

Sub Rosa

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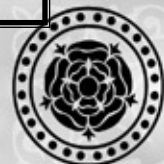
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Sub Rosa



Under the Rose

Alex White

Welcome to the (slightly delayed) second issue of **Sub Rosa**, the Ars Magica fanzine.

This issue was held up by the various **goings** on over the holiday period, including a convention in Australia (the excellent Arcanacon, Australia's oldest gaming c o n v e n t i o n — www.arcanacon.org.au) and my house-move. The delay is entirely the fault of the publishing team, and we apologise to subscribers for the wait.

In this issue you will find missing pieces of *Mystery Cults*, new types of middle eastern companions, demon-fighting Templars, and more. There is also David Chart's regular report, and again I thank David and Atlas Games for their support for Sub Rosa.

We also want to note our excellent illustrators, who have helped bring the articles to life.

We have been very encouraged by offers of assistance, and of proposals for articles and artwork—thank you.

Also of importance is the winner of the competition advertised in Issue One. The winner is Richard Clark—congratulations! Richard has won an Ars Magica supplement of his choice. Thanks to all the many subscribers that have helped support Sub Rosa.

For everyone else, do not worry. We have another competition (see the nearby insert).

The next issue of Sub Rosa is due in early May. Check our website for updates and news, as well as deadlines for contributions.

Second Issue Competition

Write an email to Sub Rosa to Win

Subscribers that write an email to Sub Rosa will go into the running to win an Ars Magica supplement of their choice. Emails should be sent to subrosa@pointlessmentalcrueity.com.

The email should comment on one of the articles in either Issue One or Issue Two. Entries will be published (and may be edited). Existing and new subscribers may enter.

The winner will be drawn on Thursday 1 May, and announced in Issue 3.

To subscribe, simply visit www.subrosamagazine.com.

News from the Line Editor

David Chart

Art and Academe

This is a book I've wanted to do for Ars Magica for ages, because intellectual history is the aspect of the middle ages that I, personally, find most interesting. It also tends to get fairly short shrift in popular accounts, and I think that's a shame, because there's lots of potential for stories. The tricky bit was coming up with a way to do it that would make it good gaming material; obviously, a long list of medieval scholars would not fulfill that requirement, no matter how interesting I find their positions.

Fortunately, Ars Magica makes some bits of this easy. First, magi

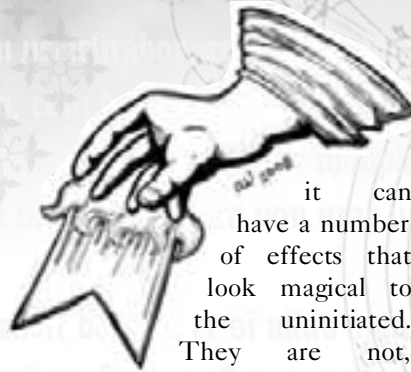
have scholarly tendencies, which means that they are likely to get involved with mundane scholars. Letters are not affected by The Gift, so correspondence with a scholar at a university is entirely possible. Thus, information about the universities, and cathedral schools, can easily be slanted to stories in which magi and scholarly companions can become caught up.

Medicine was an important part of medieval academia, and one that has



obvious in-game applications. The book thus provides rules for medieval medicine; how to treat diseases and wounds. The assumptions of *Ars Magica* mean that medieval Western medics were basically right about disease and illness; there are no bacteria, no viruses, and wounds do not get infected. Instead, the critical thing is the balance of humours in the patient, and the rules provide guidelines on how to restore or preserve this balance. There are rules for medieval diseases, and lists of medieval medicines, with the sort of use they have.

Because modern science is as false as modern medicine in Mythic Europe, there is space for non-magical alchemy. This is the Mythic European equivalent of science and technology, but it looks very different from real-world science, and, unsurprisingly, a lot like medieval alchemy. It can't transmute lead into gold, but



it can have a number of effects that look magical to the uninitiated. They are not, however. They are completely mundane, and the necessary techniques can be learned by anyone with the perseverance to do so. Astrology is also covered in this section, because the stars do give a certain level of insight into the events of the sub-lunar world. And, again, there is nothing magical about it.

The differences between the real world and Mythic Europe extend further, and one chapter is, in a sense, the "Medieval Paradigm Guide" for *Ars Magica*. It explains the basic structure of the world, with story

seeds and discussions based on its implications for characters and for Hermetic magic. Even people who don't find medieval theories of mind interesting can use the new applications of *Mentem* magic they suggest.

Finally, the chapter on art and artists gives rules for creating works of art, and for the impact that can have on the world around you, including attracting the attention of supernatural beings who choose to patronise the artist.

As with *City and Guild*, a main purpose of this book is to broaden the scope of *Mythic Europe* for stories. There is no reason for sagas to be restricted to magical wildernesses, when there is potential for adventure in the new universities. Whichever style of story a troupe prefers, the other can be drawn on for a change of pace, which helps to keep the saga fresh for everyone.

Who's Who?

Phil Chase

Phil Chase was an educator for 14 years and now works for the State of Michigan. He and his wife, Dana, returned to western Michigan in 2003 after having lived in New York for ten years. While in New York, Phil ran a long-lived *Ars Magica* campaign that spanned five years of real time, thirty years of game time, twenty miles of New York subway, and three editions of this excellent roleplaying system.

His board game design career, under the pen name P. R. Chase, started in 2002 with the release of *Theophrastus* with Mayfair Games. In 2006, *Grand Tribunal* was published by Atlas Games. For *Ars Magica* fans, *Grand Tribunal* is known as a board game version of *Ars Magica*'s detailed seasonal magic item creation system.

Mark Lawford

Mark Lawford grew up in Eastbourne on England's south coast, only taking time out to travel as far afield as Kuala Lumpur, California, and Luton. He's been gaming for more years than he hasn't but has only now started to push his work onto an unsuspecting audience. By day he's an IT manager for well-known bank.

Jeff A. Menges

Jeff A. Menges entered the commercial fantasy art market in 1987. Early projects included; *Magic: The Gathering*® and the beginning of a long-lasting stint with the *Ars Magica* role-playing system, as early as 1989. Upon entering the industry as a full-time freelancer in late 1993, the card-game market created an incredible demand for art.

His work continues to grace role-playing products, books and magazines as well. Jeff earned an MA in Illustration from FIT NYC in 2007. In addition to his freelance work, Jeff has steady experience as an Art Director and Designer, and works with Dover Publications in New York. He currently lives on Long Island with his wife and two children.

Alex Sandison

Alex Sandison is a Radiation Physicist working in Dundee where he lives with his wife, two cats and two horses. He spent over ten years looking for a game of *Ars Magica* before he finally conned someone into running it. He occasionally sticks his oar in on the *Ars Magica* forums as WorstLudditeEver.



The Grand Tribunal 2007

In November of this year, the Stonehenge Tribunal managed to gather a full quorate Tribunal at the behest of Ungulus Covenant. Visiting magi from the Rhine Tribunal, from Ultima Thule, and from the Lands Beyond The Sunset flew in to witness this Tribunal, and to see the assembled magi dressed in their finery.

The Tribunal took place in the lands of the Severn Valley, in the village of Cheltenham (wherein

the waters bubble forth from the ground). A few of the magi found residence with the host magus Christian or his sodales, while others sampled the travellers' inns. The host magi provided spells to summon strange magical foodstuffs, drawn from the far corners of the world.

Several magical contests were resolved, while a number of grogs found themselves lost in the woods. Matters of great

intellectual import were discussed, and the Tribunal finished with a ritual exchange of gifts, including a carved plaque with the badge of the Order for our host.

Post-tribunal, the magi departed departed into supernaturally foul weather, while the magi from The Lands beyond The Sunset travelled to Cantabrigia, and briefly to Schola Pythagorensis.

By the Arts of Rego Imaginem we bring you the Grand Tribunal gathering...



We would like to thank Christian-Jensen Romer for organising the convention, and writing and running the Freeform Tribunal, and those other Cheltenham gamers who helped and assisted. Erik Dahl & Matt Ryan (USA), Leif Olaf Jøsang & Karl Trygve Kalleberg (Norway), and Pitt Murman (Germany) travelled long distances to join us, while a long list of others came from all over the UK.

We began the Convention with a pub-evening in a basement deep in the heart of Cheltenham, followed by a chilly ghost-hunt walk led by CJ (no ghosts seen, though...). The next day, Nathan Hook ran a mini-freeform, Mark Shirley and Neil Taylor ran tabletop games, and there were innumerable discussion groups where we covered everything from beer, the state of Ars Magica, and Things Which Cannot Be Disclosed Except By

Authors (there being an unnaturally high concentration of the line's writers here.)

A charity raffle raised c. £55 for charity.

It was a great weekend, and a chance to exchange "I didn't know X looked like that" with names familiar only from e-mails.

Picture by Angela Taylor, with apologies to persons who know themselves to be important but have been left out.



Jinn As Characters

As noted in *HoH: Societas*, page 134, within the ranks of the tribes of Jinn, individual Jinn vary in their attitude towards mankind and revealed religion. *Heathen Jinn*, those pagan spirits of the Magic realm are the Islamic folklore equivalent of *genii loci* and prefer to have little to do with mankind but may be the target of summoning by sahir and other Levantine summoners. So called *Pious Jinn*, their Faerie aligned counterparts mentioned in *RoP: The Divine*, page 103, profess to have accepted the message of Islam and live their lives alongside mundane human society, often interacting with it and demonstrating a role similar to that of faeries in northern European culture. Finally there are *Corrupt Jinn*, those who have given themselves over to the Infernal and become true demons – indeed Iblis, the Islamic Devil, is believed to have been a former Jinni.

This article details ideas and mechanics on playing either Faerie Janni Scions (female Janniya Scions), younger members of the weakest tribe of Jinn, the Jann. At the Troupe's option, Infernal Ghul Whelps, younger members of the depraved and demonic Ghul tribe may also be created using these rules but may be more appropriate when used as opponents in a Saga or as subjects of a sahir or Hermetic magus' summoning attempts rather than as player characters. Ghul Whelps are aligned to the Infernal realm and except where specifically noted below, use the same rules as for Janni Scions

I've detailed these characters as Mythic Companions similar to the Blood of Heroes, Nephilim and Devil Children characters presented in various *Ars Magica* Fifth Edition supplements. Although not intended as a direct

descendent of the Faerie Companions of Fourth Edition, these characters are similar thematically but with the more integrated and robust mechanics of the latest edition. To use this article to its full extent requires both the following sourcebooks in addition to the *Ars Magica* Fifth Edition: *Realms of Power: The Infernal* and *Houses of Hermes: Societas*. A copy *Realms of Power: The Divine* and in particular, the fourth edition supplement, *Blood & Sand*, is recommended to get the most out of this article due to their coverage of Mythic Islam and the further background information on Jinn.

I hope these rules provide an interesting alternative to playing a Hermetic magus in Iberia, the Levant or North Africa that the current roster of Fifth Edition Mythic Companions does not yet cover (at least until the advent of the final two *Realms of Power* supplements). Players of sahir, summoners or Hermetic magi with a strong interest in spirit mastery may also find these rules useful to help create interesting and unique entities to enlist or enslave as their magical allies.

The Bismi Allah Invocation

"Bismi Allah arrahman arrahim..." (Arabic: "In the Name of God: the most Gracious, the Merciful...") begins al-Fatiha, "the Opening", the first sura of the Qu'ran – a verse proclaimed before many everyday activities by pious Muslims to invoke God's blessing and ward off the attentions of evil intentioned Jinn and other spirits.

For Pious Jinn, those Faerie beings of the Islamic world who

Lachlan Hayes

I'd particularly like to thank Niall Christie and Mark Shirley for their previous work, which I've drawn on, as well as their encouragement and helpful comments on earlier versions of this piece.

Mythic Companion: Janni Scions

Although they are young members of the weakest of Orders of the Faerie jinn, Janni Scions, like other Mythic Companions, can be very powerful and are recommended for high powered sagas or sagas with elder magi. The Janni Scion Virtue is taken in place of The Gift, so these characters cannot be magi, but like other Mythic Companion characters, they take the place of a player's magus in the saga. The Janni Scion Virtue is a Free Virtue (like The Gift) which, like the other Mythic Companion Virtues found in various Fifth edition *Ars Magica* sources, grants the player two points to spend on Virtues for every point he spends on Flaws. It also grants a free Minor Virtue, Second Sight, allowing a maximum



profess to follow Islam, the utterance of the phrase by a believer invokes an effect the same as that listed under the Vulnerable to Folk Tradition Minor Hermetic Flaw (*HoH: Societas*, page 107) – the target of the Jinn's magic is granted a Magic Resistance equal to (5 x the target's Magic Lore) or 0 if the target does not have this Ability. Both Faerie Janni Scions and Infernal Ghul Whelps are affected by this effect, as are their elder Pious Jinn and Corrupt Jinn cousins, but Heathen Jinn aligned to the Magic realm are immune to this effect.



of 21 points of Virtues for 10 points of Flaws. However, the Janni Scion Mythic Companion has a few other compulsory choices for Virtues and Flaws.

Required Virtues: All Janni Scion Mythic Companion characters must take the following Virtues:

Janni Scion (Free - Mythic Companion Virtue)

Blood of the Jinn (Major Supernatural)

Strong Jinni Heritage (Minor, Supernatural)

Second Sight (Free - Minor, Supernatural)

Mortal Veil (Major, Supernatural)

one Major Supernatural Virtue (see list below)

Required Flaws: All Janni Scion Mythic Companion characters must take the following Flaws:

Offensive to Animals (Minor, Supernatural)

Susceptibility to the Divine (Minor, Supernatural)

OR

Vow (keep any bargain made) (Minor, General)

Vulnerable to Folk Tradition: Bismi Allah (Minor, Supernatural)

one Minor Personality Flaw (any)

Janni Scions may therefore take an additional 5 points of Flaws, each point granting two Virtue points for a maximum of up to 10 further Virtue points for a total of 21 Virtue points, including the free Second Sight Virtue, for a total cost of 10 Flaw points just like other Mythic Companions. Given their background as spirits of smokeless flame and liking for desolate stretches of the Levantine wilderness, many jann

have the Ways of the Desert Major General Virtue, an affinity with fire-based magic reflected in their choice of Supernatural Abilities or Faerie powers and/or possess the Greater Immunity: Fire General Virtue. Janni who dwell outside of the Levant are eligible for the Outsider (Muslim) Major Social Flaw.

New Virtues & Flaws

Janni Scion

Special Virtue, Free

This Virtue has no cost, and can only be taken for a Mythic Companion born as a young janni. A similar Virtue, Ghul Whelp, designates you as a fledgling of the corrupt Ghul tribe.

Blood of the Jinn

Major Virtue, Supernatural

You are a young scion of the tribe of Jann, the least tribe of elemental creatures known throughout Islamic lands collectively as Jinni. You are much weaker than an elder of your race, being only perhaps a century or so in age, although your magical power may still be significant when compared to mortal humans. As a magical creature with Faerie Might, all your magical powers and Supernatural Virtues are aligned to the Faerie realm and use the corresponding column of the Realm Interaction Table (Ars Magica Fifth edition, page 183).

You can see normally in darkness or semi-darkness, such as at night. Your eyes look mostly normal but are an unusual and vivid colour. You may learn Faerie Lore (jinni) and Penetration during character creation without needing to take the Arcane Lore Minor Virtue.

You age incredibly slowly, and may live for thousands of years.

You need only make an aging roll once every ten years after the age of 150, and receive a -5 to Aging Rolls. You gain no benefit from Longevity Potions or any magic or supernatural power that slows or relieves Aging or Decrepitude. Once you gain your first Decrepitude Point, it becomes increasingly difficult for you to learn new things: subtract your age / 10 from all Advancement Totals, although the Advancement Total for a season cannot drop below 1.

You may not take the Gift or True Faith, Hermetic Virtues or Flaws, Methods or Powers, Virtues such as Giant, Mythic, or Faerie Blood, or Flaws such as Age Quickly or Lycanthrope. Given your background as a member of a magical race rather than being born to mundane human society, some Social Virtues and Flaws may be inappropriate depending on Troupe consultation. You may take Heroic Virtues and Flaws. Magi and Groggs may not take this Virtue.

Close (Elemental Form) Ties

Major Flaw, Supernatural

As a creature strongly aligned with one of the four elemental forms (Auram, Aquam, Ignem or Terram), you may be affected by Hermetic and non-Hermetic magic that targets that specific Form in addition to Corpus, Mentem and Vim effects. For example, if you possess the Strong Ignem Ties Flaw, you may be affected by Muto, Rego and Perdo Ignem spells in both physical and spiritual form. When slain, you leave behind vis of the appropriate Form rather than the usual Vim vis.

You may only take this Flaw if you possess the Blood of Jinn Virtue and possess an appropriate Virtue tying you directly to a single element such as (Elemental Form) Control or an appropriate Greater Immunity Major Virtue

against an aspect of that same element.

(Elemental Form) Control

Major Virtue, Supernatural

This Virtue gives control over one aspect of nature, either Auram, Aquam, Ignem or Terram. The jinni may duplicate any non-Ritual Creo, Muto or Rego spell effect with the chosen form less than or equal to in level its Might score at a cost of 1 Might point per magnitude of the effect. This Virtue may not be taken more than once and is only available to characters with the Blood of the Jinn Virtue.

Jinni Might

Minor Virtue, Supernatural

You may only take this Virtue if your character has the Strong Jinni Heritage or a similar Virtue that grants Faerie Might. Your Faerie Might increases by 2 points. Upon your death, your body contains a number of pawns of Vim vis equal to your (Faerie Might / 5), rounding up. You may take this Virtue more than once, though it can account for no more than half of the character's total Virtues.

Mortal Veil

Major Virtue, Supernatural (special)

As a janni, you are both naturally invisible and intangible, and cannot be influenced by the physical world unless you choose to manifest a physical body. In your incorporeal form you cannot interact with the physical world at all and can only be directly targeted by magic if the caster can sense your existence. You have no physical characteristics or combat scores. Without taking physical form, your physical characteristics are only used when dealing with other incorporeal creatures.

You can form a unique physical body to house your spiritual form

at will by expending 2 Might points; when doing so you acquire the physical characteristics, size, combat statistics and Wound levels generated as for a normal character. You may become fatigued as usual and the destruction of your physical body does kill you, unlike your elder jinni brethren, although learning a Jinni Mystery Virtue may allow you to overcome this weakness.

Your physical form is set and cannot be changed without additional shape-shifting magic – each time you assume physical form your appearance is the exactly the same. Although you can form a single unchanging set of basic clothes and minor effects as part of your physical form, you cannot form any weapons, armour or other significant objects with this power. Your body lasts until you decide you no longer need it, but any items carried while in physical form are not rendered incorporeal when you disperse your physical veil unless acted upon by a separate magical power.

As a spiritual creature of smokeless fire with a physical body formed of pure spirit, you can be scoured, summoned and controlled by Sihr, the Goetic Arts and various Hermetic Rego Vim spells (and similar effects), even when in physical form. At the Troupe's option, you have a True Name (see *RoP: Infernal*, page 34-35) that may be used to exert great power over you if discovered. As a spiritual creature in human form you remain susceptible Corpus effects while wearing your physical veil and since you possess a mind with reasoning and free will, can be affected by Mentem spells regardless of your current form.

You may only take this Virtue if you possess the Blood of the Jinn Virtue and begin play as a

Janni Scion or Ghul Whelp Mythic Companion.

Vulnerable Magic: Mu'addhin's Call

Major Flaw, Supernatural

Regardless of how long they would normally last, all your magical powers and Supernatural Abilities are disrupted by the first light of dawn, typically announced in Islamic lands by the first cock crow or the *mu'addhin's* morning call to first prayers. If you are a janni and in physical form at the time of dawn, your Mortal Veil dissipates and you must expend Might to reform it.

Strong Jinni Heritage

Minor Virtue, Supernatural

Your jinni heritage is strong and you are a true Faerie creature, possessing Faerie Might score and supernatural powers. This Virtue may only be taken if you have the Major Virtue Blood of the Jinn.

Although you are only a janni, a member of the weakest order of jinn, you are a Faerie creature of smokeless fire with the same capacity for development and free will as a human. As a creature composed of pure spirit, you are affected by Rego Vim spells and are vulnerable to Summoning abilities that can affect spirits. Mentem spells affect you normally and you can be affected by Corpus spells when in physical humanoid form. You possess a Faerie Might (Vim) score equal to your age divided by 20, which increases as you grow older. This grants you a Magic Resistance score. You contain a number of pawns of Faerie tainted Vim vis equal to your Faerie Might divided by 5 (but always at least one pawn) that can only be extracted if you are dead. You are immune to Warping of any sort.

You may have up to thirty levels of Faerie powers that may be invoked by spending Might points. Design the power's effects using



the Hermetic spell guidelines. The Might cost for each power is equal to its magnitude divided by two (but always at least 1 point). The initiative score of the power is your Quickness. Calculate Penetration as per the rules given in the *Ars Magica* Fifth Edition, page 191 – this can be modified by the jinni's Penetration score and Sympathetic Connection bonuses as usual.

You may take this Virtue multiple times. Each additional time you take it increases by thirty the number of holy powers you may invoke, but has no other effect; in particular, it does not increase your Faerie Might. This Virtue is only available to characters with the Blood of the Jinn Virtue.

Jinni Mysteries and Common Supernatural Virtues

The secret ways of the jinn are strange to humans, not the least being the way they age slowly and gain power over time through their heroic or infamous deeds, unlike other Faeries who are unable to learn anything new or truly change. To reflect this capacity to grow and learn, a janni character can develop a score in Jinni Lore, an Ability that works like other Mystery Cult Lore Abilities to generate an Initiation Total for the learning of new Virtues (see *The Mysteries Revised*, pages 8-20).

Janni Scions can learn additional Jinni Might and Strong Jinni Heritage Virtues as Mystery Virtues this way, thereby increasing their powers and Might scores. Each initiation attempt requires the generation of a separate Initiation Script and for the most part, the janni must act as his own Mystagogue. Example quests include retrieving exotic plants from within the fabled Mountains of Qaf (believed to be a series of regios within the Caucasus), venturing into the lost realm of Jinnistan at the bequest

of a tribal elder and battling evil summoners and sahir who repeatedly enslave or imprison other Pious Jinn.

Various other Heroic, Supernatural and Mystery Virtues appropriate to Janni Scions are included below. All Virtues are found in the *Ars Magica* Fifth Edition unless otherwise noted:

Charmed Life (*HoH: True Lineages*, page 104)

Dance that Heals (*HoH: Mystery Cults*, page 73)

Enchanting (Ability) (*HoH: Mystery Cults*, page 86)

Entrancement

Gift of Tongues (*HoH: True Lineages*, page 105)

Great Bearer (*HoH: True Lineages*, page 105)

Greater Immunity: Fire

Hex (*RoP: Infernal*, page 92)

Lesser Immunity: Starvation

Lesser Immunity: Thirst

Mythic (Characteristic) (*HoH: True Lineages*, page 107)

Mythic Herbalism (*HoH: Societas*, pages 125-126)

Nature Lore (Desert, *HoH: Mystery Cults*, page 103-104)

Persona (*HoH: Societas*, page 94)

Shapeshifter

Sihr (*HoH: Societas*, page 135-136)

Siren Song (*HoH: Societas*, page 139)

Skinchanger (commonly camel, hawk, jackal, snake)

Summon Animals (*HoH: Societas*, page 105)

Summoning (*RoP: Infernal*, page 114-115)

Supernatural Beauty (*HoH: Societas*, page 56)

Warding (*HoH: Societas*, page 112-113)

Whistle Up the Wind (*HoH: Societas*, page 105)

Jinn Powers

The Jinn are fabled for their magical powers and tales abound of them changing into animal shape, creating wealth, flying through the air and transporting themselves and others to far away places in the blink of an eye. As spirits closely associated with the elemental forces of nature, many have variable control over wind, fire, water and the stone – indeed, the great Temple of Solomon was built through the magical labour of Jinn ensorcelled by the fabled king. Some of these magical abilities are best represented by existing Supernatural Abilities as detailed above, but other more individual effects granted by the Strong Jinni Heritage Virtue mimic Hermetic spells and are similar to the powers granted by the Heroes' Birthright Virtue or the powers of Divine and Infernal Mythic Companions such as Nephilim and Devil Children, but are aligned to the Faerie realm.

All Jinn are individuals, and the following selection of powers is merely a sample of the more commonly encountered Jinni magics – the Troupe is encouraged to design unique effects for Janni Scion characters that fit their personalities and background using the guidelines above (see Najib the Guide below for further ideas).

Flight, 3 points, Init +0, Auram: this power allows the Jinni to soar into the air on a gust of wind, traveling in either physical or spiritual form. As *Wings of the Soaring Wind*, with R: Personal.

Travel, 3 points, Init +3, Corpus: this power instantly transports the jinn and a single other person from one location to



Janni aligned to Other Realms

Although most Janni Scions are Pious Jinn and thus Faerie creatures, not all are aligned to the Faerie realm, as jann are capable of human aspirations and failings. Both Magic and Infernal tainted janni are known to exist. There are no jann aligned to the Divine realm however.

Heathen janni, those aligned to the Magic realm, are rare, but similar to the *genii loci* style Jinn described in the Hermetic Sahir section in the Ex Miscellanea chapter of *HoH: Societas* (pages 134-135) and not suitable as player characters. Players wishing to have magus level characters aligned to the Magic realm that have been touched by the Jinn should play either magi with the Mythic Blood Major Hermetic Virtue or play a Mythic Companion with the Blood of Heroes Special Virtue instead of a Janni Scion. The Faerie Upbringing Minor Flaw is appropriate for either style of character and the character would

best belong in either House Merinitia or Ex-Miscellanea. Such rare individuals are not true descendants of the Jinn tribes, but mortals exposed to the elemental forces of these Magical creatures in their youth either by design or circumstance, becoming marked as beholden to this mystical race.

Infernal Ghul Whelps are similar to Devil Children (*Realms of Power: the Infernal*, pages 99-101) although more closely resemble their untainted Janni brethren. At the Troupe's discretion, such a character may represent a younger member of the depraved Ghul. Use the same template and Virtues above but note that these Infernal tainted creatures have Infernal Might scores and leave Infernal tainted Vim vis (vis infesta, *RoP: Infernal*, page 18) when they are slain. Such individuals may have the Repellent Major General Flaw (*RoP: Infernal*, page 89) instead of the first three Minor Flaws of the template, can take Tainted

Virtues and Flaws including various Supernatural Virtues aligned with the Infernal realm and even learn Unholy Methods and Powers.

Some Infernal Ghul become so evil that they join the ranks of true demons, having gained a place in Hell's hierarchy and the accompanying powers. These spirits are no longer jinn but are true demons and as such not suitable as player characters, being created using the rules for demons (*RoP: Infernal*, Chapter Four: The Infernal Legions). All these truly Infernal creatures have a common demonic Weakness in addition to the usual Weakness – they cannot harm a protected group consisting of individuals that have invoked the Bismi Allah in their presence (see Bismi Allah Invocation sidebar). Like other demons, these creatures leave Infernal Vim vis behind when slain, the smokeless fire of their original bodies having been replaced with the spirit of pure evil.

Jinn and alternate Spell Parameters and Guidelines

The mystical ways of the Jinn tribes do not integrate well with Hermetic magic and defy explanation by Hermetic theory. To help reflect this, troupes should consider the use of alternate spell parameters when designing Jinn powers granted by the Strong Jinni Heritage Virtue or using their Supernatural Abilities, particularly for Pious Janni who profess to accept the Islamic faith.

The Islamic Ranges, Durations and Targets presented in the fourth edition supplement, *Blood & Sand*, pages 62-65 are highly appropriate, in particular the Durations *Shahada*, *Adhan*, *Quir'ra*, *Sura* and *Salat* which integrate

recitations and times of prayer into the spell effect. For versions of these parameters updated to Fifth Edition, see Niall Christie's note on Sanctum Hermeticum Revisited at <http://www.geocities.com/sanctum/mhr/Calatin/islamicmagic.html>.

The Holy Parameters Recitation, Office, Devotion, Grace and Faith detailed in *RoP: Divine*, page 68, may be appropriate additions or used as substitutes with slight modification.

Infernal Ghul Whelps may make use of the Infernal parameters presented in *Realms of Power: The Infernal*, page 103 and use the Maleficia guidelines in the same chapter when designing their Infernal powers.

another it has been before or has an Arcane Connection to, regardless of distance. As *Leap of Homecoming*, with R: Touch, T: Group.

Suggested Reading

Eric Dahl, Timothy Ferguson & Mark Shirley, *Realms of Power: The Infernal*, Trident.

Niall Christie, *Blood & Sand: The Levant Tribunal*, Trident

Various, *Tales from the Thousand and One Arabian Nights* (translated, introduction by NJ Dawood), Penguin Classics

JE Hannauer, *The Holy land: Myths and Legends*, Senate



Najib the Guide, a young Janni Scion Mythic Companion

Order: Jann

Faerie Might: 6 (Vim)

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

Size: 0

Age: 42 (35)

Decrepitude: 0

Warping Score: n/a

Confidence: 1 (3)

Virtues and Flaws: Jann; Blood of the Jinn, Gift of Tongues, Jinni Might x2, Improved Characteristics, Lesser Immunity: Thirst, Mortal Veil, Second Sight, Skinchanger (wild white Bactrian camel), Strong Jinni Heritage x3, Warrior, Wilderness Sense; Carefree, No Sense of Direction, Offensive to Animals, Outcast, Outsider (Muslim), Susceptibility to the Divine, Vow (keep any bargain made), Vulnerable to Folk Tradition: Bismi Allah.

Personality Traits: Impulsive +3, Cheerful +3

Reputation: Skilled Caravan guard 2 (Kashgar)

Combat:

Scimitar (as Long Sword): Init +5, Attack +14, Defense +9, Damage +8

Soak: 0

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

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

Abilities: Arabic 5, Animal Handling 2 (camels), Athletics 3 (running), Awareness 2 (alertness), Brawl 4 (dagger), Bows 5 (short bow), Carouse 2 (power drinking), Greek 3, Holy Land Lore 2 (laws), Faerie Lore 4 (jinn), Folk Ken 2 (mercenaries), Leadership 4 (battle), Persian 3, Ride 3 (camels), Second Sight 3 (jinn), Single Weapon 7 (long sword), Survival 2 (deserts), Swim 2 (hold breath), Wilderness Sense 3 (find water).

Powers:

Cuirass of the Zephyr, 1 point, Init +3, Auram; as *Circling Winds of Protection* with Duration of *Qira'a* (as long as Najib keeps reciting verses of the Qu'ran – equivalent to Concentration).

Blinding Light of the Pious, 1 point, Init +3, Ignem; as *Flash of the Scarlet Flames*.

Travel, 3 points, Init +3, Corpus; see Jinn Powers above.

Vis: 2 pawns of Vim vis when slain.

Appearance: Najib is a comely, lithe man of uncertain oriental appearance and dark hair. One eye is iridescent green, the other ocean blue. He favours swirling robes dyed a deep blue colour, highlighted by gold jewelry.

Najib is a free spirit - a young Pious jann outcast for his older brother Ishmalim's crimes and forced to wander from caravanserai to caravanserai along the trade routes of the Levant, Transoxiana and beyond. An excellent swordsman and skilled outdoorsman, he is well known amongst the Muslim merchants and Redcaps alike for his easy-going nature and bravado in defending caravans from raiders and brigands.



Mythic Europe: Real Places

Alex Sandison

Man. This and other locations have been previously documented by my elders and betters. I would, however, like to draw your attention to some less well known locations.

One site that made a particular impression on me was Malham Cove. My wife Olivia

surface of the pool I discovered a cave up against the cliff face. After suitable preparations, I entered the water fully and made for the cave mouth. The hole was shallow and a current pushed against me, resisting my entrance. Inside I found a number of tight, cramped caves and passages. I was loath to enter too deeply for fear of being trapped within. Despite the tales I had heard, of visions and mysterious incarnations there, I could see nothing of note.

I stayed by Malham Cove for a number of weeks, attempting to divine the secrets within to no avail. I tried every investigation my, admittedly limited, Arts could offer. I also travelled the area, talking to the locals to find more stories.

The locals told tales of visions of great joy, and of terror beyond measure, but none would admit to having seen any such themselves. The only reason I spent as long as I did there was because my wife and two young sons were happy in the region, away from the Covenant.

Even so, I was on the verge of admitting defeat when at dusk, seven days after the spring equinox, a deep fog fell over the area. I could see perhaps 5 paces in any direction. As I reached the cove I realised I had entered a deeper reality of the place. A waterfall flowed over the edge of the cliff and into the pool. Behind the waterfall the cave mouth had grown, and was more accessible than before.

I prepared myself, then entered the cave. This time the current was reversed, drawing me in, rather than resisting me. I still had to duck under the water to enter properly, but beyond there was a

Malham Cove

I James, now of House Jerbiton have travelled Europe, and visited locations of power, myth and legend. These writings describe my experiences in the hopes that they will benefit the reader.

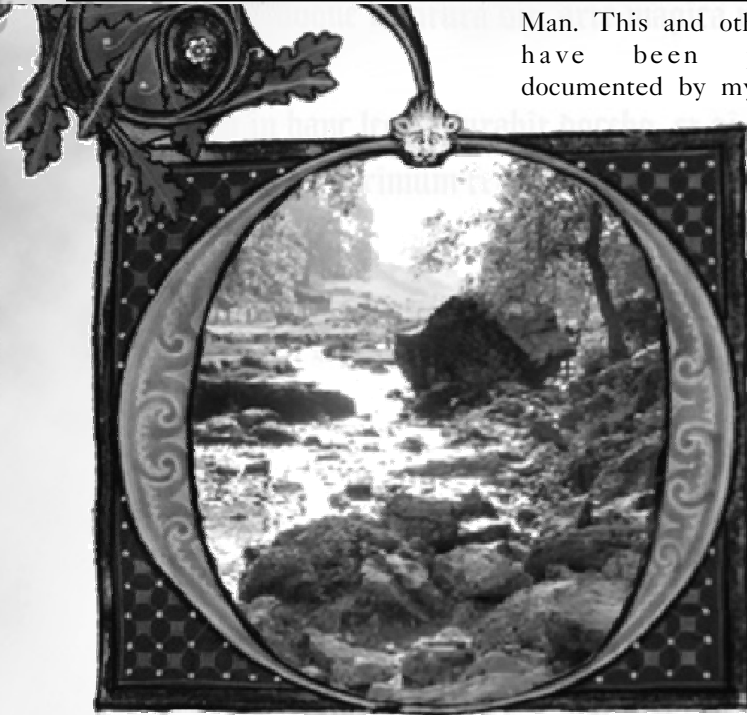
I was raised in what I now know as the Stonehenge Tribunal. I was privileged to be a part of the founding of the institutions of Oxford and the great university there. During my studies, I found texts of great worth and power, including some that should have been forbidden, but I digress... I joined the Order in the Year of our Lord 1190, and during my apprenticeship, was directed to travel this tribunal searching for the lesser known secrets of the land. My gift is less obtrusive than most, and this task gave me time to spend with my family, so I made the most of it.

On my wanderings I encountered strange and wondrous locations such as the Cerne Abbas Giant, The Long

and I were travelling through the remote Dales of Yorkshire when we encountered tales of a pool and caves. The locals told us of a place that showed strange and powerful visions of times past and future. We followed the rumours to a magnificent cliff of limestone, set in the remote Yorkshire Dales near Fountains Abbey.

The cliff arcs around a pool at its base that in turn feeds a stream down the hillside. The cliff face has ledges at various points, and atop there are strange formations in the same stone. Above the cliff there is a Tarn, which I suppose feeds the pool below. It appears as if in times past water had flowed from the Tarn over the cliff to create its distinctive shape and form, but judging by the mosses and other growths, it is many years since water flowed that way.

All of the stories talked about a small pool or basin, so I took the pool at the base of the cove to be the main focus of my investigations. Under the



Malham Cove is in the Yorkshire Dales, Grid Reference 54°04' 15" N, 2°09' 31" W.

There is a native cave system behind the cliff that can be accessed from the pool at its base, photos and a information are available in the photo galleries. John Cordingley, Cave Diving Group, <http://www.cavedivinggroup.org.uk/>

cavern maybe thirty paces in diameter. Crystals glittered with an inner light, and from these the cavern was clearly lit. In front of me there was a raised area, and within that, a pool.

It looked almost like a font. The rock surfaces were smoothed, and the stone itself reminded me of nothing more than pink marble.

I left the water and walked to the font. As I approached, my mind was filled with visions of my wife, of how we met, of our sons. The visions filled me with happiness, each more joyful than the last. Tears were flowing down my face and into the font, and where they landed, the water showed the images I was seeing. The final vision was of my wife and I together, and between us was a girl, perhaps two years old. My tears were flowing into the pool like rain, and the final image stayed in the pool even as the visions left my mind.

I gathered my wits again in time to collect some water from the pool while the image was still clear. As an afterthought, I wiped the last of my tears with a piece of cloth torn from my doublet.

I emerged from the cave, still filled with a great sense of joy and happiness. That feeling stayed with me for many months.

The water I collected had no special properties I could determine, but the tears I collected contained Vis aligned to Intellego, a most valuable substance.

It was about three years after that that our one and only daughter Sophie was born, and at two she looked exactly as I remembered her from my vision.

I returned to that place only once more, in the year after Olivia's death, seven days after the Spring Equinox. Again I entered, and again I saw visions

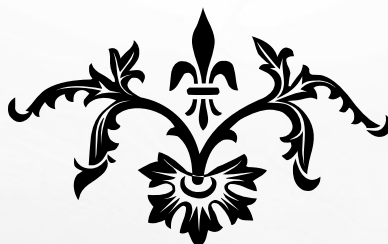
of great power. It was years until I recovered from the pain and terror left from the reliving of the death of my one and only love. Again, the tears had fallen and shown me images I could not have seen, and again the tears I collected contained Vis.

Malham Cove is obviously a place of power. I have since encountered occasional tales of others visions, and spend many years considering that which I saw. I believe that the power of the cave, on that day once a year, is to show the visitor visions of their true love.

The power of these visions is always great and emotional, joyous or tragic beyond any comparison. In every tale the visions have been true, but cannot be controlled.

I have given thought to its nature and suspect the pool to be aligned with magic, for it did not have the feel of the fae. A divine nature origin is possible, but I could not bring myself to complete my investigations.

I have seen more than I ever desired to from those visions, and I carry the scars with me to this day. If you choose to visit this place, and receive its gift of knowledge, then be sure you are ready for that which you find.



Path of the Circle

The Path of the Circle was the first written for House of Hermes: Mystery Cults. By the time it was complete, two aspects caused concern. It defined the Magic Realm in a way that would bind the authors of Realms of Power: Magic, which was undesirable. It also caused squeamish reactions in some readers, because some of its mysteries are visceral. As the weakest concept among the paths, I decided to axe it and the Path of the Mirror, when one of the other authors pointed out that Empedocles is a Sufi Heiriophant to me. Examining the Sufi gave me fresh ideas for the Path of Walking Backward, which allowed me to have it as a counterpoint to the Path of Strife, but made the chapter too lengthy.

Path of the Circle

Criamon on the Path of the Circle know that all time co-exists, and seek to explore those portions of it that are accessible to their magic. They summon beings from earlier and later epochs, and can, they claim, travel in time. Other magi, not versed in the mysteries believe they are deluding themselves.

Timothy Ferguson and Mark Shirley

Of Criamon magi, members of the Path of the Circle are the most likely to be troubled by, and interact with, adulterations. Adulterations, the Elders of the Path explain, are incomplete, and ill connected to the Universe, because they have been left behind when their superior parts have Secanted. They desire reintegration into the universe and time. Adulterations seek out Magi of the Circle because they know, subconsciously, that these magi are able to destroy, transform or kill them, allowing them to move on to future lives.

The Avenue of the Primordial

Magi beginning the Path of the Circle start by exploring a portion of it well established in the Hermetic style of magic: the world of Forms. The magus finds a fecund, mystical place, and on the first day of spring, he or she begins a season-long series of preparations. The magus uses spontaneous magic to summon a myriad of shapes,

temporarily, in symbolically significant sequences. This teaches the magus the underlying principles of the generative forces.

The sequences of summoned forms set up a distinctive pattern in the Inspirato, a mystical scent for the magus, which draws minor Adulterations to the magus. Adulterations are attracted to the magus by a subconscious drive toward destruction or transformation. Adulterations are often threatening, because this forces a magus not to ignore them.

Script: Treated as a Major Virtue (21) = Grants Flaw: Vow (not to cause needless suffering) +3, Grants Flaw: Supernatural Nuisance (many minor adulterations) (+9), Special time and place (+3), Mystagogue (+6)

Summoning Organs

Empedocles believed that at the creation of life there was a burst of generation that created free-roaming organs and limbs, which combined into myriad forms. Magi invested into these mysteries may draw one of these organs from the time of generation. Other magi





claim they are calling spirits that look like human organs, and some Criamon agree, suggesting these organs come from the discarded bodies of Criamon magi that have Secanted into Twilight – these organs are minor Adulterations.

Magi who use this power to make themselves physically unique find that their personalities change as their humors alter their balances. A magus with a reserve heart, for example, tends to be happier and more amorous than before. This allows magi to trade personality Flaws for new Virtues, granted by their organs, in negotiation with the troupe.

Summoning Primordial Organs

Creo Vim 20

R: Touch, D: Mom, T: Part, Ritual, Minimum Enigmatic Wisdom 2

Requisite: Rego

This spell summons, or perhaps creates, a human, animal or plant organ, which can live independently of other organs, by feeding on the magical field. The ritual does not require Corpus, Herbam or Animal requisites. Each organ seeks to attach itself to a host body, but lacking magical control, they join randomly with other living things. Primordial organs have a Magic Might of 5, and perish in Divine, Infernal or

Faerie auras, unless they have attached themselves to a host body.

Primordial organs have many medical uses. New skin, muscles, bones or organs can repair most wounds. They can also replace lost limbs, although the size and color of the new limbs only match if the magus makes a Dexterity + Finesse roll of 12+. Young organs may also be used to avert aging crises. A patient suddenly connected to new limbs may find their personality alters, as adolescent humors stir in their bodies. Animal and plant organs have similar benefits for creatures from those kingdoms.

In highly inappropriate amalgamations, conjured organs survive for only a few minutes. In acceptable amalgamations, they persist, and are even heritable, if recessive. An amalgamation is appropriate so long as it grafts human to human, plant to plant, or animals of the same phylum together.

(Special. Base: Might of creature 5, +1 Touch, +1 Part, +1 Requisite. Ritual minimum 20)

Avenue of Hoof and Claw

Magi on this Avenue pursue the secret of combining the primordial organs into living

creatures. They do this by dissecting the carcasses of magical animals, in a process that destroys the vis they contain, under guidance. The ritual is easiest to perform on a wooded mountain as Orion rises. At minimum, the initiate requires a number of animals containing each of the four Elemental types of vis, and one each for the Arts of Creo and Perdo. This teaches the magus how the mystical connections within the bodies of magical animals function. A complicating factor is that Criamon magi dislike causing needless suffering, and so cannot simply kill six captured animals – the subjects need to be animals that it was apt to kill.

Script: Treated as a Major Virtue (21) – Major Ordeal at last station (+9) = Sacrifice of things of value (animals filled with vis) +3, Special time and place +3, Mystagogue (+6).

Constructing Amalgams of Organs

This level of mystical understanding allows a magus to master the primordial genitive force. The magus can construct beings by summoning and amalgamating widely disparate organs. Provided the resulting creature has genitive organs, it is able to reproduce. Masters of this mystery may graft organs across the barriers of kingdom and genus





that limit their less enlightened brethren, using the ritual to Summon Primordial Organs.

Constructing Amalgams

Creo Vim 20

R: Touch, D: Mom, T: Group, Ritual, Minimum Enigmatic Wisdom 3

This spell draws a batch of primordial organs from the circle of time and assembles them as the character wishes. Magical creatures constructed this way have a Might score of 10, and lack magical abilities, although they have such natural abilities as derive from their organs. So, an amalgam that looks like Chimera, a mixture of dragon, lion and goat, may use its large wings to fly, but does not have the deafening

magical roar found in some lions. The caster's Enigmatic Wisdom score, divided by two, limits the number of source species the organs of the amalgam can come from.

Amalgams know how to use their bodies at their moment of assembly. Winged amalgams do not need to practice flight, and clawed amalgams know how to hunt. Most amalgams have the vague sensation that whoever they first saw after creation is their mother. This is usually the caster. Amalgams containing a human head may learn, but do not begin their life with memories. The capacity to learn like a human adds a Mentem requisite to the spell.

(Special. Base: Might of each organ 5, +1 Touch, +2 Group)

Constructing the (Griffin)

Creo Vim (General)

R: Touch, D: Mom, T: Group, Ritual, Minimum Enigmatic Wisdom 3

Requisites: sometimes Mentem

As an alternative to creating mere assemblies of flesh that become animals, the magus can create amalgams that have mystical powers. Creating each amalgamated beast requires a different ritual, which is researched and learned separately. Amalgams incorporating human-like ability to learn require a Mentem requisite, and do not have skills when first created. The spell does not require requisites for each power, or for each kingdom from which the organs come. The caster's Enigmatic Wisdom score, divided by two, limits the number of source species the organs of the amalgam can come from.

The level of the spell begins at 10, and increases by 10 for every magical ability the animal has. A chimera, which has the breath of a dragon and the roar of a mystical lion, can be created with a level 30 spell. It need not pay levels for the poisonous bite of its tail, which is natural snake poison, or to fly with the mechanical power of its dragon wings. The capacity to reproduce counts as a magical power, raising the spell level by 10 points. The creature has a Might score equal to half the spell's level.

Amalgams created with this spell, like their simpler cousins, can use their bodies from the moment of creation, and have no memories. They, too, tend to adopt the first living thing they see as a parent.

(Special)

The Avenue of the hand and foot



Magi on this avenue are researching the secret of summoning humans across the Circle. They learn it by selecting a suitable transferee, recovering their remains, and performing a ritual upon them. The transferee must not be fixed in time, as described below, or have died after the Founding of the Order (or perhaps the disappearance of Criamon). The ritual must be performed in a place and at a time the dead person would consider sacred. The magus must quest to find genuine relics that would have had strong emotional significance to the individual during life. The magus also makes a weak longevity potion for their subject (bonus 1), and pours it over the remains.

This ritual always fails to summon a being across the Circle properly: its function is to demonstrate the principles to the magus. It may summon the ghost of the dead participant briefly, or call a rapidly-aging corpse from the dead. After the ritual has failed, its focus is fixed in time and can never be summoned.

Script: Treated as a Major (21) – Major Ordeal at second-last station (+6) = Special time and place (+3), Quest (+3), Loss of valuable thing – potion (+3), Mystagogue (+6)

Summoning humans

A character invested into this mystery can draw a human from another place on the Circle of Time to their own. These humans are warped by the experience of transfer and gain a Might score. Some magi, even the one Bonisagus magus who became a Primus of Criamon, claim these people are not human. They might simply be assemblages of magical organs whose brains have been filled with false memories drawn from the wishes of the magus.

Summoners cannot bring certain humans to them, to attempt to do so causes Twilight. Criamon magi

do not know why this occurs, so they do not know which humans cannot be summoned. They have discovered that, as a general principle, those people with any form of magic resistance, who have supernatural abilities, or who have the protection of the Divine cannot move in time. Similarly, they cannot summon anyone who, historically, was not summoned: if they know that a person was not summoned across time, to attempt to do so is pointless, and causes Twilight. Many magi work around this restriction by summoning an anonymous example from a class of people, rather than a specific person.

Some Criamon suggest that they are unable to move people because they have a role in a historical narrative that cannot be changed. The nature of this narrative is disputed. Some see it as an argument for the existence of a God, others for the role of Necessity in the redemption of the fallen daimons. Their critics say this is because they cannot truly move anyone in time.

Summon Across the Circle

Creo Vim 30

R: Arcane, D: Mom, T: Ind, Ritual, Minimum Enigmatic Wisdom 4

Requisite: Mentem

This ritual draws a person, to whom the magus has an arcane connection, across the Circle of Time to the magus. The person gains three Warping points, and develops a Might score of 10, although they have no additional magical powers afterward. Some people cannot be drawn across time, and if the magus attempts it, they make a Twilight check. Criamon magi do not understand why some people cannot be summoned. One way of getting around this difficulty is to summon one of a class of

people linked to an object, for example “any one of the legionaries who ever carried this standard.” A magus cannot summon anyone that was not, historically, summoned – time is omnipresent, not changeable.

Some magi claim that these people are not real: that they are simply assemblages, and that the Mentem requisite — which the Criamon claim preserves the sanity of the transferee — creates false memories. There are several examples of people summoned who, going to find their home village either cannot find any record of the place, or find that it is in a different location and appears dissimilar to their memories.

(Special, mystical process obscure. Either creates a corpse (5) and summons a minor animating spirit or transports a person in a non-Hermetic way.)

Banish Across the Circle

Perdo Vim 10

Requisite: possibly Mentem

Ritual, Minimum Enigmatic Wisdom 4.

R: Sight, D: Mom, T: Ind

This spell returns a person drawn across the Circle of Time to their point of departure. The level is extremely low because those drawn across the Circle are not firmly attached to their new time, and have a habit of falling back to their native place when Warped. The Mentem requisite allows the returnee to retain memories of their period at another point in the Circle. If it is not included in the spell, the returnee remembers the trip as if it were a vivid and confusing dream.

Returnees find themselves in bodies that have not aged in their momentary absence. Their failure to remember details prevents their skills from improving markedly, although their personalities may shift, and a few snatches of useful

memories may remain. If the returnee is summoned again, their body and memory resume their state before banishment. This odd effect has convinced some magi that these humans are simply dreams: not real people at all.

(Special: level low due to the unusual nature of the target)

The Avenue that is a Chord

A magus learns to step across the Circle by being summoned to a point on the Circle's far side, and completing a quest there. The magus, once successful, is given an item, which they bring back to the mundane world with them. This item must be enchanted as their talisman. Direct interaction with the countercycle makes the magus a devotee of the Path, granting a new Flaw.

Script: Treated as a Major Virtue (21) – Major Ordeal at third-last station (+3) = Quest (+3), Loss of talisman (+3), Major Flaw (Pious) replaces Minor flaw (Vow) (+6), Mystogogue (+6)

Counter-cyclical Travel

Counter-cyclical travel is the ability to step across the circle of time to the realm that lies on the other side of the cataclysmic Whirl. Different magi using this technique report arriving at dissimilar places. Some Bonisagus magi claim that the Criamon cannot possibly step across the Circle of Time, simply into a different realm that they misidentify.

Most magi who are able to counter-cyclically do so to a single counter-cyclical point. The experience of time at this point seems to match conventional time, so that a magus who spends three days in the counter-cyclical world and then returns, finds that three days have passed. There is no cosmological reason for this: counter-cyclical time is arguably running backward. Senior magi on

this path often study what causes this effect, and hope to have some sort of solution before the Whirl. Similarly, they feel that it should be possible to step across the Circle to other points in the present half, but they do not know how, and don't understand why they don't know how.

Step Across the Circle

Rego Corpus 30

R: Touch, D: Mom, T: Group, Ritual, Minimum Enigmatic Wisdom 5

Requisite: Vim, possibly Mentem

At the conclusion of this spell, the magus performs a labyrinth mediation, and walks across the Circle of Time. This places them in the Counter-cyclical Realm. The value of counter-cyclic travel varies on a saga by saga basis, as the storyguide nominates different realms as the counter-cyclic.

Magi who step into the Counter-cyclical Realm using this method, and any companions they take with them, gain one Warping point for each return trip. Each traveler must make Twilight Control rolls when they reappear on Earth. If they fail these rolls, they experience an effect similar to that of summoned humans: they find they have been gone less than an instant, and that their memories of the Counter-cycle are vivid and beautiful, but lack detail. Parties may be divided this way, with skilled travelers returning far later than their escorts. If they revisit the Counter-cycle, the characters age appropriately and gain skills lost in the transition. It may be useful for storyguides to maintain separate character sheets for counter-cyclical travelers.

(Special)

The Avenue of Eyes and Voices

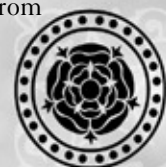
A magus seeking to draw countercyclical creatures to him must perform a ritual that reflects his initiation. The magus goes to a sacred place in the countercyclical realm, and conjures the same series of objects to himself as at the beginning of the Path. This elaborates the magus's understanding of the links between the two sides of the Circle, and creates a powerful bond of sympathy between the two halves of the Circle, represented by the magus performing identical actions on each side. Creatures from the other side of time can find the magus easily, as he is noticeably an exception to the usual flow of time. The body of the magus develops abstract, symmetrical patterns in upon its skin, which are perhaps constellations of counter-cyclical stars.

Script: Treated as a Major (21) – Ordeal at last station (+6) = Special time and place (+3), Disfigured (+3), Mystogogue (+6)

Summoning Counter-cyclicals

This level of initiation allows magi to summon counter-cyclical creatures to their place in the Circle of Time. These creatures are, some theorists note, suspiciously similar to the theurgic spirits summoned by other magi. The Criamon acknowledge this, but claim the timeless place from which other theurgists summon some of their creatures is the counter-cyclical world.

Each class of counter-cyclical being is summoned with an individually suited spell of level 20 + Might. Empedocles suggests that the counter-cyclical realm necessarily includes civilizations of people whose organs did not differentiate properly: humans with faces on their chests, or with heads like bulls. The beings from



the time closest to Harmony are untainted spirits, who consist of pure, undifferentiated matter that corresponds to no element.

No True Repose, Only Paradises

Repose does not come to followers of the Circle. Those on the Path of the Circle are already in their state of Repose: following the cycle of lives forever, through infinite iterations of time. Some

claim to have found distant lands in the counter-cyclical realm that are paradises, where beings dwell that are able to grow old or young at will. These distant realms infuse the magus with *Shahar*, a substance incompatible with the Hermetic period of the cycle of time. Magi who stay there for even a few days are unable to return. Most magi remain in their own part of time, working as part of a great web of intelligences seeking to

pull the Circle into a Spiral. Only when they are utterly exhausted by life do magi seek to step across to the paradises constructed by their transcircular allies.



The End of the Hohenstaufen, Part II

Now where were we? Ah yes, our story picks up where we left off. Frederick II Hohenstaufen is dead. His son Conrad IV, driven from Germany by Pope Innocent IV's allies, lands at Siponto in southern Italy to revive the family fortunes in his father's maternal kingdom of Sicily. Conrad's twenty year old, and possibly illegitimate brother Manfred, has already retaken most of the rebel cities in the kingdom, with the

exception of Naples, which surrenders to Conrad in October 1253. Despite, or possibly because of, Manfred's successes, Conrad distrusts him and confiscates all his fiefs except for Taranto.

At this point, there are only three Hohenstaufers left: Conrad IV; his infant son Conrad (who will be known by the diminutive "Conradin"); and Manfred. Things aren't going well for the Hohenstaufers or Innocent. The Staufers have been pushed out of Germany and northern Italy (where they were never very strong), but they have reinforced their position in Sicily, and so are still threatening the Papal States. Both sides warily move towards a compromise. If the Staufers can be limited to Sicily then, from Innocent's perspective, the Papacy can return to the situation that prevailed before Frederick had become emperor and so avoid being caught

Michael de Verteuil

in the Staufers' pincers. From Conrad's point of view, if he can stabilize his situation in Sicily and southern Italy, then perhaps he can make another stab at reviving his cause in Germany where he still has many supporters. The two sides are cautiously feeling each other out when Conrad dies of malaria in May 1254. Desperately trying to salvage his son's future, Conrad plays a deathbed balancing maneuver reaching out to his two rivals. He names Manfred regent of Sicily, but appoints Innocent as Conradin's tutor.

With two Hohenstaufers left, and Conradin, the legitimate heir, temporarily under his care, Innocent places leverage on Manfred, excommunicating him in July 1254. Manfred is forced to come to terms, and a treaty is signed in September. Conradin is released into the care of his maternal uncle Duke Louis of Upper Bavaria. Manfred's excommunication is lifted and his regency confirmed, but he has to surrender Apulia (the extended heel of Italy's "boot") to Innocent and personally accompany the Pope into his new possession to prove his good faith.



What happens next it somewhat confusing. Innocent and the Staufers had been at loggerheads for so long that neither trusts the other. Manfred and his entourage meet Innocent and the Papal forces outside Naples, and they proceed across the Apennines together towards Apulia. Manfred can not help but notice that part of the Papal army is staying behind in Campania (the province around Naples).

Now we can't be sure what Innocent was up to. He was Pope and probably held himself to a higher moral standard than most of his contemporaries. Perhaps he just wanted to be sure that he had a safe line of retreat should things go badly on this trip. Alternatively, he might have wanted to hold Campania hostage, fulfilling his part of the bargain. For Manfred, however, this looked suspiciously like an attempt to annex both Campania and Apulia. From a cynical strategic perspective, this would have made a lot of sense, as possession of both provinces would have created a strong Papal buffer between a reduced Kingdom of Sicily and Innocent's estates in central Italy. Be that as it may, Manfred smelled a rat and, sensing an increasingly suspicious demeanor in the Papal retinue, he slipped away and fled to the Saracen colony at Lucera on the border between the two provinces.

What, you may well ask, were Muslims doing in the middle of southern Italy in 1254? Good question. When Frederick inherited the Kingdom of Sicily from his mother, the island was a polyglot mixture of Italian,



Norman, Greek and Muslim settlements. Frederick made liberal use of all their talents, but he also taxed them heavily (Frederick had this thing for taxation), and communal tensions were always just below the surface. After a series of minor Muslim rebellions, Frederick had had enough. With the Pope on his back for holding onto both Germany and Sicily, despite his promise to resign one of the two crowns, he couldn't afford to appear to be "cozying up" to troublesome Muslims. So, in 1224 he started exiling most of the Muslim population, resettling the loyal ones, some 15,000 to 20,000, in Lucera, further away from Tunis' subversive influence and where they were likely to make less trouble.

Back to December 1254. With the help of his Saracen allies in Lucera, Manfred gathers his forces and defeats the Papal army at Foggia, driving it back across the Apennines, out of Campania and back to the Papal

States. The war is on again! Innocent showed what he thought of all this by promptly dying. His successor, Alexander IV, proceeds to excommunicate Manfred again, but Manfred crushes the Papal army once more in 1257. The following year, Manfred takes advantage of the rumored death of Conradin to have himself crowned King of Sicily, and refuses to abdicate once the rumor is proven false. Conradin's representatives protest the usurpation. Meanwhile, Louis of Bavaria stabilizes Conradin's position in the old Stauffer possessions in southern Germany, but refuses to make common cause with Manfred who, now viewed as a traitor, is left to struggle in Italy alone.

While the prosperous and populous cities of northern Italy had been a hotbed of resistance to Frederick and his taxing pretensions, and thus willing listeners of the Pope's siren song calling on them to free themselves from the Antichrist's yoke (and keep the tax money for themselves), politics in the fractious kingdom of Italy was not monolithic. Class and family-based factions existed in all the Italian cities. These factions structured their petty rivalries for local dominance into the broader life-and-death ideological struggle between Pope and Emperor, coalescing into two political parties: the Ghibellines (pro-imperial) and the Guelphs (anti-Imperial or, more accurately, anti-imperial taxes). The party rivalry wasn't just within cities, but also between them. The two strongest, Milan and Florence, obviously resented imperial interference the most, and so tended towards being Guelph, no matter who was in charge locally. The smaller cities



were either allies, clients or rivals of these two, and in the latter case tended to gravitate to the Ghibelline side of the fence (not that they liked paying taxes, but the Staufers, desperate for local support, tended to wave taxes for their “loyal friends”).

Suffice it to say that the could still find supporters in the chaos of shifting alliances that was northern Italy. Having stabilized the situation in the Sicilian kingdom, Manfred began playing skillfully on this broader chess board, offering support and the assistance of exiled Staufer German mercenary knights in 1260 to the lesser Ghibelline communes of Tuscany against Florence, the local bully. This indirect support proved decisive, and the anti-Florentine league headed by the city of Sienna beat the Florentines at the Battle of Montaperti, thanks to the treachery of a Florentine secondary commander. The commander chopped the Florentine standard bearer’s hand off while defecting,

forcing the standard to fall to the ground. While Manfred hadn’t actually been there personally, his intervention raised his prestige and the various Ghibelline factions of Italy hailed him as their leader and savior. With Florence in the hands of the now resurgent Ghibelline faction and Tuscany as a whole now firmly in the hands of Manfred’s allies, Alexander and his successor, Urban IV, are once again caught in a pincer, albeit a more modest one than under the mighty Frederick.

In 1264, the new Pope, Clement IV (it seems “IV” was a popular number at the Papal court at the time) opts for extreme measures, and calls in Count Charles of Anjou, King Louis IX of France’s younger brother. The Count leads a huge army into Italy. In a futile effort to rally German support, Manfred stakes a claim to the imperial throne, but Charles’ army is just too strong. The

Staufer supporters in Germany take Louis of Bavaria’s hint and lie low, and Charles

steam rolls the Ghibellines out of power in Tuscany, and crushes Manfred in 1266 at the Battle of Benevento. Manfred is heroically killed at the battle, leading a desperate charge into midst of the enemy. His body is removed and buried in a nondescript place, and Charles is made king of Sicily by a relieved Pope.

So with Manfred out of the way, Clement turns his attention to the last remaining male Staufer, 14 year old Conradin, who leads a German army into Italy to link up with the Ghibellines chaffing under Charles’ garrisons. Clement lets fly with the excommunications, and Louis of Bavaria defects. Despite the strange reluctance of the Ghibellines to pay him any taxes, Conradin gains the upper hand. King Peter of Aragon, who had married Manfred’s daughter, stages a diversionary naval attack in Sicily, liberating most of the island. He crushes Charles’ fleet and keeps most of his army tied down. Conradin sweeps into Rome with his Ghibelline allies in 1268, and links up with the Muslims at Lucera.

Conradin’s multinational army meets Charles forces at Tagliacozzo. His men initially prevail, but lose order in an effort to secure plunder. Charles rallies his forces and emerges victorious. Conradin flees north, but is captured near Rome trying to secure sea transport to Sicily.

Clement and Charles have had enough: the 16 year old captive is beheaded. Europe is shocked, but the dreaded Hohenstaufers are no more.



Wheostan the Old

There are few who know how old Wheostan really is, or what the truth of his story is. Those who have heard of him know that the arrival of this ancient wizened traveler is best treated as an omen for the darker things that sometimes follow.

Wheostan's Story

Many years ago, so the stories go, Wheostan the Proud sought out a great king said to have lived in the deepest, darkest of places. The king is said to have sight into every corner of his kingdom, and every room of every house that filled his kingdom, and every heart of every person who lived within those houses. Wheostan searched year after year, leaving friends, servants, and family behind. Only when he was truly alone in the world, he found the king.

Wheostan the Proud demanded the king teach him his secrets, so that he might see every corner of the world, and know what happened in every heart, and every mind. The king laughed and asked the insolent man before him what gift he would give in return for such tutelage. Wheostan the Proud, standing before the king, cried out, commanding the king to give him the powers he sought, for had he not searched the world, and given up everything he owned, and everyone he knew, and had he not spent his youth without comfort and rest, and given up his master and his studies? Had he not given enough?

It was then, it is said, that the king accepted the bargain. For, many years before, the king had stood before a great queen who lived within the deepest and most distant forest, and yet saw and heard anyplace and anyone that the sky touched. The king rose,

and was a terror to behold, and he cast Wheostan out of his kingdom.

When Wheostan awoke he found his youth stripped from him. His mind was now trapped in the shell of an ancient man, weak at the joints, and slow of sight. He found his magic had deserted him, and all those things he had learned of the Arts he had forgotten. No longer was he Wheostan the Proud, for there was no pride left in him. He was now Wheostan the Old.

He dragged his aged form back to the wagon in which he had arrived, and, upon climbing the three wooden steps into it, his youth and vision and knowledge returned.

It is in that wagon he has been forced to live ever since, doomed to remain alone within

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the dark, but granted, just as he had demanded from the king, the gifts of visions and long-sight.

While there are those who trust Wheostan's visions and divinations, the truth behind the story is a mystery.

Wheostan's Curse

Wheostan suffers from two dire effects. The first, and perhaps most serious for a magus, is that he cannot cast magic outside of his wagon. In game terms, this comes from the Greater Malediction flaw which takes the form of the Restriction flaw. This limitation affects not only his ability to use spontaneous, formulaic, and ritual magic while outside of his wagon, but also his ability to work in a



Game Statistics—Wheostan

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

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

Size: 0

Age: unknown (he appears a youthful man of early thirties while within his wagon, but ancient beyond measure while outside)

Decrepitude: 0

Warping Score: 7 (17)

Confidence: 1 (25)

Virtues and Flaws: The Gift, Inoffensive to Animals, Major Divination (scrying), Hermetic Magus, Immortality of the Wagon, Life-Linked Spontaneous Magic, Minor Magical Focus (talking with), Puissant Divination, True Friend (familiar), Planetary Magic, Minor Divination (Astrology), Social Contacts (magi of Stonehenge), Restriction (cannot cast magic outside his wagon), Blatant Gift, Greater Malediction (unable to cast magic while outside his wagon), Lesser Malediction (is ancient and aged even beyond his long years while outside his wagon), Visions, Incomprehensible

Personality Traits: Mysterious +2, Wry Humor +2, Wanderer +2, Loyal (familiar) +3

Reputations: Hedge Wizard (among refined magi) 2, Wise One (among those who seek him) 1

Combat (based on youthful form):

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

Fist: Init +0, Attack +0, Defense +0, Damage +0

Kick: Init -1, Attack +0, Defense -1, Damage +3

Soak: +1

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

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

Abilities: Animal Handling 2 (dogs), Loch Leglean Lore 1, Stonehenge Tribunal Lore 5 (geography), Artes Liberales 4 (ceremonial magic), Awareness 3 (searching), Concentration 3 (spell concentration), Divination 10 (scrying), English 5 (storytelling), Faerie Lore 6 (specific types of faeries), Finesse 2 (casting speed), Folk Ken 4 (magi), Infernal Lore 5 (curses), Latin 5 (hermetic usage), Magic Lore 8 (magical traditions), Magic Theory 8 (Intellego), Parma Magica 4 (Mentem), Penetration 6 (Intellego), Philosophiae 4 (ceremonial magic)

Arts: Cr 9, In 25, Mu 5, Pe 5, Re 10, An 14, Aq 10, Au 15, Co 10, He 14, Ig 10, Im 15, Me 14, Te 8, Vi 10

Twilight Scars: None

Equipment: The Eye of Merlyn, wizardly robes, skull cap, casting tablets for a range of spells and rituals.

Encumbrance: 0 (0)

Spells Known:

Enchantment of the Scrying Pool (InAq(Im) 30) +44

No Lies Will This Tree Speak (InHe 45) +54

The Inexorable Search (InCo 20) +36

The Eye of the Sage (InCo(Im) 30) +36

Depiction of the Waking Dream (In(Cr)Me(Im) 35) +24

Perception of the Conflicting Motives (InMe 15) +40

Thoughts Within Babble (InMe 25) +54

Image of the Beast (InAn 5) +40

Opening the Tome of the Animal's Mind (InAn 25) +54

Prying Eyes (InIm 5) +41

Sense of Faerie Power (InVi 2) +36

Sense of Magical Power (InVi 2) +36

Stone Tell of the Mind that Sits - Raised to Arcane Connection Target (InTe 45) +42

Summoning the Distant Image (InIm 25) +41

Tales of the Ashes (InIg 5) +36

Voice of the Lake - Raised to Arcane Connection Target (InAq 40) +46

Words of the Flickering Flame (InIg 35) +46

Vis: Wheostan has a surprising amount of vis buried deep within his kingdom. He will always be able to expend or loan at least four pawns of any requested form or technique.

Appearance (Youthful): While within his own kingdom, Wheostan is a bright-eyed, fresh-faced youthful man. His brow is unfurrowed, and a pleasant smile plays across his confident lips. His hands are delicate, yet strong, and his limbs show a spring and fitness that only the young possess.

Appearance (Aged): Outside the wagon, Wheostan's hair lengthens, thins, and loses its color, becoming lank and grey. His eyes fade, taking the best part of his sight with them. He is stooped from his years spent without straightening and cannot walk without his stick. His face is drawn and fleshy and covered with white patchy stubble while his once beautiful lips become thin and lined. Every sign and symptom of age rests upon his form and no trace of youth or vitality remains.

The virtue "Immortality of the Wagon" listed above is a play on the standard "Immortality of the Forest" virtue. The effects are the same though Wheostan must be sustained by some force other than an inherent magical aura.

laboratory, and even study the Arts from within a covenant library. He can activate and use enchanted items though, but rarely does so. He still benefits from his Parma Magica, and, though he cannot recall his Arts while outside his wagon, he benefits from his knowledge of the Arts for resistance purposes. Wheostan has full control of his magic while inside his wagon.

The second part of the curse is his appearance. It is only while within his wagon that he appears

untouched by years, appearing just as he did on that last morning before he found the king beneath the ground. Even one step outside his wagon ravages his body and transforms it into a thing of dry parchment skin, veins, and swollen and stiff joints. His body becomes pained, and he loses much of his sight and his mobility.

These things combine to imprison Wheostan inside his small cramped wagon.

The Nature of the Curse

There are some who take Wheostan's story at face value, and believe that the king beneath the earth was a powerful faerie who manipulated Wheostan so that he could see his own story played out once again in the mortal world. There are those who apply the magic realm to the story, and understand the king beneath the earth to have been the manifestation of various

Game Statistics—Brodvic

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

Magic Might: 15

Cord Scores: Gold +3, Silver +2, Bronze 0

Size: -2

Confidence Score: 1 (3)

Virtues and Flaws: Improved Characteristics, Long-Winded, Sharp Ears, Reckless

Personality Traits: Loyal +3, Noble +2, Brave +3

Reputations: Polite 2 (magi of Stonehenge)

Combat:

Bite: Init +2, Attack +8, Defense +7, Damage +1

Soak: +2

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

Wound Penalties: -1 (1-3), -3 (4-6), -5 (7-9), Incapacitated (10-12)

Abilities: Animal Handling 4; Animal Ken 4, Artes Liberales 3 (rhetoric), Athletics 4 (distance running), Awareness 4 (keeping watch), Brawl 3 (bite), English 4, Etiquette 4 (magi), Hunt 4 (track by scent), Latin 4 (Hermetic usage); Magic Theory 3 (Intellego), Philosophiae 3 (natural philosophy), Survival 3 (woodland)

Natural Weapons: The weapon statistics for a dog's bite are Init 0, Attack +3, Defence +1, Damage +1.

Familiar Powers:

Speech, MuAn 15

R: Touch, D: Conc, T: Individual, Frequency: 1/day, Concentration

As per the standard bond enchantment (ArM5, page 105).

(Design: Base 5, +1 Concentration, +1 Touch; Modifications: +5 bond maintains concentration; Total Effect Level: 20);

Share Senses with Magus, InMe 25

R: Touch, D: Concentration, T: Individual, Frequency: 1/day, Concentration

As per the standard bond enchantment (ArM5, page 105).

(Design: Base 15, +1 Concentration, +1 Touch; Modifications: +5 bond maintains concentration; Total Effect Level: 30);

Heed My Master's Commands, ReAn 35

R: Voice, D: Concentration, T: Individual, Frequency: 3/day, Concentration.

Allows Brodvic to completely control an animal's actions while he concentrates. He rarely has to use this power but there are times when the bulls that pull the wagon need some direction.

(Design: Base 15, +1 Concentration, +2 Voice, +1 Large animals; Modifications: +2 for 3 uses, +5 bond maintains Concentration; Total Effect Level: 42)

Without a Hitch, ReAn 10

R: Voice, D: Concentration, T: Group, Frequency: Unlimited use

Allows Brodvic to manipulate the leather harnesses and reigns and hitch up the bulls to the wagon.

(Design: Base 1, +2 Voice, +1 Concentration, +2 Group; Modifications: +10 unlimited use; Total Effect Level: 20)

Appearance: Brodvic is a scruffy brown mongrel hound that carries himself with a confidence and nobility rooted in his loyalty and service to his master. His years around humans, and magi in particular, have taught him many human-like gestures so he will frequently offer his paw in casual greeting or perform a deep bow on more formal occasions.

sympathies and ideals. In making the bargain with the king, Wheostan became simply the next manifestation of these ideals.

There are yet more who read something altogether different into the story. The king, they suspect, was the devil himself. Who else, they argue, had the power to inflict such a cruel and long-standing curse, strong enough to defy investigation? They believe that the queen the story refers to is an allusion to Eve, as she both dwelled within a garden and took the apple from the tree, thereby gaining absolute knowledge. If this is true, it casts the nature of Wheostan's original quest in a new light altogether.

Hound Brodvic

Wheostan is not forced to live completely alone. He has the company of his loyal familiar Brodvic. Hound Brodvic, as he considers his full name to be, is a pragmatic and loyal creature acting as servant, confidant, and messenger.

Brodvic is a learned hound and he spends most evenings in conversation with his master. He has his own philosophy and expounds views on matters mundane and magical with some eloquence.

Wheostan's Kingdom

Wheostan, cursed as he is to live out his life within his wagon, has turned his prison into his laboratory, his library, and his home.

Through his travels Wheostan has found powerful beings and provided great service in return for strange and lasting payments that have turned his wagon into an almost boundless space.

From the entrance, it appears and feels cramped, and in truth there is little space in which to move. But somehow, through

magic not well understood, underneath each pot or book or box or bottle, there is another, and beneath that another, and beneath that yet another.

The wagon's ceiling is formed from an enchanted canvas. Here and there bottles and dishes, inks and quills hang from the ceiling like fruit waiting to be plucked. That is how the device gained its name; The Wizard's Orchard. The Orchard yields its fruit when they are gently pulled from it but always receives them back when it is time.

It all makes for a very organised laboratory but it does little for its inherent safety. All the things a magus might want for his laboratory or his sanctum are found within the wagon. Somewhere.

The Wagon

The wagon started out many years ago as a simple four-wheeled cart that Wheostan used, as his Gift usually precluded the riding of horses. Over the years, since his confinement, it has grown.

The wheels are large and iron-iron-rimmed. It is broader than it once was, and the sides have been built up with wooden panels, providing a little more protection against the elements. The roof is weather-proofed canvas over an arched wooden frame. The outside of the wagon is covered with hooks, pegs, and loops that carry all manner of bags, bundles, and pots. Most are filled with mundane things of little value, such as blankets, clothes, or hay for the bulls that pull the wagon.

The wagon is pulled by two great black bulls, kept in order by Brodvic.

Laboratory

The statistics below describe Wheostan's Kingdom in terms of

the rules and options presented in Covenants, page 106.

Build Points: 26

Size: -2 (0) **Refinement:** +4

General Quality: +0 **Upkeep:** +3

Safety: +6 **Warping:** +2

Health: +0 **Aesthetics:** -2

Virtues & Flaws: *Boundless* (Free Supernatural Virtue): **Warping:** +2; *Mobile* (Free Structure Virtue): **Experimentation:** +1; *Highly Organized* (Free Outfittings Virtue): **General Quality:** +1; *Increased Refinement*; *Lesser Horde* (Minor Supernatural Virtue): **General Quality:** +1; **Upkeep:** +1; **Safety:** +1; **Aesthetics:** +1; **Specialization:** Rego +1; *Specimens* (Minor Outfittings Virtue): **Upkeep:** +1; **Aesthetics:** +1; **Animal:** +1; *Extensive Stores* (Minor Structure Virtue): **Safety:** +2; *Vulnerable* (Free Structure Flaw): **Aesthetics:** -1; *Low Ceiling* (Free Structure Flaw — taken twice): **General Quality:** -2; **Safety:** -2; **Aesthetics:** -2; *Poorly Insulated* (Minor Structure Flaw): **Safety:** -1; **Aesthetics:** -1; *Unstable* (Free Structure Flaw): **Upkeep:** 1; **Safety:** -1

Description

The Kingdom is tended by a myriad of mice, voles, rats, and other creatures that scamper and scurry, and are small enough to hide within the wagon. They clean the Kingdom, ensuring it is free from other smaller, more mischievous intruders. These servants fetch and carry small items when Wheostan is about his work. They know where every box and bottle can be found. Wheostan would be lost without them.

They are not afraid of Wheostan, and serve him loyally as generations of their kind have done before them. but become nervous around visitors. They will usually manifest as bright, blinking white eyes peering out from



shadows, and from behind boxes, or as distorted shapes seen through bottles of magical liquids. While they rarely speak, at least in a human tongue, they have a society of sorts, and a funeral procession for one of their number is a touching and heartbreaking affair that Wheostan has witnessed all too often.

Magic & Spells

Wheostan's magic is limited in its focus. He could learn much more beyond his Intellego and divination speciality, but he sees little need, confined as he is. The following sections outline Wheostan's magic, his augury, and new device effects.

New Spells

No Lies Will This Tree Speak

InHe 45

R: Arcane Connection D: Concentration T: Individual

Whether he has simply been unlucky, or whether trees really are duplicitous by nature, Wheostan has come across many trees in his time that have been less than honest. It is a simple matter for a magus to converse with all manner of creatures, spirits, beasts, and people, but there is a tendency for magi to take the word of all those they talk with, except for people. This spell allows the casting magus to talk with a plant or tree, and determine the truth of the tree's statements.

Wheostan created this spell with an Arcane Connection target, allowing him to cast while within his wagon.

(Base 15, +4 Arcane Connection, +1 Concentration, +1 Discern the Truth of Statements)

Augury & Visions

Wheostan, as a master of divination and augury, employs the rules in The Mysteries

Revised, starting on page 58. This article cannot represent those rules in full, but looks at the totals that Wheostan can reach.

The ease factor for any divination attempt is the level of the Intellego spell the divination is based on. Given Wheostan's statistics and abilities, he can reach reasonable totals with Scrying alone. Before adding a Stress Die and a Confidence Point, Wheostan can reach a level of 19. There are further bonuses to add of course, due to aura and sympathetic connections, and this pushes the level even higher.

One of the important considerations is that effects that would normally require a Hermetic spell to have a target of Arcane Connection such as The Inexorable Search (ArM5, page 131) are treated as having a touch range. This makes effects like The Inexorable Search very simple, level 5 (Base 3, +1 Touch, +1 Concentration) instead of level 20. Given Wheostan's potent Penetration, divinations like this are reliable and hard to resist.

As well as purposeful divinations, Wheostan suffers from uncontrolled visions (ArM5, page 60). These strike unannounced (though strangely, Brodvic can occasionally sense them coming) and may last for several minutes. These visions very often start Wheostan down some journey or other where he finds those who need his powers of augury.

Minor Magical Focus: Talking With

Wheostan has a Minor Magical Focus in "Talking with". This is considerably narrower than Intellego in that only spells that involve a second (or more) participant responding in words, whether they be

formed magically or simply spoken.

New Item Effects

As well as his talisman, the Eye of Merlyn, enchanted with a level 35 Enchantment of the Scrying Device (The Mysteries Revised Edition, page 63), Wheostan has the following enchantments.

The Wizard's Orchard

As described above, the canvas lining the wagon's roof is enchanted such that items placed against it are held firm until pulled off the ceiling.

Hold Fast These Things

ReTe 15

Pen: +0, 3/Day

R: Touch D: Concentration T: Individual Requisites: Animal, Aquam, Herbem, Corpus

The spell uses Terram as its base, relying on the Art's more general application to "solid objects", in particular earthenware, glass, and metal. But the effect has Animal, Aquam, Herbem, and Corpus requisites, so as to work with items made from less conventional materials.

(Effect: Base 3, +1 Conc, +1 Touch, +2 Affect Metal or Gemstones; Modifications: +5 Item maintains Concentration, +10 for unlimited use)

The device grants a bonus to both laboratory safety and to a Rego specialization (Safety +1, Rego +1) and is worth 12 build points.

The Very Small Table

This device consists of a board wide enough to fit across the inside of the wagon. It is generally stowed up, and tied with a cord to ensure it does not fall and damage anything. When in use, it hangs by a four enchanted threads (not listed) from the ceiling that keep it flat and steady, no matter how the wagon moves.



Contain My Work Upon

MuTe(An, Aq, Co, He, Ig) 25

Pen: +30, Unlimited uses per day, Item maintains concentration, Triggered by items being placed on it

R: Touch D: Concentration T: Individual

As with the enchanted ceiling above, this effect uses Terram as its base, with requisites for other forms that Wheostan may need to place upon the table.

The effect reduces the size of items placed upon the table by an unnatural amount. The enchantment ensures that for almost all of Wheostan's laboratory work he has some table space on which to put his tools, his books, or samples. It is no replacement for a full-sized laboratory, but Wheostan is somewhat used to it, although the sight and sensation of objects suddenly changing size as they are dropped onto and taken off the table is something to get used to.

(Effect: Base 4, +1 Concentration, +1 Touch, +2 Affect Metal or Gemstones, +1 Complexity; Modifications: +5 Item maintains Concentration, +10 for unlimited use, +3 Trigger, +15 Penetration)

The device grants a bonus to both laboratory safety and to a Rego specialization (Safety +2, Rego +1) and is worth 24 build points.

Using Wheostan

Wheostan commands a very singular commodity: information. His clairvoyance is legendary, and in his long life he has seen and heard many more secrets than anyone can count. He is cursed to live the eremitic life, never settled, always alone, forever at the mercy of his visions. Because of this, Wheostan is useful for bringing stories and clues to a covenant, or even supporting the

story arc for individual characters.

Storyguides may find Wheostan useful for providing direction during long-running saga story threads, perhaps as a recurring ally or as a one-off hook into a story. Given his reputations, the player covenant may already know of this strange old man, and occasionally approach him with specific questions.

While he is nominally based in the Stonehenge Tribunal, he could certainly be found anywhere within Stonehenge, Loch Leglean, and conceivably beyond.

Story Seed: Visions and Portents

Wheostan arrives unannounced at the covenant with a dire warning for one of the magi. But his visions have not been clear and though he can sense impending death, he has only a single clue as to who will die and who will remain to grieve.

A mysterious book is found that appears to offer great secrets... if only the second volume could be located. The covenant seeks Wheostan to see whether he can help them find the second book using his particular gifts. But are they prepared to hear that there are others looking for the volume that they possess? And that people have already died to protect its location.

Story Seed: Seeking the Source of His Power

Characters may learn of his story, though he himself will never speak of it, and may want to retrace his steps of so many years ago. Perhaps they consider themselves stronger than he was. Perhaps they think they have learned of a weakness possessed by the king beneath the earth, and think themselves

better prepared for his challenge. Whatever their motives, they seek Wheostan, and the player characters become caught up in the search.

Story Seed: High Crimes

One way or another, Wheostan may be a soft target for those wishing to make a name for themselves. Two aspects of his behavior and the stories that have arisen around him may prove to be particularly damaging.

The Code of Hermes strictly forbids scrying upon other magi of the Order. Why then does Wheostan persist in breaking this law? Wheostan's age and power is such that he could very easily scry on his sodales without their knowledge, but are the accusations true? Has he been breaking the code? If so, why? And if not, who is bringing these charges against him, and what do they hope to achieve?

Those who believe Wheostan's curse to be Infernal may well decide to take him to task, investigating his background and activities, using the saga's character for their ends. Worse still, some may seek him out for guidance or inspiration in their own diabolical learnings.

Story Seed: Offers of Service

With supplies running low, in need of vis, or with one of the oxen that pull his wagon ill, Wheostan seeks out a nearby covenant. He has little to trade except information, but would gladly exchange some for what he needs. Perhaps the covenant would like to know what their neighbors are really doing? Or maybe they would be interested in just how the Duke managed to expel the robber barons so easily...



Beasts of the Realm

Ben McFarland

Fantastic creatures are an aspect of Ars Magica that most certainly help put the 'mythic' in Mythic Europe. Storyguides have limited resources for providing examples of many of the legendary opponents that might act as nemeses, predators, potential vis sources, or story hooks. With only a handful of samples to draw from in the core book and other supplements, finding the appropriate foe for a crucial point in a saga can be difficult. To help

fill that need, the following beasts are presented:



Griffin

Having sprung up in the Near or Middle East, the griffin has been depicted for thousands of years. It has the body of a lion, but the wings and head of an eagle. Detailed in the works of Pliny the Elder, Mandeville, and Isidore of Seville, legends say these beasts have talons large enough to be made into drinking



Griffin

Might: 30 (Terram)

Characteristics: Int +1, Per +4, Pre 0, Com -5, Str +7, Sta +7, Dex +2, Qik +2

Size: +3

Age: n/a

Decrepitude: n/a

Confidence Score: 1 (3)

Virtues and Flaws: Ferocity, Tough, Greedy (minor), Reclusive

Personality Traits: Brave +3, Possessive +3, Aggressive +2

Reputations: Ferocious (local) 2

Combat:

Claws: Init +7, Attack +13, Defense +10, Damage +17

Beak: Init +7, Attack +10, Defense +8, Damage +10

Soak: +15

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

Wound Penalties: -1 (1-8), -3 (9-16), -5 (17-24), Incapacitated (25-32)

Abilities: Athletics 3 (flying), Awareness 3 (prey), Brawl 5 (talons), Hunt 4 (deer), Survival 5 (foraging)

Natural Weapons: Large Talons: Init +5, Atk +5, Def +3, Dam +10; Beak: Init +5, Atk +3, Def +1, Dam +10. The griffin's tough hide and thick fur combine to give it a Protection of +5.

Powers:

Catch the Scent of Gold, 0 points, +0 Init, Terram: The griffin can smell gold within thirty paces through any intervening material.

Earth that Yields Its Treasures, 0 points, +0 Init, Terram: Stone and earth crumble into soft loam at the touch of the griffin, allowing it to easily pull long ribbons of gold from the ground.

Strength to Claim the Choice Meal, 5 points, +10 Init, Animal: The griffin is capable of great feats of strength to seize and carry away a meal. When it activates this power, the griffin's strength becomes +12 for a period of diameter.

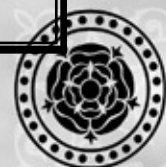
Equipment: None. Though it is possible that there are bits of previous meals littered in and about its nest.

Encumbrance: 0 (0)

Vis: 2 pawns of Terram in each talon, 2 pawns of Animal in the heart.

Appearance: This is a massive and noble beast, with talons like gauntlets of obsidian, and a great hooked beak that appears perpetually stained with blood. Its feathers seem to be burnished bronze, and the fur of its hindquarters is almost a pelt of copper wire. Eyes the size of child's fist stare, focused at some great distance and seemingly never blinking. Its scream is high pitched, yet rattles at the base of your very spine.

Story Seed: A Redcap delivering the commissioned work of a Tribunal Verditius has the item seized by a griffin while attempting to deliver it. The Redcap arrives at his destination, wounded and delirious, muttering about needing to "get it back, must get it back." Should the characters succeed, they might gain an item for their own use, the favor of the local Redcaps, or the favor of the Verditius for having completed the contract.





horns, and sharp enough to mine the gold they use to line their cragtop nests. They can sense precious metals within the earth, and lay an agate for an egg. They are reputed to be immensely strong and fierce hunters, known to carry away a horse with the rider to be devoured at their cry.



Basilisk
Also known as the cockatrice, regulus, or sibilus, the basilisk is described often as a crested snake or a rooster with a

snake's tail. It emits an odor that kills snakes, breathes fire that can kill birds, has a bite that can give the victim a fear of open water, and can slay a man with a glance. Pliny writes that a hunter once speared a basilisk only to have the creature's poison travel up the weapon and kill him. The Roman historian and Isidore of Seville both state that a weasel can kill the basilisk.



Siren
T e r r i b l e creatures with the upper body of a woman and the lower body of a fish, sirens

Basilisk

Might: 30 (Animal)

Characteristics: Int 0, Per +1, Pre -4, Com -5, Str +1, Sta +3, Dex +3, Qik +4

Size: -3

Confidence Score: 1 (3)

Virtues and Flaws: Tough, Reclusive

Personality Traits: Intimidating +3, Aggressive +2

Reputations: Ill-omen (local) 2

Combat:

Claws: Init +7, Attack +10, Defense +10, Damage +12

Beak: Init +7, Attack +11, Defense +7, Damage +1 plus poison.

Soak: +11

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

Wound Penalties: -1 (1-2), -3 (3-4), -5 (5-6), Incapacitated (7-8)

Abilities: Athletics 3 (running), Awareness 3 (prey), Brawl 4 (beak), Hunt 4 (rodents), Stealth 4 (forest), Survival 5 (foraging)

Natural Weapons: Claws: Init +3, Atk +3, Def +3, Dam +3; Beak: Init +3, Atk +3, Def +0, Dam +0 plus +9 Stamina roll or suffer a heavy wound from poison. The basilisk's hide gives it a Protection of +5.

Powers:

Vapor that Slays the Viper, 0 points, Constant, Animal: The basilisk emits a scent that inflicts a +15 wound to any

snake within thirty paces through any intervening material.

Flametongue, 6 points, +10 Init, Ignam: The basilisk can spit a long gout of flame, affecting a line of targets within 30 paces for +10 damage. This fire, while quite hot, is insufficient to set green woods ablaze. It will ignite dry grass or thatch.

Reaper's Gaze, 6 points, +10 Init, Corpus: Catching the eye of a basilisk results in a terrible fate, as the targeted individual must make a +10 stamina roll or die.

Fear of Neptune's Desmense, 6 points, +10 Init, Mentum: Those struck by the basilisk's beak are instilled with a fear of large bodies of water for a period of a month.

Equipment: None. Though it is possible that there are remnants of the equipment of past victims littered about its lair.

Encumbrance: 0 (0)

Vis: 1 pawn of Perdo in each talon, 1 pawn of Perdo in the eyes, 2 pawns of Animal in the heart, 1 pawn of Mentum in the head.

Appearance: This strange beast seems to be a very scaly rooster, sporting a reptilian tail nearly as long as its body. Its head has a cock's comb, and its legs are three toed like a chicken. It has a wheezing, nearly coughing call, and it hisses at the sight of humans.

Story Seed: Released by mining peasants, a basilisk has begun to terrorize a local noble's manors and villages. Scorch marks and unwounded bodies struck dead spread tales of a demon, and those few survivors — if questioned, speak of a dragon. How do the characters intend to deal with the threat? Will they arrive prepared to face the wrong foe? Will they run afoul of the area's clergy?



Siren

Might: 25 (Aquam)

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

Size: +0

Confidence Score: 1 (3)

Virtues and Flaws: Venus' Blessing, Compulsion (to kill sailors)

Personality Traits: Seductive +3, Callous +2

Reputations: Dangerous (local) 3

Combat:

Claws: Init +6, Attack +6, Defense +6, Damage +2

Bite: Init +4, Attack +4, Defense +3, Damage +1

Soak: +5

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

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

Abilities: Athletics 4 (sprinting), Awareness 3 (ships on the water), Brawl 2 (dodge), Folk Ken (sailors) 3, Guile (appearing nonthreatening) 3, Hunt 3 (fish), Music 3 (instrumental accompaniment), Survival 5 (netfishing), Swim 6 (against the current)

Natural Weapons: Claws: Init +2, Atk +3, Def +3, Dam +3; Bite: Init +0, Atk +1, Def +0, Dam +2. The siren's scales give it a Protection of +3.

Powers:

Lungs of Fish and Man, 0 points, Constant, Aquam: The siren breathes equally well above or below the waves.

Call that Heeds no Danger, 0 points, +0 Init, Mentem: Those who hear the song of the siren must make a stamina roll of +20 or be driven to move towards her, until suffering at least a light wound. Those affected will do so without care for their personal safety or those around them. They will do everything they can to resist attempts to dissuade that course of action.

Voice that Carries over the Tempest, 5 points, +10 Init, Imaginem: A siren's voice is ordinarily no more audible than a normal woman's. When the siren utilizes this

power, her voice can be heard nearly 500 paces away as clearly as if she were only 10 paces from the listener. This power can only target one group at a time.

Seeming of Lust and Desire, 5 points, +10 Init, Imaginem: This power appears to change a siren's form to something far more attractive and desirable. In fact, the viewer sees the image of the woman that he finds most attractive.

Take the Breath and Love of Man, 0 points, +0 Init, Corpus: If a siren kisses a man as she drowns him beneath the water, she regains any Might Points she may have spent that day.

Equipment: Some sirens accompany their song with instrumentals — harps, lutes, and occasionally pan-pipes. They will sometimes carry hooked nets that are used to snare both fish and sailors swimming towards their companions.

Encumbrance: 0 (0)

Vis: 2 pawns of Aquam in the tail, 2 pawns of Imaginem in the head, 1 pawn of Mentum in heart.

Appearance: A siren has the lower body of a fish and the upper torso of a monstrous human woman. Her skin has a soft green tint to it, and her hair is a mop of thick kelp. Her nails are pointed claws of coral, her teeth are reminiscent of a shark's.

Story Seed: Eager to learn the mysteries of Enchanting Music, but too skilled in the Arts, the characters seek out a coven of sirens and attempt to barter with them for instruction. What will it cost, and will the magi be willing to pay the cost in order to overcome the difficulties associated with a mortal teacher?



30

charm men with their seductive songs. After drawing the doomed souls to them with their voices and lulling them into an enchanted sleep, a siren can consume them at their leisure. The songs of these temptresses often coincide with storms, luring sailors to their deaths against a rocky coast. Sirens

are occasionally depicted with wings. Pliny doubted the existence of these creatures, but named their home as India. Isidore of Seville claimed that fantastic descriptions were untrue — that sirens were simply prostitutes that led travelers into poverty.



Templars Part 2: The Apotropaics

Alex White

In the first part of this series of Templar articles, in Sub Rosa Issue 1, I gave a summary of a mundane order of crusader monks. This article is the first of the alternate histories of the Templars. It proposes that the Knights of the Temple were established by an alliance of priests and magi in reaction to the threat posed by the diabolic forces of Hell.

It resurrects that much-ignored group of magi, the Apotropaics from the *Ars Magica Third Edition* supplement, *The Maleficium*, a small circle of mages that actively wage war on Hell with the aid of the Church. I have attempted to redeem several aspects of both *Pax Dei* and *The Maleficium*, and integrate it into *ArM5*.

Before the Crusades

In the early years of the Order of Hermes' founding, the danger of diabolism and Hell's minions became clear to certain magi. By the tenth and eleventh centuries, their worst fears were realised, as first House Tytalus was purged of diabolism, and then House Diedne was eradicated in the Schism War amidst fears of infernalism.

Fearing ecclesiastical reprisals from the fallout of the Schism War — a war that saw mountains split and cities levelled — certain pious, far-seeing members of the Order of Hermes met with a small group of influential and open-minded bishops and abbots. From this meeting the Hermetic group known as the Apotropaics was formed, a cadre of Hermetic demon-hunters, church exorcists and Episcopal inquisitors. While the Apotropaics are an open

holy sites, particularly the Temple of Solomon. Familiar with rare copies of Jewish and Christian apocryphal texts, the Apotropaics believed that the Temple of Solomon was the site where magic and the divine were brought together in a glorious union that saw the subjugation and destruction of Hell's minions. If this could be repeated, then when the time came, the Apotropaics would be in a position to overthrow the infernal forces in the name of Christ.



secret in the Order, the alliance of clergy is so clandestine that there is no record of its existence.

Amongst the small sect of Apotropaics, the same magi who instigated the Order-Church alliance foresaw a time when Christendom itself would come under threat. Shortly after, the Byzantine Empire was threatened after their defeat at the battle of Manzikert. The Emperor sent an appeal for help to Rome.

The Apotropaics welcomed the call to Crusade, as it would allow Christians to re-take Jerusalem and numerous other

Furthermore, it was believed that in Jerusalem some of Christianity's holiest relics would be found.

A small group of the most pious and erudite were sent to Jerusalem to gauge the situation. In 1104, Count Hugh of Champagne, one of those at the secret council, arrived in the Holy Land. With him were certain members of the Order of Hermes, nobles and clergy who were members of the Apotropaics. They were to remain in Jerusalem until 1114.

Beneath Jerusalem

Hugh of Payns and Godfrey of Saint-Omer were delegated to

A Path Forward

In the months following the news that Jerusalem had been captured, the Apotropaics met in secret to decide what should be done. With Jerusalem opened up, the Apotropaics believed that secrets held within the Holy City could be uncovered, and used to turn the tide against diabolism.



Apotropaic Order

The secret council which was convened by mages and bishops was small, only containing some fifteen people. By the capture of Jerusalem however, it had grown to include a number of influential nobles. It was decided to create an executive to coordinate their efforts, elected by all members of the Apotropaics, with equal votes given to all members. This three person executive then decided on a leader, who was the figurehead of the Apotropaics.

After the formation of the Knights Templar, the Apotropaic executive would also

direct the Templar's four-member leadership group, who would often be Apotropaics themselves.

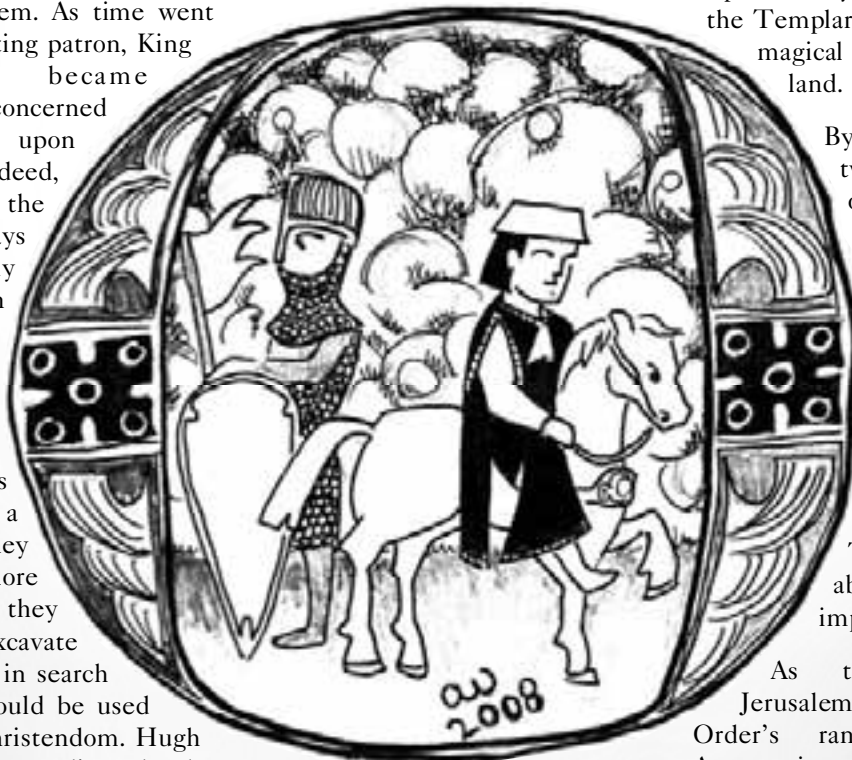
In 1220, the Apotropaics number only some one hundred members, including magi, bishops and aristocrats. Most also have membership within the Knights Templar, typically in its higher echelons, directing the Order's efforts against infernalism.

The seal of the Templars — two knights riding one horse — a seeming reference to the poverty of the knights, in fact refers to the alliance of ecclesiastical and Hermetic members: magi and priest ride together, united in holy purpose.

form the core of this order. For nine years, they and seven others assisted in the Apotropaics' research and excavation in the Temple of Solomon, and other sites in Jerusalem. As time went on, their unwitting patron, King Baldwin II became increasingly concerned with raids upon pilgrims. Indeed, several of the order's own forays to outlying holy places had been set upon by local Muslim forces.

The Apotropaics reached a decision. They would need more protection if they were to excavate important sites in search of relics that could be used to safeguard Christendom. Hugh and Godfrey coordinated the recruitment of further pious knights to help guard the excavation locales and Hermetic laboratories, as well as protect members of the Apotropaics who journeyed to and from Jerusalem. As the recruits grew more

numerous, the Apotropaics decided to seek official sanction from the Patriarch of Jerusalem, and King Baldwin, which was granted.



Formed from a mixture of pious knights and the Hermetic turb, the first knights of the Temple of Solomon swore oaths that bound them to their Apotropaic leaders. Vows in the form of monastic obedience and

loyalty were conjoined with the Hermetic concept of the covenant: mundanes in service to the Apotropaics.

Growth in Europe

Influential members of the Apotropaics exercised their strength, and the Order of the Temple was granted papal sanction. The Apotropaics believed that a mundane Knightly Order, supported by divine and magical aid, would help in the battle against the darkest forces of Hell.

With most of the Apotropaics' senior members living in France, efforts were made to ensure the early success and support of the nascent Templar Order. Donations and endowments began to overwhelm the Poor Knights. Hermetic covenants too, impressed by the virtuousness of the Templars, donated resources, magical items, silver and land.

By the middle of the twelfth century, most of the Apotropaics were also enrolled into the Templar Order. Apotropaic Flambeau in particular relished the opportunity to travel to the Holy Land and fight against the Muslims, which as Templars, they were able to do with impunity.

As the activities in Jerusalem continued and the Order's ranks swelled, the Apotropaics saw the need to ensure a secure financial basis for their activities. Money could be turned away from sinful usage and towards the noble ends of defeating the Devil. The magi within the Apotropaics also began to donate magical devices to the



Templars, so as to aid them in fighting against infernalism.

With the mundane institution firmly established, the Apotropaics began to build Templar preceptories and houses over sites with powerful magical or divine auras. These were turned into havens for the Apotropaic magi, and those ecclesiastical Apotropaics possessed of holy powers.

At the Temple

Meanwhile, the research that had been continued in Jerusalem was finally beginning to pay off. A number of startling discoveries on the nature of magic and the divine were uncovered, allowing the Apotropaics to begin to more closely unite their magic with the divine.

Under close scrutiny and with great care, the Apotropaic magi experimented with a number of relics. In addition, attempts were being made to uncover the secret entrance that would lead to the Divine regio that hid the True Temple of Solomon.

Excavations at other sites had located fragmentary copies of the Key of Solomon, a text which holds the secrets of the Notary Art (see *Realms of Power: The Divine*, pages 97-100). The researchers believed that

had discovered the method by which Solomon had called down divine miracles to work the construction of the Temple: in effect, Hermetic miracles on demand.

Hasty Action

When Saladin became caliph of Egypt and began his grand Jihad against the Crusader States, the Apotropaics acted, believing that their new magic, mystically imbued with divine energy, would turn the tide and lead to a conclusive battle between the forces of Christianity and Islam.

For this reason, the leaders of the Templars, advised by the Apotropaics, insisted that every troop that could be spared be used in the war. So confident of victory were the crusaders that they left many of their fortresses under or ungarrisoned, and did not bother to adequately outfit their army with supplies or water.

The result was their catastrophic defeat at Hattin in 1187. Saladin brought with him troupes of sahir and other Islamic wonder-workers, already possessed of powerful divine and magical powers. The Apotropaics, their magic tuned to fight against infernalism, failed against the devout Muslim sorcerers, and their hoards of (non-infernal) jinn servants.

To the Present

Since then, the Templars and the Apotropaics have concentrated their efforts more in Europe. While Apotropaic magi still battle against Muslims under the guise of the white vestments of the Poor Knights, most have turned their

attention to the pressing battle in Iberia known as the Shadow Crusade.

By this stage, the Templars and Apotropaics are basically synonymous, although there is a division between those who know that magi make up a considerable portion of the Templar leadership, and those who are ignorant. Most brother knights are unaware of the uppermost levels of the Order of the Temple Solomon, and its goal to combat infernalism.

It is this focus on fighting infernalism which causes the Templars to focus more on the Reconquista, and avoid conflict in the Albigensian Crusade. In Iberia, a powerful group of infernalist Hermetics, the Shadow Flambeau, roam free; the conflict in Languedoc is between orthodox and heretic — not Christian and infernalist.

Apotropaic Systems

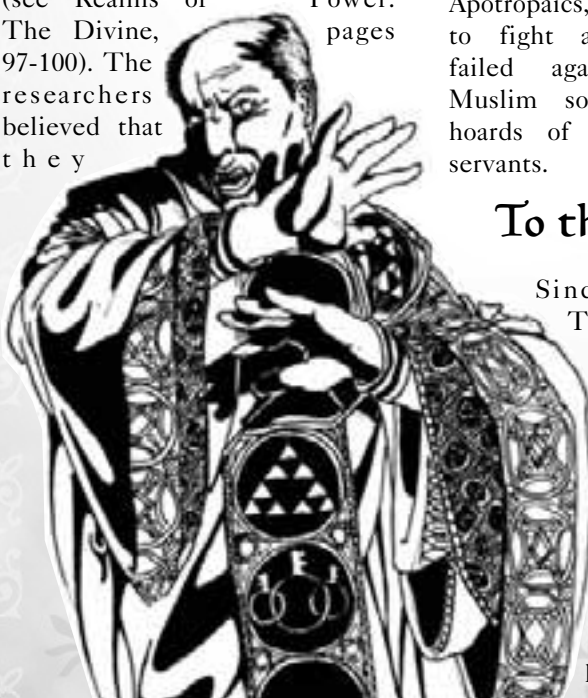
This section details modified or new system information to play an Apotropaic character.

New Virtue

Apotropaic Membership

Minor, Social Status Virtue

You are a member of the Apotropaics, the secret alliance of magi and clergy, dedicated to fighting the forces of Hell. The existence of the Apotropaics is known to those Hermetic magi in regular conflict with the Infernal (such as Hoplites or Quaesitors), but completely unknown to all but the most senior members of the Church. You may take Arcane Abilities during character creation, and have access to not only the resources of the Knights Templar, but also the magical resources of the Apotropaics. You have a great deal of influence over the Commanders of the Templars, and



may even be a high-ranking Templar yourself. You must either possess the Hermetic Magus Minor Virtue, the Priest Minor Virtue, the Landed Noble Major Virtue, or one of the Templar virtues.

Holy Tradition: Apotropaics

The Apotropaics are Christians dedicated to combating infernalism and devils throughout Mythic Europe and beyond. They were formed to protect Christendom as an alliance of devout magi and visionary bishops. After years of research and discovery throughout the Holy Land, the Apotropaics have pieced together a form of magic which blends Hermetic notions with scraps of the Notary Art of Solomon, and the miracle-working of other Holy Traditions. The result is potent, if haphazard, anti-demonic magic, such as powerful wards against evil and the famed Demonifuge ritual.

Note: This is different from Holy Magic — magic approved of or accepted by the Divine. Apotropaic magic is simply a highly specialised form of anti-demonic magic.

Favoured Abilities: Adjunction, Ars Notoria,* Blessing, Ceremony

* The Apotropaics have been able to locate only the first three Rings of Solomon; their attempts to uncover the other six have been dealt a blow with the loss of the Holy Land. Only Gifted Apotropaics are able to learn Ars Notoria.

Mythic Companion: Apotropaic

A non-Hermetic Apotropaic is a person, typically an influential Church-member or noble, who has access to the non-Hermetic magical secrets of the organisation, and is most likely a senior member of the secret group. Apotropaics

devote their lives to fighting infernalism and every servant of the Devil, and do so through extensive magical and mundane resources.

Required Virtues and Flaw: All Apotropaics must take the following Virtues and Flaws, including the Free Mythic Companion Virtue.

Apotropaic Membership (Minor Virtue)

Higher Purpose (Minor Flaw)

Landed Noble or Senior Clergy (Major Virtue)

Relic (Minor Virtue)

Social Contacts (Minor Virtue)

And any two of the following Minor Virtues:

Adjuration, Blessing, Ceremony and Holy Craft

This leaves Apotropaics with nine points of Flaws remaining, which may be spent on a total of eighteen points of Virtues.

Minimum Ability Scores: Apotropaics have 90 additional XP, which must be spent on the following abilities:

Apotropaicos 2

Dominion Lore 2

Magic Lore 2

Theology 2

Any two* of Adjuration, Blessing, Ceremony or Holy Craft 2

* Determined by the chosen Virtues

Hermetic Apotropaics

Most Hermetic members of the Apotropaics learn Apotropaicos and other Holy Powers, and sacrifice their Hermetic magic, focus on the uncovered scraps of the Ars Notoria, or devote themselves to inventing anti-demonic Hermetic spells. Some Apotropaics practice Holy Magic, but the practice is not yet widespread.



The original Hermetic Apotropaics were members of House Jerbiton and Guernicus, and these two Houses continue to be well-represented. Since the start of the Shadow Crusade in the Iberian Tribunal, a number of devout Flambeau have been inducted into the Apotropaics. There are fewer than fifteen Hermetic Apotropaics in the entire Order, roughly divided between Houses Flambeau, Jerbiton and Guernicus.

Most Hermetic Apotropaics have numerous mundane contacts, in addition to non-Hermetic Apotropaics. All Hermetic Apotropaics are devout Christians.

To become an Apotropaic, potential recruits must demonstrate piety, adherence and respect to the rules of the Church, and otherwise appear dedicated to the cause. Selection is a careful process, as the Apotropaics do not want to induct inappropriate members: magi who cannot keep secrets, or

impious who merely want a route to power or wealth.

Required Virtue and Flaw: Apotropaic Membership; Pious (Minor or Major)

Suggested Virtues and Flaws: Gentle Gift, Hermetic Prestige, Inoffensive to Animals, Major Magical Focus (Demons, The Divine, Wards), Minor Magical Focus (Demons, The Divine, Wards), Relic, Social Contacts, Temporal Influence; Driven, Higher Purpose, Temperate

Forbidden Virtues and Flaws: Berserk, Diedne Magic, Faerie Blood, Faerie Magic, Shapeshifter, Skinchanger, Strong Faerie Blood; Branded Criminal, Compulsion, Diabolic Past, Envious, Faerie Upbringing, Greedy, Indiscrete, Lecherous, Lycanthrope, Simple-Minded, Tainted with Evil, Transvestite, Weak-Willed

Apotropaic Magic

In the Laboratory

Before the battle of Hattin, the Hermetic apotropaics experimented with relics and holy icons in an attempt to reconcile Hermetic magic with the Divine. They failed to do so, but did pioneer a Laboratory technique to investigate whether an object is a true relic or not. This has allowed them not only to determine a relic's holy nature, but also any miracles it has or may perform. This is something hitherto unknown in the Order of Hermes, and is knowledge

ruthlessly guarded by the Apotropaics.

It takes a season to learn this Apotropaic technique, which can be taught or learned from one of the three extant laboratory texts, held in the Poor Knight Temples in London, Paris and on Cyprus. The method uses the Intellego Vim Lab Total, with the higher Art restricted to the magus' Dominion Lore Ability. The Lab Total must penetrate the relic's Magic Resistance. Information gained is whether the relic possesses True Faith points, and then its miracles in order of how many Divine Might points must be spent for the miracle to occur (see Realms of Power: The Divine, Relics on page 43).

On the Battlefield

Demonifuge

PeVi(Ig) General

R: Voice, D: Mom, T: Ind

The most fearsome of Apotropaics arsenal, the Demonifuge is a potent anti-demonic ritual. Through scraps of ancient wisdom and experimentation with relics, the Apotropaics have developed a more puissant version of Demon's Eternal Oblivion. It creates a magical inferno that shrouds the demon and flenses away its essence. If the ritual penetrates the demon's Resistance, it loses Infernal Might equal to 1.5x the level of the ritual. It also inflicts wounds upon the demon equal to the level of the ritual + the level that the casting total exceeded the level (this damage ignores any immunity the demon may have to fire). Due to its close association with many Christian rituals and symbols, it requires the caster have a Dominion Lore or Theology score equal to the magnitude of the ritual.



AW 2008



Jerod's Cave

Morneme knew she could not credit her Faerie sight with being able to sense the presence of her sodalis Tempus: this place bled Magic, and the tingle in her slender fingertips told her that she had entered a regio. The flicker from her torch illuminated the barely-visible form of Tempus, making him look like a shimmering phantom set against a waterfall of crystal. She could see him crouched next to an ornate portcullis set between the rough-hewn walls of a cavern entrance, breathing slowly, simply watching.

"What now?" she whispered, her lilting voice swallowed up by the cold darkness. She was impatient now, and did not hide the chagrin in her voice. She was used to leading the group into the protected regiones of Faerie, but this time it was Tempus who gave her the token that allowed her to enter this hidden cave.

"Be quiet, Faerie woman, and hand me the eye," came the gruff reply, along with an expectant, outstretched hand. Morneme gave an unseen expression of bemused

exasperation and removed a small, squarish white crystal from a pouch at her belt. Reaching out, she placed it clumsily in Tempus's hand, more a shadowy fist of ghostlike muscle, vein, and sinew.

Tempus grunted and tossed her crystal, plus another one he had already been carrying, past the copper bars of the portcullis and into the mist beyond. The two young magi stared into the swirling white mist that occupied the round cave, cut off from the main cavern by the bars. They could see the two white crystals gleaming with an otherworldly light on the floor of the cave, having landed within the boundary of a group of similar crystals set into the floor in a circular pattern. For several minutes, the white mist flowed like a quiet tornado around the border of the crystalline circle.

"I'm not a Faerie woman," Morneme whispered in protest, already distracted from the scene.

P. R. Chase

"Shhh," Tempus hissed, "look!"

In the cold damp of the cave, the mist began to swirl faster, its white tendrils now coalescing within the ring of crystals. The two loose, glowing crystals levitated slowly and stopped parallel to the ground, hovering in place at about the height of a man. Below the crystals, the mist now formed a recognizable shape, even as it billowed with cloudlike grace and silence: legs, a torso, shoulders. Around the crystals was sculpted a head, and even a blank statue's face. The head turned in the vague direction of the two magi, now riveted by this scene. The figure raised a vaporous hand, as if in greeting, and the portcullis swung open.

"Now we talk to him."

Overview

Jerod's Cave is an adventure setting that is designed to provide

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Jerod of Mercere

While in his misty form, Jerod can be treated as a magical ghost. As spirits speak no language other than Latin, Jerod has forgotten the native Low German he spoke in life.

Magic Might: 12 (Mentem)

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

Size: 0 (but non-physical)

Age: 36 when he died, 45 now

Decrepitude: n/a

Confidence: 1

Virtues and Flaws: Redcap, Famous; Blind, Higher Purpose

Personality Traits: Brave +1, Loyal +3, Selfish -2

Reputations: Order of Hermes/Trusted Messenger 4

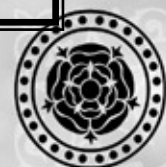
Combat: n/a. Jerod cannot be harmed or harm others in regular combat.

Abilities: Latin 5 (greetings), [Area] Lore 7 (geography), [Area] Lore 5 (roads), [Area] Lore 2 (history), Order of Hermes Lore 8 (Arch-Mages), Code of Hermes 3 (Redcaps), Faerie Lore 5 (Unseelie), Infernal Lore 3 (contacting demons), Magic Lore 6 (vis sources), Medicine 2 (bones), Powers: None.

Equipment: None; Jerod's possessions that he had in life are stored in area D (see map and description below).

Vis: Each of Jerod's "eyes" can yield one pawn of Mentem vis. There are five such eyes kept in area D (see map and description below). Jerod cannot be contacted unless at least two of his eyes are placed in area E on the night of the Winter Solstice. The eyes also allow the bearer to automatically access the regio at the cave opening (see description below).

Appearance: A man-shaped figure of pure white mist, with two glowing rocks for eyes. It is hard to discern Jerod's facial expressions and mouth movements when he speaks, but gestures made with the arms and hands are generally clear.



“story hooks” for your Troupe. The cave is actually the enchanted resting place of a Redcap named Jerod, who was a celebrated and favored messenger of Mercere when he was alive. Jerod’s wish was to serve the Order in death much as he did in life. Rejecting a Christian burial, he agreed to tie his spirit to a magic regio that was created by a powerful patron magus.

Once every year, on the longest night of the year (the Winter Solstice), Jerod’s spirit returns to this secluded cave, set high in a cliff face overlooking a mountain valley. He spends the remainder of the year travelling in spirit form, watching and listening, studying the lives of mundanes and magi alike. As he is now a spirit, he can cover vast territories at a pace he could never attain while living. On the one night he returns to his cave, he will speak to any magus who visits him, provided that the magus knows how to contact Jerod—two of Jerod’s crystal “eyes” must be placed into the cave where his spirit visits. Jerod is of exceptional value, since his years of travel both in life and as a spirit have made him a considerable source of knowledge.

Jerod will answer three clear and reasonable questions with simple explanations. A Storyguide can make a roll against Jerod’s Int score and applicable knowledge-based Abilities to determine if Jerod knows an answer to a magus’ question. If he does not know an answer to a question, he will apologize and request with deference that the magus ask a different one. However, if a magus presses him on an answer already given, or insists that he answer a question he does not know the answer to, his spirit will grow silent and depart, and will never answer that magus again.

After making initial contact with Jerod, a Storyguide can use the setting to introduce plot ideas through Jerod’s answers, or allow player magi to use Jerod as a

source of information for adventure clues that would otherwise elude them. A suggested way for the player magi to learn about the existence of the cave is to let them stumble across it from research in a tome (“Remember that Mentem summa you were studying last Season? Turns out something interesting was mentioned in one of the margins...”). Alternately, the magi can learn of it from a mentor or a talkative visiting Redcap (“You don’t know about the famous Jerod? Legend has it that his spirit is trapped in a cave somewhere around here...”). Perhaps the visitor to the covenant brings one of the “eyes,” which are helpful to gain entrance into the regio (see below).

Map Descriptions

Area A is a switchback trail that leads to the opening of Jerod’s cave. In the mundane realm, it ends quite unceremoniously at a small indentation in the side of a cliff. It appears as if there was once a cave, but natural erosion has caused rocks and boulders to cover the entrance, with mosses and grasses having taken root there for years now.

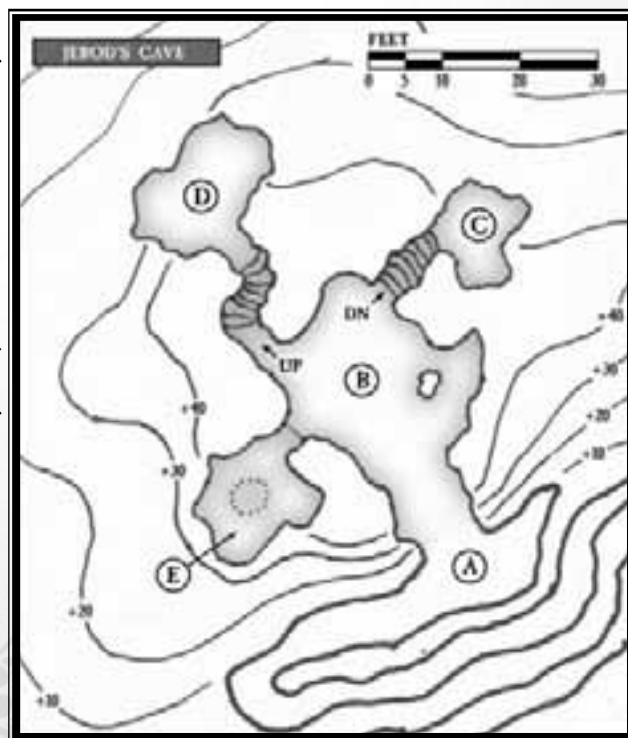
An InVi spell of level 3 will detect a Magic regio and accompanying Aura of 1; as per *Ars Magica* 5th Edition rules on page 189, a $\text{Per} + \text{Magic Sensitivity}$ or Second Sight roll of 7+ will allow sight past the veneer of rocks and boulders, but since the interior of the cave is dark, all the character will

perceive is that there is space behind the rocks.

Anyone having seen into the Regio, or anyone holding one of Jerod’s eyes, can walk directly into the cave as if the interposing rocks and boulders do not exist, and can lead any others that maintain physical contact with them. The entire cave area beyond is within a Level 1 Magic regio, affecting spells and magical effects accordingly.

Area B is a central cavern that connects three smaller caves. The walls and ceiling are naturally formed; a floor has an uneven and rocky quality. A large stalagmite almost reaches the ceiling here, and carved into the stalagmite is a small pedestal that holds a half-exhausted candle.

Area C is a smallish and damp cave that holds a stone sarcophagus. The stone sarcophagus appears to have been carved from the same rock as the floor of the cave, and in fact appears to be rooted to the very rock of the cave floor. The walls of this particular cave appear to be wet, and drip slowly with ground water that seeps in, which forms a very shallow pool of water as it collects behind the sarcophagus.



The lid of the sarcophagus has been enchanted to remain closed, but a Terram spell that overcomes a Magic Resistance of 10 would open the lid and reveal the well-decayed body of Jerod of Mercere. Interestingly, if this is the first time the player magi have entered Jerod's Cave, they will find a much fresher dead body draped over the sarcophagus; the body appears male, is dressed in clean traveling clothes, and still carries a sheathed shortsword. Near the sarcophagus in the pool of water is a waterlogged fur-lined cap bearing a golden seal with a red triangle—a symbol of affiliation with House Mercere. On the floor next to his cold hand is one of Jerod's crystal eyes.

This man was a Redcap, dead now only a week. His body bears no evidence of violence, and no blood is found on or near the sarcophagus. Now what would a second dead Redcap be doing in the resting place of the first dead Redcap?

Area D holds the personal effects that Jerod had in life: a trunk of expensive clothing, some

books and scrolls, carved wooden figurines of animals, two daggers of bluish-silver metal, some simple jewelry, and his golden Mercere seal. On a shelf carved from the stone face of the wall opposite the natural stairway are four crystals (less any crystals currently held by player magi)—they are vaguely eyeball-sized, translucent, and cubical.

Any Magus who removes any of the personal effects from this room will lose the right to speak to Jerod until the item is restored to where it was found. The crystals, however, may be removed.

Area E is the chamber where Jerod's spirit will come on the night of the Winter Solstice. Entrance to the chamber is barred by a copper portcullis that bears no lock and appears to have no hinge or mechanism. The portcullis shows fine workmanship and is enchanted to resist damage: a Terram spell would have to overcome a Magic Resistance of 16 before the portcullis is bent or broken, and

it has a +24 Soak against bending, blunt, or bashing damage applied against it. The portcullis can only be opened by Jerod's spirit, who will open it for any Magi who have thrown two crystal eyes into the chamber (although only one Magus may address him on any given occasion).

In the center of the chamber is a ring of translucent crystals of the same type as Jerod's eyes; they are set into the floor and are quite anchored there. They would each yield one pawn of Mentem vis if removed, but then Jerod would never again visit the cave. On the night of the Winter Solstice, a smoky mist will begin to swirl counter-clockwise within the chamber but outside of the boundary of the ring. If there is no Magus there to greet him before midnight on that night, Jerod's spirit will simply leave and take another year before returning again. On a night he is contacted, he will depart at sunrise, leaving the two eyes on the floor of the cave. Anyone in this area at that time must be careful to leave at sunrise, before the portcullis is magically locked again.

Story Ideas

The dead Redcap that is found in area C was poisoned with a slow-acting poison. Even though he knew that death was certain, he made the journey to Jerod's cave in order to learn the name of the enemy that poisoned him. Unfortunately, this Redcap did not know that Jerod's spirit is available only once a year, and the poison claimed his life before the night of the Winter Solstice. In his confusion, this Redcap tried to move the lid of the sarcophagus, believing this to be a way to summon the spirit. Player magi can certainly spend some or all of their three questions to ascertain the identity of the younger Redcap (whose name is Sylvestre) and why he was poisoned. It could lead to a larger Story of intrigue within a covenant or between covenants. Harming or killing a Redcap is a grave and terrible offense within the Order, and it might make an interesting Story as the characters try to investigate this crime. What did Sylvestre know that made him a target? (Note that there would be nothing stopping a Magus from communicating with Sylvestre using Whispers Through The Black Gate, InCo 15.)

A Magus might want to investigate Jerod's personal items and simply return them before his spirit returns. Jerod would know that the items had been removed, but

if they are returned, would still speak to the Magus.

The books are personal travelogues and can be used as mundane summae in three Area Lores, each with a Quality of 8 and Levels ranging from 3-5 at the Storyguide's discretion.

Most of scrolls are missives sent to Jerod from various magi and fellow unGifted Redcaps—many of these compliment or commemorate his service as a Redcap.

One particular scroll is a description of a potential vis source, a forgotten dolmen deep in a forest that is said to hold an enchanted rock. Moon- and starlight is allowed through a shaft set into the crest of the dolmen's hill, and when the light strikes the rock, the light itself can be carefully collected as Imáginem vis.

The jewelry is mostly mundane, but would fetch high prices in local markets.

One particular pendant among the jewelry bestows its wearer with a +10 Magic Resistance (ReVi 10 effect).

The two daggers will inflict +5 damage against Infernal creatures (PeVi 5 effect).

The carved figurines are mundane, but of a high quality of craftsmanship.



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