

M · Y · T · H · I · C

BRITAIN

COMPANION



MAPS AND ADDITIONAL CONTENT



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Companion

Maps and Additional Content for Mythic Britain Campaigns

Mythic Britain is a large book covering a lot of ground and some things had to be cut simply due to space. This Companion provides a little more background information, two cults for use during play, and a variety of maps in different configurations. You have permission to print the maps for personal use, or have a copy shop make copies for you at whatever size you wish.

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CULTS

The two cults detailed here are suitable for Mythic Britain adventurers. Mithras is a warrior brotherhood operating almost as a Dark Ages precursor to Freemasonry. Sabrina is the goddess of the River Severn, a patron goddess of the druids and Merlin's spiritual mother, but representative of pagan river veneration.

Joining either cult is by invitation and sponsorship. An initiate of good standing is required to bring a prospective candidate to the leader (or leaders) of the cult and request initiation. Initiation is granted if certain tests or rituals are completed. These are described in the cult's description, as are duties, requirements and benefits.

MITHRAS

Mithras was brought to Britain by the Romans, but he is known as far east as India, Persia and Constantinople (who know him as Mithra), and is a very old god. He is a god of warriors but also of light and justice.

Mithras was born as a full adult beneath a great rock. He made for himself a knife from fragments of the rock and emerged to find that a gigantic bull was terrorising the countryside. Reason did not work with the bull, and neither could it be driven away. Instead, Mithras had to fight it.

He fought it over seven days, in seven ways, and with seven weapons. Eventually, he killed it with its own horns and the people emerged from hiding to thank him. They were hungry because the bull had trampled their crops and so Mithras made a great feast of the bull's flesh and fed everyone who had been forced into hiding. He reserved the blood and marrow for himself, drinking the first (which became the finest wine) and eating the second (which gave





him the bull's strength). Finally, he took the skin and horns of the bull and wore them so that people would no longer fear bulls and would know that Mithras, a just man, had defeated this mightiest of beasts and was a man of trust and honour.

Wherever he went, Mithras attracted praise and followers. He taught those who came to him his techniques of fighting, but only if they first proved that they too were men of justice and honour. He made each follower swear to keep the things taught a secret, and he made all followers pledge that if they were ever to meet each other in battle as enemies, they would identify themselves as followers of Mithras, and ensure that their fellow brothers would receive a swift, honourable and merciful death if that was ever required. Mithras taught them seven different signs, known only to them, so that followers would recognise each other even if they did not speak the same language.

NATURE OF THE CULT

Mithras is a warrior cult and, during Roman times, was reserved only for males. In Mythic Britain warriors of either sex meeting the conditions of the Lords can join. The cult functions more as a brotherhood than as a divine cult. Mithras is revered and has both prayers and offerings made in his name, but members have few expectations and the cult has no priesthood as such. It is customary, if a temple or shrine dedicated to Mithras is found (and there are many scattered across Britain), to make a small offering (food and drink) and a short prayer, but nothing more.

The cult's real purpose is to honour and recognize the warrior spirit. Members must have demonstrated bravery, have acted in a just manner, and be dedicated to service as a warrior. This latter condition means that members must be oath-sworn to a king, queen or warlord. Oath breakers or those who have no sworn oaths are forbidden from joining. By choosing honest, honourable, brave and committed warriors, the cult helps perpetrate a spirit of honour in battle, be it in single combat or a shield wall clash. Mithraists fight cleanly (in other words, they do not use poisons or smear their weapons with diseased hides or blood from diseased animals) and according to certain, simple rules:

Protect and defend the weak

Honour and defend one's Lord

Protect and defend one's comrades

Offer mercy where mercy is due

Identify yourself to fellow Mithraists

Offer fellow Mithraists a clean and honourable death

'Mercy' means that if it is not necessary to kill an opponent, or if that opponent has called for, and is deserving of mercy, it should be offered. Defeated opponents may still be imprisoned, punished and so forth, but whatever happens afterwards should be *just*. This means that the circumstances should be deserved and measured according to the circumstances. It is a broad interpretation, but it does mean that Mithraists can be relied upon to avoid murderous rampages, butcher the weak and defenceless, or behave in the ways many undisciplined, dishonourable warriors tend to behave.

ORGANISATION

The major temple to Mithras is in the old Roman city of Lindinis. It is well hidden and located beneath the ruins of a temple to the old Roman war god Mars. There is a second major temple in Eboracum (similarly hidden), and third in Londinium (but this city is now in Saxon hands). Mithraists meet at the closest temple once per year on the night following the spring equinox (March 21st).

The cult has no priesthood. Instead, experienced and long standing members are elected to the post of Lord and each temple has up to seven Lords. All other members are initiates and the cult has no lay members. To be accepted into the cult a prospective member must be proposed by an initiate of at least three years' standing. The Lords deliberate the prospective member's qualifications and decide if he or she will be accepted for the initiation rite. If so, the candidate is brought into the temple and must go through the seven initiation tests. Failing any test results in immediate rejection.





The annual meeting has a fixed agenda:

- ⇒ Candidates are assessed by the Lords
- ⇒ Approved candidates undergo the Seven Trials
- ⇒ Successful candidates are sworn in as initiates
- ⇒ All members feast
- ⇒ Matters of importance to all Mithraists are debated
- ⇒ Matters of high importance are debated secretly by the Lords and decisions delivered to the membership

With so much to get through the annual meetings take all day, beginning at dawn and concluding at dawn the next day. The feast is always timed for the early evening and matters are debated while people eat. No drinking of alcohol is allowed until all general business is concluded and the Lords withdraw to discuss private matters; after that, alcohol flows freely. A bull is always the main part of the feast. It is sacrificed to open the day and to offer veneration to Mithras and then roasted steadily throughout the day so it is ready for the evening. Blood and bone marrow is reserved for parts of the Seven Trials. If anything is left after the feast, it is distributed around nearby settlements.

The business discussed at the meeting usually concerns the current politics, albeit from a militaristic point of view: who is raiding whom; what alliances are being made or broken; what are the Saxons likely to do next; what battles are likely happen in the next year. Such discussions help prepare Mithraists for what they may ultimately be involved with, but the cult does not dictate a direction or order its members to behave in any particular way. That would be disrespectful to the oath lords all Mithraists are sworn to, and being a Mithraist does not supersede the loyalty one has to one's lord.

The cult welcomes both Christians and Pagans. Despite its pagan trappings Christian warriors can join and consider the eating of the bull's flesh, and drinking of wine, similar to the sacrament of Christ. For a Christian to be able to accept the initiation rites though, he or she must fail a Christian Passion roll (or overcome it with Willpower in an opposed test), showing that they can look beyond the pagan overtones and see that the cult embraces a warrior brotherhood rather than venerating false idols.

INITIATE MEMBERSHIP

All initiates must have all the following skills at 50% or higher:

At least one Combat Style

Loyalty to Lord

Athletics or Evade

Brawn or Endurance

Perception or Insight

Additionally, every candidate must have taken part in a battle or single duel, have demonstrated honour in combat, or service to his lord or comrades that exceeded personal safety or concerns. Each candidate is then assessed by the Lords of the cult; this can be abstracted as an opposed roll of the candidate's Influence versus the collective Insight of the lords, which is always 77%. If the candidate succeeds then he moves to the Seven Trials. If he fails, he must wait three years before he can try once more (and he must also be proposed once again).

The Seven Trials consist of the following steps. Each step requires a single skill roll. Failure at any point results in rejection. The candidate is blindfolded throughout.

THE TRIAL OF FIRE

The candidate is told that an iron bar has been heated until it is glowing white. He is challenged to grasp it and hold it. He can feel the heat from the metal and he must succeed in a Hard Willpower roll to seize the bar he is told is in front of him. The bar is actually cold, having been immersed in cold water, and the shock of the experience may cause the bar to be dropped.

THE TRIAL OF BLOOD

The candidate is offered a goblet which he is told contains the blood of a bull. He must drink every drop. He must succeed in a Hard Endurance roll to down the sticky, metallic-tasting liquor which is actually half sour ale and half bull's blood.

THE TRIAL OF JUSTICE

The candidate has a knife placed into his hand. His other hand is guided to the throat of someone kneeling before him. He is told that before him is a slave or criminal who deserves execution and is commanded to slit the waiting throat. The candidate must





succeed in a hard Insight roll to understand that mercy must be shown because only a Lord can pass judgement and determine the sentence. If the character fails the roll and moves to slice the throat (which is one of the cult lords), he is prevented from acting and rejected from the process.

THE TRIAL OF LOYALTY.

The candidate is asked if he will renounce all oaths made to his lord and replace them with an oath to Mithras. He must succeed in a hard Loyalty to Lord roll to understand that even membership of Mithras cannot countermand his existing oaths of loyalty and that he should reject the request. If the candidate fails the roll, agreeing to renounce his existing oath, he is rejected.

THE TRIAL OF STRENGTH

The candidate is given a shield and is told to hold it at arms' length, gripping it by the rim, for as long as possible while insults are hurled by other Mithraists. The candidate must succeed in a hard Brawn roll to keep the shield aloft for the required time.

THE TRIAL OF PERCEPTION

The candidate is told that he is about to be struck and he must avoid the blow. He must succeed in a Hard Perception roll to anticipate the direction the blow is coming from (a stout whack with a spear haft - not hard enough to cause any real damage). If the roll succeeds he can feel the air movement and sense the motion of his assailant thereby stepping out of harm's way.

THE TRIAL OF THE SELF

This final trial has the candidate tell all present why he should be accepted into the ranks of Mithras. This involves a Formidable Influence roll. Each statement is challenged or derided — often viciously, and with the candidate's courage scorned in withering, humiliating ways — but the candidate must continue, no matter what is said to him. If he succeeds, he has passed the Seven Trials and is congratulated heartily by all present. The blindfold is removed and he is shown the true nature of the trials

Once accepted the initiate is taught the seven different signs that are used by fellow Mithraists to identify themselves. Three

are hand gestures, three are verbal identifiers and one is a special way of wearing one's cloak and brooch to show membership of the order. The initiate agrees to keep the business of the brotherhood secret and to uphold the cult's rules. In return the initiate receives the following:

- ⇒ The hospitality of any fellow Mithraist whenever it is needed.
- ⇒ Free tuition in any cult skill for a period of one week each year. The tuition is usually carried out either by the initiate's sponsor or someone the sponsor nominates.
- ⇒ The location of the seven known temples of Mithras.
- ⇒ The right to request one favour from one of the Lords of Mithras once per year.
- ⇒ The Passion, *Loyalty to Mithras*. This starts at POW+INT+30% and is used as any other Passion. It can also be used to recognize other members of the brotherhood (with the roll being Easy if one of the seven signs of identification is used).

DUTIES

Initiates have no specific duties save to uphold the rules of Mithras and attend the annual meeting as often as they can. Mithraic business cannot be discussed openly if non-Mithraists are present and so if two Mithraists meet and recognize each other they can only discuss the brotherhood in private.

There is no expectation for an initiate to introduce new candidates: indeed, the elite nature of the brotherhood means that membership is as selective as it can possibly be, with as few members as possible and only the most suitable joining the organisation. Although the Lords of Mithras have the ultimate say over who is considered for membership, initiates can present, privately, their own arguments for a candidate, either for or against, but there is no guarantee that their views will be taken into account. Each candidate must stand or fall on his or her own merits.





LORDS OF MITHRAS

Each major temple has up to seven Lords. The number can never exceed seven, and a new Lord is only sought if an incumbent dies or declares they wish to relinquish the post. Lords of Mithras require the following:

- ⇒ Have been an initiate for a minimum of seven years
- ⇒ Have two cult skills at 90% or better
- ⇒ Have gained a reputation as a war leader
- ⇒ Have performed some singular service of great benefit to the brotherhood
- ⇒ Have the support of three other serving Lords and seven serving initiates

The Lords of Mithras ensure the continuation and integrity of the brotherhood by vetting and approving new candidates and, where necessary, promoting the cult's interests politically. Although the brotherhood has no overarching political agenda, it does come into useful information that the Lords can broker as they see fit, if the information benefits Britain as a whole, no single warlord in particular and does not compromise Mithras in any way.

Lords of Mithras have no direct responsibilities beyond those expected of them at the annual meeting, but to be known as a Lord of Mithras is to command respect and a certain amount of reverence. Lords can provide a certain amount of justice and arbitration in disputes, if a Mithraist is having difficulty obtaining justice through his oath lord. If a dispute concerns two Mithras initiates then this may take the form of a ruling that both must abide by. If a Mithraist is seeking justice elsewhere, then a Lord of Mithras can sometimes bring his experience to bear on those who can ensure justice prevails. There must always be good reason for a Lord of Mithras to become involved. They do not act as continual arbiters for the rank and file and they never seek to overturn the judgment of an oath lord, chieftain or king. But sometimes their influence can prove useful.

SECRET TECHNIQUES

If Games Masters wish it, the Cult of Mithras offers a number of secret techniques to its members that are revealed after an initiate

has been with the brotherhood for at least a year and proved to be a loyal and able member. These secrets are based on Folk Magic but are treated purely as non-magical martial techniques developed through study, practice and refinement. Non-Mithraists are forbidden to learn these techniques.

Using a technique requires a successful Loyalty to Mithras roll. If the roll fails, the technique is ineffective. There are no special consequences for fumbles or critical successes. Each technique is based on ancient teachings that were developed by Mithras and his followers and so the roll represents recalling the esoteric, arcane teaching methods used in developing the technique.

Like Folk Magic Spells the technique, once invoked, lasts for the duration of a combat. There is usually no Magic Point cost although Games Masters may opt to have the use of a technique costing 1 Magic Point to reflect the advantages it offers. Techniques cannot be stacked (so one could not invoke two or more instances of Bladesharp) and only one technique can be used at a time.

BLADESHARP

As per the spell on page 187 of the RUNEQUEST rules. Damage of a weapon is increased by one step. The weapon is not made sharper, but the Mithraist is simply able to get the absolute best from the weapon through a combination of fighting technique and knowing precisely where to strike to optimise damage.

BLUDGEON

As per Bladesharp, but for blunt weapons such as hammers and spear hafts.

CALM

The Mithraist adopts an aura of calm during the combat. The Mithraist's Willpower rolls are one grade easier.

COORDINATION

As per the spell on page 188 of RUNEQUEST. Any skill relying on DEX can be rerolled with the Mithraist choosing the better of the two rolls. However, this is one-and-done: a fresh Loyalty to Mithras roll is needed before Coordination can be attempted again.



**MIGHT**

As per the spell on page 192 of RUNEQUEST. It simulates lifting and leverage techniques.

VIGOUR

As per the spell on page 195 of RUNEQUEST. The technique teaches how to relax the body to recover quickly from physical exertion.

COMBAT STYLE TRAITS

Mithraist can also learn new Traits that can be applied to an existing combat style. Choose from the following:

Blind Fighting
Excellent Footwork
Formation Fighting
Hidden Weapons
Intimidating Scream
Mounted Combat
Shield Wall
Skirmishing
Unarmed Prowess

Learning either a Technique or Trait requires one week of dedicated training with a Mithraist teacher, practicing at a Mithras temple, and is handled as per the Training rules starting on page 111 of RUNEQUEST. At the end of the period the initiate is considered to have successfully learned the Technique or Trait unless he or she fumbles a Loyalty to Mithras roll, indicating that the initiate failed to appreciate the underlying Mithraic teachings and philosophies necessary to absorb the required knowledge effectively.

THE CULT OF SABRINNA

Sabrinna is a daughter of Don and Bel. Born with healing gifts, among other powers, she was pursued by both Avaloc and Manawydan. Both gods were handsome and strong and she could not choose between them, so she decided to become the consort of both, allowing her body to stretch between them. So it is that Sabrinna flows through Avaloc's realm of the Summerlands and

joins with Manawydan's kingdom of the sea between Dumnonia and Gwent.

Sabrinna has many sisters — the other great rivers of Britain, and the great lakes of the north — and many daughters (the smaller rivers, streams, pools, lakes and ponds found throughout the land). Her daughter with Avaloc is Modron, the spirit of the Summerland marshes that surround Ynys Wydryn, and all the marshlands of Britain are the result of Sabrinna and Avaloc's union. The rivers and streams are the result of her union with Manawydan, and in becoming the sea god's consort she agreed that all their children together would flow towards their father, proving their allegiance to him.

In the Time of Heroes, when so many gods and demigods fought against the giants to drive them from Britain, Sabrinna brought healing to the fallen, respite to the dying, hope to the hopeless and strength to the weary. All her daughters were taught the same gifts of healing and, when the giants were driven out and Britain lay in ruin, Sabrinna and her sisters and daughters brought life back to the land, together raising from the dead the goddess Nemetone, who had ruled Britain even before the gods came and when the land was known as Broceliande. Nemetone had been slain by the giants and gone to rest with Arawn, but Sabrinna's call persuaded her to return to Britain once more and raise the forests and woodlands. Through this, Sabrinna learned the secret of how to return the dead from the Other World and bring them back to the world of the Living.

NATURE OF THE CULT

Sabrinna's cult embraces three gods specifically: Sabrinna herself, Avaloc and Modron, but also encompasses the countless spirits of river, stream and lake that proliferate across Britain. The strongest centre of worship is in the marshlands of the Summerlands in Dumnonia because this is land protected by Avaloc and watched by Modron. The spiritual centre of the cult is Ynys Wydryn where Yneera, one of Merlin's disciples, is the High Priestess of the cult.

This is a cult focused on life, healing and fertility. By propitiating Sabrinna the spirits of the seasons ensure good harvests with abundant yields, watch over pregnant mothers and the newborn, and can bring healing through the sacred waters of Britain. The cult also recognizes the power of Manawydan but does not revere





him. He is a tempestuous and jealous god and it does not do to remind him of Sabrinna's ties to the lands of Avaloc.

All water is revered. It is vibrant proof that Sabrinna loves Britain and cares for its people. The Saxons want to control Britain because their own lands have no goddess like Sabrinna and her daughters and so have poor fertility and succumb to bad harvests. Britain is a green and pleasant land because Sabrinna's cult is strong and because her daughters reach every part of the island. If Sabrinna's propitiation ends, as the Christians would have it, then Sabrinna's spirit will leave and Britain will fall to drought and ruin. All cult members are expected to make a small offering — food, drink, coin or something of personal value — whenever a source of water is passed or crossed.

The River Severn, Sabrinna herself, is the most revered of all water sources. This wide, slow-flowing river that winds across the north of Dumnonia, reaches the sea at the massive estuary that marks the division between West and Southern Britain. Everyone who uses the Severn, even some Christians, offer a few prayers and small sacrifices to Sabrinna. Not to do so can incur her displeasure, resulting in the powerful, 7 foot-high wave known as the Boar, that ploughs along the river posing a threat to fishermen and vessels using the waterway. Yneera believes that a human sacrifice made once every seven years is enough to ensure that the Boar is not unleashed (or if it is, that its power is much diminished). Treat the Boar as a 3 Cubic Metre Undine (RUNEQUEST page 351). It is fully under Sabrinna's control and does her bidding. If especially angry, the Boar can manifest at any size up to 8 Cubic Metres — an elemental capable of sinking the largest of river-going ships.

ORGANISATION

The cult maintains no temples; the water sources themselves are enough, and any rituals take place at an appropriate body of water. The head of the cult is the High Druid of Britain, Merlin, but he has devolved the vast bulk of such duties, with Sabrinna's blessing, to Yneera who is the cult's High Priestess.

Yneera has instituted a group of priestesses who have pledged themselves to Sabrinna and sent them across Britain to maintain Sabrinna's propitiation in the face of Christianity and also to protect the water sources from Saxons. The priestesses lead the rituals

at the four sacred times of year; Imbolc, Lughnasa, Samhain and Beltane, and ensure that the spirits are kept happy and calm. The priestesses live close to the water source they minister and are considered to be spiritually related to that water source by the nearby communities and so deserving of respect and reverence (by pagans, at least). The priestesses are known as Daughters of Sabrinna.

Below the priestesses are the initiates, although they have no special title. Initiates have been accepted into the direct worship of Sabrinna and must swear an oath to the cult's service, resulting in the Passion *Loyalty to Sabrinna* at POW+INT+30%. Initiates are expected to attend the ceremonies and any special rituals a priestess might call. They are also expected to visit the local priestess whenever close to an important source of water, to see if they can be of service and make a small sacrifice to the local spirit.

There is no equivalent of the acolyte rank.

LAY MEMBERSHIP

Lay members are all those who believe in and venerate Sabrinna and her extended family. They have no special requirements but are expected to make the usual offerings and attend rituals when summoned by a priestess. Only pagans can become lay members of the cult. Christians are forbidden, even if they still maintain some belief in the old gods. One can renounce Christianity and join the cult, and this requires throwing a crucifix into flowing water and sacrificing a small animal to Sabrinna as proof of devotion.

Beyond this, there are few requirements save that Sabrinna and her associated goddesses and spirits are revered whenever the opportunity arises and that the direction of the priestess be obeyed. To join, one presents oneself to the priestess, declares the intention to join, and receives Sabrinna's blessing through the priestess.

BENEFITS

Lay members can seek the counsel or advice of the priestess at any time but will usually be required to make some form of payment, be it food for the priestess, an offering to the local water spirits, or a duty or favour. Magical assistance is normally reserved for initiates although if the priestess can be convinced (via an Opposed Influence/Willpower roll) she may agree to work some small magic on the lay member's behalf (again at a cost).





SKILLS

Although lay members do not need to have any particular skills for membership the priestess may teach, or arrange for teaching, in Boating, Dance, Insight, Locale, Swim or Lore (Pagan). A cost is always attached to such instruction and the lay member may be asked to become an initiate at some future stage.

INITIATES

Initiates must be pagan and must have never embraced Christianity. Apostate Christians can only join as lay members. Initiates must have at least 50% in Dance or Sing, Insight, Locale, Lore (Pagan) and Passion (Pagan) and they must pledge themselves to serving Sabrina and all those associated with her, which includes Avaloc, Modron, Tamesis and all the great river and lake spirits of Britain. This pledge results in the initiate gaining the Passion Loyalty to Sabrina at POW x3.

Initiates must attend all services called by their priestess and must offer their own personal sacrifice one per year at a time they can decide. Most priestesses insist on accompanying the initiate when this sacrifice is made, to bless the sacrifice and ensure it is received by the spirit. The sacrifice must be something of personal value; a personal effect, a lock of hair; something of emotional attachment. The importance is to establish and maintain a personal connection with Sabrina by giving something of oneself. The sacrifice need not be expensive or flamboyant, but the more personal it is, the more readily it is accepted.

Other than attending ceremonies and making a personal sacrifice, initiates have few direct duties. They must obey the commands or instruction of their priestess, unless there is good cause for ignoring them. If an initiate struggles with something a priestess commands then he or she must make a Loyalty to Sabrina roll; if failed, then the priestess can be ignored. If the roll succeeds the initiate must obey.

Initiates are sometimes called by their priestess to provide instruction or training to lay members. This rarely results in a reward but a priestess may agree to perform a favour at some point in the future.

BENEFITS

As for lay members, however initiates do not normally need to make any payment to the priestess. A priestess can also work magic of a small and subtle nature for, or on behalf of, the initiate if she can be convinced that there is a reasonable need.

Initiates are required to continually prove their devotion to Sabrina. This is abstracted as the character spending at least two Experience Rolls on his or her Loyalty to Sabrina passion every 12 months. In return, they gain the ability to call directly on Sabrina for her aid (or the aid of one of her sisters or daughters) once per year if necessary. To call on Sabrina the initiate must succeed in a Herculean Loyalty to Sabrina roll. If successful Sabrina — or one of her many allied spirits — provides a limited form of assistance. This is usually a piece of insight, help to turn a failed skill roll into a success, calming of particular weather conditions and so on. The help is never dramatic and neither is it extensive.

SKILLS

Initiates must have a minimum of 50% in Influence, Insight, Loyalty to Britain, Loyalty to Sabrina and the Pagan Passion. The priestesses test these things with a series of riddles, questions and word games to ensure the candidate is worthy enough to be brought into the inner bosom of the Great Spirit

PRIESTESS

While only women can ever attain the title of Priestess, and to lead rites and worshippers, males can attain a similar level of status that accords them respect and the title 'Son of Avaloc'; the one exception of Merlin, who is Sabrina's spiritual son.

Priestesses and Fellows must have served as initiates for no less than seven years. In this time they have proved their loyalty to Sabrina and the Great Spirits of the rivers numerous times, making regular offerings, performing in rituals and undertaking whatever duties or tasks are required of them by a serving Priestess.

BENEFITS

Priestesses are allowed to commune with the Great Spirits of the Rivers in the Spirit World and request favours from them, or on behalf of others. Every request must be accompanied by an appropriate offering: something personal, something meaningful and, for more important or difficult requests, something living that can





pass into the Spirit World to reside with the Great Spirit. Sons of Avaloc have the same ability to call upon the river spirits in this way, but may find an occasional reluctance or greater demands placed upon them by the goddess, depending on her mood.

Priestesses and sons can also channel Folk Magic, as described on pages 163-165 of Mythic Britain. The Great River Spirits, such as Sabrinna, Tamesis and Clota have access to Miracles too. The table opposite lists available magic, although the spells or miracles a spirit knows vary widely between spirits.

Calling on a Great Spirit for a miracle always requires a powerful sacrificial offering or promise of an arduous undertaking by the priestess. It has not been unknown for the likes of Sabrinna and Clota to demand a human life in return for healing someone else, or conducting resurrection. Neither is it unknown for a Great Spirit to demand that the priestess send someone they love to be a companion in the Spirit World for a certain length of time. Whatever the cost, it should reflect the enormity of the miracle, and so priestesses are wary of asking for such help. Sons of Avaloc can never call for miracles although they can ask for Folk Magic.

SKILLS

Priestesses and Sons must have Loyalty Sabrinna and the Pagan Passion at 90% or higher. They must have served as faithful initiates for no less than seven years and they are tested by a Great Spirit herself at the ceremony where new priests are confirmed, held at Lughnasa.

DUTIES

Upon confirmation of their new status, the priestess must find a spirit of her own — a stream, minor river or even a sacred pool — and make this the centre of their worship and attention. The High Priestess may allocate a sacred place, but this means that new priestesses, certainly, may have to leave their communities and find new ones. Sons of Avaloc do not have to make such a commitment.

From then on, the priestess is the mortal representative of Sabrinna and the chosen spirit in the physical world. Like druids, it is taboo to harm them or permit them to come to harm. Priestesses can command allegiance, obedience and love, but must also serve

RIVER SPIRIT MAGIC	
Folk Magic	Miracles
Breath	Bless Crops
Calm	Breathe Water
Cleanse	Consecrate
Chill	Cure Malady
Coordination	Dismiss Undine
Dry	Elemental Summoning (Undine)
Extinguish	Enthrall
Glamour	Fecundity
Heal	Heal (Body, Mind and Wound)
Mimic	Lay to Rest
Mobility	Pacify
Phantasm	Perseverance
Preserve	Rejuvenate
Sleep	Resurrect
	Spirit Block

the community and the spirits in the same way: with love, respect and obedience. Priestesses are still beholden to a Lord, but for the most part Lords understand that priestesses of Sabrinna's cult are every bit as important as other druids and treat them with the same respect and reverence (assuming the Lord is pagan, of course).

SAMPLE SPIRITS

LESSER SPIRIT

This is a typical spirit of a minor river, stream, pool, tarn or small lake. Such spirits are invariably female and always present a form that is considered pleasing and beautiful by the viewer. These are minor nature spirits, distant daughters and granddaughters of the Great River Spirits, but loved by them nonetheless and revered by their communities. The sample opposite is an Intensity 2 spirit.

Lesser Spirits are always Friendly towards their priestess and followers of Sabrinna's cult, Friendly towards their immediate

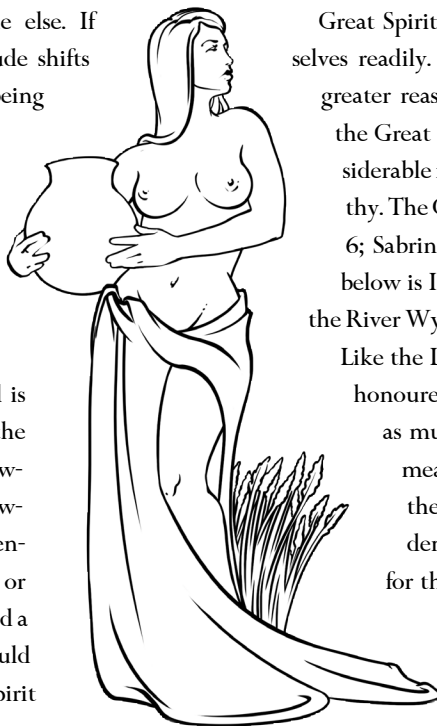




community and Neutral towards everyone else. If wronged or slighted, then the spirit's attitude shifts one step. Lesser spirits are often mercurial, being Friendly one day and Neutral the next. They like to be complimented, love to be given gifts, and adore songs, stories and poems.

GREAT SPIRIT

A major river, such as the Severn, the Clota or the Tamesis is a goddess whose physical manifestation in the Mortal World is the great snake of water that flows down to the sea. Although given the characteristics of a powerful spirit, these are Goddesses; immortal, powerful, capricious and, ultimately, incomprehensible to most mortal minds. It takes a priestess or druid of singular capability to truly understand a Great Spirit such as this, and even Merlin would be the first to admit that Sabrinna, his spirit mother, is unfathomable at times.



Great Spirits do not answer a summons or reveal themselves readily. There must be great propitiation and even greater reasons for engaging with mortals. Nevertheless the Great River Spirits are loving beings who have considerable fondness for those they consider special or worthy. The Great River Spirits are never less than Intensity 6; Sabrinna and Clota are Intensity 10. The example below is Intensity 6, representing a major river, such as the River Wye.

Like the Lesser Spirits, Great Spirits love to be flattered, honoured and revered. They prize small personal gifts as much as they prize rich ones: it is what the gift means to the supplicant that resonates most with these Goddesses. However they are also the most demanding of favours and services in exchange for their help, and such obligations are not always confined to the Mortal World.

Goddess Art by Lee Smith

SAMPLE LESSER RIVER SPIRIT

INT 5, POW 13, CHA 16

Action Points: 2

Strike Rank: 11

Magic Points: 13

Spirit Damage: 1d8, Spectral Combat 79%

Skills: Willpower 76%

Passions: Love Local Community 79%, Love Great Spirit 110%

ABILITIES

Dominate Region

Folk Magic (Choose 2 spells)

Spirits of higher intensity have more abilities - 1 additional ability per point of Intensity

SAMPLE GREAT RIVER SPIRIT

INT 18, POW 37, CHA 20

Action Points: 4

Strike Rank: 19

Magic Points: 37

Spirit Damage: 2d6, Spectral Combat 107%,

Skills: Willpower 124%, Insight 87%

Passions: Love Community 124%, Love Adoration 107%

ABILITIES

Discorporate 107% (1 Action Point and 1 Magic Point per person)

Dominate Region

Folk Magic (6 spells known)

Miracles (2 Miracles known)

Increase Skill (Insight)

Recurring





BRYNEICH

In *Caves of the Circind* the characters bypass the tiny kingdom of Bryneich, pausing only at Lindisfarena where they encounter Ofydd and Lindis herself. However, Lindisfarena is part of Bryneich, falling under the rule of the pauper king, Godebawg, a warlord with loyalties divided between the Brigantes and the Gododdin. His fortress is Din Guarie (Bamburgh Castle, these days), a few miles south of Lindisfarena. In one of the playtest games the characters have to travel through Bryneich to reach Lindisfarena and, although I did not include it in *Mythic Britain* I thought it would make a good addition to go alongside the extended description of Lindis on page 16.

BRYNEICH

Bryneich is a small, cold, half-forgotten coastal kingdom north of the Great Wall and squeezed between Gododdin's borders and the sea. It has only one settlement of note, with most of the

countryside given over to sheep farming. That settlement is Din Guarie and is the fortress of the warlord Godebawg. Bryneich is his territory and includes Lindisfarena.

Godebawg's ancestors are Brigantes and seized this region from Gododdin around 420. The people of Bryneich do not consider themselves part of either the Brigantes or the Votadini, although tribute is paid to King Lot in return for being left free from molestation. It is known that Lot would like to reclaim Bryneich, and that he would see its people driven out or put to the sword. Bryneich is a Christian land and Lot resents an enclave of Christians on his doorstep.

Bryneich is also home to a brotherhood of monks who want to establish a monastery on Lindisfarena. The island was revealed to them in a vision as being sacred to God and they are desperate to claim it in the saviour's name. It is known that a druid, Ofydd, had made it his home, and so Godebawg sent a priest, Tibulus, to investigate and drive the old druid away. The priest did not return and, when Godebawg sent a warband to kill the old druid, the entire





island was cut-off by the tide — a protective measure by the spirit Lindis. Every time Godebawg tries to send monks, priests or warriors to Lindisfarena, the causeway either floods, mists descend that cause boats to become lost, or the sea is too rough. Lindisfarena remains unreachable.

THE BONES OF SAINT TIBULUS

The monks are adamant that Lindisfarena will be theirs. Godebawg is determined to give it to them. The priest he sent, Tibulus, died a martyr, the monks claim, and his bones are now holy and therefore of great religious power. They intend to found their monastery in his name and to gift Tibulus's bones to Godebawg. Godebawg knows that pilgrims pay good silver to touch and kiss the bones of saints, and so is even keener to take Lindisfarena, sensing a way of getting rich on the coin of the God-fearing Brigantes and Carvetii Christians.

Godebawg is crudely pragmatic and sees it as only a matter of time before this troublesome druid is dealt with. Outside Din Guarie he has already built an impressive stone church to house the Bones of Saint Tibulus and installed a priest, Father Eamon, to prepare for the arrival of the hallowed skeleton.

The brotherhood of monks live within the Din Guarie palisade and are led by Hyrst, the abbot of this small order. Hyrst is a clever politician and knows how to manipulate both Godebawg and Eamon. He despises both: Godebawg is a bad Christian while Eamon is little more than a lickspittle, hanging on Godebawg's every word. Hyrst does not like it that Eamon can read and has promised to teach Godebawg how to read too. The gift of reading should be confined to God's most trusted and loyal servants; not barbarians like Bryneich's king.

DIN GUARIE

Din Guarie is a bleak fortress hammered by the easterly and northerly winds, but it commands excellent views of the coast, and the countryside to the west is fine grazing for goat, sheep and cattle. The fortress is built on a natural promontory sloping steeply to a sandy beach, and is protected by a stout stockade of stone and wood, originally constructed as a Roman garrison two centuries before. The subsequent Britons have improved the defences with



a set of ditches and a narrow gate meaning that Din Guarie is very well defended from the landward side.

Approaching from the south, using the sea roads or the sea itself, Din Guarie appears to be an easily captured hillfort. The wide beach is inviting and the slope, while steep, is not especially high. It is easy to think that Din Guarie can be taken from the coastal approach, and more than one potential invader, including a Saxon raiding party from Anglia, has tried. What they discover is that the tides are treacherous and unpredictable (Seamanship rolls are Formidable when negotiating the immediate waters close to Din Guarie, and Herculean if the weather is stormy); Din Guarie's sentries can see anything attempting an approach for miles, and the basalt slope is very tough to climb, slicked with spray from the harsh sea, covered in slippery moss, and with razor-sharp outcrops that can easily slice into fingers.

Although Bryneich has little in the way of resources, the inland stretches of the kingdom have rich, fertile soils, excellent pastures, and good sources of fresh water. The people are expert sheep and goat farmers, tending large, hardy flocks that provide first-rate milk, meat, hide for vellum and good, soft, hard-wearing wool. Godebawg is careful not to overtax the farmers and thereby gains their continued trust and tribute. Din Guarie has plentiful supplies





of dried meats, grains, and fermented milk to sustain it through a siege — if anyone is foolish enough to try to take Din Guarie.

The biggest threat is King Lot of the Gododdin. He sanctions raids by his chieftains to seize sheep and goats. Lot demands a regular tribute from Godebawg, and Godebawg has little option than to pay, but still Lot takes what he wants. Godebawg appealed to Queen Elliw for assistance, but instead of warbands she sent Abbot Hyrst, his monks, and Fathers Eamon and Tibulus. "God tests Bryneich," Abbot Hyrst remarked. "When our order is installed on Lindisfarena, He shall know the test has been passed and King Lot's raids will cease." Godebawg half-believes Hyrst, but with the chance of the bones of a saint to draw pilgrims, he may be able to pay Lot enough silver to keep him at bay for a good long while.

ABOUT THE STRONGHOLD

Din Guarie is home to about 200 people, consisting of the families closest to Godebawg's line, his warband of 60 warriors, and the 12 monks and Abbot Hyrst. The stone rampart and wooden palisade of Din Guarie is well built and very strong, but within the buildings are drafty, ramshackle and crude. The roofs of the roundhouses are covered in turf and woven beach grasses, and the ground between the buildings is usually a slick of mud and manure. Godebawg's hall is the largest building, but little more than a grander roundhouse with some outbuildings attached to help accommodate his immediate retinue. Din Guarie stinks and when the easterly winds howl across the sea, which is frequently, the buildings offer little in the way of shelter.

To compensate Godebawg ensures he feeds his closest people well and lets them drink as much of the fermented sheep and goat milk as they want. Drunken sparring matches are frequent and Godebawg enjoys watching his warriors pit themselves against each other in contests of wrestling, arm wrestling, brawling, spear catching and other, cruder delights.

GODEBAWG

In his late 30s, Godebawg is known as One Ear. He lost his left ear fighting Saxon raiders who landed on Bryneich's shores ten years ago. The Saxons were only a small exploratory force of 30 or so — a single boat — and Godebawg's warband despatched them quickly enough on the beach a little way south of Din Guarie, but this didn't stop casualties amongst the Britons and Godebawg lost his ear to a Saxon saex. He killed the owner and keeps the weapon, which he has named 'Listener', to use on those who displease him.

Although a Christian, Godebawg is hardened and ruthless. Years of Gododdin raids and the general trials of living so close to the sea have made him greedy. He believes he is a man of destiny, and the bones of Tibulus are a way for him to realise that destiny. If Tibulus is now a Saint, as the monks attest, then his bones, when recovered, will bring Godebawg power, respect and wealth.

His family is small. Two of his sons died in infancy and his third, Coel, is a scrawny, frequently ill child that Godebawg is disappointed with. He has two daughters, both older, who he intends to marry into the Brigantes or to the Gododdin, whichever is the better deal. Godebawg considers himself an able warrior and is not above issuing personal challenges to anyone he feels has caused him affront.

While Christian, he does not especially dislike Pagans. He believes in the power of the spirits, because Lindis controls the island, proving that the old power still exists; but he wants that power broken, so that he can give the island to the monks and they can give him his saintly bones.

He wants the druid, Ofydd, alive, and intends to convert him to Christianity, using Listener if necessary. If anyone should present themselves from outside Bryneich, pagans in particular, Godebawg can see an opportunity to rid Lindisfarena of Ofydd and help deliver the island to the abbot and his monks. Godebawg would not have to risk his own warriors, and everyone would be happy. He might even offer a small cut of the silver that will come from pilgrims if such people were also to return the Bones of Saint Tibulus to Din Guarie. As Godebawg's father once said: "The sea provides all." And so it just may.





ABBOT HYRST AND FATHER EAMON

These two holy men detest each other. Hyrst believes in the poverty and suffering of Christ while Eamon believes in finding as much comfort as one can.

Hyrst is of the Carvetii tribe but left the west many years ago to undertake a pilgrimage to Rome. He got as far as the south coast, narrowly avoided being captured by Saxons, and instead fled north to Caer Ysc where he experienced a vision that revealed to him his future as the head of a holy order dedicated to poverty, chastity and a life devoted to solitude and hardship. A charismatic man, Hyrst attracted like-minded people and Queen Elliw agreed that he should found a Holy Mission somewhere remote. Hyrst knows that men who embrace the true poverty of Christ become saints. They grow close to God and sit at a special place in Heaven where they can guide others onto a pious path. Hyrst solemnly believes Lindisfarena is his destiny — a place that God will bless and become as important as the holy cities of Rome, Constantinople and Jerusalem. That the island is inhabited by some vile demon is merely an indication that Hyrst and his brothers must drive the sin from its beaches and claim it in the name of the Holy Trinity.

Father Eamon on the other hand, isn't quite so driven. Poverty is a curse and he does not recall the scriptures ever mentioning that Jesus wanted people to be cursed. He has seen how relics can bring wealth to a place and wealth can be used to do all kinds of good. It can make nice, comfortable halls, buy nice, soft bedding, replace that vile milk with good, decent ale, and put a decent robe and cloak on a poor priest's back. Father Eamon was banished from Queen Elliw's hall for cherishing such ideas a little too fondly and forced to come north when Abbot Hyrst heard about the wind-swept island near to Bryneich. Tibulus, the young priest Eamon was tutoring, came too and when they learned from Godebawg that Lindisfarena was haunted, it was Eamon who suggested Tibulus go and persuade the old druid to leave. Eamon never suspected Tibulus would not return but certainly does not blame himself. Here is an opportunity. Tibulus's death (for he must assuredly be dead) makes him a martyr and thus a Saint. Abbot Hyrst agrees

— a miracle in itself! — and so Father Eamon sees a way of everyone gaining from the situation.

Eamon is a clever man and schooled in reading and writing. He is not adept at either, but no one else knows that and he is capable enough to pass on his knowledge to those interested in learning. This is a source of friction between him and Abbot Hyrst. Hyrst believes that the written word is God's gift and should not be shared with those who have not taken holy vows. Eamon doesn't recall the scriptures saying that men should remain as illiterate as the sheep in the fields and so, to spite Abbot Hyrst, he happily labours each evening, trying to teach Godebawg the written forms of words that interest him — most of which involve gold, silver, killing and sex.

KING LOT AND BRYNEICH

King Lot of Gododdin views Bryneich as a nuisance; farmers to be raided, persecuted occasionally, but otherwise ignored. He could, if he wished, squash Godebawg easily and seize Din Guarie, but knowing the Saxon ships are increasingly watchful of the eastern shores, it is handy to have Godebawg and his small warbands to act as a buffer and early warning system against possible Saxon encroachment.

Godebawg is tolerated as long as he pays his tribute, knows better than to kill the Gododdin raiding bands who come to steal sheep and goats, and doesn't foist his Christian priests onto Gododdin settlements. Plus, slaughtering Godebawg and taking Bryneich might provoke the ire of the Brigantes, bringing them north of the wall in force and causing a great deal of aggravation in the process.

King Lot suspects that Godebawg might have given shelter to Gawain and Teneu when they fled (he didn't, but this means nothing to the paranoid Lot) but cannot prove it one way or another. Godebawg has been ordered to report any sighting of Gawain in the northern kingdoms and so he may still prove useful. Also, Godebawg's daughters are reasonably pretty and will make useful wives for some of Gododdin's eligible up-and-coming chieftains, so Bryneich continues to offer some scant benefits.





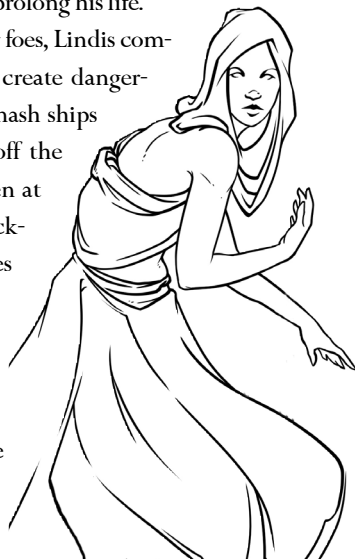
LINDIS

The Great Spirit of Lindis appears in the scenario *Caves of the Circind*. During one of the playtests the characters engaged Lindis to a much greater degree than the general course of the scenario requires and so I did not include her statistics, or any lengthy description of her, in the main text. However, some Games Masters may find this information useful and it also serves to act as a further example of a major Nature Spirit in terms of power and magical ability. Games Masters should use Lindis's structure as a template for constructing their own Great Spirits (if needed).

Lindis is the goddess of Lindisfarena. She displeased her mother, Don, when she refused to marry Lord Arrawn of Anwn, and was forced into exile on the Mortal World, which is why her island is a small, bare, rocky outcrop that is separated from the mainland by the high tide. Lindis is lonely and vindictive. The cruel Ancestor spirits of the Circind guard the coasts of the north and torment her. Her old worshippers on the mainland have all converted to Christianity. The only companion she has is Ofydd, a druid cursed by Merlin 400 years ago and sent into exile. Ofydd brought with him the Knife of Farchog and Lindis accepted him as her companion. She has kept him alive for the past four centuries, using her Boost Healing Rate ability to prolong his life.

If she wishes to destroy her foes, Lindis commands the sea elementals to create dangerous currents and tides that smash ships against the rocks, or to cut-off the island from the mainland even at low tide. She can also cause rock-slides and open-up crevasses across the island to cause people to fall into them.

If she wants to terrify someone, she can disincorporate them and either use seduction or strangle them



LINDIS - INTENSITY 8 NATURE SPIRIT

INT 20, POW 52, CHA 20

Action Points: 6

Strike Rank: 20

Magic Points: 52

Spirit Damage: 1d8+1d6, Spectral Combat (Hair) 122%,

Skills: Willpower 154% Seduce 92%, Pagan Lore 92%, Insight 72%

Passions: Hate Christians 92%, Distrust Merlin 92%, Love Ofydd 92%, Crave Adoration 122%

ABILITIES

Disincorporate 122% (1 Action Point and 1 Magic Point per person)

Recurring

Dominate Island

Dominate Water Elementals (Lindis has control over all tides within 800 yards of the coast of the island)

Boost Healing Rate (8 points)

Increase Trance (4 grades)

Increase Athletics (4 grades)

Special Effect: Bash

with her hair in a bid to overcome their Magic Points. When subdued Lindis demands favours, usually involving swearing an oath of loyalty and devotion to her. Those who refuse are thrown back to the Mortal World and subject to physical attacks by Earth and Water elementals.

But what Lindis craves most is companionship. Ofydd is all very well, but he is very old, has ceased to amuse Lindis, and she wants someone new, interesting and fun. Becoming her companion in the Spirit World is a guarantee of a long-life, free from hardship and hunger, as long as the person can put-up with Lindis's demands for attention, listen to her many grievances, and be prepared to entertain her for what will feel like — and may even be — eternity.



YTHIC RITAIN APS

The rest of this PDF consists of Mythic Britain's full colour maps. Each map is about 23" x 32" and at a decent resolution for printing at that size. Four maps are provided, each on a separate page:

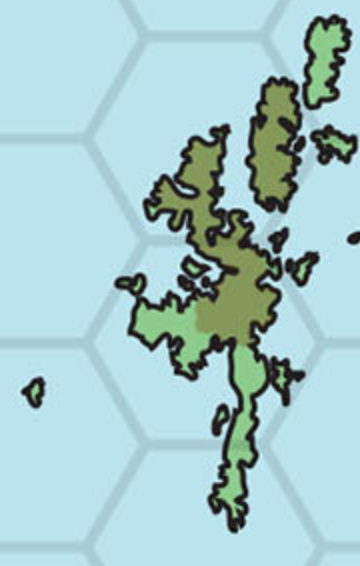
- ⇒ Mythic Britain Complete — the map that accompanies the print edition of the book.
- ⇒ Kindoms and Places — Focusing on political divisions and locations mentioned in the book.
- ⇒ Places — A simpler version of the previous map, showing just the locations
- ⇒ Sacred Places — As for Places, but showing just the magical locations detailed in the Religion and Magic chapter of Mythic Britain.

Permission is given to print these maps at whatever scale needed for personal use.

Our thanks to Colin Driver of Five Mile Hex for producing such wonderfully detailed maps.



M · Y · T · H · I · C BRITAIN



SACRED PLACES

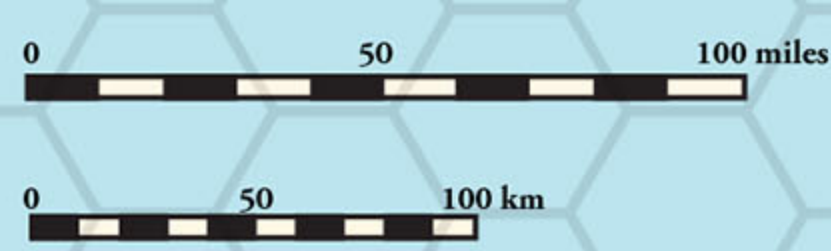
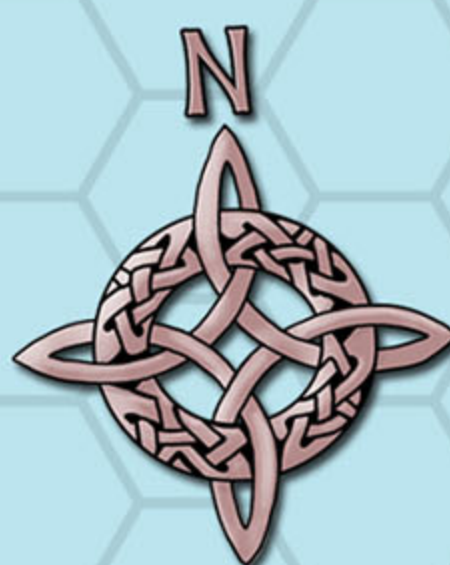
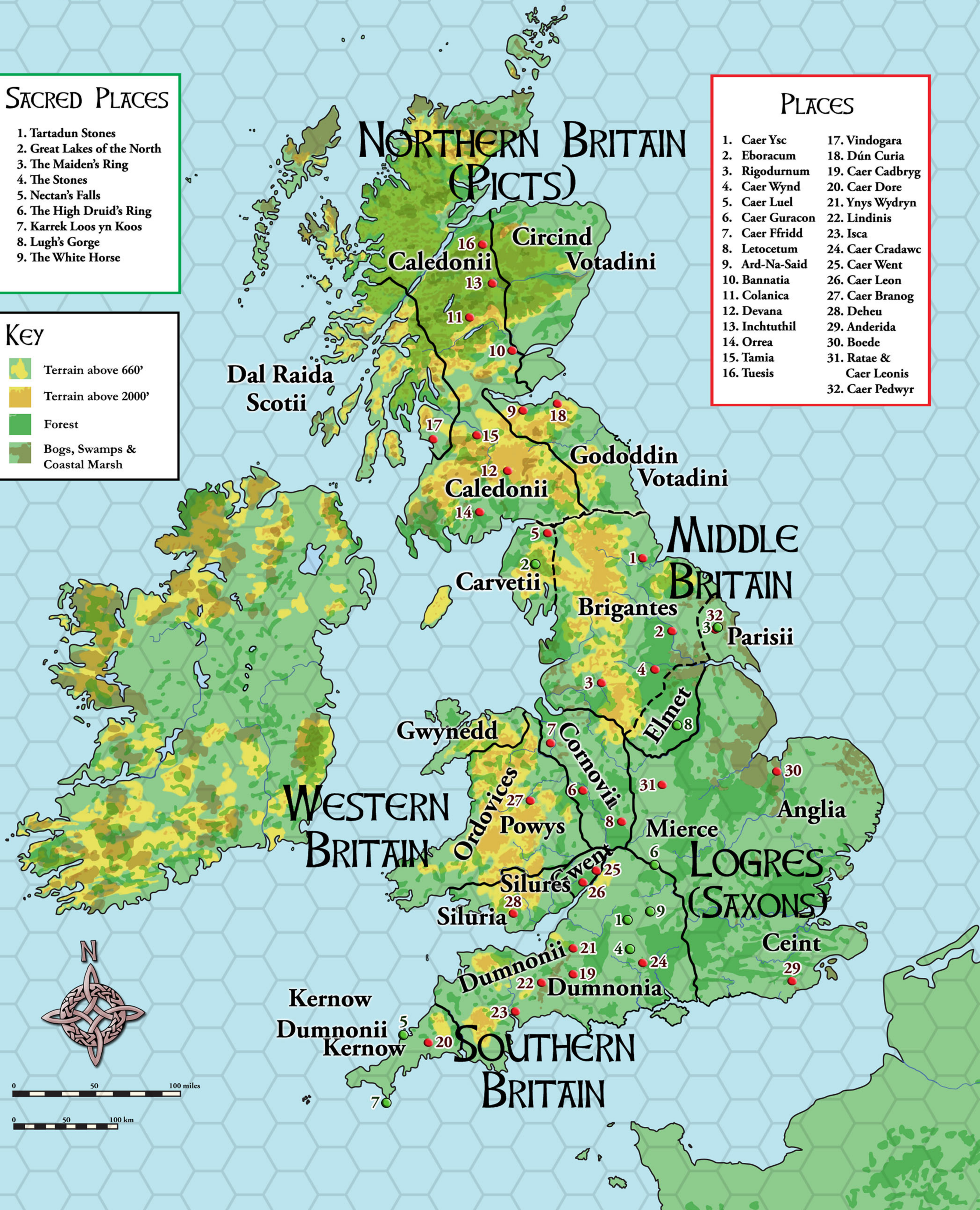
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2. Great Lakes of the North
3. The Maiden's Ring
4. The Stones
5. Nectan's Falls
6. The High Druid's Ring
7. Karrek Loos yn Koos
8. Lugh's Gorge
9. The White Horse

Key

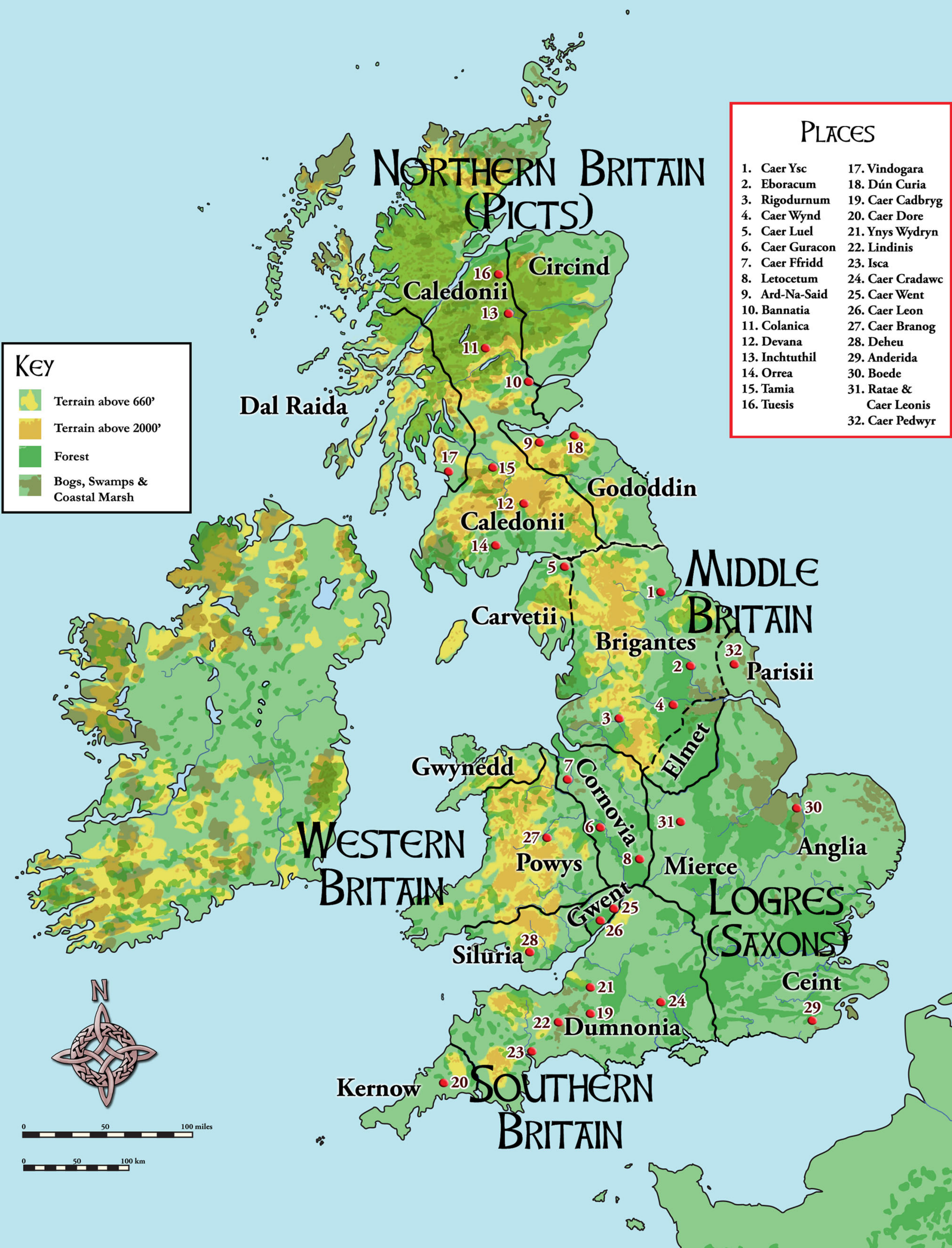
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-  Terrain above 2000'
-  Forest
-  Bogs, Swamps & Coastal Marsh

PLACES

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| 2. Eboracum | 18. Dún Curia |
| 3. Rigodurnum | 19. Caer Cadbryg |
| 4. Caer Wynd | 20. Caer Dore |
| 5. Caer Luel | 21. Ynys Wydryn |
| 6. Caer Guracon | 22. Lindinis |
| 7. Caer Ffridd | 23. Isca |
| 8. Letocetum | 24. Caer Cradawc |
| 9. Ard-Na-Said | 25. Caer Went |
| 10. Bannatia | 26. Caer Leon |
| 11. Colanica | 27. Caer Branog |
| 12. Devana | 28. Deheu |
| 13. Inchtuthil | 29. Anderida |
| 14. Orrea | 30. Boede |
| 15. Tamia | 31. Ratae & Caer Leonis |
| 16. Tuesis | 32. Caer Pedwyr |



KINGDOMS AND PLACES



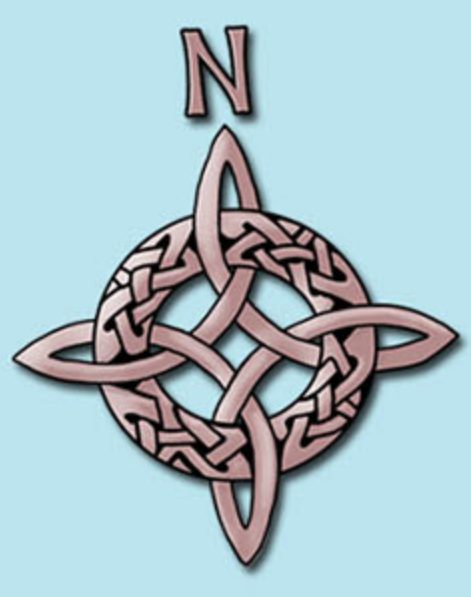
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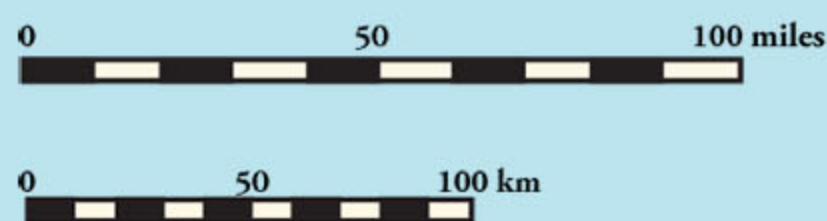
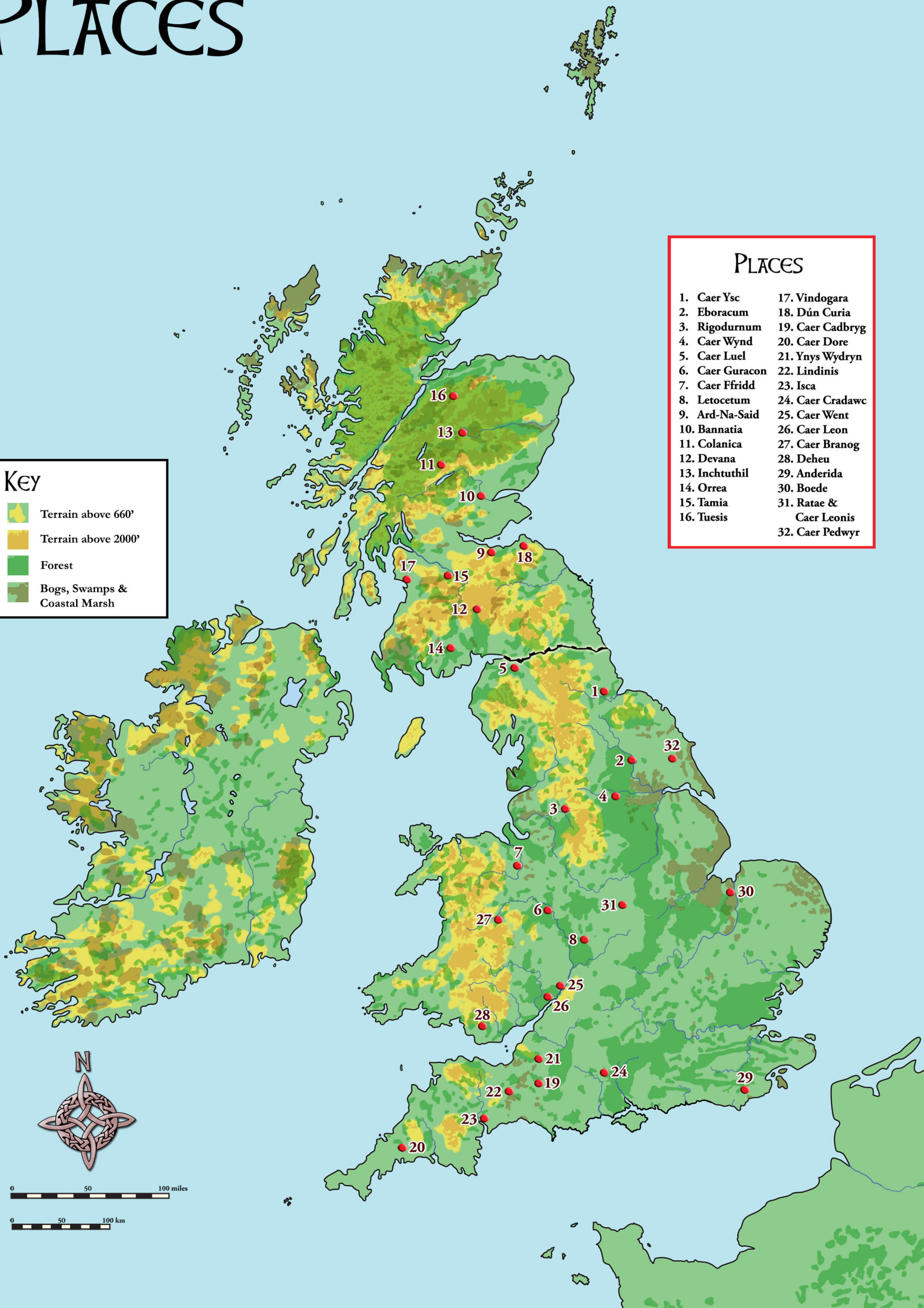
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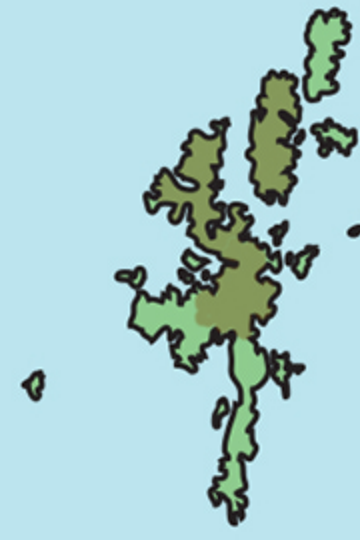
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