woden is capable of great magic and feats of combat unequalled in the worlds by all. Only in battling the giants of Eötenhám does he find a challenge. It is a duty that he does not take lightly. Neither he, nor his sons, will allow the giants continue to terrorize the universe as they once had. Only Eötenhám is allotted to them, and nothing more.

Many tribes of man have copied Woden and his life. One people are the Lombards, or 'Longbeards', who have made a tradition in their menfolk to grow their beards extra long and take great care with it, braiding and grooming it to resemble Woden's. Because of this, Woden has given them his blessings at times and aided them in their conflict against the more aggressive Vandals.

Woden will often undergo a vicious Wild Hunt in various parts of Germania, Europa, or in one of the other Seven Worlds. He feels the need to hunt prey, seeking the bounty of it as normal hunters would. The Wild Hunt is dreadful; for those caught in his path on those stormy, lightning wrecked nights, will be taken by force, swept up and never seen or heard from again. He usually rides atop a massive white steed on those turbulent



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and dark nights and can be perceived easily by those who dare to peer into the darkness.

When people fall into oracular and psychotic states of mind, or indescribable rage, it is a blessing from Woden. Eccentrics, geniuses, and creative people have been touched by Woden as well. There are many gruesome methods of sacrifice given over to Woden (mainly human) in the form of hangings, burnings and other brutal techniques meant to acquire his attentions and blessings. These sacrifices are intended to replicate the Great Sacrifice he gave by doing so on the tree of Irmansul to gain insight into the secrets of the runes. Woden's offering was himself unto himself, since there was none other worthy or as powerful as he in the universe to appease.

Woden's *idsi* are often found in his presence in his great hall in Neoaxarawang, and often during his Wild Hunt. The *idisi* are his divine female escorts that help him find the battle-slain among the many worlds and take them to his Wællhael. These spirits are the souls of the shieldmaidens that have earned their place in his court from through glorious and heroic efforts. The *idisi* ride on white and black horses wrapped in storms. They are usually garbed in black with sullen eyes and a cold expression.

PAGAN RELIGIOSITY

Ad wæs geæfned ond icge gold

Ahæfen of horde, Herescyldinga

Betst beadorinca wæs on bælgearu.

Æt ðæm ade wæs eþgesyne

Eofer irenheard, æþeling manig

Wundum awyrred; sume on wæle crungon.

Het ða Hildeburh æt Hnæfes ade

Hire selfre sunu sweolode befeatan,

Banfatu bænan ond on bælgdon

Eame on eaxle.

A pyre was prepared and gleaming gold brought up from the hoard. The best of battle-heroes of the war-like Scyldings was ready on the pyre. On the pyre was easily seen the blood-stained mail-shirt, the golden swine, iron-hard boar, many a prince fatally injured with wounds. Many fell dead in the carnage, then Hildeburh commanded her own son to be committed to the heat on Hnæf's pyre, and to be placed on the pyre at his uncle's shoulder, his body to be burned.

-Anglo-Saxon Poetic Records, IV, p. 35.

To live in the Seven Worlds, it is impossible to ignore the influence of the gods and other powerful beings. They have a hand in everything no matter where one goes, though it is not always obvious. It is wise to have them on one's side when confronting hellish and monstrous forces that seem overwhelming. Praying to them and asking some blessing or divine aid is not unheard of. In fact, it is expected. To not have the gods on ones' side is viewed as pure folly and foolishly suicidal.

80 CASTLES & CRUSADES

For the common folk who do not live exciting lives of adventure and danger, they wish only to have the blessing of the divine to assist them in their crops, fertility, and health. Offerings and prayers for these blessings are a necessity, and there are many holy places in which these take place.

In the previous chapter the many blóts were given a quick look over. Those were, for the most part, the holidays in Germania; however, these sacred times and events go deeper than the brief details given in this codex. If the CK or players wish to learn more about them there are many good academic studies out on the Germanic and with more detail the Nordic deities.

Gaining the divine support of the gods (or god call), begins with the character's charisma score. If this is not their primary attribute, the base chance of being heard by a deity is obviously going to be difficult (starting at 18 or higher).

The process can be as simple as a prayer with head lowered to the deity and a roll made, but the more elaborate and detailed the process becomes, the more likely the vanity of the deity is to be appeased. Depending on how the gods are called, the base chance they will hear will be modified along the way until there is a final number to be rolled.

A successful roll means that the deity in question has heard and will give a blessing (CK's call on what this exactly is), while a failure designates that the deity is not wishing to help at that time. A critical roll, however, grants the player a miracle on the part of the deity, and this event can be as magnificent, or as subtle, as they want. These are the results that all worshippers aspire to, but there are the opposites to this, which can doom them as well.

A failed roll simply means that the deity does not wish to aid the worshipper, or does not have the inclination to do so at that moment. More serious, though, is a fumbled roll. This means that somehow the worshipper has blasphemed and angered the deity bringing about their wrath and scorn. The CK can use this to their advantage in the game and find many avenues of creative angles in which the offended god troubles the player(s).

Only the aid of another deity or the help of a wælcyrig, halira, or a *gudja* can address the wrath of a god, but this is no guarantee. Depending on the entity angered, the wrath may be only stopped by confronting it in person and dealing with the consequences. An angered god could provide plenty of material for a campaign or a portion of one, and the Germanic gods were infamous for their spite and scorn towards mortals.

The times of prayer/worship one gives to the gods has no limits (i.e. Islam's five prayers a day). The CK is the ultimate decider on how often the gods intervene in the affairs of the adventurers, since too much of it can risk game balance and create a dependency on divine assistance. During the process of adventuring, the players can take the simple method to appealing to the gods (by prayer alone), but there are many other methods used by the peoples of Germania and the Seven Worlds that involve a greater chance of success.

Listed here, are the many methods of appealing to the gods according to the Germanic sources. These are nearly identical to what is shown in the *Codex Celtaarum*, because the Celts and Germans shared many views on the gods and their worship. With each form of worship given, the modifier to the base god call rolls (charisma) is shown.

1. **SACRIFICE:** Animals would be the lowest of chosen methods to appease the gods. These would be dogs, horses, or livestock. If they are beheaded, they are gutted and bled, however it is done, a -3 is given to the god call. Human sacrifice is a higher-ranking form of sacrifice and can take many forms. Sometimes the chosen are led to bogs, strangled, stabbed, or drowned. They might also be tied to a sacred tree in a grove and have arrows or spears aimed at them. Many human sacrifices are led in by procession in and have their throats cut by a wælcyrig over a cauldron. This is a major act and not taken lightly. A sacrifice of this nature will give the worshipper a -5 to their base chance. One common method of sacrifice to Woden is to hang animals or people in a grove since he is the god of the gallows.
2. **PRAYER:** The simple act of reciting the name or aliases of the deity in a mantra, poem, or song could be enough. This might be a few verses in length or long in size, but doing so will gain the worshipper a -2 on their call.
3. **OFFERINGS:** The Germanic peoples were small on their offerings when compared to other peoples like the Celts, but they did offer food during the blóts, which is derived from the initial animals sacrificed. These offerings will give a -3, but it is after much ceremony and procedure.

Divine magic is the same as arcane magic to the Germanic mind; the two are not exclusive from each other. The role of wizards and holy figures were identical when it gets down to it.

Once the gods become involved in the lives of the characters, they will not easily go away. Their interests will be invested in some aspect of the adventure by either imparting a blessing or miracle in some way. Most pagan peoples honored and feared their gods, wishing to live a good life and have it blessed, while wanting to keep them at a distance.

In a universe where the gods walk among the people, common folk are cautious to be good hosts to strangers, afraid that they might be the gods in disguise. Pnor travels in Mid-dangard aiding the common people and rarely in disguise. Woden, however, uses hundreds of disguises and will be spying in on his populace in the Seven Worlds. His purpose in this is to test their loyalties, faith, or to obtain something from them in a clever game.

Many people worship the giants, witches and other significant beings in the upper and lower worlds on Irmansul. The giants prefer such praise and gloat on it when they are given a chance, and remind the gods that they were first to rule the universe.

It was deemed a more intimate and personal form of worship with feasts involving fewer people rather than the impersonal nature of large events. Large festivals and ceremonies in honor of the gods were held often, usually presided over by a king or nobles, but these feasts were impersonal.

SACRED PLACES

Holy places in Germania and amongst the Seven Worlds varied but were similar to the Celts in Europe. These were in places deemed hallowed and made holy for various reasons. Tribes and kingdoms centered on these locations and the local *gudja* took care of them and maintained their well-being.

GROVES – Like the druids of the Celtic peoples, the peoples of Germania would plant and raise or designate a grouping of trees as holy and filled with the presence of the divine. Although there were many types of tree that were made into such places, it was usually the ash tree that was common. This is due to the holiness of the World Tree, Irmansul. Superstitions dictate that silence reigned in these trees, and many had odd taboos (not leaving with back turned but as one entered, or if one has fallen one must roll on one's side on the way out, etc).

HEARG – Sacred stone mounds or cairns (*hailigs* to the Goths), they are heaped in sacrificial blood at times. These sacred places became so for various reasons; perhaps a purported battle, divine event occurring on the spot, divine sighting, etc. They lie scattered across the countryside without any sense of reason and logic and can be spotted by the stain from sacrificial blood on the stones or the very pile of stones themselves. Many have the statues of the gods or rune-stones planted atop them. Some of the most ancient and well-used hearg are transformed into large shrines or temples by the local peoples and tended to by the *gudja*.

HOF – Considered the 'house' of a god, hofs are large, elaborate temples. They are massive and richly decorated with the images and statues of their god(s). Seating for the elect and elite lined the inner walls while the middle is for the common worshiper (who had to pay a temple fee to enter). In the main part of the sanctuary sits a bronze or golden blood bowl (*hlautbolli*) that contains the sacrificial blood. The völvu or goði takes a sacred sprig or branch (*hlautteinn*) and splashes the statues and worshippers with the blood. The finest wealth and work went into these holy places, to honor the gods. Many hofs have ash trees planted within, or have the building constructed around it as it grew. Events and gatherings held at hofs are never a minor affair. Hofs have one section of the wall, usually in the north, that is an elaborately designed 'portal'. It is believed that through these portals the worshippers' prayers and pleas are heard and seen by the gods. Any kingdom of worth has several hofs within its borders and represents their patrons and gods well in Germania and the Seven Worlds. These are the spiritual centers of the kingdoms, with one chief hof out of many. A golden sacred ring is placed on an altar in each hof in each hof for the purpose of swearing oaths and vows by between the people and the gods.

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WEOH – These sacred spots are enclosures often shaped out of the natural landscape (hills, rocks, etc) or aided by some limited construction. To the Goths they are *weih's*, but to all peoples of Germania they are called 'holy' or 'consecrated place'. Weoh usually contain rune stones, but rarely hav statues of the gods. Like the hearg, they are often visited by travelers.

FUNERAL PRACTICES

These varying methods were used to honor the dead across Germania. They changed over time, but not uniformly, leaving many regions to use older methods alongside the new. The funeral rites and methods were performed with the hope that the spirits of the dead would find their way to the Otherworld(s).

CREMATION: The ashen remains would be placed inside urns, if they could afford it. Others would scatter the ashes on the winds in watery places or any location desginated by the deceased. Warriors and nobles would be burned upon large pyres or in their dragon-ships in solemn ceremonies.

Cremation is a time old system that keeps the dead from being corrupted by pests and the environment, placing their souls into the very elements that they once sprang from. *This manner of funeral rite denies the dead from returning as the Undead to haunt the living again in physical form, but only as spirits.*

BURIAL: As with many societies, the poor and common classes were placed in shallow graves with limited goods interred. The rich and powerful would construct fairly elaborate barrow mounds. The most extreme burials contained entire ships (goods, captain/king, slaves, etc). These ceremonies are the same as those performed for cremations. These burials are the source of the undead terrors that haunt the moonlit lands of Germania and beyond, if not maintained well or blessed.

FRIHTRUNG – SOOTHSAYING

Common among all ancient peoples is the practice of divining the future. The use of divination in a game is often difficult to do simply because of the often quickly changing and random nature of playing, unless the CK has a well-structured system and story to follow, predicting the future is a tough call to make. The more powerful can see visions of the future and not just the simple act of divining if something is fortuitous or not. The gods all possess this power at its highest level while the rest of the inhabitants of the Seven Worlds must be content with less on average.

Only those with a wisdom score over 16 can be a soothsayer since it requires a high level of intuitive power and links to the divine.

Whether the soothsayer throws bones, runes, or reads omens from the flight of birds, the result is the same – to know the outcome of future events. A character constructed in this Germanic milieu can become a soothsayer if they practice magic or a religion (essentially a wizard, illusionist, Cleric, halirūna or erilaz) with effort. To the non-initiated, these often strange func-

tions make no sense and they cannot be read as easily. They seem intangible and almost a joke to non-soothsayers, who see the attempts at future readings as nothing more than fluff. To the diviner, their senses and mind are honed in on the many unseen elements around them and can divulge great hints and flashes of what is to come. The soothsayer may not receive the anything specific, but it will better prepare the soothsayer for the possible situation.

Based on sources, mainly Roman and later Christian, there were several methods to divine the future by the augers of Germania:

- Runic stones/bones
- Last moments of a human sacrifice's movements and facial expressions
- Reading a human or animal sacrifice's entrails
- By the firing of arrows into a human sacrifice (where they land and how the person reacts)
- Flight of birds
- Fire offerings (nuts, people, animals, etc)
- Water offerings (see fire offerings)
- The hanging of human sacrifices, often by their own entrails, from trees in sacred ash groves (to Woden)

The wish to become a soothsayer can be both the decision of the player and the CK, and then steps must be taken to learn this art. In rare cases, an individual is born with the ability and can be made an important part of the story. The following steps are few, but necessary to learn the art of divination:

1. **Seek a Soothsayer:** This must be an elder, experienced in the forms of divination, who can teach the character over time. Once the fundamentals of this are given, the character can move to the next step.
2. **Practicing the Craft:** On adventures, in down time between them, or during them, the would-be soothsayer can make attempts at reading the omens of the future. The results may spook or disturb the practitioner, but these will be the only way to acquire the skill.
3. **Gaining a Reputation:** Gaining a reputation varies depending on who is learning, but soothsayer can build up a name for their accuracy. A soothsayer gains followers and supporters by telling the simple omens, or more detailed divinations. These followers range from common folk to kings, and this puts a pressure on them to show their talents often.

The basic chance to read an omen is determined by the level of divination sought and rolled on a d20. This is modified by many factors, for or against the basic roll. The modifiers (applied to the base chance before being rolled) that can factor into a good read are below:

- -2 if soothsayer is wounded.
- -2 if the soothsayer is in the middle of combat.
- +1 if the soothsayer has an experience level of 1 or 2.
- +2 if the soothsayer has an experience level of 3 or 4.
- +4 if soothsayer has an experience level of 5+

ROLL

13 – SIMPLE OMEN: This is just to determine if the day/night/event is to be fortuitous or not. A success will tell the soothsayer this information, while a critical roll can give a vague notion why this is. A fumbled roll will give the opposite fortune and deceive the soothsayer.

15 – BASIC VISION: If a few bare flashes of faces, voices, emotions, and locations are sought for a divination of the future, this level is required. The throwing of bones or runes are not enough. Scrying into flames, water, or the sky must be done to see the vision. This vision will only last scarcely a minute before it fades.

18 – MAJOR VISION: This level of vision of the future is lengthier and more detailed, taking several minutes to see. It is a more improved level of the previous and can give a better vision, especially in terms of the game's story, but will not be enough to know what is happening or who/what caused the event(s).

20 – MAJOR VISION: This is the highest level of visions a soothsayer can call upon or be pulled into. This will be a powerful, compelling vision of things to come with scenes and emotions on a level that will leave the soothsayer shaken and greatly affected by its strength. This vision of the future will last for minutes, possibly up to d12 minutes at a time. The CK can describe in detail the future event(s) and those involved to the soothsayer with clarity, as though they are watching it unfold in person. Often the soothsayer may have to be shaken from the vision once it starts because of the intensity.

The use of divination, the higher levels specifically, should not be too often in game play and is mainly for a story device (as in the tales and myths). Abusing this soothsaying ability can result in negative consequences for the user and those involved with them in time. The gods may be wrathful at the gifted user for knowing too well what is come and trying to cheat wyrd. This may cause the gods to intervene in the dramatic and terrible way, altering those visions. Sometimes in the course of a good adventure, the power of the vision could take over and pull the soothsayer into them against their will (as the CK needs for the game).

THE BOG SACRIFICES

As common as the idea of human sacrifice seemed to be amidst the early Germanic peoples, the one persistent source of this

evidence is found in the various bogs throughout Germania. These sacrificial victims were from all ages and both genders and all equally met a brutal fate before being placed in the bog.

Obviously, we do not know the natures of these ritualized killings or what brought them on, but one constant academic theory is that they were criminals. Many of the bog bodies were young, in their teens or in a few cases younger. Most, however, were adults in their prime. Roman sources mention the execution of certain criminals by the peoples of Germania using drowning, garottes, bludgeoning and by piercings. All of the bodies recovered from the bogs reveal the same range of injuries under modern forensics.

From a gaming perspective, this can enter into a new and ghoulish area of possibilities never used before. The concept of the undead was a belief in Germanic paganism, with the fear evident in the sources and tales. Bog sacrifices were tied or weighed down, likely to keep them from getting away or rising from the dead to haunt the living. Heavy stones, stakes tied with rope, and other simple but effective methods were used to keep the dead or dying under the bog water.

Bogs covered a larger part of Europe in this early time, and communities saw the divine in the dark waters and wished to appease them. This is not an exclusively Germanic tradition, as there are plenty of bodies discovered in Celtic Europe and seemed to be characteristic of northern peoples. In game play, this would be a dramatic and grim situation to encounter, or even worse by caught up in. Modern sensibilities are not prepared for the ancient techniques of human sacrifice, but it will make the setting more realistic, if dark.

Logically, these sacrifices were offered up to the gods, perhaps Woden, or other deities long forgotten. The bog sacrifices appeared from evidence to have struggled little in the preparation of their terrible fate, perhaps indicating that they were also willing in some cases to offer themselves up to the gods and spirits to help their fellow community. They believed blights, famine, and plague would be inflicted upon their communities and the people believed their troubles would abate if the bloodthirsty gods were appeased.

The communities located close to the bogs were assuredly worried also about the wandering dead that might make their way into their homes to bring havoc and death, so these sacrifices could very well have been to satisfy the undead that lived below the dark waters of the smelly peat bogs. The Germanic languages (and pagan religion) have profuse examples of their fear and belief in the undead. Below are examples in Anglo-Saxon and Gothic from early sources:

- **Anglo-Saxon:** *wiht, gást, orcnás, sceuadenga, aǵlæca, hellescealc, hellePegn, wiPerbróga, dwimor, egesgríma, cargást, ellorgást, faul, nihtgenga, púca, scinn, wóddréam, and wriP.*
- **Gothic:** *ahma, unhulPo, skohsl, dauPi, nausi, and andasets.*



CHAPTER 6: SKILLED IN BATTLECRAFT

Dynedan scildas,

Hlude hlummon, Þæs se hlanca gefeah

Wulf in walde, ond se wanna hrefn,

Wælgifre fugel. Wistan begen

Þæt him ða Þeodguman Þohton tilian

Fylle on fægum.

Shields clanged, resounded loudly. The lean wolf in the wood rejoiced at it, and the dark raven, bloodthirsty bird. They both knew that the warriors intended to provide for them their fill of doomed men.

-The Anglo-Saxon Poetic Records, IV, p. 105.

There is no denying that when people imagine or think of the Germanic peoples from antiquity, they automatically think of the warriors and their methods of battle. From their emergence into history the Germanic peoples were a military people and were involved in the politics of Rome and Gaul.

Germanic warriors were seen by classical observers as being towering brutes, and more physically powerful than their Celtic neighbors. During the Roman era and to its end, the Germanic tribes fought with a clearly Celtic methodology when not in the company of Roman war-leaders.

In this section the basic information about various Germanic groups from the Roman, Migration, and Medieval eras are covered to give the reader a starting point in the creation of their own characters. Plenty of Germanic terminology from the sources will be supplied to aid in establishing this setting into campaigns as well.

Although the Germanic peoples contributed to the fall of the Roman Empire, they were not the sole cause of it, but it was by the hand of their massive warbands and ambitious leaders that helped to bring a conclusion to the reign of native rulers. The Goths, Vandals, and others assumed the power vacuum once the Empire crumpled by trying to retain control of Italy and its former territories, but it was the Franks and their mighty leader Charlemagne that had done so under another guise: *Heiliges Römisches Reich Deutscher Nation* (Holy Roman Empire of the German Nation).

That the Germanic peoples are a martial culture is no exaggeration. Their migratory movements into western Europe and beyond were not performed by wandering bands of common people. They were led by experienced slayers who grew politically savvy and learned how to acquire great territories and its native peoples by force of arms. For example, the Anglo-Saxons, Frisians, and Jutes in their invasion of post-Roman Celtic Britain or Frankish Gaul, a minority population of Germanic people ruled a larger demographic in several hundreds of years of effort.

Taking the place of the effectiveness and fame of the earlier Celtic warrior, the German became the most lethal warrior from



east to west and north and south in Europe by the 5th century. The modern nations of Europe were being forged by these peoples from out of Germania, sweeping across weakened and beleaguered peoples and seizing their lands to build kingdoms.

The retainer to the lord or king called a *þegn* (Saxon) or *gesith*, or a *gadrucht* (Gothic) is explained here as well as what is known about the many varied, but similar, warrior traditions of Germania. From this chapter, the role of the fighter or barbarian classes can be fleshed out in a manner that is very Germanic.

THE WARRIOR SIMPLIFIED

Hige sceal þe heardra,

heorte þe cenre,

mod sceal þe mare,

þe ure mægen lytlað

“Will must be the harder,

courage the bolder,

spirit must be the more,

as our might lessens.”

In Germania (as in neighboring and related Nordic regions), there were two main sorts of warrior, those levied from the populace, and those that have a more elite status fighting for their lords.

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The warrior, as such, was culled from the population, from families of farmers, fishermen, and other occupations to serve a lord. There was little call for professional warriors (i.e. Roman soldiers or Spartans) in daily society in Germania. A large enough force could be called upon in times of need, and these warriors were experienced enough to present a threatening army to an enemy.

In Germania, tribes could muster large armies numbering in the thousands and send them to raid or attack enemies. Roman sources describe Gothic armies that numbering close to a hundred thousand or more during times of war. These massive armies may have been the exception and not the standard rule in Germania. The Franks and Saxons managed to sweep into a larger well-populated country and topple its authority and replace it with their own, and this was accomplished with small warbands.

There were many free fighting warbands that drifted errant from tribe to tribe serving a lord for a time but never settling in one place for too long. One example is Beowulf and his band of Geats. Another example of this is the Cimbri and Teutones that traveled out of Denmark to raid and pillage Gaul and terrorize Rome (113 B.C.E to 101 B.C.E). These drifting groups were described as tribes but were likely wandering bands of warriors seeking fame and loot. They had accumulated Celtic assistance and many of their leaders bore Celtic names but were Germanic still in culture.

In time, these guest armies would have families along for the expeditions as well, increasing the numbers and perhaps creating a tribe after a time. Examples of this can be seen with the Bastarni, Marcomanni and the Alemanni peoples. The first two groups were a clear fusion of Celts and Germans while the last was, in its beginnings, an assemblage of landless, exiled warriors from many Germanic tribes.

It was required by all free men in Germania that they served in the military of their people. The Anglo-Saxons called this a *fyrð* (levy), and it was expected that the warrior provided his own weaponry and armor. This was expected for three months out of the year in the summer. Not everyone could be effective in combat and were placed on tasks that required them to build ships or arms for the rest, but this work was just as important.

Aside from the summer months, when the military requirements were expected from the populace, only the king can call for levies and muster for extra warriors and ship crews. Normally, the many warbands under his control throughout the country could handle whatever the task might be. These warbands were the elites and were less in number than a levied force from the countryside, but they equaled ten men or more alone.

Warriors sought items, habits, and people that they believed imparted luck on them (*gefa*). If they saw or thought that certain things could emit luck that they could use it to their advantage, they would acquire it and add it to their collection or company. Many warriors had charms and blessed totems on them. Either

these objects were tied and bound to their weaponry or accoutrements, or they were fitted and fixed into them so that their magic would be in contact with them at all times.

PEGN - THE ELITE WARRIOR RETAINER

On a more personal level, bands of loyal, oath-bound men served their lords and fought in battle for and with them on demand. These groups went by several names across the tribes. In the Gothic regions they were the *saiones*, and the *gesith* to other Germanic tribes. Eventually, they were called a *Pegn* to the western and northern tribes of Germania. These warriors lived to serve their lord by any means and did so with a full belly of mead and food as part of their payment.

These elite warriors maybe hardened and tough, even ruthless, but they were extra concerned about the community's respect and opinion for them. They worked hard to foster good sentiments from the populace while they served their lord, it was important that they made the bond of protector and the protected stronger instead of one based simply on necessary dependence.

The typical warrior, *gadrauts* to the Goths, who did not serve a lord as a retainer only gathered into an army (*harjis*) when the time is needed and will dissolve away with the army after its bloodied time is done. They would then return home to their family and previous occupation. Typically, a *hansa* (warband) will remain in the service of their lord for years at a time, only severing their bond when one of the two dies.

The Saxons called the obligated, vow-sworn warrior a *gedriht*, a similar name to that used by the Goths. The *gedriht* were the seasoned members that were among the leader's (*atheling*) personal favorites. The majority of the warband was made up of younger men who sought to earn their place in the group. They were called *geoguth*, and were not often given swords and were generally less armed than the seasoned men. Old or retired members of the warbands (*duguth*) would remain in the company of men and assist them in conflicts as well.

In the Seven Worlds, the model for warrior culture can be seen in the peoples of Scandinavia, and their organization. The many tribes of Germania vary from this, but only slightly. This variation was derived from outside influences (Celts, Romans, Huns, etc). The glue that held society together was found in the ring-bound oath between lord and *Pegn*. The many *ðegns* that would serve under a lord would protect his property and power on command, and travelling where needed and fighting whatever foes required to satisfy their lord's need. They were the elites of the lord and king whereas the levied forces were the grunts and considered expendable.

To the Saxons, the members of the warband were called the *heorðgeneatas* (hearth companions) or *here* and were always in their master's hall partaking in his sustenance as part of their payment for their servitude. All members of these warbands swore a vow of complete loyalty and servitude by ring oath. This was called a *stallahringr*.

A *ðegn* was a freeman, a retainer and attendant. He would acquire property in time and not have to pay certain taxes in the kingdom, unlike the other classes. Originally, the role of the *ðegn* was a military one, but it evolved, over time, into a retainer for all royal and religious classes that is less militaristic in nature and more of one of a courtly assistant.

One hundred warriors gathered (*hundraþs*) were often grouped with others of varying number to make an army. There was a ranking system used in Germania among armies even, though it is not well understood due to a lack of sources. The Goths, Franks, and Saxons provide more information than the other tribes. Spears and axes were commonly used in battle, as they were easier and quicker to forge. Once their ring oath was sworn, swords were handed out to oath bound retainer warriors by the presiding lord. A sword is worth more, in metal and symbolism, and therefore was only in the hand of the most important warriors.

Among the northern peoples of Germanic origin, a warband was called a *drauti* (Gothic), *drihti* (Saxon), and was led by a *drauhtins/drohtin*. These warbands served their *drauhtins*, some on land and others as a ship crew, in which case they would be counted as a *magus*. It was important that each member of the warband followed the code or honor of the order to maintain the rules and structure. This was called *magulaskula*, and it was similar to a chivalric code.

These warriors would be in the *hird* (private guard) or retinue of a lord. Berserkers would often join them to protect the nobles or king as well. To be a part of the *hird* (family/household) of someone of this stature is an honor and not taken lightly.

The ring oath of a warrior was on the basic level covering these oaths:

1. To take glory from their foes.
2. Avenge their lord if he is slain, and fight to the death if necessary.
3. To enter battle before their lord does so.
4. They will not flee one step from battle.
5. Never forget the wealth and goods given to them by their lord.

The nature of these oaths can vary from lord to lord, kingdom to tribe in Germania depending on the purpose of the formation of the warband. If a lord is building a warband to hunt giants or dragons, their conditions of the oath could vary greatly. More commonly, in earlier times, warriors swore their oaths on a sword's hilt (with rings fitted into the handle) but they have since changed their ritual to do so on a ring and with a sword present in some degree.

Once an oath-bound warrior joined a warband, he was now a part of it and there was no going back until death or the leader chooses to disband it. It is his job now to be a crucial part of the whole and fight as the rest. To falter or fail to achieve this is a great shame (*unswerei*) and must be avoided,

or it will haunt the warrior wherever he goes. The rings of his oath would be donned in some manner (on sword, necklace, ear, etc) and remind others of his place in the order of things for all to see.

To follow the *magulaskula*, the warrior would devote his life, literally, to seeing that his oaths were fulfilled and his lord appeased. No injury or wound would deny them continued servitude if in the warband. The *magus* is expected to show honor, good reasoning, fairplay and the strength of what is right. Their presence is meant to be one of positivity and strength to those around them. Their servitude to their lord should reflect on them by their actions and words.

Wanton killing of innocents is not acceptable except among the more questionable *drauhti*, in which case they would be dishonorably exiled from the kingdoms and be classified as *unswereijan*. The warriors in these bands are murderers and bloodthirsty slaughterers without a home or warband to claim them.

There are times when the leader of a warband would become too out of control and difficult for even his own men to follow, and when that time comes, they would have to organize a some plan of some sort. Often, at the lowest level, the warriors would slay their own leader. If done right, the warriors would not suffer dire consequences from the other lords or king in the kingdom, as it was seen to be an honorable deed. But this can also backfire and give the warriors a bad reputation throughout the kingdom. There are many cruel warlords who abuse their power and send their warbands out to harass, make war, and generally disrupt affairs in the realm. They will often lead men that have more honor than themselves, and this creates a complication.

Having no restraint or self-control, the warband can lose its honor quickly during a raid. These *wræscipas* (shameful ones) are given a chance to surrender themselves to the lord or king by laying down their weapons and taking off their rings, but if they refuse they will be hunted by the more respectable *drauhti*.

Vengeance, on the other hand, can be exacted with little worry from punishment by the laws. If the warrior could not take revenge on the individual personally, he could do so on their family, by murder, rape, or simply taking their possessions with no fear of retaliation by the kingdom. This was only possible for one of the elite warriors in the lord or king's retinue and was not common. Lesser warriors from the peasantry and allied guest warriors could not do this and get away with it. The laws would still apply to them as with the other peoples in the realm.

It was dishonorable and deemed bad luck to take the weaponry and former possessions of slain warriors, as they could be cursed and carry on the wrath of the former owner. The lack of fortune suffered by the previous owner would be shared by the new, assuming someone was foolish enough to take it.

During battle, warriors would use insults and taunts to break the concentration of the enemy. They would mock the actions,

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appearance, and other personal details of their enemy with cleverly worded insults. One of the worst insults to give a warrior is to claim he was feminine. This would raise his ire quicker than threatening his lord or his own family.

To be called feminine, or to have another man take advantage of another in a homosexual manner, gave the offended the right, by law, to kill the other. No trial or court was held to deem these offenses anything less than what they were, and the warrior could take his revenge on the spot if he wished.

If the warriors knew they would meet a certain foe and had time to prepare, they would sometimes make a scorn-pole. An animal skull, cloth and other items would be placed atop it and it waved in view of them to distract them. It would be carefully made to mock them by adding personal elements that only they would understand.

A HEROIC DEATH

The ultimate death that a warrior seeks is to do so in battle, any other means is not appropriate for a warrior. Whether in a duel, on the battlefield, or during a raid, death must come from an enemy. This death can be the only means in which the afterlife is spent in Wælheall with Woden and his guests. To be one of the battle-blain in is what matters the most. The Germanic warrior will proudly sing loud battle songs (*baritus*) going into a conflict but also hope to do so in their last moments of life at the end of a sharp blade in the heat of battle.

The dying warrior hopes to see the wolf-riders sent from Woden, swooping down from the heights of Irmansul and grabbing them up to be placed on the back of their ferocious wolf. They imagine the endless feasts, fighting, and fornication that is daily done in the Wælheall. Death by old age is not honorable and deserves only Frau Hölle's hall as a reward, or if the gods have mercy – in Frgge's rich and relaxing hall.

As shown in the basic warrior's code, the *ðegn* will fight long after his lord is dead to restore his honor and exact vengeance. Even if the battle itself is lost, they will continue to serve their master into the afterlife.

Warriors have been known to remain fighting and serving lords even with terrible disfigurements and crippling wounds. They ignore and endure the wounds out of loyalty and honor and on a practical level because they would not find another occupation in society that would comfort or satisfy an invalid or cripple. Therefore, they remain in the warband, if able, serving their leader or lord until they die a warrior's death.

The warriors will not simply throw their lives away, either. They will choose a smarter and more careful line of action if the odds are completely against them in a confrontation. Honor and bravery are fine, but so is victory and surviving to achieve it. Facing an opponent with far superior numbers or means can enable the warriors to devise sneaky and clever means to succeed.

THE SHIELDMAIDENS OF GERMANIA

Although Germania is a predominantly male ruled region of Middangeard, allowing only the men to participate in politics and the higher levels of society, there are select women that can gain the skills of battle too. These women are the *skeldmawilo* (Gothic), *scildmæg*, or *sigewif* (victory women) (Saxon) and are found in many of the tribes, from the Goths, Marcomanni, and in the Nordic peoples to the north.

One of the most famous is Queen Brynhildr Buðladóttir who sought to marry the hero Sigurd the Dragonslayer. The shieldmaiden is able to take part in the courts of lords with the rest of the men, join a warband and even become a berserker if so blessed by the gods.

Scildmæga occupy a special place in society that brings envy from all other women. This is because of the freedom they have and the upholding of honor. Status and property do not matter much to them as they seek only the glory of battle and the fame it brings for achieving great deeds or defeating powerful foes.

Shieldmaidens have powerful personalities because they must endure prejudice in a man's world wherever they go, not because of the gruesome nature of battle or the foes they must face.

Many tribes have warbands of shieldmaidens led by great leaders. These all-female warbands praise a goddess or giantess of patronage that is attuned to their own objectives. They are usually Amazonian in nature and exclude men only allowing them to be servants and lesser functions and will do what they wish, serving queens.

Unlike the rest of their gender, shieldmaidens are often ruthless and have no remorse. There are tales of them slaying their own children and families to protect them from the hands and wrath of foes if needed. Men should not expect them to show the same compassion and weaknesses that other women display, for they do not often possess it.

If a shieldmaiden has lived a heroic life (heroic enough to attract Woden's attention) and dies in combat, they are taken by him up into Neoaxarawang to Wælhaell to be his *idisi* (dignified women). They are granted a second life in his divine company to sift through the bloody battles to find those worthy of his hall. They are also part of his retinue and will be sent by Woden into battle if he deems it necessary.

THE METHODS OF BATTLECRAFT

The usual arms and armor of a warrior from Germania is straightforward. The spear or axe was the common weapon of choice for the average warrior, as swords were worth more and therefore rarer. Chiefs, champions, and kings wore helmets and chain more often while the rest only possessed leather jerkins. Shields were common for all classes. These would be round and fitted with metal bosses for physical combat as well as defense.



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Many peoples in Germania were known for their choice in arms. The Saxons, for example, preferred the use of the single-edged sword, the *sæax*, in combat; it was more a glorified knife than a sword. The Franks wielded a special axe called the *fransica*, which could be held or thrown during battle. Calvary was not common amongst the Germanic peoples, although they did exist in small numbers.

The shieldwall (*scildweall* in Saxon) was a common tactic used by the Germanic tribes. It would require the warriors to be standing shoulder to shoulder with shields overlapping forming a defensive wall. This wall's purpose is to deflect missile weapons and any close attacks. The shieldwall was used in the opening moments of a large battle and at moments throughout the course of the bloodshed, but never to win the outcome since it was prone to failure if many of the participants were wounded or dead.

The Shieldwall was a strong initial defense, but would quickly crumble once its members started to fall. The morale would be great at the beginning and inspire the warriors; it would be able to withstand much assault if the members were doing their job well. This would be used to endure the initial volleys of missiles and allow their own to return fire.

If the enemy could shatter the defensive line of the shieldwall, the battle's end was determined at that moment with the members of the defensive line failing to regain control. When similar peoples in Germania would confront each other, they knew this would be the deal breaker in the battle to come. They developed a specialized attack to penetrate the enemies' wall and then plunge inside it and separate its men.

This tactic was called the 'arrow' by some sources, and it would thrust itself into the midst of the shields and swinging blades and charge deeper into the throng of the foes. Once the enemy force had done so, they would try to split the defending force into two or more groups and then cut them down. The berserkers would be sent in the lead to hack and hew their way into the thick of the foe while the rest of the warriors would thunder and charge into the weakened members of the attacked force.

Of the Germanic peoples, the Vandals were the only one to fully embrace using the horse in warfare. Their lancers and archers would attack swiftly and precisely, replicating the methods used by the Huns, Romans, and Persians. Against other Germanic tribes, the Vandalic cavalry would usually win due to its skill alone, but in the field, on foot, they were also victorious.

Scores of predatory warrior bands would ravage and threaten nearby lands and peoples, ever hungry for the loot, women, and power. These warbands were not usually in league with lords or kings, nor were they 'allowed' to threaten the well-being of the people. They certainly were not guest armies unless relations between other peoples were strained enough that their bloody, undisciplined forces were needed.

A charismatic leader was the only means to keep such a vast army together. He would promise great loot and plunder, good

times for his men, and success. It would bring out the highly energetic, restless younger portion of the population from the tribe. The enemies knew well that if this paramount leader was slain in the course of a military campaign the horde would crumble quickly.

If the leader were to perish, any feelings of unrest would come to the surface. Ambitious and ruthless warriors of lesser rank would swiftly try to assume control. Chaos would erupt in the army unless another leader of equal power and charisma takes control. Every army or warband has its share of politics and competition, and this is one of the weaknesses of them.

The order of combat that was typically seen by a Germanic army or warband, as understood best from the sources is thus:

1. Battle lines are placed in order as warriors assemble on both sides. Inspiring speeches by leaders are given and meant to cause a *heil* (spirit) to rise in the participants.
2. The throwing of Woden's Spear. One, or both, of the army's leaders (or a chosen warrior) will hurl a spear over the heads of the foe to signify that the Allfather has chosen them to be slain on this day.
3. Closing in of both sides. Shieldwalls would be formed and missile weapons would be fired, hurled and flung at the opposing side. Battle cries would be beginning and the berserkers would make themselves become in fervor before the forces meet.
4. Both sides would clash shield to shield and begin the melee exchange. This would be fast and with the intent of breaking each other's lines as soon as possible. The berserkers would lunge into the shieldwall frenzied. Both sides would continually pound each other until something gave (a banner was taken or a leader slain).
5. One side's defense breaks eventually. Once this event occurs, a chase and slaughter will follow of the retreating force. Depending on the whim of the leaders, this could be merciless or simply a way to end the conflict. Warriors will fight individual combats without having to deal with larger numbers anymore.

The CK can establish some quick and deadly rules for missile fire during these larger confrontations that can make these battles more realistic. Perhaps every round that the two forces are closing in on each other but have not directly met in melee combat, there is a chance for arrows, javelins, spears, and axes to hit them. This basic chance could be a 2 in 6, 8, or 10 chance each round.

If a character is hit by the volley, now it is a matter of determining how many and from what they are pummeled. The number of missiles the character gets hit by in the heat of battle could be determined on a 1d4 to a 1d10 (depending on the size of the enemy). The damage for each impact can be figured based on the standard damage that weapon does normally, plus the level of the army (1st level, etc). An experienced force could shred the foe with their volleys alone, and this was not unheard

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of and occurred often in ancient warfare. Germanic sources do not emphasize the importance of archers during combat, but they do mention them.

The Castle Keeper can use this table below to determine the nature of each missile that hits the player character or NPC:

1D6	MISSILE WEAPON/DAMAGE
1	Arrow (1d6 to 1d8)
2	Spear (1d6)
3	Javelin (1d4)
4	Rock (1d4)
5	Axe (1d6)
6	Sling Stone (1d2)

The *sæax* (or *scramasæax*) would be a short sword (1d6 damage) if single edged, but if longer and with two edges it would be a broad sword (2d4 damage). This large battle knife was common in Germania and characteristic of Germanic peoples indicative of their cultural origins. Whereas the other sword used during the Migration Period to the Viking Age is an evolved Roman *spatha*. Great or long swords are known to have been used by many select and elite warriors. These would be either a bastard sword (1d10/1d12 damage) or long sword (1d8 damage) in the basic rules.

How the warbands and armies supplied themselves is not understood, but it could have been through an additional force of servants and slaves or each warrior carrying their own goods. Extended campaigns and wars in the field were likely supplied through raiding the locals and dominating them temporarily before moving on or being defeated.

Germanic armies from antiquity to the early Middle-Ages were infamous for not being skilled or masters of the siege. Fortified and well-defended cities and fortresses could withstand an army or warband easily. As one Germanic warlord put it, '*I don't wage war on walls.*' Tunneling and undermining gates and using siege machines were not skills that they took time to specialize in for warfare.

The Saxons, when first they saw the old Roman cities of Britain, believed that giants had built them and would camp outside the walls and give a purile attempt at besieging it only to leave later, bothered. The Germanic style of warfare during the Roman and Migration periods did not account for massive fortifications or mighty stone walls. They had to take such places by guile or trickery and then depopulate them of the natives before claiming it for themselves.

This practice was not done, however, when the city of Rome was taken by the Goths or Vandals; it was impractical. The succeeding plagues, cholera, and diseases would reduce the inhabitants in number and therefore the defenses were gone as a matter of patience. The invasion of Roman and Celtic Europe was mostly achieved by rural areas first, weakening them enough in order to draw out the forces from the fortified locations.

By attrition, the Germanic warbands would take over the region if that was their objective. Otherwise, they would go in for swift raids and looting expeditions and carry off the goods, women and livestock they needed before the local warriors were mustered.

THE ACCOUTREMENTS OF WAR

Iron-Age Germania's technology remained the same with little change. Rome's influences came but in small degrees and not in siege-machines, but instead in the arts of war concerning strategic matters if fleeting and uncommon.

Listed are the weaponry and armor that the peoples of Germania would have used as found in the Player's Handbook below:

Armor: *Padded armor, leather coat, leather armor, ring mail, hide, studded leather, leather lamina, mail shirt, scale mail, cuir bouille, bronze chestplate, brigandine, mail hauberk, Greek ensembles 1 & 2, banded mail, splint mail, full mail suit, Roman ensembles optional (if the Castle Keeper wishes to include the Roman aspect).*

Shields: *Buckler, small steel shield, small wooden shield, steel medium shield, wooden medium shield, large steel shield, large wooden shield.*

Weapons: *Battle axe, bearded axe, hand/throwing axe, piercing axe, two handed axe, cestus, cleaver, club, dagger, fist, spiked gauntlet, hatchet, knife, lances, sap, sickle, all spears, staff, broad sword, long sword, short sword, two-handed sword.*

Missile & Ranged: *Arrows (all), bolas, bolts, long bow, long composite bow, short bow, short composite bow, light and hand crossbows, dart, javelin, rock, sling, whip.*

Transport & Tack: *Chain barding, full plate barding (if Roman), leather barding, padded barding, studded barding, bit & bridle, long boat, row boat, Skiff boat, small boat, coracle (canoe), cart, coach, mule, heavy horse, light horse, ox, pony, raft, wagon, heavy warhorse, light warhorse, warpony, war chariot.*

During the many wars against Rome Germanic tribes would often adapt Roman weaponry such as the javelin but likely followed the taboo of never choosing to use a dead man's possessions, because there is a reason he failed. By the end of the 'Viking' era European military and fortification technologies evolved due to the Crusades and the medieval period was established. This change brought an end to the earlier post-Roman methods of warfare and combat and those who remained in such a system were quickly overwhelmed.

WEREGILDS & BLOOD MONEY

Society in Germania is held together by the 'man worth' of the weregild. This is a system of fines and punishments that are reinforced by the laws given by kings and his warriors.

Stolen or broken items and wounded or killed individuals all had a price, and this was modified by the social standing of the subject. The tribes may vary on the handling of these basic weregild fees. Some may double or even triple the fee, while others may be more lax on certain elements.

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According to the Frankish, Saxon and other Germanic laws the standard weregild fines were (in summary):

1. Freemen were worth 200 gold (also the value of the ceorl).
2. Dukes and religious figures are worth 600 gold. Stealing a cleric's cow is 300, but 400 if they were reading mass.
3. Nobles are worth 1,200 gold, 30,000 for a king (half for the king and the other for his family).
4. Archbishops are worth 15,000, and Celtic people are worth 115 but only 80 if he was landless.
5. Slaves are not worth any weregild being property.

These fines were multiplied by the nature of the crime committed. These laws dealt with compensation to the wronged parties and did not stress revenge, although there were loopholes in the system that allowed such possibilities.

Blood Money was paid to the wronged party on behalf of the one who committed the murder or killing. The family of the slain must be paid a fine that accounts for the societal ranking, nature of killing and other factors. If they are not, matters will usually erupt into a vendetta.

When land and property was in dispute and there was no clear answer, a trial by combat was had. Each side chose a fighter to represent them, but they had to be from the family and not be an outsider. Unless designated by the judges or nobles, the trial was fought at the border of the two lands in a ceremonial manner. First blood is usually the stakes in this trial but it can also be to the death if the two families are bitter rivals.

Many of the tribes and kingdoms in Germania established codified laws, each influenced from each other a little but overall from Rome through the Goths' contact. Punishment for crimes, if it could not be paid for, was an 'eye for an eye' if the judges approved. Judging crimes and trials are held in the local hof but if there is a lack of one, the lords and peoples may assemble at another location instead.

One of the worst judgments cast against the accused was to be exiled from all society and communities. This fate left the criminal denied all contact with friends and family, which could last from months to years. The exiled would be marked and their status would be noted where ever they go due to the brand burned into their skin (neck, arm, etc). Worse yet, was to be labeled an outlaw in the kingdom. The individual was not only marked, but a price was placed on their head now. The conditions to what made them outlawed sets also the state that they are wanted in. At the very least, they were wanted alive and had value in that state of being; at most, they would be needed dead for their crime(s).

Conspiring against the nobility or the holy leaders was punishable by death. Threats or crimes against the king were grounds for execution, While many kings were cruel and heavy-handed and took no time to make an example of wrong-doers, others showed mercy and gave a chance for redemption.

The many laws can quickly become complicated, and it would take a thorough study in Germanic laws to effectively play them out during the game. The Castle Keeper can decide to approach the topic with a thin layer of accuracy if they want, or go into full detail depending on the nature of their campaign.

Examples of how several crimes were punished, according to classical writers, among the Germans are: minor offences were paid by livestock (animals given to the family and others to the king), moral infamy (cowardice and homosexuality) was punished by hurling the accused into a bog, and military treason and desertion was punishable by hanging.

Records exist of many Germanic systems of laws, all similar in style and approach to compensation and fines. It was a part of Germanic society that was unavoidable, making no land lawless or truly wild. But in these lands only one select group was completely free from the power of the laws – the berserker.

DRACHENTÖTEN & WÓD

THE DRAGONSLAYER (DEX)

In the Seven Worlds, many types of dangerous, acidic dragons plague the wilderness regions and terrorize the people. Many of these dragons are the descendants of either the World Serpent or Fafnir and continue to spread their spawn and poisonous ilk without a means to curb them.

A dragon can sap a region of its wildlife and natural resources quickly by tainting the waters and driving away the animals. These beasts are only out to cause harm and danger for all beings alike. Giant, elf, dweorg, or human they do not care; all are the same to a dragon.

Sigurðr is one of many in a long line of dragonslayers that have made life better for others by slaying dragons. Beowulf and Baldr are two more celebrated slayers in Germania. The *drachentöter* (German), *drakamaurPrja* (Gothic), or dragonslayer usually has a complicated life that in some way centers on the particular dragon they are to slay. The Dragonslayer isn't just a roaming hunter that sniffs out the first sign of a ravaging dragon and seeks the fame from killing it. Most dragonslayers never even realize they are capable of accomplishing such a feat until they have achieved it.

Dragonslayers can hunt alone or in groups as a team. They can do so as mercenaries for hire or by noble choice—the reasons can vary from slayer to slayer. In the end, the result is the same: another dragon slain by the skilled hand of a slayer.

The most skilled and experienced of drachentöten are able to find the means between worlds and go where they can to find more to slay. Little will hold them back from their next slaying.

Of the many worlds, dragons are common in Middangeard, Eötengard, and in Helle. They may also be seen flying between the worlds. Dragonslayers can come from any race; there is no certain race that lays claim to the skill of killing these monsters.

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Some dragonslayers can gain the ability to sense dragons or dragon-like beasts (wyrms, dragonet, etc) and use this to search them out. Even rarer are slayers that are capable of 'dancing' on the dragon as they face them. These slayers make the effort into a ceremonial occasion.

It is the dream of any dragonslayer to be the one that takes down the World Serpent, but that is impossible. The beast is beyond the normal adventurer, and only gods may determine its fate. Slaying dragons is enough for most, as it is a taxing job.

The fame and skill of a drachentöter is great. Even the other warriors respect and admire them more than their own kind. Kings will send out word for a dragonslayer if their kingdom is under siege by a dragon. If one is near, they will come and send the beast to Helle.

The drachentöter's tools for their job are sometimes simple and other times very complicated and inventive just to do a slaying properly. Because of their line of work, they can acquire magical weapons and items along the way (from treasure hordes) that can be useful in future slayings. No dragonslayer is alike; they are all different in appearance and have no unifying characteristics.

Slayers do not use spells or magic on dragons if they can help it since the beasts can resist it so well, but they have no problem using enchanted weapons or items. Their lives are short and usually end with brutal deaths at the hand of the dragon often, and those that have lived long lives are famed and held in as high esteem as the gods in many lands.

To the drachentöter, the dragon, in any of its many forms and variation, are the offspring of the World Serpent. The World Serpent has spawned many of its own kind into the Seven Worlds since its own creation, spewing them out to nest and feed on the worlds.

ABILITIES

BALDR'S STRIKE: The Dragonslayer can use this massive attack ability on a limited basis. This specialized method of attack places all of the slayer's strength and effort into one attack causing more damage than normal. To any dragonslayer under 3rd level, they will do their maximum damage in an attack; a critical roll brings double that damage on the dragon or foe. This must be declared by the player before the attack roll is made, and can only be performed three times a day. Doing so tires out the dragonslayer quicker than any struggle against a beast.

Once the slayer has reached above 3rd level, they can do twice their maximum damage in a strike. A critical once again doubles the amount of damage done. Used against non-dragons, this ability can be lethal fast.

DRAGON DANCING: If the player character has a dexterity higher than fifteen, they can gain this ability. While other slayers climb, crawl, and move about to avoid the dragon's rage and attacks, the dragon dancer can flip, dive, spin and use acrobatic means to fight. They move swiftly and with great agility, making them a constantly moving target.



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With an additional roll made per round (dexterity check), the dragonslayer can leap about on and around the dragon while attacking and being attacked. This will give the dragon a minus to hit the fast moving slayer, how much is determined from the slayer's dexterity score:

13-14: -2 **17-18:** -4
15-16: -3 **19-20:** -5

The dragonslayer is constantly moving when facing the dragon, never remaining in one spot for too long. The slayer is doing acrobatic stunts atop the beast, on its limbs, wings, back and over its scaly form, never in one place at one time. A fumbled roll during this will make the slayer fall to the ground, ruining the entire effort spent.

This ability can be used against other monsters and foes as well. Against equivalent sized foes, the dragon dancing is mere acrobatics and nothing more.

DRAGONSMITH: The dragonslayer is able to take from the body of slain dragons scales, skin, horn, teeth, etc and make objects out of them for his own use against others of the same kind. Each experience level gives the slayer an added skill in making items from what remains of a slain dragon. The slayer must have an intelligence score higher than 14 to use this ability.

- 1st to 3rd levels:** A dragon scale shield can be made. This shield will withstand fire and all mighty attacks that would otherwise shatter it into pieces. It will take a day to complete.
- 4th to 6th levels:** A spear or knife can be made from the tooth or claw of a dragon. This weapon cannot be broken and acts as a dragonbane weapon, doing a +3 against them. It will take two days to make this weapon.
- 7th to 9th levels:** Dragonscale armor can be made. This will take a week to make, but will give the wearer the same AC as full plate (+8), and be fireproof and lighter to wear.
- 10th level:** The dragon's heart can be squeezed of its blood onto the slayer granting them limited invulnerability to dragon fire on the flesh. They would be able to resist all flames sent their way. It is the Castle Keeper's decision on how many parts of the body the blood was able to touch and affect. This will last 1d10 months at a time before it is needed again.

WYRM SENSE: The slayer can gain this ability if their wisdom attribute is higher than 15. They have the sense of dragons and all dragon-like monsters for miles. It can even haunt their dreams when sleeping with visions and sensations of the nearby beast.

Until 3rd level, the dragonslayer can only lightly sense a dragon. The radius is a mile for each level. The direction is sensed but not the actual location. The dragonslayer can only feel a presence of the beast at the lowest level.

From 3rd level on, the dragonslayer can not only sense dragons but can dream of them as well. Glimpses of the fiery lair, treas-

ure, and the beast itself will be seen in the dreams. These will not help the slayer locate the monster any more than before but it will provide some clues at times. Wyrmsense only occurs when the Castle Keeper needs for the sake of the story, this ability cannot be controlled.

By 5th level on, the drachentöter's sensing ability and dreams are more honed to the point of being able to locate the dragon in the countryside. At 8th level the slayer's dreams are now detailed and intricate and might result in contact with the mind of the beast. Powerful dragons can use this against the slayer and sense them in turn and prepare.

PRIME ATTRIBUTE: Dexterity

HIT DIE: 1d12

ALIGNMENT: Any

WEAPONS: Any

ARMOR: Any

ABILITIES: Baldr's Strike, Dragon Dancing, Dragonsmith, Wyrmsense.

LEVEL	HD	BTH	EPP
1	d10	+0	0
2	d10	+1	2,251
3	d10	+2	4,501
4	d10	+3	9,001
5	d10	+4	18,001
6	d10	+5	36,001
7	d10	+6	72,001
8	d10	+7	150,001
9	d10	+8	300,001
10	d10	+9	600,001
11	+4 HP	+10	725,001
12	+4 HP	+11	900,001

13 and up + 175,000 per level

WODEN'S FURY – WÓD

The basic meaning to the name of the god Woden is 'fury' or 'wóð'. It is the warriors' fundamental hope to embrace this fury when he goes into combat. Without it, he or she is just an angry combatant and little more. This fury can turn the warrior into a raging monster capable of unspeakable deeds and feats – as Woden is said to perform every day in his travels across the worlds.

The berserker class as given in the *Codex Nordica* can be used by players in their game and plugged into this book just as easily, but if the CK does not have those rules or wants to limit the berserker a little for game balance, this solution can be an option.

Whether by a god-call, curse, spell, or other means in the story a warrior can be given the *Wód* for a short time in game play. The almost indescribable fury overtakes the individual until they cannot think or see straight, and they become possessed

with the power of Woden. Listed below are the many benefits this *wód* can give them:

- Strength Attribute increases to 20 (if already 20, it will gain a +5 on all saves).
- Can suffer *all* HP in battle and into the negative without feeling or knowing it, and endure the *same* amount more before death. Limb damage and beheadings will stop the berserker in their tracks.
- The *wód* inflicted will gain a +5 damage on all of their attacks dealt to others.

This frenzied ability can usually be set off by eating certain intoxicating and mind-altering mushrooms or herbs, with some alcoholic aid mixed with a well-honed method of gaining the control to cause the fury.

FROM THE FORGES OF THE DWEORG

The Divine Weapons and Items of Heroes and Gods from Germanic Myth and Lore

Just as their Norse counterparts tell stories of divine weapons forged by the dwarfs for the gods and heroes among the many worlds, so do the Germanic peoples in the Seven Worlds share similar tales. The Dweorg, or dwarfs, are the same, and fulfill the same task and function, capable of creating wondrous items out of the earth for their masters.

These beings are not the short bearded men of later lore, but the tall, stout men, built of giant's blood, with great strength and born from the earth and of a different breed than Man-kind. They are feared and rarely seen by mortal eyes, and so stories of their deformities have spread amid the tribes, who have feared that their shunning from the world was due to their appearance. Woden places great trust in them and their ability to forge mighty weapons. Their talent has passed onto Mortals even, with many learning how to enchant special iron and steel in the style of the master dweorgs below in the Underworld.

Germanic myth is filled with divine and enchanted items and weaponry, unique and unusual, that has influenced some of the greatest literature in later ages and nations as well. This section will highlight much of the greatest from Antiquity, taken from *Beowulf*, *Nibelungenlied*, and *Hildebrandlied* (and other sources). Early pagan Germanic religious sources are fragmentary and so unfortunately these are not reliable or consistent and plenty of guesswork is needed. Luckily, Norse and Continental Germanic paganism are very close, and in many cases the Continental Germans even borrowed from their Celtic and Roman neighbors as well, so that also makes the task a little easier. As these Germanic sagas are interwoven together, the items and characters share origins, ancestries and other elements in common, and if one follows them, they work in a circle nearly of story-telling.

Unlike in the previous Codices where upon the divine and enchanted items and weapons were listed according to their owners, in this Codex, they will be organized based on the legend they are derived from for convenience. In many of the tales, only

the name is given but little more than a nuance or hint of magical ability is hinted at in the whole of the story or saga. There are not as many listed therefore here due to a severe lack of surviving resource of myths and tales surrounding the early Germanic figures, but many will be divulged out of this lack of sources.

BEOWULF

“They arrived with their mail shirts/ Glittering, silver-shining links/ Clanking an iron song as they came./ Sea-weary still, they set their broad,/ Battle-hardened shields in rows/ Along the wall, then stretched themselves/ On Herot’s benches. Their armor rang/ Their ash-wood spears stood in a line,/ Gray-tipped and straight: the Geats’ war-gear/ Were honored weapons.”

HRUNTING (“Thrusting”) Given as a gift by Unferth to Beowulf, this special sword, a weapon that was passed down in Unferth’s family for generations is now Beowulf’s – the greater warrior. However, it has dishonorable blood on it and thus a bad reputation due to Unferth slaying his own kin. Hrunting was handed to Beowulf as he was guest in Herot about to embark on slaying Grendel’s foul troll mother in the swamps. This formerly mighty sword (+4 when jabbing and impaling only), met its own demise against the Troll-Wife and shattered in the furious battle as the poem recounts. Whether this was due to a combination of Beowulf’s enormous strength (equal to thirty men), or the fact that Grendel’s mother was not harmed by any normal earthly weapon is unknown. Unferth’s shifty and deceptive character, added to his already shamed sword, made for the poisoned fate of his formerly enchanted weapon. The most likely cause to Hrunting’s failure was a reflection of its former owner’s.

NÆGLING (“Nail”) During the furious struggle against Grendel’s mother in the underwater lair, Beowulf attempted many methods of defeating and wounding the monster but nothing worked. The sword was described as being forged by giants and too heavy to be lifted by the race of men, only Beowulf could bear it from its pegs on the wall. Another reference in the poem mentions the sword being given to him by *Hrethel*, a King of the Geats. This massive and deadly blade, likely similar to a *Scramasax* used by most of the Continental Germanic peoples, cut the monster down. Nægling’s abilities are few but conditional: one must have a Strength of 20+ to wield it, and +5 Troll Slaying. However, as common in Germanic mythology, the weapon was doomed to not last and shatter against the dragon many years later.

HEREBYRNE WLAND (“Wayland’s Mail Armor”) Constructed by the divine smith Wayland, this coat of mail glistens and shimmers. Lesser weapons shatter on it, arrows and spears completely splinter fall into pieces on it on contact unless they are enchanted or propelled by a superior or divine hand. Beowulf dons this mail from the beginning of the poem in his time spent as son of King Ecgtheow in Geatland, to battling Grendel, Grendel’s mother and the dragon with it in his possession. Its abilities are: fitted to Beowulf exactly (and will not adjust to anyone else’s size), +10 AC, no encumbrance, *Shimmer* - Can blind foes (*enemy must make a Dexterity save or be blinded for d10 turns*).

CHAPTER 6: NIBELUNGENLIED

*Uns ist in alten mæren wunders vil geseit
von helden lobebæren, von grôzer arebeit,
von freuden, hôchgezîten, von weinen und von klagen,
von küener recken strîten muget ir nu wunder heren sagen.'*

*Full many a wonder is told us in stories old,
of heroes worthy of praise, of hardships dire,
of joy and feasting, of weeping and of wailing;
of the fighting of bold warriors, now ye may hear wonders told.'*

TARNHELM ('Concealing Helmet') Forged by the Dweorgs, and a gift to the hunched and misshapen *Alberich*, this enchanted helm possesses three mighty abilities that prove to be very fundamental to the *Nibelungensaga*. Golden, jewel inlaid, this richly designed helm displays Germanic patterns across it, with heroic images of warriors and monsters locked in battle. The *Tarnhelm* possesses these abilities: 1.) Shrouds the wearer with magical invisibility (only gods or beings nearly so can peer through the magic), 2.) Can disguise the wearer into another form of a creature or person, 3.) Teleport wearer anywhere in the world instantly.

MIMUNG – The sword the divine smith *Weyland* gave the Gothic warlord and hero *Wudga*, known to the Norse as *Vidga* with a saga ('*Piðrekssaga*') told about him although greatly different from the Continental German myths. Obscure are the tales associated with it in Germanic legend but there is a connection to monster slaying in myth. *Wudga* or by his Ostrogothic name *Vidigoia*, earned a reputation amid the Germanic peoples for defeating the Sarmatians with his Gothic forces in history. The abilities of the sword are thus: 1.) +4 Monster Slaying, 2.) Unbreakable, 3.) Returns to Owner.

NAGELRING – Also called '*Eckesachs*', the sword of the celebrated King and hero *Dietrich von Bern* or Theodoric the Great who lived in the 5th Century C.E and was immortalized as a Germanic hero. His fame spread across the German speaking world, starting with the Goths, then Franks and into the northern regions. Because his sword is never directly mentioned in the many legends, only his deeds, it is assumed that such a mighty hero, who fought and rivalled the Huns and Attila himself, would possess a blade worthy of the greatest of kings. *Nagebring/Eckesachs* has these special traits: 1.) +5 to the owner only, 2.) Shatters enemies' weapons on contact, 3.) Its ring on foes' armor can deafen all enemies in a 20 ft. radius (Constitution save or deafens for D10 turns).

NOTHUNG – Also named *Balmung* and *Gram* in Norse tales, this is the sword used by the hero *Sigmund* and forged by *Weyland*. This is another mighty sword in Germanic myth that has a reputation of greatness for its deeds and the wielder. *Sigmund* drew the sword from the tree *Barnstokkr* after Woden placed it there as a test in the hall of *Völsung* and then used it as his own. It wasn't until he was in battle against a black-hooded figure in a cloak that it was shattered. Recovering the pieces, *Sigmund's* wife wisely put them away and it was re-forged by *Regin*, and it was sharper than before, able to sever an anvil into

half easily. Using this, *Sigmund* was destined to slay the cursed dragon *Fafnir*. This weapon was later passed on to his son *Sigurd*. The sword's abilities are: 1.) +5 against dragons, 2.) Cuts through metals.

HILDEBRANDSLIED

*Ik gihorta ðat seggen
ðat sih urhettun ænon muotin
Hiltibrant enti Hadubrant untar herium tuem
sunufatarungo iro saro rihtun
garutum se iro gudhamun gurtun sih iro suert ana
helidos ubar hringa do sie to dero hiltiu ritun'*

*I heard tell
That warriors met in single combat
Hildebrand and Hadubrand between two armies
son and father prepared their armour
made ready their battle garments girded on their swords
the warriors, over their ring mail when they rode to battle.'*

ANDVARANAUT – '*Andvari's Gift*', this highly enchanted ring can produce gold with hammer blows upon it. In Norse myth it was a creation of *Loki*, on the Continent the stories vary across Germania and are sadly are lacking in surviving sources. *Fafnir*, once a man, ended up with it and its poisonous curse of greed, transformed him into a dragon hoarding treasure for the *Nibelungs* deep in Germania. It wasn't until *Siegfried* slew the beast and discovered the ring and gave it as a gift to *Brünnhilde*, and therefore passing on the curse to her family. All who bear this ring will find the gold they seek through it by hammering it. *Andvaranaut's* abilities are: 1.) will create 3 rings of pure gold when hit with a hammer each time, 2.) able to turn each Critical Roll into a Fumble, 3.) Cause Untold Turmoil and Trauma in Life and Family between all until one no longer possesses it.

BRÜNNHILDE'S SPEAR – Mentioned in scant tales in High German but never by name, was the fierce and powerful queen's weapon, a challenge in itself. As no man could win her (except for *Siegfried*) as his own, her spear was formidable in combat. She was capable of ending many lives with this hefty weapon and never worry about it being taken or broken by the foe. Its haft was shorn from Ash wood and bound by thick leather hide with runes covering its surface, enchanted by the most venerable of *Erilaz* from the eastern banks of the Rhine. The iron head was forged from iron nearly as mighty as *Siegfried's* own sword, and its edge able to shave a hair. Its finesse and form are not so easy to wield by all however, as it can only be lifted by those who possess a STRENGTH score of 30 or higher (or by three men as the story goes). *The Spear's* abilities: 1.) +5 Armor Piercing, 2.) Dense – cannot be lifted, except by a rare few. The info in this chapter is to help bring all of the other data in this codex together and give additional statistics and knowledge for the Castle Keeper. Names, Germanic society, and the classes are detailed among other things to further flesh out the setting. It is hoped that the Castle Keeper can utilize this information to its fullest extent in the gaming.



CHAPTER 7: CASTLE KEEPER INFO

The info in this chapter is to help bring all of the other data in this codex together and give additional statistics and knowledge for the Castle Keeper. Names, Germanic society, and the classes are detailed among other things to further flesh out the setting. It is hoped that the Castle Keeper can utilize this information to its fullest extent in the gaming.

GERMANIC SOCIETY

Society in Germania followed this basic order:

- King (cyning/reiks)
- Nobles (eoarl)
- Common Freemen (ceorl)
- Slaves (Ʒeow)

The main driving force of the society was found in the king or *cyning*. He was traditionally elected by the free men (the *ceorl*). The electors had to be from families that had a direct ancestry to the gods and divine founders. The king was the judge, ultimate law-giver and military war master. As with most kings, his word was law and could not be challenged by the lesser man since it was believed that the king was divinely appointed to rule.

Germanic kings copied many things from the Roman; for example, wearing purple to designate their status and using crowns and scepters to signify their power. They were often seated on grand thrones, richly decorated and artfully crafted. They were served by a small army of people who tended to their every need. During the Migration Period until the Middle-Ages, Germanic rulers were warrior kings as well. They actively participated in battle with their people. This helped to show their virility and strength to their kingdom. A strong king meant a strong kingdom and if the ruler could shed blood with his own men, it signified that he was also one of them in a manner of speaking.

Weaker rulers stayed in their courts and fortresses and let their people do all of the work. Historically many of these kings were shown as feeble and cowardly, others tried to remedy this by taking part in their kingdom's affairs all the same (i.e., *Æthelred the Unready*). All kings, however, sought oaths of fealty from the chiefs and lords under them.

Whether Gothic, Frankish, Saxon or Norse, the king's function remains generally the same. Until Christianity's appearance, there was no one higher in society but the king and queen. The rule of the king was modeled on Woden and gave no room for dominating priests since the Allfather also was the high religious official of the gods and of man. Once Christianity assumed a place in Germanic society, the bishop and other positions in the church, could now step in before the king and dictate affairs and events, the sacredness of the old order was disrupted greatly.

Kings (*reiks*/*Ʒiudans* to the Goths) would establish monarchies if they could. They would plant a dominance of their bloodline and weed out the threatening nobility and other members

without haste. One of the best examples of this is seen in the Frankish monarchies after Clovis. Powerful ruling kings would manage to claim dominance over a foreign populace, in this case Romano-Gauls.

Much of what went into the medieval system of feudalism derived from the many Germanic kingdoms in Europe. By adopting Roman and some Celtic elements, the rulers set the groundwork for a new Europe—one very much different from that of the Roman Empire.

Opposite the king was the *ceorl*, who made up the majority of the population in number and depended on agricultural occupations for their livelihood. These free men owned property. They owed services and paid taxes to their leaders and when the mustering came, they were among the first to build, supply and occupy the levied force. The vast number of the *ceorl* class were loyal to their rulers and did as required, but many did not and would be troublesome.

The *Rígsmaal* accounts the origins of the three classes as deriving from the god *Ríg*, who gave to mankind the knowledge of the divisions, and their purpose. As he traveled and rested in the households of various people in his journeys he slept with the wives of each, and in turn conceived the classes as he went along in his travels. This Nordic tale gives an indication of the manner of story that might have existed in Germania to explain and justify the class system.

The first class he sired was the *Ʒræll* (slave), born from a darker haired and swarthy skinned woman. The lodgings, food, and surroundings were rough and simple, illustrative of the class that was born. Slaves occupy a large place in Germania and the Seven Worlds and do the bulk of the lowest and thankless work for the other classes. As with slaves everywhere, their worth was only as property, and they had no rights.

The second class that *Ríg* conceived from another household became the *ceorl* class. Their abode and food were clean and well made. They were ruddy in color and dark haired but fairer than the first household. Their first child was named *Smiðr* (Smith) and all that followed were the laborers and craftsmen in the *ceorl* class. Mentioned earlier in this section, the *ceorl* makes the majority of the populace in numbers and functions for society.

Ríg's travels were not over, however. Another stop in his journeys (in Norway it is said) brought him to the house of an immaculately kept home with expertly made food. These people were blond haired and beautiful in appearance and they had a grace about them. Impressed greatly, he stayed the night and sired another class who became the *jarl* or nobles. *Ríg* saw that these children were astute in hunting, rune lore and the other high levels of knowledge and advised them to become lords over the other two classes. There are many nobles in Germanic territories and they can bully the others classes into their way of thinking through wealth and power.

His journey being over, he left Middangeard behind and returned to Neorxnawang, some say to return to the Rainbow Bridge (many think he was Heimdallr in disguise according to the Norse religion). Ríg came and took jarl into his custody and raised him, and groomed him into being a king. But Ríg's work was not over, for his children under the jarl had many children as well, and the most influential amongst them was Konr. In time, Konr (the Younger One) ascended to true lordship as the first king among men, the *konrungr*. He taught Tuisto the lay of the classes and their place in the Seven Worlds.

Konrungr went to the court of King Dan in Sweden and fell in love with his daughter, Drótt (warrior). Their eldest son was Dygvi, who was the first among mortals to be called konrungr (king). Their court was named Drót (warband) and thus the origins of the bands of oath bound warriors in Germania. Konrungr's children were called *Yngvi*, one of the names of Tuisto's sons. Konrungr's sons was be given the title of dróttín (chieftain)

Tuisto son of Askr (or Mannaz) led the invasions into Mannheimr with his own sons Istaev, Ing and Irmin who scattered their own descendants deep into Germania and beyond, perpetuating this system. Devoid of any place in this divine set-up are the holy-figures strangely, they lie somewhere in between the nobles and freemen but never above the nobles or king as they would in other societies.

THE ASSEMBLY OF LAWGIVERS

It was common practice amongst the Germanic peoples to hold regular gatherings to dispense with legal matters and other pressing business important to the tribe, these were called a *Pegn*. They were guided by the free men, the community leaders that made an effort to suppress any violent animosity and keep the peace in the tribe.

Germanic legal systems functioned much like town hall gatherings and were referred to as "things". Things were held in public areas of importance (a *thingstead*). Sometimes, they were held in hofs or markets, and the lawgivers were available to hear cases of injuries, grievances and other problems between community members. On a higher stratum of society, things were held by the nobles. On occasion, the king would hear the more important cases. The judgments in the higher things would often affect the lesser things in the kingdom. If a new law was dictated, it would affect others.

To the jarls and royalty, the thing was more of a parliament, and over time, special places were built to accommodate them. These places were the centers of the kingdom and important to the tribes' histories and religious ideas. The judgments made in these parliaments were considered divine in origin and could not be questioned.

In each hierarchal thing, one person from among the population was chosen as *lagaman* (lawmaker/lawgiver). He was required to memorize all of the laws and create new ones when needed. His word was literally law and the nobles and even king

had to answer to him in the end. The lawgiver's jurisdiction applies only to his province (*lagsaga*). The *lagaman's* authority does not hold sway in other jurisdictions, unless it is the higher thing, wherein the king and his jarls preside.

The fate of any criminal, high or low, is normally judged at a thing. They were part public spectacle and part governmental function. The common folk gathered to see what drama would unfold, and they would gossip about it for days to come.

The Saxons held a similar meeting called a *folk moot* and it underwent a nearly identical layout and procedure. A *folknote/folk moot* would preside over a town, district or shire in Saxony or England in the same way that the other Germanic things were held in Europe.

With all of these gatherings, the action towards or against a law was voted upon by those in the thing. Each man provided a vote, and it was calculated. It was here that the weregild was also decided and paid.

Germanic laws followed the system of the man-price or weregild (as mentioned in the previous chapter under 'The Basic Warrior'). The weregild was based on compensation for the crime in question paid to the family or individual, and this was estimated from the victim's social standing multiplied by their crime. The total was what was due by the criminal in money or the equivalent in goods and services.

The earliest written codified law in a Germanic language comes from the Saxon kingdom of Kent in a 7th century by King Æthelberht. Previous laws were influenced by the Romans. The Goths, Burgundians, Alemanni, and Franks all adopted the Latin laws and fused them into their own traditional systems and are documented in Latin. King Æthelberht may have quickly documented them to appear more civilized to Roman church officials. King Æthelberht's laws provide a good example of continental Germanic legal systems encapsulated on the verge of Christianization.

In Germania, there are no holding cells or dungeons for criminals. If a criminal could not pay the fine, they could be placed into slavery to pay their debt. Incarceration was reserved for enemies of the kingdom, political captives and other important people. There were many crimes that gave only death as punishment. These were: breaking and entering, open theft, arson, murder, and treason against the king. In Old English these are classified as 'bootless' crimes.

It was the job of the injured or wrong party to seek justice; it wasn't assisted by the kingdom or the king's men. The wronged party (or his family) had to seek the local authorities and hold the hearing at a Thing or folk moot. If the law-giver and assembly deemed the case worth the court's time, they would hold court and hear the case.

If, however, the compensation for the crime was not agreeable with the weregild, another method was chosen to decide its outcome. The Saxons used a trial by ordeal, an interesting and

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questionable means of resolution that depended on a divine answer. It is not known if this system was used in pre-Christian periods of Germanic history, but it is highly likely. Ordeals would be 'tests' and quite dangerous with the hopes that the results indicate an intervention. During the Middle-Ages, Saxon England used trial by Ordeal in many documented cases, primarily involving witch-hunts and cases dealing with pagans and magic.

In the Seven Worlds, it wouldn't be unheard of for peoples and races use a system similar to the ordeal to seek resolution in unusual crimes and hearings. The lawgivers could call upon the intervention of Woden or the other magical beings to give an answer. Trials by fire, water, iron and other elements and means were used by the Anglo-Saxons and could be added to game play as well. These Ordeals were used by the Franks in their *Salic Laws* early in their adoption into the Church.

These Ordeals, simplified, and without the direct Christian veneer that was at one time attached to them is laid out below for us by the CK in their game. These can be modified and used for any occasion in Germania or the Seven Worlds thereabouts as needed to give more suspense, as it surely would. The Ordeal will create an instant tense and dramatic situation if a player character is the accused, or even if a cherished NPC is put to the test. The CK can reference the later Medieval Ordeals undertaken by Christian Saxon England against the so-called 'witches' and the trials held for examples of how to arrange similar occasions in their own games. Such an experience should not be taken for granted or forgotten, someone's life is on the line with this seemingly frivolous and unrealistic method of judgement. Ordeals are the resort of judges if no other option to challenge the crime(s) of the accused is before them, meaning no witnesses or other viable counterclaims to the Accused's deed(s). This is the final recourse by the Chief, King or other civil leaders or even the religious figures of a community.

- **BY FIRE:** Usually, based on Saxon sources, this Ordeal required the participant to either walk over red-hot ploughshares at a distance of 9 feet and not scream, flinch or collapse from the agony, or hold a fiery red brand. If the participant didn't possess any injuries later, or only needed minor bandages from the Ordeal and priest accessed it and judged if a divine influence was at hand in their participant's favor or not.
- **BY WATER:** This Ordeal has many variants; in cold water the accused would either be dunked, or submerged with a stone weight over an unrealistic length of time. If they remerged alive, they were deemed innocent. Such an Ordeal was abolished later by the Frankish King Louis the Pious in 829 C.E, considering it to be too unjust and cruel. The Frankish tribes would force the accused's right hand in a cauldron of boiling water. If they managed to find and withdraw out a ring from its bottom they were considered innocent by the gods or spirits so called upon. Often other Germanic peoples will use boiling oil or even more impossibly lead, and replace the ring with a stone or another object.

- **BY INGESTION:** The driest bread and cheese, blessed by a witch, priestess or priest, is fed to the accused. Although this sounds pleasant, it is the reverse in result. If the accused begins to choke or gag on the blessed food they are instantly regarded as false or guilty. The Saxons call this particular Ordeal '*corsned*' (Sacred Morsel).

Once the Ordeal is done, if the Accused is found guilty however, assuming they survive the terrible situation involved, then the appropriate weregild is exacted. Punishment for crimes was no modest or laid back matter in Germanic society if the offense was murder. Each 'case' and person who survived the Ordeal, or underwent trials and had to pay the wronged party suffered for their crime. Murderers were usually executed in a public manner once the matter was settled and confession or evidence is enough.

THE WEREGILD

The social status of the individual had its own worth that was multiplied by these brief examples of crimes listed below. The basic example of these weregilds is collected from many Germanic sources:

1. The ceorl is worth 200 shillings, women 400 shillings.
2. Jarl is from 600 to 1,200 shillings, depending on status and value in the kingdom.
3. Priests/holy-figures are worth 900 weregild.
4. A king's weregild is 30,000.

Premeditated murder will multiply nine-fold whatever the base amount is above. Lawgivers in Germania would expect the slain corpse to bleed in the presence in its slayer as an admission of guiltiness; this was called *ius cruentationis* from Latin. If the accused was innocent, the slain person would not bleed. Examples of the Saxon king's laws (for game play) are thus:

- A bone injury is worth six shillings.
- If a shoulder is made lame, it is worth thirty shillings.
- Taking off an ear is twelve shillings.
- If an ear is pierced, it is three shillings.
- A mutilated ear is six shillings.
- If an eye is taken out, it is worth fifty shillings.
- If the mouth or eye is injured, it is twelve shillings.
- If the nose is pierced, it is nine shillings.
- If the nose is mutilated the weregild is six shillings.
- Breaking the chin-bone is worth twenty shillings.
- For each of the four front teeth, six shillings; for the tooth which stands next to them four shillings; for that which stands next to that, three shillings; and then a shilling for every tooth after.
- If a thumb be struck off, twenty shillings. If a thumbnail be off, let it be paid with three shillings. If the shooting [i.

e. fore] finger be struck off, let be paid with eight shillings. If the middle finger be struck off, let it be worth with four shillings. If the gold [i. e. ring] finger be struck off, let that be made with six shillings. If the little finger be struck off, let it be worth with eleven shillings.

- For every nail (toe or finger), a shilling.
- For the smallest disfigurement of the face, three shillings; and for the greater, six shillings.
- If any one strike another with his fist on the nose, three shillings.
- If the bruise be black in a part not covered by the clothes, let it be worth thirty *scaetts**.
- If it be covered by the clothes, let that be worth for each twenty *scaetts**.
- If anyone destroy (another's) organ of generation (groin), let him pay with three leud-gelds; if he pierce it through, let him make pay with six shillings; if it be pierced within, let him make with six shillings.
- If a thigh be pierced through, for each stab six shillings; if the wound be above an inch, a shilling; for two inches, two; above three, three shillings.
- If a foot be cut off, let fifty shillings be paid.
- If a great toe be cut off, let ten shillings be paid.
- For each of the other toes, let one-half be paid, like as it is stated for the fingers.
- If the nail of a great toe be cut off, thirty *scaetts** for it; for each of the others, make pay with ten *scaetts**.
- Rape is worth 63 shillings.

* A Saxon scaett is worth a twentieth of a shilling in value (in Airhde or fantasy gaming parlance, this would be equal to a copper coin). A shilling would be a silver coin in worth.

It was hoped that the high expense of paying these weregilds would intimidate the populace, preventing them from committing further crimes. As in modern times, not many people possessed any wealth and could not afford to pay these fees. Lacking money, they would often trade livestock or services, even servitude akin to slavery to pay the fee if need be. Many Early Modern systems of servitude in Europe largely descended from various avenues of these more ancient Germanic methods of legal payments, forcing families of lower statuses into nearly perpetual servitude for generations to other, Higher Born families due to some past forgotten transgression.

THE NAME-GIFT

Without getting into a deep academic study on the different methods used by Germanic peoples over time for names, this section gives the starters to how to name a character. Early Germanic (Gothic, Vandal, Langobardic, etc), and Saxon systems are shown here to be a good starting place.

The systems used by the Germanic peoples do not differ dramatically from that of other European peoples, and in some cases were likely influenced by them. All of the individuals named in the Cimbri and Teuton warbands that raided Gaul, Spain and Northern Italy were Celtic names for example. This may have been for many reasons; 1.) The sources of information about these two armies came from Celtic peoples who simply Celticized their data to the Romans, or 2.) The intermarriage and cultural interaction between the Germanic and Celtic peoples was so close that both peoples shared each other's names and material culture. Other scattered Germanic names in the Late Roman Empire and the Migration Period to follow were actually Celtic in origin as well; this is because of the once strong presence of the Celtic peoples in western and southern Germany in early times.

During the infamous Viking Age (8th to 12th century), several documents exist that explain the naming ceremony of a child, and these may apply to the other Germanic peoples of Europe as well it is assumed. Names were not chosen lightly by ancient peoples. They always had significance and power, and were meant to perfectly suit and symbolize the person. This ceremony involved a baptizing of sacred water and swearing on the hammer of Þórr on and over the baby. This was called *Ausa Vatni* and was the name-ift ceremony.

The name-gift occurred not long after the newborn is able, and the child was placed on the ground to be watched by all for any signs of malady or ill-health. Once this phase was over, the officiant took the child into his arms and, with a sprinkle of water on the child's face, declared the name. After this was done, a waving by a symbolic hammer of Þórr is done for protection and a blessing.

Someone never given the name-gift was seen as lacking a soul; they are devoid of the blessing of the gods and empty inside. In the Seven Worlds, it is likely that all races and peoples name their children in a similar manner as this ceremony. It is a custom to give the newborn child the name of a deceased close relative if possible. This would be an aunt, uncle, forefather, or mother. Doing this was seen as an honor and kept their name in use in the family.

With the patronymical naming came other additional ones that can be added in time based on certain factors. These are nicknames and shorter ones and can take their origins from these elements:

1. Inherited byname
2. Personality
3. Habits
4. Place of origin
5. Biographical
6. Occupation
7. Physical trait

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These additional names were more often derogatory and insulting, stemming from enemies and rivals. There are countless historical figures in Germanic history that have less-than-desirable nicknames because of their behavior or actions. This was not always the rule however, and many people earned their extra name because of their deeds, heroism, or character.

In the Scandinavian languages and groups, the suffix *-son* was given to designate that the person so named was the son of the name it was tagged onto. One good example of this is the famous 13th century Icelandic writer Snorri Sturluson. Snorri's father is named Sturla, but by tradition his paternal origin is fitted with the stem 'son' so that any who hear his name knows. This system is called *patronymics*, and is similar to the Celtic system.

Rarely used is the matronymic system tagging the word '*-dohtor*' (daughter) at the end of a name. There are many recorded names that do have this however, and it is done to proudly show the mother or father of a female individual. Icelandic records show that matronymic names were more often there rather than back in Scandinavia or the continent.

It is fairly well-known the use of *herr* (sir) and *frau* (miss) in German today. This has similar usages in earlier times in Germania as well. The Franconian speakers of Holland and the surrounding regions use the word *van*, meaning 'to/from (a place)' often in their names, but there are many others. *De/het*, meaning 'the' is placed between names and nicknames, and *der* (of the) can signify that one comes from a place, town or family. *Van der* means 'from the/of the' and can also be *van den* or *van de* as well.

Another pattern seen in Germanic naming practices was placing a god's name somewhere in the individual's own name in hopes that this will bless them with luck and fortune. Before Christianity really took hold by the 10th century on, deities' names were incorporated into the child's own. Examples of this are seen in the prefixes *God-* ('god'), *Þn-* ('Thor'), *Fri-* ('Freyja'), *Ós-* ('Asgardian/god'), etc.

MALE NAMES VARIOUS

(F- Frankish, V- Vandal, O-Other, L -Lombard, A - Alemani)

Aiulf (O)	Gento (V)
Alboin (L)	Gibamund (V)
Aldalaod (L)	Gozbert (O)
Andeca (O)	Grimoald (L)
Ansi (O)	Guntram (F)
Arbogast (F)	Gunthamund (V)
Aribert (L)	Gunzo (A)
Armin (F)	Hetan (O)
Audawakrs (O)	Hilderic (V)
Autharis (L)	Huocin (A)
Bertharit (L)	Isenbard (A)

Butilin (A)	Lanfred (A)
Celph (L)	Leuthari (A)
Charibert (F)	Liutprand (L)
Chilperic (F)	Lothar (F)
Chlodomer (F)	Nebi (A)
Chlotar (F)	Nordemann (O)
Chlovic (F)	Pippin (F)
Chustaffus (O)	Richila (O)
Dagobert (F)	Richomer (F)
Drogo (F)	Rotharis (L)
Ermingild (O)	Theudebert (F)
Fredegar (F)	Thiudareiks (O)
Frumar (O)	Thrasamund (V)
Gaiseric (V)	Willehari (A)
Garibald (L)	Uncelin (A)
Gelimir (V)	

FEMALES NAMES VARIOUS

(F -Frankish, V - Vandal, O- Other)

Baldechildis (F)	Kinge (F)
Bauto (F)	Kriemhilde (F)
Bertrada (F)	Kunigunde (F)
Brunhilda (O)	Gundeperga (O)
Chlotochilda (F)	Lutgard (F)
Chlotsuintha (F)	Malasuntha (F)
Ediltrudis (F)	Mechtild (F)
Elfi (F)	Nantochildis (F)
Elfriede (F)	Nerthuz (F)
Ermintraud (F)	Ortrun (F)
Erminhild (F)	Rodelinda (O)
Gudrun (F)	Seiglinde (F)
Griselda (F)	Sigi (F)
Haduwig (F)	Svenja (F)
Haduwigis (F)	Swanhild (F)
Heilwidis (F)	Theodelinda (O)
Heilwig (F)	Thusnelda (F)
Hrodohaidis (F)	Uschi (F)
Ilma (F)	Ute (F)
Imke (F)	Walberga (F)
Irmhild (F)	Verena (F)

CASTLE KEEPER INFO**MALE GOTH NAMES**

Adalfuns	EuPuric
Adalrik	Evermud
Alaric	Evoric
Alhreiks	FerhonanPs
Alhvaharyis	Frideger
Amalareiks	FriPigern
Andagis	Fritigern
Ansilas	Geberic
Arareiks	Gisalrico
APalgild	Giselric
APalric	HaduswinP
APanagild	Hairuwulf
APanareiks	HaPus
APanric	Hildefons
Atta	Hunuil
Audio	Ildefons
Audioacer	Kunimund
Audvagr	Leovigild
Austrguta	Liuva
AusvinPus	Odoacer
Avagis	Recimir
Badwila	Reccared
Beremud	Roderic
BoPeric	Suintila
Childefonsus	Tautila
ChindisvinP	<i>Peodoric</i>
ChindaswinPa	<i>Peodered</i>
Dag	<i>Peudis</i>
Eboric	<i>Þórismund</i>
EbrimuP	<i>Þórismod</i>
Ediulf	Tulga
Egica	Ulfilas
Eiriks	Veremundo
Ermanaric	Vulfila
Erminigeld	Wallia
Euric	

FEMALE GOTHIC NAMES

Adosinda	Fredegonda
Amalafrida	Gailavira

AmalasonPa	Garsindis
AmalasuinPa	GeleswinPa
Amalina	Gelvira
Amalwara	GoiswinPa
Amelina	Hermesind
Avagisa	Heva
Avina	MatasvinPa
Brenhilda	Radagond
Brunichild	Riciberga
ChlodoswinPa	

MALE SAXON NAMES

Aart	Grimhild
Acton	Hengist
Acwel	Hereric
Acwellon	Hloðere
Alwin	Horsa
<i>Ælle</i>	Hunwald
<i>Ælfwine</i>	Hussa
<i>Ælfwuru</i>	Immin
<i>Æðelberht</i>	Irminric
<i>Æðelfrid</i>	Irwin
<i>Æðelhun</i>	Kendrick
<i>Æðelred</i>	Kenric
<i>Æðelwald</i>	Kenway
<i>Æðelwalh</i>	Læx
<i>Æðeciwaid</i>	Manton
Alchfrid	Nodin
Aldfrid	Nyle
Aldhelm	Octa
Alduini	Octric
Aldwulf	Oeric
Alric	Odi
Andhun	Odon
Arnkel	Offa
Artair	Orvyn
Arth	Osfrid
Asgulf	Oslac
Betlic	Osrice
Berðun	Oswalð

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Bliðhelm	Oswy	Eni	Wihfred
Beorhtric	Oswyn	Erlend	Wilfrid
Bertwald	Oðhere	Erligar	Wini
Bron	Peanda	Firman	Wodalgarta
Burgred	Penda	Garr	Wodilbart
Cælin	Ramm	Gerbrand	Wuffa
Cissa	Rægenhere	Glappa	Wuscfrea
Cearl	Redwald	Grindan	Yffi
Ceolwulf	Ricberht	Grimgulf	
Coenred	Ricsige		
Coenwalh	Ro	FEMALE SAXON NAMES	
Crosmaut	Sabert	Acca	Esma
Cuichelm	Sæxburh	Acha	Gemma
Cuðbert	Sebbi	<i>Ælffled</i>	Hilda
Cynegels	Selwyn	<i>Æðelberga</i>	Hereswyð
Cynefrid	Sicfar	<i>Æðeldreda</i>	Hollis
Dægel	Sigberht	<i>Æðelðryd</i>	Keely
Donarperht	Sigeric	<i>Æðelhild</i>	Lucetta
Droctbold	Sighard	Afton	Maida
Druhtmar	Sighere	Alðena	Mercia
Durwin	Sigtrygg	<i>Ælfþrða</i>	Nelda
Eadbald	Sledda	Ara	Odelyna
Eadberht	Storm	Ardið	Odilia
Eadgarð	Swefred	Breguswið	Ora
Eadfrid	Swidhelm	Brimlad	Osðryd
Eadric	Tedmund	Coenberg	Tortgyð
Eadwyn	<i>Brydwulf</i>	Cwen	Rexalle
Eafa	<i>Drutmond</i>	Cwenna	Rowena
Eanfrid	Tolan	Cynwise	Sexburg
Earconbert	Tondberht	Eabæ	Sunniva
Earpwald	Tondhere	Eanfled	Synne
Edric	Tredan	Earcongote	Tait
Egberht	Treddian	Earða	<i>Dea</i>
Egfrid	Vudamot	Edla	Udela
Egric	Wictred	Edyð	Wilda
Erian	Widukind	Elga	Wilona
		Elwyna	Zelda



ADVENTURE IDEAS IN GERMANIA & THE SEVEN WORLDS

With the thousands of adventure hooks already in place in this codex, a CK could build epic campaigns with a purely Germanic theme easily. It would not require much to thumb through the book and its many chapters to find a story hook in a creature, a place, or even in actual history or from the myths.

There are two main methods in which the data in this codex could be utilized by an enterprising Castle Keeper. One is to run everything from cover to cover, as a mythological setting where the gods are real and the Seven Worlds are able to be traveled by adventurers. The second angle could be from a historical one where the players are members of a band of Viking marauders or from a Germanic tribe and the divine, magical element is secondary to the gritty realism.

Examples of the historical can fall into just some of these possibilities from an endless number:

1. The players are from a Germanic tribe that is at war from another tribe or people (Slavs, Celts, Fins etc), or better yet the Roman Empire as they encroach upon Germania.
2. They are members of a warband of Saxons that are raiding into Celtic Britain for loot and territory. They must work their way up the ranks in the warband by their deeds.
3. Led by their lord, the warband group travels the whale's path from their homeland in Germani abroad to other lands. They could explore and attack vulnerable foreigners or other activities.
4. Exiled from their people, they are forced to journey away from their homeland for the first time and discover new lands, peoples and experiences as they go. Someday, perhaps, they could redeem their stigma and return.

5. Although likely a short-lived game, the players could be all berserkers that wander the Germanic world seeking slaughter and avarice in the name of the Allfather.

From a more fantasy/magical direction the campaign can cover some of these possibilities:

These of course are just small starter hooks and examples that can put a fire under the game to propel it into motion. A CK can incorporate whatever elements from this codex into their game as needed to give a Teutonic or Germanic flair. This alone gives thousands of possibilities but an even larger idea is using the *Codex Celtarum* with this codex and having a massive setting. The CK could run a mythic Earth setting through these two codices, and with future books planned in the series it would multiply beyond comprehension.

THE SAGAS AS AN EXAMPLE

The most obvious means to run a campaign or game capturing the style of the Germanic stories is to study the sources. They have a logic and style of their own that can be translated into role-playing fairly easily.

Thanks to the internet, there are plentiful databases filled with the Middle German Sagas, thorough detailed copies of Beowulf, the Nibelung tales, and the many other tales, poems, and lore. Hours of study may not an option for many people, and many of these sites have done the hardest part of the work and will make the research less difficult.

In all, I hope you and your players have endless sessions of wondrous adventures telling stories in the Germanic tradition. Magic rings, foul monsters, and glorious battles can now be had by all from this codex.

HAVE FUN AND GOOD GAMING!



CHAPTER 8: SAMPLE ADVENTURE

ÆLIHT ÞÁ FENNAS

“THE MONSTER OF THE FENS”

This sample adventure acts as good starting point for gamers willing to take this codex and jump into its setting and even integrate the *Codex Celta- rum* as well. This is designed for a small band (2-4) of 3rd to 4th level characters with a Germanic theme but with plenty of fantasy and magic.

INTRODUCTION

Deep in the Fens of the pre-kingdom of East Anglia in Britan- nia lays a threat to the well-being of all of the locals. A terrible monster has been roaming and causing death and destruction day and night. The local nobles disdain providing aid because it is not affecting them directly (or they do not even know about its existence). They do not care if the peasantry and local Britons are harmed in the attacks. They will become involved if the monster becomes a threat to their own wealth and position.

A necromancer, a *wigler*, named Wodalgarta has used his magi- cal skills to summon forth a monstrous servant from Helle to assist him in his plan to dislodge his rival brother, Wuffa, from power so he can take the family inheritance. Wodalgarta is not the eldest of the two and so must abide with Wuffa’s decisions, whatever they are, and however selfish.

Because of this, Wodalgarta is bitter and seeks to rip his broth- er’s reeve (*gerefe* in early Anglo-Saxon) position apart and exploit it. If Wuffa cannot maintain the region around the fens, his lords will step in and remove him from his position. In addition to this, a small surviving population of native Britons (Celts) is still living in the wilder areas of East Anglia. They seek to regain their lost territory someday and have allied themselves with the necromancer to win back their old kingdom. In earlier times, their tribe was known as the Icení and was the famous peoples that were ruled by Queen Boudica. Now they are mere remnants under the same name of Igwyn.

The monster is set free by Wodalgarta from its caged lair deep in the fens to run wild. It has little control or sentience and only the necromancer can maintain power over it. The monster is a troll named *Sicfar* that has accumulated a following of other dark and sinister beings. *Byrs* and many *dryhtné* serve the troll whenever his master is not around to control him. This has cre- ated a very dangerous situation.

Wuffa will hire the adventurers to rid the fens of the monster with good pay and benefits, and if they achieve the extra results of finding Wodalgarta’s involvement *and* the plots of the Igwyn, they will be given a high status in this part of the Anglican kingdom.

Wuffa will become the founder of the 6th century Wuffingas Dynasty that will rule over the kingdom in a generation. His dynasty will culminate in the reign of his grandson King Rædwald in the early 7th century, the likely king buried at Sutton Hoo. To do this however, Wuffa must survive the adventure, and it is in the hands of the adventuring party to make it a reality.



CASTLE KEEPER’S INFO

To introduce the players to this mythic setting, several adven- ture hooks are provided to give the CK an opportunity to do so if there is no answer on how to begin. This adventure can also be fitted into an existing campaign or setting, as well, to create a seamless story.

HOOK 1: The adventurers were shipwrecked by a terrible storm (possibly summoned by a *wælcyrig* wishing to aid her master Wuffa) to strand them ashore. Perhaps they encounter some of the Igwyn, or even the monster’s minions, as they wander looking for shelter before finding Wuffa’s home.

HOOK 2: Hearing talk in a tavern in another kingdom or land, the word is out about a terrible monster that ravages the lands around the fens of East Anglia. Rumor says a reward is going to be given by *gerefe* Wuffa to those who find and slay the creature.

HOOK 3: While traveling across land, perhaps in Britannia or on the Continent, the adventurers met some people who have fled from the fens in East Anglia with stories of mon- sters, wizards and horror. Seeing their home destroyed and those they know murdered by the beast of the fens, they have had enough and are moving elsewhere before it gets worse.

HOOK 4: Wuffa sent out his best men across the kingdom to find some worthy people to help him rid of the monster (unaware that his brother is the cause). These agents of Wuffa will find the adventurers and offer them this job with talk of plenty of reward.

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ACT 1 – WUFFA’S MENACE

WUFFA – THE WOLF LORD

If the adventurers are taken to Wuffa’s homestead, they find a large timber and thatch rectangular structure with handfuls of guards to watch the place. His home is located in the upper hills at a good distance from the fens (about 10 miles west) and near the old Roman roads and the recently re-inhabited former Romano-Celtic fort of *Venta Icenorum*. Though modest, it is clear by his persistence of wolf symbols and icons that he has ambitions to rise above his station in life .

His brutish guards (4) will escort the adventuring party into his modest hall to speak by the light of a hearth at a table. Wuffa is a strong, dark-haired, bearded man. He is scarred in places from past battles and dressed nicely in a black and gold trimmed tunic, black trousers, and a grey cloak. Seated in front of them he will tell them:

‘My part of this realm has fallen under a curse by a monster that refuses to perish. No sword, spear, or spell has stopped it. Its attacks began around the time my father died in battle against the Britons in the swamps, a month ago if I remember right. This creature has a name – Sicfar.

Sicfar has attacked our people repeatedly, killing or driving them away from the shores of the fens until we almost have no one left. No one is left to pay taxes or labor in my lands. If the other local chiefs discover this, they will be furious and send their berserkers here to dethrone me. This cannot happen, and so I need your help to rid my lands of this beast.

I believe that the Britons of the Igwyn are causing this hell-wrought beast to destroy us in an attempt to reclaim this land as their own. Their old priests may be summoning it from below in Helle. I know not from whence it came, but it must be stopped. Other creatures of darkness have also emerged to plague the people. If you stop Sicfar, I will pay you 500 shillings, and if you find the wretched Britons responsible for this, I will add an additional 500.

There is no certain amount of time that you must take to complete this job. If it is done before a fortnight passes, though, I would be most grateful. Bring me the monster’s head as proof that it is slain, and I will not doubt you. Other hunters and warriors of limited experience have tried to kill Sicfar only to vanish in the fens, never to be heard from again.

This realm is ruled by seven jealous chieftons with no king to rule them. I wish to become the king that unites them all. My inheritance from Germania is now at hand, and I must secure my eastern

borders to the sea before I reveal my place amongst these petty chiefs as their king. Killing Sicfar will make this possible, but I cannot do it myself as my many other obligations to the chiefs takes precedence. I also must maintain the appearance that I am serving them in maintaining this portion of the land as before. If this beast is not slain, the consequences will be dire.

Now go out into the fens and find this monster from Helle, and send him back with the skill of your blades and magic-craft. If it takes you more than a few days or a week or more, send word to me by some means of the situation. I must plan my succession to power as this land’s future king around your success...May Woden give you his fury!’”

Wuffa will have his guards escort the adventurers out into the wilds beyond his home and the few nearby villages to begin their work.

SEARCHING FOR SICFAR THE TROLL

The fens are a large, wild region filled with marshes, high reeds, and isolated forests and scattered islands in this niche shaped bay area. Saltwater marshes and freshwater river tributaries meet in this corner spot of eastern Britannia. By day, the landscapes blends together, as any wilderness does; at night, however, it becomes truly dangerous to roam, and they party will risk becoming lost in the fens.

Swampy and bog-like areas can stop the wanderer in their tracks as well as the rugged topography. It is, however, the supernatural denizens here that have made life in the fens so dangerous. Roman era waterworks and canals have been left to ruin after their departure, and the fens have since fallen back into their former state.

Anglo settlers are in scattered among the fens but never within it because of the native Britons who now fiercely defend what is left of their once large homeland. The Germanic settlers have only been here for scarcely over a hundred and fifty years since leaving their own homeland of Angeln. Mere handfuls of people are here, poor, and living off the land.

Tracking the monster will require a CL: 6 (by day) since it does usually a nocturnal creature, and its tracks quickly disappear by the natural erosion of the waters. Simply locating its former tracks and the paths taken is not easy to do without help. If asked, the local peasants will help when they can.

Sicfar’s path of destruction in the slightly tamed wilderness surrounding the fens is scarce with only trace remnants of slaughtered animals, collapsed barns, and farmsteads. There is little else. Searching him out by day is no easy task.

If By Night: The wilds around the fens and the fens themselves will be an eerie place filled with tension and danger as Sicfar and his minions will be on the prowl. *On this first night, the encounters will be brief but will inspire the desire to stop the monster(s).*

THE MONSTER OF THE FENS

IF CAPTURED BY THE BRITONS

Under the light of the moon, toads croak, insects chirp, and owls hoot from the trees in the shadows of the fens. In the distance, the howls of wolves can be heard, and the sense of isolation is strong.

There is a 4 in 8 chance that an encounter happens while searching the surrounding shores and wilderness near the fens. If so, here is a table that can give some ideas for the CK:

D6 FIRST ENCOUNTER

1. D6 *Pyrs* goblins ambush the adventurers seeking loot and human flesh. With glowing eyes, they leap from the high grasses with weapons drawn. (*Pyrs are chaotic evil beings with vital statistics of HD 3d6, AC 13, and HP 18. Their primary attributes are physical. They attack with claw (d6), bite (d10), short sword (d6), and spear (d6). Their abilities are invisibility and faery lights.*)
2. D10 *Dryhtné* shamble from the swampy wilds seeking the living to slay with their hands. These undead are drawn to the presence of life-force of the adventurers and will not stop until the party are completely destroyed. (*These chaotic evil un-dead creatures' vital statistics are HD 5d12, AC 13, and HP 60. Their primary attributes are physical. They attack with battle-axe (d8), long spear (d8), slam, and bite (3d12). Their abilities are life drain, spread disease and Woden's fury.*)
3. D4 *Scucca* hounds sniff out the adventurers and drool at the thought of devouring them whole. (*These chaotic evil two-headed hounds' vital statistics are HD 8d8, AC 16 and HP 64. Their primary attributes are magical and physical. They attack by 2 claws (4d6) and 2 bite (3d8). Their abilities are having two heads to use at the same time and making double attacks.*)
4. D12 *Igwyn* warriors emerge from the fens to attack the trespassers with hopes of either capturing them (to take back to their settlements on the fens), or killing them, if necessary to make an example to their Saxon oppressors. (*These 3rd level barbarian chaotic neutral Britons' vital statistics are HD 3d12, AC 13, and HP 36. Their primary attributes are physical. They attack by long spear (d8), battle-axe (d8) and broadsword (2d4).*)
5. D4 *Mistflarden* eerily drift from the dark fens to terrorize the lonely traveler and stranger with their ghostly presences. (*These chaotic neutral ghosts' vital statistics are HD 6d8, AC 19, and HP 48. Their primary attributes are magical. They attack by spear (4d6) and slam. Their abilities are terrify and incorporeal.*)
6. D4 *Gulon* are foraging in the wilderness around the fens and now hunger for the adventurers' blood and flesh. These beasts will not stop until they have eaten everything and everyone. (*These chaotic neutral animals' vital statistics are HD 2d8, AC 14, and HP 16. Their primary attributes are physical. They attack by 2 claw (3d6) and bite (2d10). Their special ability is blood lust.*)

This first encounter in the wilds of the fens is meant to provide tension, not letting the party know what is about to happen next.

If the *Igwyn* manage to ambush the adventurers and capture them, they will drag them away across the watery fens to their islands for questioning. The Britons will be harsh and treat the adventurers roughly, believing them to be agents of *Wuffa* or one of the chiefs in *Anglia*. The adventurers will be tossed into small boats and brought across the waters into the interiors of the mysterious fens to await their fate.

How they behave will decide how they are treated by their captors. If any character gives the Britons trouble, they will be cruel in turn and make them an example for the rest.

A short time will pass before they are brought ashore to one of the main islands in the fens. A small Celtic community of round houses and livestock pens is lit by torchlight and a large central fire. The chief's main house sits above the rest.

Scores of angry Britons will be surrounding the adventurers as they are dragged into the village. They will be met with insults, thrown filth, and random kicks and blows as they are dragged to several poles in the center of the village.

The adventurers are tied to poles, uncomfortably close to the fire, and shamed by the *Igwyn* for a time before the chief, a miserably poor old man steps forward. Behind him stand a druid and a stranger that is dressed like a Saxon wizard in robes, sinister and beady eyed.

The hairy chief says to them:

"Who are you to come so close to our domain? Did that cur, Wuffa, send you? You had better tell us everything you know, or we will send your pox-ridden souls to the Underworld. I am the chief of what is left of our once noble people. I am Dyfnwal, a great descendant of Queen Boudica. Now speak!"

IF THE ADVENTURERS TELL THE TRUTH:

"So Wuffa is being plagued by a demon from the fens is he? He is not man enough himself to hunt and slay it, and so he hires others--expendables--to do his dirty work for him. What a shameful leader he is to do this to you.

If you help us, we can reclaim this land for our people and drive these foreigners back out to the sea they came from. That is, if Wodalgarta agrees."

The Saxon wizard steps forward with deception in his grey eyes and slight smirk on his lips. The wizard speaks to the adventurers with a grim tone:

"Wuffa has what he earned, even Helle itself is repulsed by him and wants him dead. It would be best for you that you avoid him and his corruption. He is an evil man and will bring a great darkness to this land if given the chance...I do not wish to give him that opportunity. The gods and spirits have blessed me with what I need to stop Wuffa. Do not stand in my way."

IF THE ADVENTURERS LIE:

If it is clear the adventurers are not going to comply with their captors, Chief Dyfnwal will order them to be burned alive on their poles while having arrows fired at them. If this does occur,

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the fire will do an excruciating 2d20 damage/round and the arrows will do an additional d6. Dyfnwal will be ruthless, but even more so because Wodalgarta is present.

It would be wise for the adventurers to avoid this outcome, or to try to find a means to escape before they all are slain.

ESCAPING THE IGWYN INTO THE FENS

This section can also be used to merge the encounter with Sicfar the Troll as needed. Fleeing from the angry Britons into the fens at night is especially dangerous. They will send their trackers and scouts to hunt them down (use stats given in first encounter for Britons).

To shake the Britons from their will take some cunning, because they will send out their hounds to catch the party's scent. A d10 hunting dogs will be let loose to track the escaping adventurers so long as they are on one of the islands.

WOLFHOUNDS (*These neutral hounds' vital statistics are HD d8, AC 15, HP 8. Their primary attributes are physical. They attack by bite (d6) and claw (d4)*)

If the adventurers go into the waters of the fens to swim away from the Igwyn, they will have to evade the scouts who will be sent out by boat and in the waters.

ACT 2 - SICFAR THE FEN TROLL

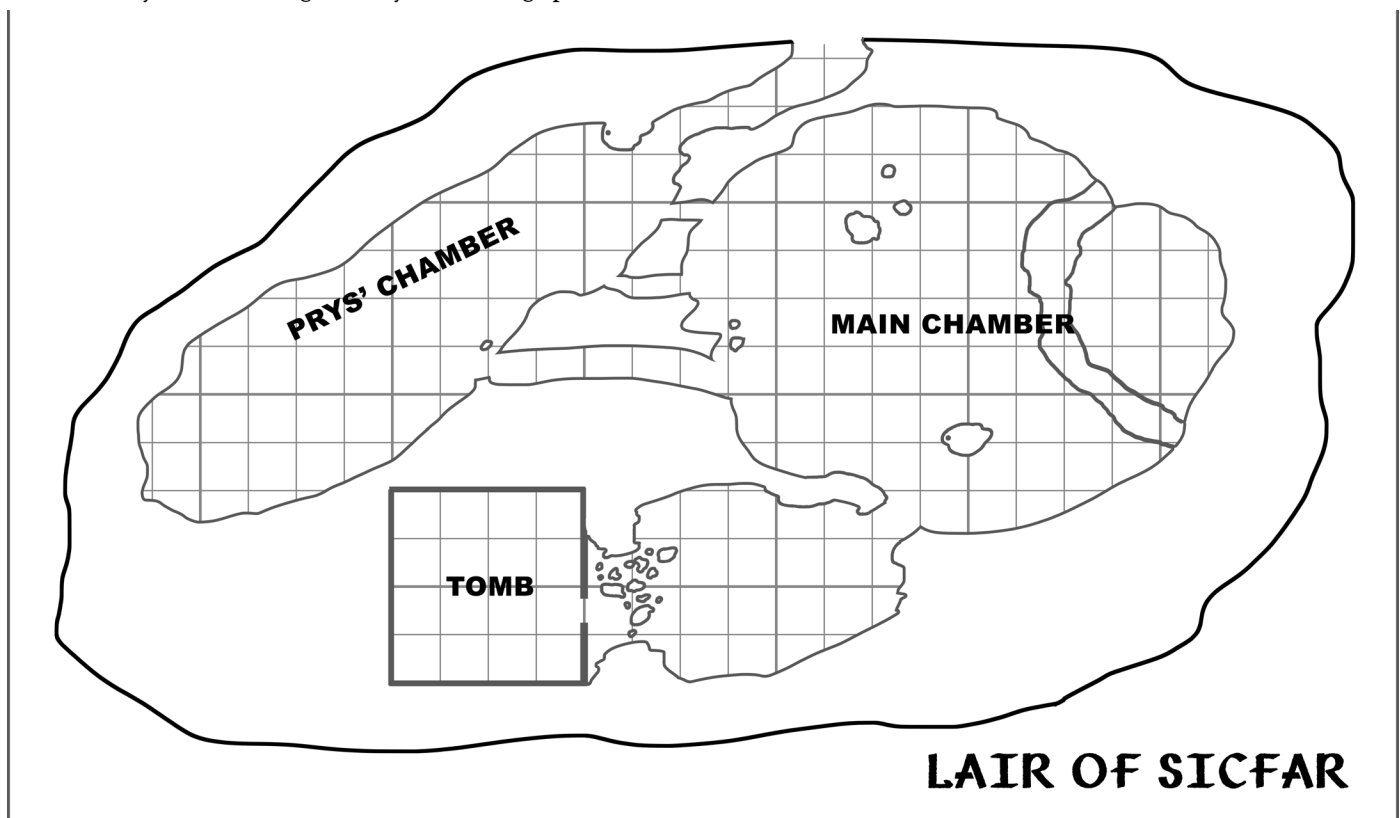
DISCOVERING THE LAIR

However the adventurers make their way to the hilly island lair of Sicfar, they will see a large silently threatening spot of earth

in the fens. Random bones are strewn around it and traces of shredded clothes and belongings from the troll's victims. *There is a 3 in 6 chance that Sicfar is present in his cave, if he is not then Wodalgarta has summoned him out again to cause terror. There is a greater chance (4 in 6) that the troll's minions are there. If so, there will be d10 Prys goblins and d12 Dryhtné.*

It does not require much investigative skill to find the cave entrance since there are few features on the isle's surface. Light steam issues forth from the lair, and there stench of death and wet earth. There are only a few chambers in the cave, but they might hold great surprises for those brave enough to check:

- A. MAIN CAVERN:** A large, circular, earthen chamber is covered in the scattered remains of Sicfar's victims from the local villages. It is a disgusting lair, and if he is present he is likely feeding on a human victim or livestock. There is only d20 gold here in the rubble and dirt and nothing else.
- B. PRYS' CHAMBER:** Smaller than their master's cave, this hollowed out cavern can support 30 goblins at any time. It is a filthy mess, but does have items worth finding: 1,600 gold coins, 4 gems, *heal scroll* (one use and will restore all HP), *boots of dancing* (once on, they will force the wearer to dance until they are exhausted and worn out, never stopping), and *stone of good luck* (+1 on all saving rolls and ability checks). At any time, there will be D20+5 goblins here.
- C. TOMB:** This burial mound or lair once was for the local Icenii/Igwyn tribe in honor of one of its ancient chiefs. The long-dead Celtic chief and 10 of his retainers were interred here, but due to the magic of Wodalgarta they are now animated and serve him, and, by extension, Sicfar.



THE MONSTER OF THE FENS

Anything of value here was taken by the wizard as his own. It is only a rotted wooden burial chamber, and d8 Dryhtné present within.

SICFAR THE TROLL: This monster was summoned from the steaming dark depths of Helle by Wodalgarta to serve him and his nefarious purposes and nothing more. If the troll had the choice, he would depart back to the Underworld and dwell among his own in the presence of Frau Hölle. Sicfar is a tall, horned, hairy, and muscular being, with a maw of terrible teeth and talons on his saucer sized hands. His flesh is grey-green and mottled, and his eyes are dark and with a hellish red glow. Only tattered remnants of cloth cover his form. (*This chaotic evil troll's vital statistics are HD 6d8, AC 16, HP 48. The primary attributes are physical. He attacks by 2 claw (d4), bite (2d6), and 2 handed axe (d12). His abilities are rend, darkvision (60 ft.), twilight vision, and regeneration 2.*)

NOTE: If Sicfar is slain before the wizard, and he is given enough time to know, he will summon another troll or monster from Helle (CK can pick from this codex) and continue his terror until his brother Wuffa is dead, allowing Wodalgarta to claim the inheritance to become king of Anglia. However, if Wodalgarta is slain before his troll, the monster will return to Helle without causing any more trouble in Middangeard.

WRATHFUL WEALHA

If the Igwyn have already been encountered, and there was blood, they will seek out the adventurers and send scores of men to kill them this time around. Whether it is on Sicfar's Isle or near it, the Britons will come with a vengeance.

This time around they will send thirty warriors and a dozen war dogs and even a 2nd level druid to stop them. Chief Dyfnwal will see his orders fulfilled and Wuffa unseated one way or another.

(These 3rd level chaotic neutral Britons' vital statistics are HD 3d12, AC 13, and HP 36. Their primary attributes are physical. They attack by long spear (d8), battle-axe (d8) and broadsword (2d4).)

ACT 3 – WIZARD'S RAGE

THE DUEL OF THE BROTHERS

Assuming that Wodalgarta was not defeated earlier in this adventure, he will move onto Wuffa's home to exact revenge and try to claim the birthright from Germania as his own. As he is doing this, his next summoned monstrosity (assuming Sicfar has been slain) will enter Middangeard in the fens to continue its reign terror.

Using some Igwyn as his help, Wodalgarta will ruthlessly slay Wuffa's guards and men to get to him in his home. When the adventurers arrive to seek their payment for slaying Sicfar they will find the place in a mysterious state of disrepair.

Inside Wuffa's home, by firelight, the two brothers are face to face, the wizard with his ten Britons and Wuffa alone, sword in hand. *It is apparent, that if the adventurers have a loyalty to their employer*

Wuffa, they will help him against Wodalgarta and his men. Otherwise, this could end up being a very strange problem if they too enter into the feud for their own sakes and agendas, a three way battle could ensue.

Upon entering Wuffa's home, they hear him say to Wodalgarta:

"Brother, your attempts at ousting me from my station among the Seven Chiefs of Anglia are at its end. I sent slayers to put an end to your monster, and I see your Wealha allies are content with serving a necromancer that uses them for his own ends. You will not dislodge me from my place here nor will you take the inheritance that is due by our father."

On these words, the wizard sends his warriors to finish Wuffa off and prepares a spell to end his life. The adventurers can decide their options at this point and which side they take. In the end, only one brother will remain. If the adventurers have no effect on the situation, then Wuffa will be slain by Wodalgarta, and the monster will arrive to finish off anyone else remaining.

WODALGARTA – SAXON WIZARD

He is a 4th level chaotic evil wizard with HD 4d4, AC 13, and HP 16. His primary attributes are magical. He attacks by a +2 broadsword (2d4), poison (Level 3), dagger (d4). He possesses the spells:

- 0 Level: *detect magic, mage hand, message, and endure elements*
- 1st Level: *magic missile, shield, and protection from good alignment*
- 2nd Level: *pyrotechnics and mirror image*

He has a *Ring of Helle* (with the blood of a human sacrifice and the proper ceremony, the wearer can call on Helle to call an inhabitant for servitude lasting d20 days at a time), and *charm of the dead* (used once on a new moon, the wearer can waken d10 dead from the grave to serve them until the next new moon).

There are three basic outcomes to this scenario:

1. *If Wodalgarta is slain, Wuffa will gain his dead father's regal possessions the next day by a special envoy sent from Angeln. Following that, a large fleet of thousands of warriors will arrive to support his legitimacy as rightful king of his people. Within the week, King Wuffa will send out his men to demand acknowledgement of his authority by the seven chiefs or go to war with them. The adventurers will be made a part of his retinue of warriors in honor of their deeds.*
2. *If Wodalgarta is the victor, he will kill the adventurers, if need be, to take care of loose ends. Otherwise, he will assume his brother's place and then the kingship of Anglia. The wizard will start a reign of terror using his necromantic arts and regal power, slowly building a kingdom of darkness in Anglo-Saxon Britannia. Now, the adventurers will have a serious problem as Helle itself is going to be brought to Middangeard.*
3. *If both brothers are slain in the confrontation, the adventurers are left with the situation tomorrow. When the legates and officials from Germany arrive with the kingly items, the player characters will need to either find a way to deceive them and acquire this power, or leave before it gets worse.*

END OF ADVENTURE

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