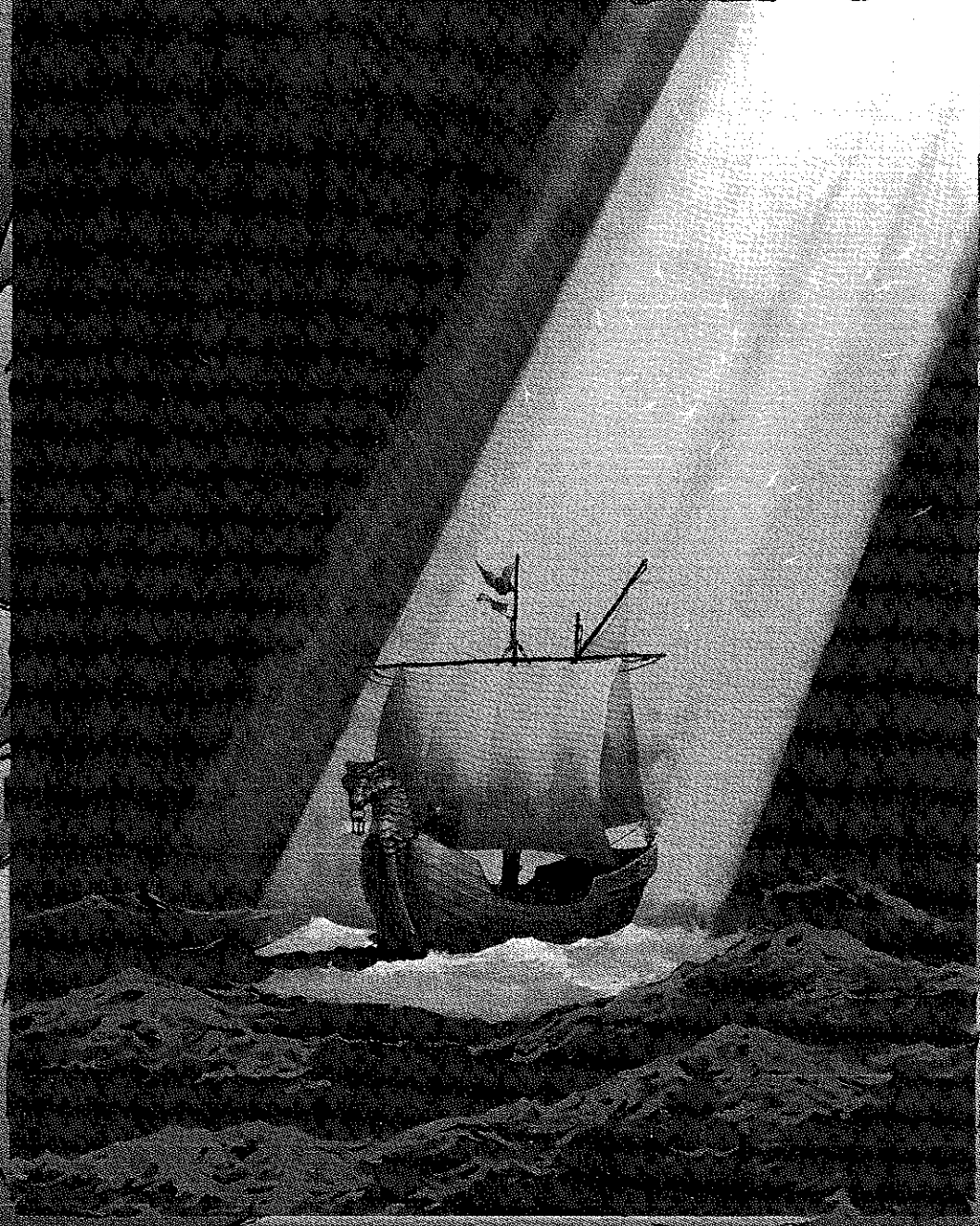


The Tribunals of Hermes:

LIBERCA



A guide to the war-torn lands of Spain,
for ARS MAGICA™ 3rd Edition

The Tribunals of Hermes:™

IBERIA™

Forsaken Land

Trapped between harsh mountains and turbulent seas, the Hermetic Tribunal of Iberia is fated, nay, condemned, to isolation. Here, on the Spanish peninsula, the Order of Hermes has established itself amongst a resolute people who struggle against their imprisonment and against savage invaders who seek to conquer what little they have. Even Iberia's Magi contribute to her wars, fighting amongst themselves for magic, territory, and revenge. Here, in this bleak, war-torn land, you may find your destiny or your doom.

Forsaken Hope

The Tribunals of Hermes: Iberia™ is the first in a series of Ars Magica Third Edition™ setting supplements. This book provides extensive background into both the mundane and magical realms of Mythic Europe's Spanish peninsula. Not only do you get everything you need to tell stories here, but you may choose from several fully developed Covenants, or may create your own home on this desperate, forlorn coast.

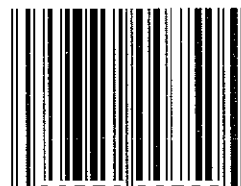
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The Tribunals of Hermes:

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Daeninsula Mortuus



by Peter Hentges

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INTRODUCTION

CHAPTER ONE



he *Tribunals of Hermes: Iberia* provides *Ars Magica* players and Storyguides alike with a wealth of information on the famed Iberian Tribunal, where Magus meets mundane in a hostile land wracked by war. And yet, Iberia is not defined solely by its Magi and constant martial struggle. This supplement goes beyond, describing Spain's broad lands, exotic peoples, and mysterious beings, both mundane and supernatural. Indeed, this book helps you locate a Covenant, story, or complete Saga anywhere in Mythic Europe's westernmost continental reach. Characters may find themselves trudging through the harsh Pyrenees, in heated battle with pagan Saracens and their sorcerers, racing against pirates on the Mediterranean, or exploring the western sea toward the world's edge. You hold in your hands all you need to tell any tale in *Hermes's Iberian Tribunal*. Here is a land that abounds with high drama and brooding evil. It is yours to explore and yours to endure.

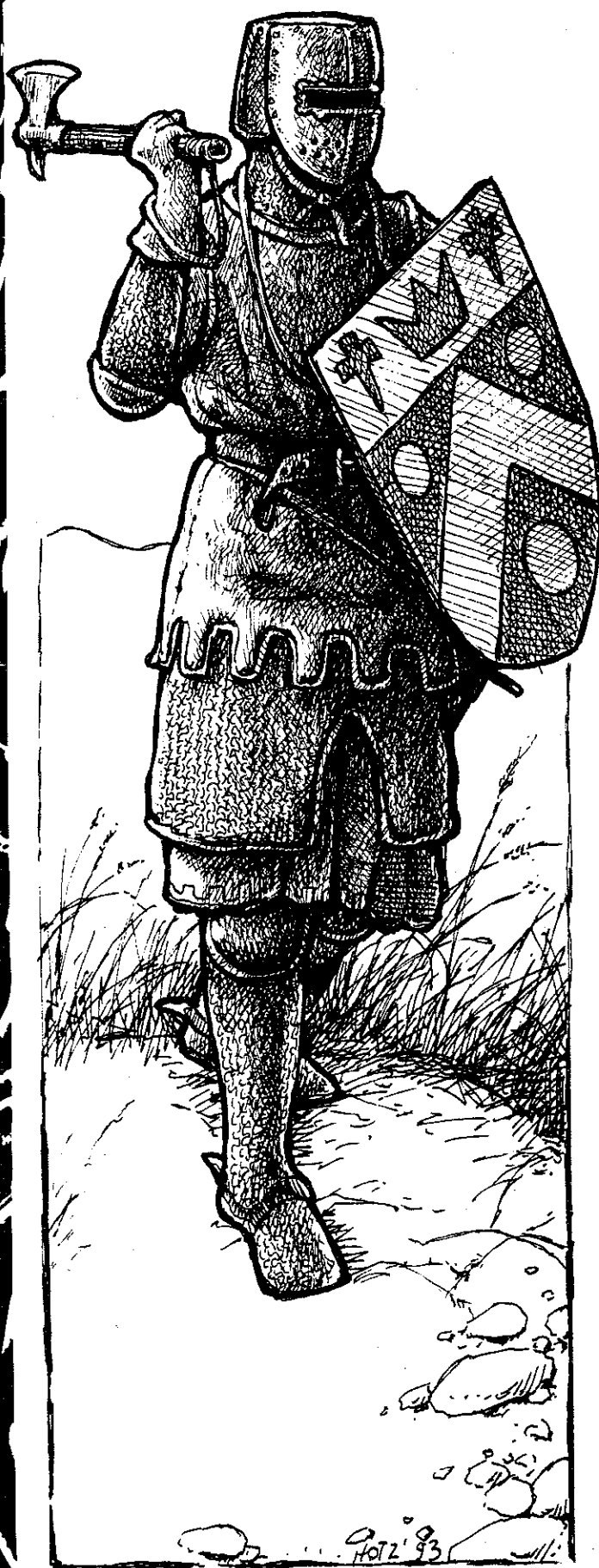
The *Tribunals of Hermes: Iberia* is an important *Ars Magica* supplement, beyond describing majestic Spain, because it is the first in a series of books that explore the *Tribunals of Hermes*. Each of these books presents for your edification and entertainment a region of Mythic Europe, with boundaries determined by Hermetic politics. Each book therefore offers a richly detailed land for discovery by both residents of the land, partaking of a Saga there, or for travelers of the land, visiting in a tale of adventure. With these Tribunal books, the grandeur, desolation, corruption, and mystery of the Order of Hermes and Mythic Europe itself unfold.

OVERVIEW

This book expands upon information provided in previous *Ars Magica* supplements. Specifically, this book elaborates on previous information on Iberia's Magi and Covenants offered in the second edition of *The Order of Hermes*. Iberia also develops the geographical and historical information provided in *Mythic Europe*. That is, this book rises from the largely factual, sweeping text of *Mythic Europe* to investigate the fanciful, supernatural, and strange side of the peninsula, its Magi and Covenants included.

Although *Iberia* picks up where *The Order of Hermes* and *Mythic Europe* leave off, those books are not required for broader understanding of the peninsula. This text stands on its own, being the ultimate source for Spanish information, adventures, and tales.

What does all this mean in terms of this book's content? Well, *The Tribunals of Hermes: Iberia* begins by providing a brief account of Spanish history, concentrating on epic events that have forged the features of 13th century Spain. To a large extent these events involve as much historical accuracy as they do legend and folklore. This book also accounts for the early days of the Order of Hermes, not just in terms of the Tribunal itself, but in terms of early Spain's ties to the Roman Order of Mercury. Of course, Iberia's many Covenants are also discussed, with emphasis placed on the more influential and powerful. However, minor Covenants are also discussed, and if you do not set any part of your Saga at a larger Covenant, these lesser Covenants can be developed to suit your story needs.



Also provided are accounts of supernatural places and people in Iberia. Covenants are not the only places housing the mystical. Finally, this book offers suggestions for many varied Sagas, not just stories, that you can use to express the Iberian experience. Thus, this book offers just about everything you need to bring Mythic Iberia to life.

THEME AND NATURE

Isolation and invasion; two concepts that seem antithetical to one another. These are, however, the two things that shape Iberia. The relationship between the peninsula's physical isolation and the invaders that have plagued it over the centuries has created a dynamic, proud, and fiercely defiant people.

Iberia is isolated in that it is almost completely surrounded by the waters of the Mediterranean and Atlantic. The peninsula is only connected to mainland Mythic Europe by a small stretch of land, sharing only 300 miles of border with France. Ironically, this small stretch of land further isolates Spain for it is here that the majestic Pyrenees rise, preventing nearly all travel between the two lands. And while the seas that surround Iberia contain her, limiting her bounds and reaches, they also, cruelly, fail to protect her. It is from the sea that many of the peninsula's raiders come. As the sea restricts the freedom of Iberia's people, it invites subjection, in the form of invasion.

However, given Iberia's nature, once invaders do land, they face constant struggle against the land's natives. The isolation that breeds a dynamic and proud people makes them equally fierce opponents, prepared to sacrifice all for independence.

And yet, though Iberians are isolated and victimized by their land, in some ways they benefit from both conditions. Invaders bring with them culture and law, both of which form the structure of a society that has existed for centuries. Invaders build roads, educate the people, and unify the culture. Isolation allows Iberians to retain solidarity and assimilate new-found cultures at a comfortable rate. Indeed, people of Iberia's coastal regions encounter various cultures and accept what they consider the best parts of each. Of these cultural traits, the most valued move inland on roads laid by the Romans, spreading from cities into rural areas.

The Magi of Iberia are representative of the peninsula's isolation-invasion dichotomy. Iberia's first wizards, belonging to the Cult of Mercury, came in the age of conquest, marching along side Roman armies, helping to establish a system of rule. With the fall of Rome the priests of Mercury diminished but never completely disappeared. The Roman tradition therefore lived on in only a few individuals.

The Order of Hermes emerged in Iberia much the way Mercury had. Flambeau led the invasion into Iberia and established the rule of the Order. However, where Magi elsewhere in Mythic Europe sought to flee the restrictions of mundane society, the first Iberian Covenants relished mundane society, being founded in or near cities. Only after founding urban Covenants did Hermetic Magi move into the interior, traveling on Roman roads. Many Magi found their

metropolitan lives incompatible with the lives of surrounding people. Thus, more in keeping with the rest of Mythic Europe's Magi, Iberia's wizards moved into rural areas, seeking places where studies could go uninterrupted. Once there, Magi became independent, relying less and less upon the rest of the Order. Indeed, many advocated a break from the Order, but followers of Flambeau, always numerous in the Tribunal, kept the idea from becoming reality. Without actually breaking from the Order the Tribunal became, over time, one of the most independent.

It is in this prison-like land of a fiery people that characters now find themselves, perhaps as inhabitants of the land, contributing to its nature, or as travelers, experiencing the land's unique nature firsthand.

AUTHOR'S NOTE

This book has been written for two types of people. For experienced *Ars Magica* players I try to present a cohesive picture of the Iberian Tribunal. The material contained herein should be consistent with material previously published by White Wolf, while expanding in detail and color. For beginning *Ars Magica* players I hope this book evokes Iberia's splendor, to compel your characters to visit there. There is much more about Iberia than can be contained in a book this size. Think of this book as an enticement to visit your local library and delve further into the history and folklore of Iberia.

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MYTHIC HISTORY

CHAPTER TWO

Before Iberia was afflicted with infection from the lands of Africa, and even before she was invaded by German barbarians, the peninsula was occupied by the Carthaginians. However, that occupation led to occupation by Rome. Such a procession of foreign lords is just the beginning of Iberia's tale of isolation and invasion.

THE PUNIC WARS

The Iberian peninsula first took a large part in world affairs following the First Punic War (3rd century B.C.). It was at this time that the Barca family of Carthage, whom some called demon breeders, moved onto the peninsula. The Romans had supplanted the Carthaginians on the island of Sicily and the Barcas seduced the Carthaginians into believing that by more firmly establishing themselves on the Iberian peninsula, they would be able to mount a counterattack on Rome. Carthage invaded the peninsula in 236 B.C. and began conquest of the land. They established many forts and cities (it is from the tainted Barca family that Barcelona gets its name) and began to intermarry with the native people.

Under the leadership of Hannibal the Carthaginians made plans for the conquest of Rome itself. Hannibal, though less than 30 years old, was a brilliant and accomplished soldier (whether his ability was natural or bargained for is a matter of speculation). In 219 B.C., Hannibal laid siege to Saguntum, a city under Rome's protection, and captured it after a bitter struggle. This act led to declaration of war with Rome in 218.

Hannibal's success against the Romans and his eventual defeat is well known. While he marched across land with his army, Rome was already striking back against the Carthaginians. Gnaeus and Publius Cornelius Scipio were sent to the peninsula by sea to detain Hannibal from his march. They arrived to find him departed and began expelling the Carthaginians from Iberia. The Carthaginians rallied to Hannibal's brother, Hasdrubal, and were able to defeat the Scipios in 211 B.C., killing the Scipios in battle. Hasdrubal hurried to the aid of his brother in Italy but was defeated at the battle of Metaurus. The Romans sent Publius Cornelius Scipio, son of the man killed in Iberia, to renew the war on the peninsula. This Scipio captured the city of Cartago-Nova, the Carthaginian capital, and began rule of the peninsula. He ingratiated himself to the natives with generous acts, including declining the "gift" of a virginal bride. Shortly after his victory in Cartago-Nova, Scipio struck upon a brilliant plan. He incorporated the peninsula into the Roman empire, naming it the colony of Hispania.

ROMAN DOMINATION

The first portions of the peninsula to fall to Roman conquest were the eastern and southern, bordering on the Mediterranean. These areas had already seen the culture of the Phœnicians and Greeks, and had long been trading with various Mediterranean cultures. The people of the coasts were accustomed to differing viewpoints and, while there were some uprisings among the cities of the region, they soon settled



under Roman domination. It's been suggested that coastal natives submitted too easily, as if by the work of some controlling force. . .

The conquest of the central plateau regions, in contrast, was far from easy for the Romans. For over 150 years, the inland's secluded tribes stayed true to their old ways and defied Rome. Some of these people were mere shepherds and shamans, who had constant contact with ancestors and the old ways themselves. The inland tribes' success against the Romans lay more in their knowledge of the land than in any military genius. The natives formed small bands and ambushed Roman columns, disappearing into the hills before the Romans could strike back. It is from this era and land that the word *guerrilla*, meaning "little war," comes. These tactics took their toll on the morale of the Roman legions. Eventually, Roman soldiers refused to fight if sent to serve on the peninsula, forcing Roman governors to acknowledge the independence of small native nations. Not until 33 B.C. did the Romans fully subdue the peninsula, usurping the old spirits with foreign deities.

The main arteries of Hispania's organization were its roads. Initially built by the Romans as trade routes, the roads carried wealth, stolen from the peninsula, to ports so it could be transported to Rome. Over 13,000 miles of roads crisscrossed Hispania, connecting inland cities with rivers and the coast. Mineral wealth from the mines of the interior first captured Roman attention. Hispania's agricultural products soon outstripped the importance of mining, though. Grain, wine, honey, and olive oil were all exported to meet Rome's demands.

Roads connecting Hispania's cities had a secondary effect: while commerce passed to the coasts, culture moved inland. The great wealth of the province led many greedy Roman aristocrats to purchase land there. Many built villas along the Guadalquivir river and acquired grand estates. The Romans entering Hispania introduced a privileged social class, the *seniores*. These aristocrats dominated the peninsula, controlling not only agriculture but also mining and exporting companies. Beneath these kind were masses of farmers who performed the real labor of the land. These *humiliores* were often treated no better than slaves and the Spanish tradition of banditry arose from conflicts between the two classes (and also as a result of shamans attempting to usurp the foreign gods, to restore veneration of ancient spirits).

Between the two opposed classes were city dwellers. They were enchanted with, almost compelled to, the culture and elegance of the Romans (enchanted and compelled being appropriate terms). They imitated and assimilated Roman culture and passed it onto the rural farmers and shepherds. Through the cities, the language and religion of Rome conquered the peninsula as assuredly, and as slowly, as her legions did. The system of roads served as the skeleton on which the colony was built.

Gradually, the people of Hispania lost (or were drained of) spirit and became fully Romanized. The colony was considered the flower of the Empire and many left to study at Rome (where

the Dark Ways had particular strength). Emperors Trajan and Hadrian, though of Roman blood, were raised on the peninsula and Emperor Marcus Aurelius was of genuine Hispanic blood. Furthermore, the people of the colony distinguished themselves as poets and philosophers. Indeed, in the 13th century House Criamon prizes many of the complex poems written by these people, claiming the poems embody the people's fury, and even immortal spirits! The young people of Hispania also looked to the glory of Rome with longing eyes and became increasingly Roman. In A.D. 212, Emperor Carcalla recognized the contributions and attitudes of the Hispanian people by granting her cities full citizenship, with all privileges that entailed. In effect, the people of the peninsula were offered full access to Rome's decadence, the better for Hell to claim corrupt souls.

COMING OF CHRISTIANITY

Just as roads and cities served to spread Roman culture, law, and language across the peninsula, so did this network serve the first missions of the Gospel. Christianity reached the coast of Hispania in the middle of the 1st century. The Apostle James the Greater, son of Zebedee, arrived with a mission to spread the new religion. For six years he wandered the peninsula, baptizing people with a scallop shell. (Rumors that the shell still lies somewhere in Iberia abound, and some speculate that this "shell" was, paradoxically, the Holy Grail.) While in Saragossa, James received a vision of the Virgin Mary (who was alive at the time) on a pedestal between two choirs of angels. On the spot of his vision he founded the first Christian church in Iberia. It is here above all places in Mythic Europe that prayers to Saint Mary receive the greatest response, with several hundred cherubim and seraphim attending those who honor the Virgin. Shortly after founding the church, James returned to Jerusalem and was beheaded by King Herod. James was the first of the twelve Apostles to be martyred.

James's devotees embalmed his body and boarded a ship returning to Iberia. They reached Iberia in a week, blessed with miraculous winds, and disembarked on the northern coast. James's followers carried his body inland and buried him. The tomb became the site of pilgrimage for early Christians until Roman persecution of the new religion became too severe. The site of James's tomb was lost and forgotten. It still lies undisturbed. The person who finds it, and who is truly penitent, may gain insight into the actual resting place of the Grail.

Native people living in Hispania's cities partook of Roman culture but were excluded, by position, place and former devotion rather than choice, from the true spirituality of the Imperial cults. The Imperial religion served the aristocrats and businessmen but had little application for commoners. Christianity therefore grew in Hispania by opposing Roman cults. Spiritually satisfied with the new doctrine, city dwellers passed it on to the rural population. The urban masses and peasantry

flocked to the new religion. Soon, an organization was needed to deal with ever-increasing followers. To organize their religion the priests of the new religion adopted the structure of the Roman government. By the end of the 4th century, the Church in Hispania had evolved from a policy of separation from Roman ideals to absorption of them, using them to further its cause. Rome accepted Christianity as the official religion of the Empire in the 4th century. As the Empire began to crumble, the Church assured that the Roman tradition of law and organization outlived the Empire. Whether that preservation upheld the good of Roman law or preserved its inherent evils is another question.

VISIGOTHIC KINGS

Toward the end of the 3rd century, the Roman Empire began to face constant pressure from "barbarian" tribes on its borders. The province of Hispania felt this pressure less than other areas. The beginning of the fifth century, however, shocked the people of Hispania from their Roman reverie. The Vandals, the Alans, and a group of Suevians entered Hispania in the year 409. Hispania looked to Rome for deliverance, but Rome, with military pressures elsewhere and political strife at home, removed her troops and generally neglected the province. The people of Hispania were not able to field an adequate defense against the Germanic peoples. The invaders split Hispania among themselves. Large portions of the peninsula, even some of those conquered by Germanic tribes, still remained subject to Rome. Rome's neglect, however, left the people with a defeated attitude; they had looked to Rome for aid and Rome had turned its back on them. This set the stage for the next invasion.

In the third century, Visigothic people migrated from Scandinavia to the region of the Black Sea, bringing their magical powers derived from the Norse Gods. Facing pressure from the Huns to the East, they moved into the Roman Empire. Long contact with the Romans led the Visigoths to accept Christianity; only a few preserved Odin's ways. Though initially converted to the orthodox form, they later converted to the Arian form, putting them in conflict with Rome's emperors. This conflict gradually escalated into war and, in 410, the Visigoths sacked the city of Rome, an event unparalleled in 800 years of Roman history. With new leadership, the Visigoths left Rome and invaded the area of modern France. Once there, they made peace with the Romans and were allowed to remain as dependant allies of the Empire.

The Visigoths, however, did not intend to remain subservient to Rome. They used their status as "allies" to set up a vast empire for themselves. As part of their agreement with Rome, the Visigoths entered Hispania to combat the Germanic peoples remaining there.

Visigothic Rule

The Visigoths enjoyed success in their military endeavors on the peninsula. Before long, Visigothic chieftains, having run out of enemies, fell to the temptation of greed and fought

amongst themselves for land. This conquest of Hispania followed a pattern exactly opposite to those of earlier invasions. The Visigoths first conquered the high central plateau and the cities of the coasts remained in contact with the legitimate Empire (Rome and then Constantinople).

The Visigothic conquests were distinguished by their tremendous violence, almost as an outlet for pent-up evil, particularly against those that did not share the Arian faith. The violence of the Visigoths was not limited to the conquered. Many Visigothic kings ascended the throne after the preceding king was assassinated. Ironically, that violence was eventually contained to Iberia as the Franks drove the Visigoths out of Gaul, forcing them to relocate their capital to Spain's Toledo. The Franks condemned the Visigoths to live in the very prison they had created.

During this period of isolated Visigoth rule, the orthodox Church was re-established in Hispania. The change marked a victory for the natives, for their adopted religion had defeated that of the occupiers. However, the Visigoths retained temporal power, afflicting the peasants with grueling labor under a decadent regime of foreign nobles.

Change toward Christian orthodoxy did have its detriments, particularly for those with no Christian ties. Under the Arian Visigoths, Jews were treated fairly and perpetuated the sin of profit. However, under orthodoxy the Jews suffered from heavy taxes and were afflicted by anti-Semitic laws. There are legends of Jews striking back against the later Visigoths, using the magic of the Kabbalah to undermine power and weaken each successive king. Maybe in their calculations the Jews recognized the coming of the Saracens, under whom they realized they would be treated fairly, so they sought to pave the way for the Africans' arrival.

Intrigue and Succession

The highest point in Visigothic rule of Iberia came with the election of Wamba as king. Wamba first refused the throne but the miracle of a dry staff sprouting leaves and bearing fruit convinced him to listen to the arguments of other nobles. After hearing their reasons for electing him king, he still declined. Only when one brandished a sword and threatened death did Wamba accept the crown.

On the throne, Wamba proved to be the best of Visigothic kings. Many nobles, seeing how Wamba first refused the throne, thought they might gain advantage by defying him. Wamba soon proved himself an able commander, though, defeating various uprisings. He also demonstrated that his age granted him wisdom. After quelling a particularly fierce rebellion, he had the head of its leader shaved into a tonsure. Priests at the time were forbidden to rule or serve as war chieftains. Wamba had effectively exiled the rebellious noble from further leadership, without depriving him of his life and making him a martyr for further uprisings.

Wamba is most remembered for his construction at the city of Toledo. He added a second, larger wall to the city. The gates of Toledo still bear the inscription, "*Erexit fautore Deo Rex*

inclytus urbem Wamba," "To God and King Wamba the city owes its walls." He also built a great palace. He selected an ancient cave for the site, deepening it with many rooms, and building a palace atop it. The entrance to the cave he secured with a huge iron gate and lock. Within the cave Wamba placed a secret talisman and told all his advisors that while the cave remained undisturbed, the country would be safe from invasion.

Wamba is also remarkable among Visigothic kings for being one of the few not dethroned by assassination. A young noble prepared a sleeping potion and slipped it into the king's wine. While Wamba slept, the young noble shaved Wamba's head into a tonsure, turning the king's former tactic against him. The next day the young noble revealed his deed and claimed to have done it at Wamba's request. Wamba cared for the crown no more now than when it had been forced upon him, and retired to the life of a monk. The young noble was crowned after producing documents according to which Wamba had abdicated the throne to him. Many nobles believed the documents forged but could not prove it. What was not known, since the nobles did not investigate, was that the documents' script was written in an ink of brimstone, delivered to the rebel by demons of Hell. Given his Infernally-inspired rise to power, the new king led a life of decadent luxury and retired to the Inferno upon his demise.

Some years after Wamba's rule, a new king, Roderic, was brought to the throne. Roderic's reign was short lived, but spawned many legends. Since the time of Wamba, whenever



Visigothic kings ascended the throne they commissioned a lock to be made. Each lock was placed on the iron gate guarding Wamba's talisman. Roderic, however, declared Wamba's warning a jest. His advisors warned him to leave the gate secure but Roderic was fired by curiosity. Perhaps the demons who had years before infected the throne now had their way with Roderic, inspiring his thoughts toward sin.

Roderic ordered all locks removed from the gate. He and a train of followers entered the chambers, wandering from room to room. Some were empty, some supposedly held treasures. Finally, as rumor has it, they came to a large room at the deepest recess of the cave. What that cave held has never been told, or those who witnessed it refused to reveal their discovery. Some speculate the walls were painted with a mural of strangely dressed horsemen, some bareheaded with locks of black hair hanging over their foreheads. They apparently carried scimitars and lances with fluttering pennons. Others add that in the center of the room was Wamba's medallion, inscribed: *"Whenever this asylum is violated, the spell contained in these words shall be broken and the people shown in the mural shall invade the land and overturn the throne of its kings. The rule of the Goths shall end and the whole country shall fall into the hands of heathens."*

Regardless of what was found in that chamber, the king and his court fled the place in horror and Roderic commanded the gates sealed again. Even in the 13th century the caves under Toledo's palace lie sealed. No native would dare penetrate them, for fear of what lies beyond. However, foreigners might seek the secrets that lie there. Indeed, crusaders who have since arrived to Iberia have sought to penetrate the place. Each has mysteriously disappeared. Among the darkest circles of the Church it is rumored that a secret order of Spanish Templars guards the caves. They dispose of everyone who dares enter. So insular is this group of guardians, it is quietly rumored, the Devil has crept among them, and they now guard the gates for reasons all their own.

Yet another legend of Roderic's reign, also explaining the invasion of the Saracens, describes the daughter of Count Julian of Cadiz. A fair and wise woman, the Count's daughter had many suitors and her father could not choose between them. The daughter, whose name is lost in the mists of history, declared that she would marry a man who could control the powers of earth and air, and who could call upon the djinn to perform special deeds. Only two suitors took up her challenge and to them she set a test. The first was to build an aqueduct to bring water from the mountains to Cadiz. The other was to produce a talisman to protect Cadiz from invasion. Whomever performed their task first would win her hand. The aqueduct builder finished first and married the daughter, while the talisman maker disappeared. (Actually, the latter attempted to steal Wamba's talisman from beneath Toledo's palace and was never seen again.) The daughter, now married, became a handmaid to Roderic's wife. Roderic, so the legend goes, disgraced the fair woman. Some say he was possessed by the spirit of the woman's second suitor, who pined for his beloved even after death, but also sought revenge against her for causing

his destruction. The woman's husband and father were so enraged at Roderic's actions they invited the Berber tribes to invade Iberia, assisting them in destroying the King.

Whichever legend is to be believed, Roderic's reign ended with the Arab invasion of Iberia in 711.

THE TRIUMPH OF ISLAM

The Visigoth dynasty's difficulties came at a particularly bad time. A wave of Islamic conversion had recently swept across northern Africa. With fiery devotion to their faith the Arabs turned desirous eyes to the wealth of the Iberian peninsula. They had conducted piracy and raids against coastal cities in the past, but new unification offered greater rewards.

The leader of Arab forces in the region, Mūsa, sent his chief general, Tārik ibn-Ziyād, and a force of 7,000 to take several southern Iberian cities. Tārik landed near the mighty rock that guards the southern strait, and that rock still bears his name, Gebel Tārik (Gibraltar), meaning "Mount of Tārik." He plundered the countryside unopposed, gathering wealth for his leader. Roderic could not gather an effective defending force until the summer of that year. Near the river Guadalquivir, Roderic gathered a force nearly twice the size of Tārik's. In the ensuing battle, the Arab forces prevailed despite the odds. In the end, Roderic disappeared from the battlefield. If he was slain there, his body was never found (for more information on Roderic's fate, see *Islam's Magic*, in Chapter Three).

In the face of the Visigoth's disarray, Tārik quickly sent forces to capture the most important cities. Many fell without a fight. Córdoba and Santiago provided the greatest resistance, the first led by one of Roderic's followers, Pelistes, the second protected by the blessing of Saint James. Toledo, capital of the Visigoths, was delivered to the invaders by its Jewish residents.

By the end of the summer, Tārik had conquered nearly half of the Iberian peninsula. One of the greatest treasures captured was the legendary Table of Solomon. The top of the Table was formed of a single emerald, and rumored to reveal the fates in its lucid depths. It stood on 365 feet, each made from a single emerald. Tārik searched Toledo for the famous Table but was unable to find it. He sent horseman along the roads to make sure this prize had not escaped him. The Bishop of Toledo had fled with the Table but Tārik's horseman soon found him.

Mūsa, Tārik's commander, was jealous of his underling's success. He feared that word of Tārik's great accomplishments would reach the Caliph of Damascus and that Tārik would be promoted. Accordingly, Mūsa, with 10,000 troops, crossed the brief stretch of sea between Africa and Iberia. With his force Mūsa attacked the great cities that Tārik had avoided. After a few victories, Mūsa moved to meet his follower. Tārik knew Mūsa would claim the glory of conquering the peninsula and also feared that Mūsa would present the Table of Solomon to the Caliph, claiming to have won it himself. Tārik therefore broke off one of the Table's numerous feet and secreted it as proof that he won the Table.

Târik met Mûsa near Toledo. Mûsa immediately imprisoned Târik and had him whipped for refusing orders to halt his advances. Mûsa took command of the entire invading force and continued the conquest of Spain. The Visigoths, deprived of any central leadership, quickly fell to the Moslem invaders. Many areas pledged their fealty to Mûsa to be spared from battle. By the end of 713 Mûsa held all the lands of the peninsula, save for a strip along the Pyrenees (in the vicinity of Santiago).

Also in that year, Caliph al-Walid recalled Mûsa, ordering him to return to Damascus to face charges of acting independently of his superior, the very charge for which Mûsa had whipped Târik. In preparing to present himself to the Caliph, Mûsa gathered all the treasures of the newly conquered land. Chief among these was the Table of Solomon. He found that one of its legs had been broken off and ordered it to be replaced with one of solid gold.

Marching to Damascus, Mûsa brought with him an enormous entourage carrying the Iberian booty he had won. The Caliph, seeing the vast treasure, praised Mûsa for his enterprise. However, Târik, who had ridden to beat Mûsa to Damascus, appeared before the Caliph and denounced Mûsa, saying that it was he who had earned the treasures the Caliph saw before him. When asked for proof, Târik had the Table of Solomon brought forward. Mûsa was asked if the Table was in its present condition when he found it. Mûsa replied that it was. Târik then revealed the secreted leg, proving Mûsa a liar. The Caliph assumed that all Mûsa's claims were false. Mûsa was impoverished and exiled from the Caliph's lands, his sons in Iberia were killed, and he died a beggar.

Establishment

After much of Iberia was conquered, and the Arabs had reached the Pyrenees, their troubles truly began. An ill-fated foray into surrounding Mythic Europe resulted in a devastating defeat at Tours, by the hand of the Frankish King, Charles Martel, called "The Hammer." So complete was the Christian victory that some mark the battle of Tours as the beginning of the Christian reconquest of Spain.

To make matters worse, after defeat at Tours, Arab emirs (leaders) began to face internal difficulties. The North African Berbers, who made up a large portion of the invading army, apparently fell to Christian greed and became dissatisfied with the lands apportioned them. When the Berbers rebelled the Caliph dispatched Syrian soldiers to quell the uprising. The Berbers did not keep all their promises to victorious Syrian forces, though, and laid siege to Córdoba, capturing the city and the government of the peninsula.

The period that followed was one of the most turbulent in the history of the Iberian peninsula. In the space of only a few years several different Arabic governors ruled the Iberian province. The entire peninsula may have fallen to invasion, or to the re-establishment of Christian rule, if not for the fall of the Caliphate in Damascus.

The Umayyad Dynasty

In A.D. 750, the Umayyad family, who controlled the Caliphate in Damascus, was almost totally massacred. The 'Abassid family seized control of the government and ordered all Umayyads put to death. Only a young son of the dynasty, 'Abd-al-Rahmân, was able to escape. 'Abd-al-Rahmân fled, traveling west along the coast of Africa. He employed clever disguises to avoid the 'Abbasid family's spies. Reaching allies, he raised an army and invaded Iberia. The bickering Arab forces fell before the Umayyad's army, allowing the Caliph to solidify the peninsula. The strength of his rule was tested and proven when he was able to resist the alliance of Christian resisters and Franks under the command of Charlemagne. (Charlemagne's resultant retreat through the Pyrenees and ambush by Basques is immortalized in *Le Chansons de Roland*, *The Song of Roland*)

In the years and under rulers that followed 'Abd-al-Rahmân's reign, Iberia again fell into unrest. Civil war ran high as rule of the land fragmented into regional pockets. Religious conflicts also arose, Arabic groups accusing others of straying from Allah. Furthermore, where Christians in Iberia were tolerated, and many began to adopt Moslem practices in their religion, a religious revolt arose. Zealous Christians called for the shucking of Moslem strictures and went so far as to condemn Allah. By Moslem law these people had to be executed, but their deaths only spread their movement as the sacrificed were recognized as martyrs in the name of Christ.



Legend of the Invasion

When it was obvious that all was lost at Guadilbeca, the Visigoth Pelistes hastened to Córdoba to fortify the city against the Arab invaders. Upon arriving he found he was left with but 400 guards to defend the city. Córdoba's defenses were strong, however, and even with that meager force, he could hold the city for many months. As the Arab army, under command of one of Tārik's generals, Magued, arrayed itself across the river from the city, Pelistes prepared his defenses and rallied his troops.

A shepherd (and secretly a shaman of Hispania's old ways), mistreated by the Visigothic nobles as many of the lower class were, came to the Arab force and told Magued of a way to enter the city. On a stormy night, he led the invaders across a ford in the river. Once they reached the far bank, the rain turned to hail and drowned out the noise of the intruders' armor and horses. The shaman led the Arabs to a place where the battlements had broken and the wall had partially fallen. A fig tree grew nearby, its branches stretched towards the breach. A nimble soldier climbed the tree and topped the wall. He unwound his turban and lowered it to assist the others.

The small force made its way to the city's gatehouse. The storm had forced sentries indoors and the invaders found the gate unguarded. Quickly, they opened the gate for their waiting comrades. Though the alarm was raised, the Arabs entered the city and cut down all resistance. Pelistes and the most able soldiers of the defending force fell back to the Church of Saint George. The church, like many of its time, was a large and solid fortress, as well as a place of worship. There, with an ample supply of food and a secret source of water, the remaining defenders held out for

many months. Eventually, the Arabs found and urinated in the refugees' water source. The men within grew desperate.

Pelistes mounted the last horse the survivors kept alive and armed himself with lance and sword. He turned to his men and told them he would sally forth in search of aid, promising, if he found none, to return and die with his comrades. Pelistes set forth at dawn, sprinted through the open gate and galloped toward the mountains beyond the city. Magued, who had been leading a foraging party, rode after Pelistes and chased him for several hours. As they entered the mountains, Pelistes's horse stumbled and fell, throwing the warrior into a ravine. Magued followed him and called for Pelistes's surrender. Pelistes, face covered in blood, drew his sword and prepared to defend himself.

The two warriors, Visigoth and Arab, fought at length in the isolated ravine. Both equally skilled, their battle lasted for hours. During breathing spells, Magued and Pelistes gazed with wonder and admiration upon each other. At length, the ground was covered with their blood, their shields and armor hacked and rent. Pelistes gave one final blow and fell senseless to the ground. Magued now faced the difficult task of transporting his valiant captive back to the city. Fortunately, a band of Arab horseman had pursued their leader and were able to carry the fallen Pelistes back to Córdoba on a spare horse.

When the remainder of Pelistes's troops saw his senseless form carried back into the city, they rushed from their fortified church to rescue their fallen leader. Though they fought valiantly, the invaders quickly overwhelmed them and the entire Visigoth force was killed or captured. Pelistes was cared for by physicians and soon regained his health.

Thus these devout Christians followed in the footsteps of Christ and his disciples. The spread of Christianity back into Iberia began in earnest.

The Caliphate of Córdoba

Succeeding Arabic leaders had some success reorganizing Iberia's Moslem invaders, and even turned to challenge increasing Christian unification. However, it was under 'Abd-al-Rahmān III that the Caliphate of Córdoba, the Moslem government of Iberia, truly prospered. 'Abd-al-Rahmān III turned occupied Iberia into the richest and most powerful state in Mythic Europe. Indeed, Córdoba was rivaled only by Constantinople and Baghdād. It enjoyed miles of paved streets, lit by lights from adjoining houses. With 70 libraries and numerous bookshops, Córdoba was one of the intellectual centers of the world, and the most accessible to Mythic Europe. In fact, nearly all of its residents, like most Moslems throughout the Caliphate, could read and write. Under 'Abd-al-Rahmān III's successor, there were 27 free schools, and these schools welcomed both men and women as students. While women elsewhere were forbidden from learning, some women in the

Caliphate became notable for their accomplishments in the fields of literature and the sciences. It was such rule that gave the Moslems their reputation for enlightenment and culture (though only amongst the learned of Mythic Europe; others still saw the Moslems as demonic heathens).

In later years more free schools were opened and a university was founded in Córdoba. Professors from the east were even invited to teach there. Al-Hakam II, one of the succeeding Moslem leaders, was a bibliophile. He had agents scour bookshops in Alexandria, Damascus, and Baghdad in search of manuscripts. His personal library totaled some 400,000 volumes, the titles of which alone filled a catalogue of 44 volumes.

Not surprisingly, Moslem scholarly endeavors inevitably benefitted industry. Eastern advances in agriculture allowed the introduction of rice, cotton, oranges, pomegranates and other crops into the fertile southeastern portions of the peninsula. Furthermore, the raising of silkworms and making of silk, originally a monopoly of the Chinese, was introduced by the Moslems and it thrived in the region. Toledo, like Damascus, was known the world over for the quality of its swords, and the

art of tanning and embossing leather rose to new heights in Iberia. The Caliphate received most of its revenue from import and export duties on these and other industries.

However, regardless of its relative enlightenment, even the Caliphate of Córdoba fell, both to internal squabbles and to wars against both Christians and Arabs. In the Caliphate's place arose city-states ruled by *reyes de taifas*, or party kings. These petty states warred with each other and with growing Christian states to the north. The city-states were rescued briefly on two occasions by Berber invasions. The first was led by the Almoravids, in 1086. These harsh desert warriors stayed past their welcome and proceeded to conquer lands of Iberia for themselves. However, the Almoravids quickly succumbed to the pleasures and decadence of Iberian civilization and were ousted by the Almohads in 1145. Shortly after the Almohad arrival the Christian states to the north woke from their own internal squabbling and began serious reconquest of Iberia. The story of the Moors' last sigh belongs to the Christians and is told under *Reconquista*, below.

ACCOMPLISHMENTS OF ARAB IBERIA

Though the Christians, through the Reconquista, eventually dominate the Iberian peninsula, Moslem inhabitants have a profound effect on 13th century Spanish society. As described above, the Arabs bring enlightenment to the muddle of Mythic Europe. Indeed, the ancient learning of the Greeks, as well as influential thought from India and Arabia, reach the minds of Mythic European intellectuals through the peninsula.

One of the most important contributions of the Moslems is paper. The methods of industrially manufacturing paper that the Moslems learned from the Far East allow them to produce books in quantities heretofore unknown. Without the political assemblies or theaters of the Romans or Greeks, the Moslems rely on books as means to spread knowledge. Book markets grace the largest cities of Iberia and many distinguished nobles have private libraries. Beyond simple academic topics, the residents of Iberia enjoy literature and poetry. The period of the party kings is particularly fruitful in literature, and tales that flourish in 13th century Mythic Europe bear a distinctive Arabic feel. Arabic poetry, known for its beauty and lasciviousness, leaves its mark on the romantic tales that arise in southern France. During the collapse of the Caliphate, many volumes are lost, but the book markets of Córdoba, Seville, and Granada thrive for over two centuries.

Magi in search of scholarly works are best suited to look for them in Iberia. Indeed, as the Moslems have wizards of their own, even mystical texts might be available for trade. At the least, scholars in Iberia who are able to read and write both Arabic and Latin stand to make a fortune writing and copying books. Indeed, a Covenant in Iberia might make its income by this means.

Legends of the Arabs

Among the greatest Arabic leaders in Iberia were twin regents under Caliph Hishâm II. These regents were Sultanah Subh and Muhammad ibn-abi-'Amir. Under these two, Hishâm met with victories against Christian states to the north. His victories were so great that he was granted the honorific title *al-Mansûr bi-Allâh*, "rendered victorious through the aid of Allah." Through al-Mansûr's military campaigns, the Caliphate of Córdoba reached an apogee of power. Al-Mansûr sacked Barcelona in 985, razed the city of León and made that kingdom a tributary province, and even demolished the church of Santiago de Compestela in 997. The doors of that church, which had been a shrine visited by pilgrims from all over Mythic Europe, were incorporated into a mosque in Córdoba and the church's bells were used as lamps in Moslem edifices. In 1002 al-Mansûr died in the field, as he wished to, on the way back from his 50th campaign. Buried with him in his coffin was the dust which had accumulated on his coat of mail during his 50 campaigns. On hearing of al-Mansûr's death a Christian monk wrote, "In 1002 died Almanzor, and was buried in Hell."

Among those Magi who have devoted themselves to fighting for the Reconquista there is rumor of magical properties inherent in al-Mansûr's armor. Tales tell that its dust is invested with not only the dust of 50 campaigns, but with many pawns of Perdo vis arising from the destruction the armor has seen. Arabic sorcerers even claim there is earthly magic inherent in the armor, which may mean Terram vis. Many Magi of Hermes search for al-Mansûr's armor. However, Moslem sorcerers are equally diligent in their protection of the armor.

Moslem contributions also play a telling role in the harder sciences. Geographical studies by Moslem scholars preserve the doctrine that the earth is spherical. Iberian scholars of the time, however, are more interested in the study of astrology. The necessity of accurately determining the location of one's birth in relation to the stars leads astrology to aid the development of astronomy. Iberian astronomers draw heavily on the astrological works of Aristotle. They compose tables of the planets and other heavenly bodies, tables used by astronomers for centuries. Magi studying Moslem astrological and astronomical discoveries might incorporate those discoveries into their magic, maybe even using such knowledge to exceed the lunar sphere!

The medical advances of Moslems in Iberia are well known. Tota, the Queen Regent of Navarre defeated by 'Abd-al-Rahmân III in A.D. 939, later appeared in the Moslem's court with her grandson, the ex-King of León, known as Sancho the Fat. The two sought Arabic medical advice. The Caliph's physicians were able to relieve Sancho of the excessive corpulence which had cost him the crown of León. Physicians later chronicle the surgical knowledge of their time, and great works of pharmacy and herbalism are written by Iberian Moslems.



Characters in Iberia, like Tota, might find themselves at a loss to find a cure for a disease. Salvation might lie with Moslem surgeons and herbalists, but relying upon them requires a break from traditional Christian doctrine, which forbids dissections and desecration of the human body. The question is, which is more valuable, continued life or religious devotion?

Moslem philosophic thought after the fall of the Caliphate is best typified by the Sufis. This mystic branch of Islam flourished in the 11th and 12th centuries. The dervishes, as its teachers were called, traveled throughout the realm of Islam teaching with the stories they told. The most memorable Sufi in Iberia was ibn-'Arabi, who espoused a philosophy on the unity of existence. His doctrine's central theme was that things pre-exist as ideas in the knowledge of God, whence they emanate and whither they return. The world is merely the outer aspect of God and between God and the universe there is no real difference. The true mystic, he believed, follows the inner light and will find God in all religions. His thoughts influenced nearly all Iberian Moslem mystics that followed. Given their insight into the universe as a single entity, Moslems might have understanding of the Empyreans, Heaven, Earth, and Hell, which operate behind all the universe's powers (even though these are Christian inventions). Moslems might also understand the function of supernatural *regio*, and could offer their knowledge to characters who must journey beyond the conventions of the mortal world.

The fall of Toledo in 1085 was a great blow to the Moslem government and led to its eventual defeat on the Iberian peninsula. After the city fell, however, it remained an important center for Arabic learning. In 1126 Archbishop Raymond initiated the founding of a school for translation in the city. From 1135 through 1284 a series of translators copy Moslem academic works into Latin. As word of the school spreads, scholars from as far away as the British Isles come to Toledo to study the works of Arabic masters. John of Seville, a Jew converted to Christianity, became the first of the renown translators of the Toledo school. From 1135-53 he translated works of arithmetic, astronomy, astrology, medicine, and philosophy. Another Jew, Abraham ben-Ezra of Toledo, became known as a distinguished biblical commentator and translated two treatises on astrology before his death in 1167. The most prolific of the translators, who worked in the Toledo school, was Gerard of Cremona who rendered into Latin over 70 Arabic works, including Arabic versions of Ptolemy's *Almagest*, Euclid's *Elements*, and various works of Aristotle, Galen, and Hippocrates.

The knowledge of the Arabs is passed on to the Western world through those scholars who come to the Toledo school. Michael of Chester, one of many scholars who visits from the British Isles, helps to complete the first Latin translation of Islam's Koran. The French Abbot of Cluny, Peter the Venerable, sponsors the translation. His abbey, which houses a number of Iberian monks, becomes a major center for the

Legends of the Reconquista

It was during the early Reconquista that the cult of Santiago de Compostela was founded. In 813, a hermit saw a star over an oak tree on several successive nights. The vision was accompanied by celestial music. The local bishop was notified and, accompanied by several priests, investigated the hermit's story. On the sight of the hermit's vision the priests found an altar and the graves of three people, one of whom had been decapitated. The inscriptions upon the altar announced that this was the resting place of Saint James. The bishop secured funds from Alphonso II, leader of the limited Christian forces of the time, to build a shrine over the site. The shrine and city that grew up around it became a pilgrimage site for Christians all over Mythic Europe.

Whether this grave site is actually the burial altar of Saint James is open to conjecture. Some say, though not very loudly, that Alphonso II announced the discovery of James's resting place to rally Christian spirit in Iberia and Mythic Europe. He may have hoped to rally aid to the cause of the reconquest, using Christian devotion as a tool. If Santiago de Compostela is not the true resting place of Saint James, all the cult's works are invalidated and the value of the city as a pilgrimage site is undone. The Bishop of the city might even know James's altar is a lie, but never lets it be known, and arranges to kill anyone who threatens to dispel the myth. Thus, people who find James's real body may find themselves hunted by the Church.

distribution of Arabic learning. Indeed, the intellectual growth that flourishes in southern France of the 13th century can be traced to the Iberian city of Toledo.

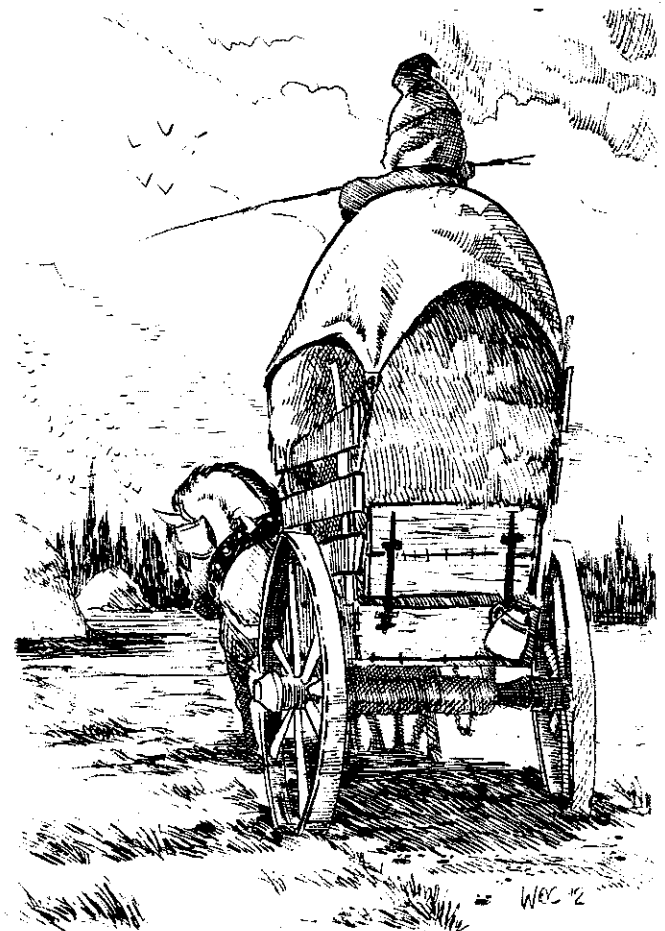
Given all the advances in science, medicine, and philosophy made by the Arabs, the power of rational thought abounds in Iberia more than anywhere else in Mythic Europe. In fact, it's in Iberia that Rational Auras first arise, and as Arabic thought and insight spreads northward and eastward, those Rational areas also spread. Thus, while scholars in Mythic Europe might unwittingly generate areas of Rational influence, the source of the phenomenon lies in Iberia and Arabia. Mythic European scholars are best served to travel to Iberia to truly meet their intellectual potential. And it is in Iberia that scholars outlawed elsewhere in Mythic Europe might receive acceptance. It's also true that Hermetic Covenants might find wider acceptance in Iberia than anywhere else. However, the reclamation of Spanish lands by Christian crusaders jeopardizes that freedom of thought as Moslem attitudes are supplanted with more traditional Christian ideals. Is it any wonder, then, that some southern Iberian Covenants support the Moslems against Christian reclamation?

RECONQUISTA

Note: For an indication of the success of the Reconquista, see The Christian Reconquest map. This map not only indicates the directions of reconquest forces, and the sites of major battles, but also indicates the boundaries between Christian and Moslem forces.

After the successful Moslem invasion of Iberia, many Visigoths retreated to the north. A particularly large group of refugees, led by nobles and clergy, settled in Austuria. They were not alone in opposing the invading army, though. Small pockets of resistance, scattered across the northern border of Iberia, stood like rocks above the Islamic tide. It was in Austuria, however, that the former rulers of the peninsula dreamed of ruling once again.

Early in the 8th century, the activities of meager Christian forces, gathered in northern Iberia, were limited to raids that even now typify the region. The Christian nobility laid claim to Iberia, but could not take genuine action until the Moslem leadership faltered, and that only occurred many years after the Arabs had taken over. In alliance with Charlemagne, Christian rebels attempted to drive the Moslems southward, but their effort largely failed. However, the Franks built many castles in the Pyrenees, placed under Spanish command, intended to keep the Moors at bay in Iberia. Many of these castles still stand in the 13th century, some still used and expanded upon. Others



are forgotten in their mountain retreats and are now occupied by all kinds of creatures or inbred group of defenders, still awaiting Moslem attack.

Probably the isolated Christians' greatest enemy was (and is) their own discord. Most of their efforts to reclaim Iberia were hampered by their own infighting. This dissent may have been fostered by the subtle magicks of Moslem sorcerers, or perhaps by Infernal manipulation.

Turning the Tide

Toward the end of the first millennium, Christian forces in northern Iberia did manage to organize and gain some headway. Heavy discord among the Moslems had much to do with the Christians' success. In this time the lands of Navarre and León spread considerably and strong Christian leaders emerged. Even when the Moslems did manage to score some victories, the borders between their lands changed very little. The spirit of the Christians, and their belief in their rulers and religion, had reached a point where they could not be beaten back by force of arms. Though the Caliphate might pillage lands to the north, it could no longer command the hearts of the people. Maybe Alphonso II's plot to inspire his people with a false rallying point, at the "site" of Saint James's burial, did have its desired effect.

In further wars with the Moslems, the forces of Christianity became consolidated even further under the rule of Sancho III of Navarre. He came to rule most Christian territories south of the Pyrenees and passed them on to his children. Under this unified reign remarkable social upheaval occurred. The people of Castile formed a society that was open, dynamic, and bold. They were willing to exchange shepherd's crook and plowshare for sword and bow, to defend their land against invaders and to strike a blow for booty. While these small endeavors had little significance, they forged a warrior spirit among Castilians, a will to lead and an ambition to rule. From this spirit arose a revolutionary country with no closed social classes. Any lowly field worker, if he could amass enough wealth, could raise himself to the rank of nobility.

Where this open-minded form of government and social organization arose from is uncertain, but it smacked conspicuously of that freedom offered to commoners by Hermetic Covenants. Maybe the leaders of Castile took a lesson from their Hermetic allies and offered the common folk the same liberty and rights that Magi had, engendering the same loyalty that many of the Order receive. Such liberal attitudes still persist in Castile, allowing peasants freedom and the opportunity to raise themselves. Although this social liberty endangers the feudal system of other lands, drawing peasants from those lands, it raises the spirit of Castile, adding vigor to blows struck against the Moslems. For those of Mythic Europe, particularly players' characters, who are opposed to the oppression of the feudal system, Castile might offer hope for the future.

Given the mounting unity and threat of the northern Christians, the Arabs realized their danger. In a panic, the leaders of the *taifas* (the small kingdoms that the Arabs had now

degenerated into) decided on a plan that was actually the means of their own destruction. They invited the religiously conservative Almoravids of Morocco to come to their aid. The fierceness and religious intolerance of these desert warriors had never before been seen in Iberia. The Almoravids took over Moslem held lands and sparked in their Christian enemies the same hatred the Almoravids exhibited. For the first time the leaders of Christian Iberia saw the Moslems not only as usurpers of their land, but as a threat to their very faith.

El Cid

The greatest of Iberia's heroes rose from the turbulent period of the early Reconquista. Rodrigo Díaz de Vivar, known as el Cid de Campeador, was born near Burgos in A.D. 1043. His title came from the Arabic word *sayyid*, meaning "lord." It was first applied to him as a term of respect by his Moslem adversaries. In 1079, el Cid was sent to collect Seville's tribute to the King of Castile. Upon his return, lords jealous of el Cid's royal favor accused him of keeping a portion of the tribute for himself. King Alfonso VI banished el Cid in 1080.

El Cid had four days to quit the country. He tried to outfit himself and his most loyal men for their long journey out of Castile. King Alfonso, however, forbade any of his subjects to render aid to el Cid. Finally, camped in a field outside Burgos, el Cid hatched a brilliant and devious plan. He had two chests brought to him, filled with sand, and locked. El Cid then sent his lieutenant to the Jewish quarter of the city to bring two moneylenders. El Cid presented the chests as the treasure he was supposed to have stolen from the King. He offered to pawn the treasure to the moneylenders for 600 marks of silver if they agreed to keep the chests, untouched, for a year. The moneylenders agreed and el Cid had finances for his journey.

On his way out of Castile, el Cid left his wife and daughters in the care of the Abbot of San Pedro, paying the Abbot to pray for him daily. Outside the monastery, el Cid gathered his meager forces and prepared to leave on the morrow. In the night, however, a number of knights who had heard of el Cid's plight joined him. When he looked over his forces in the morning, el Cid had over 300 followers.

The first of el Cid's conquests was the city of Castejon. He fell upon the city as the people were working in the fields. They had left the gate open and the few remaining within the walls offered little resistance to the warriors. The spoils from the conquest earned el Cid 15,000 marks. He kept but one fifth of this for himself and split the rest among his men. In this manner, el Cid garnered funds to supply his troops and provide for their upkeep. They spent 15 weeks upon the plains of east-central Iberia, looting other cities held by the Moors and proceeding toward Saragossa.

El Cid entered the service of the Moorish King of Saragossa. While in that service, he sometimes fought against Christian foes of his new lord but never against Alfonso of Castile. The King of Saragossa sent el Cid against the Kingdom of Valencia. For three years, el Cid captured cities around Valencia. Finally, he laid siege to Valencia itself and the city surrendered in 1090.

Legends of the Reconquista

Ramiro II, ruler of León in the 10th century, was paid a visit by the Christian Count of Castile, Fernán González. On his visit Fernán brought along a fine falcon and noble horse. Ramiro II expressed his admiration of the fine animals and asked if he could purchase them from the Count. Fernán declined, saying the animals were not for sale, but if the King liked them so much, he could have them as a gift. The King replied that he would accept the gift but Fernán must accept a gift in return. Ramiro offered 1000 marks of silver by a specific date and agreed that the sum would double every late day thereafter. Fernán returned to his home in Castile and did not hear from the King for three years. When Fernán presented the now astronomical debt to the King, Ramiro was forced to concede independence to the Castilian.

Of the city's spoils, el Cid reserved his usual fifth and chose 100 horses that he sent in tribute to King Alfonso. El Cid then set himself up as ruler of Valencia, in defiance of the Moslem King of Saragossa.

With a stable home, el Cid was able to reunite his family. He recalled his wife and daughters from the monastery of San Pedro. His family arrived just as "King Yucef of Morocco" was attacking the city. El Cid rejoiced that his wife and daughters might see his valor in battle and led his band of nearly 4,000 against a horde of 50,000. The Moorish force was routed but Yucef escaped. From the spoils of the battle, el Cid kept 200 horses and Yucef's tent to send to Alfonso of Castile, with a messenger to relate his continued fealty to the King.

Two minor counts (or *Infantes*) of Carrion heard of el Cid's deeds and desired to make some gain themselves. They planned to better their lot by marrying the daughters of el Cid, gaining handsome dowries. They traveled to Alfonso's court and pleaded their case before the King. Alfonso agreed to their proposal and thought the marriages would be good for el Cid as well. He sent word back with el Cid's messenger that the *Infantes* of Carrion desired his daughters in marriage. Upon hearing of the match, el Cid was not pleased, but acquiesced, giving his daughters' hands to the King to do with as he would.

Rodrigo Díaz was reunited with Alfonso at the wedding of his daughters. After the wedding, el Cid returned to Valencia with his new sons-in-law. While el Cid was sleeping in a courtyard, shortly after the marriage, a lion that had been a wedding present broke loose from its cage and terrorized the assembly. El Cid's brave lieutenants stood in a circle around their sleeping leader, to protect him from the vicious beast. El Cid's new sons-in-law, however, were terrified of the lion and fled. When el Cid awoke he advanced on the lion. When the lion saw him, it was abashed and bent its head. Rodrigo grasped the lion by its mane and dragged it back to its cage. Upon returning to the courtyard, he asked after his sons-in-law but none could find them. At last they were found, cowering in a

closet. When they were presented to el Cid, his nobles laughed at their state. El Cid bade the nobles to stop their laughing but the *Infantes* of Carrion were insulted.

Shortly thereafter, Valencia was besieged by another Moorish king. El Cid and his barons were eager for a fight and glad they would not have to ride far to gather their booty that day. The *Infantes*, instead, yearned to see their homeland again and begged el Cid to not make his daughters widows at their young age. Calls of cowardice eventually enraged the *Infantes* and they agreed to join the battle. El Cid carried the day, gaining his famous sword, Tizon (said to inspire courage and loyalty among a lord's knights).

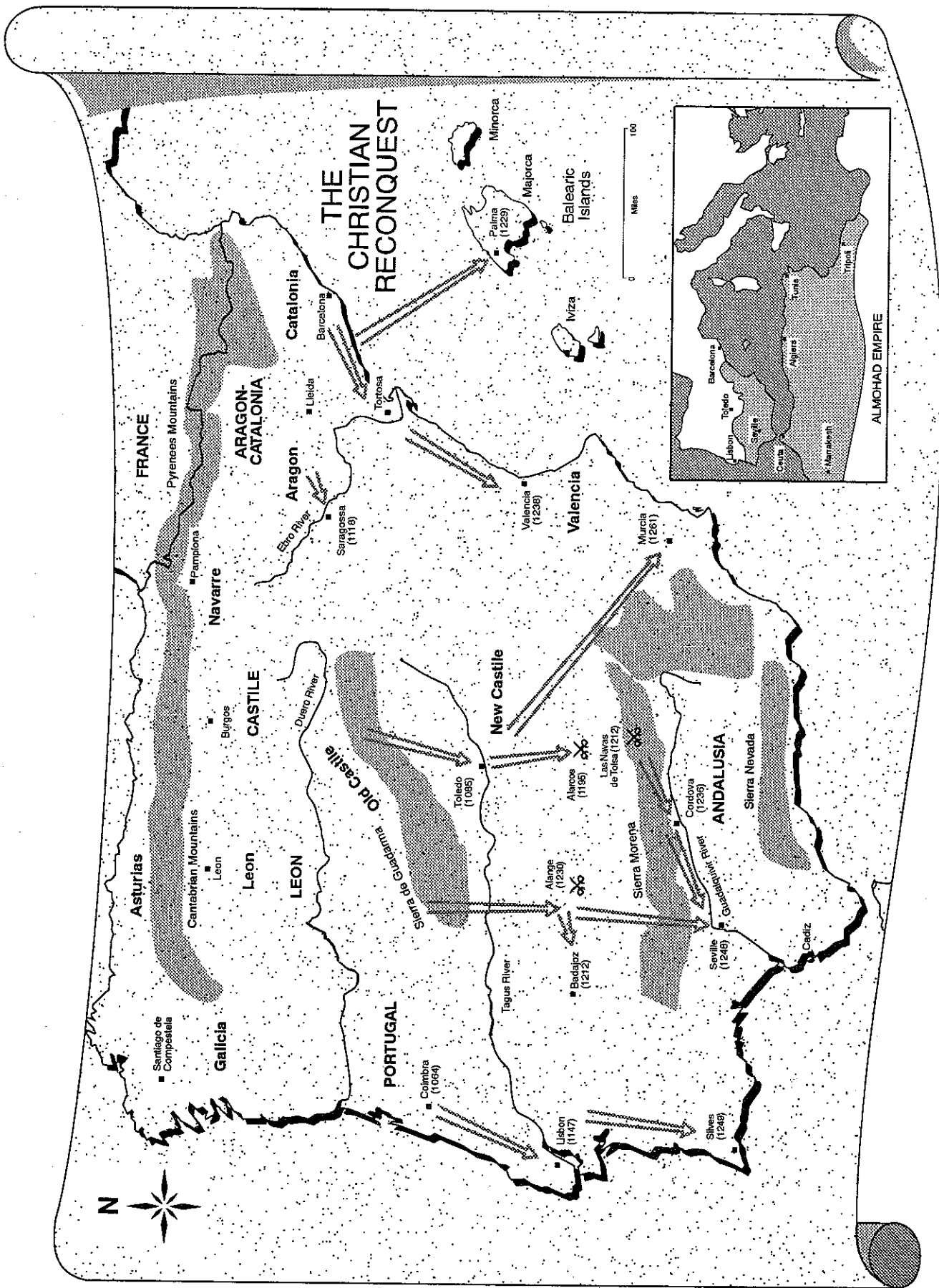
After battle with the Moors the *Infantes* of Carrion sought to depart from el Cid's court, to avenge themselves of the insult they had received. They demanded their brides in order to take them to the province of Carrion, to give them cities and riches of their own. El Cid agreed and sent servants as an escort for his daughters. Once on the road the *Infantes* exacted their revenge. After the first night they sent the servants ahead. They stripped el Cid's daughters and beat them with the girth belts of their saddles, leaving the women for dead. One of the servants was suspicious of the *Infantes* and circled back through a wood. He found his charges, lying bloodied upon the ground. He revived them and returned to Valencia with el Cid's daughters.

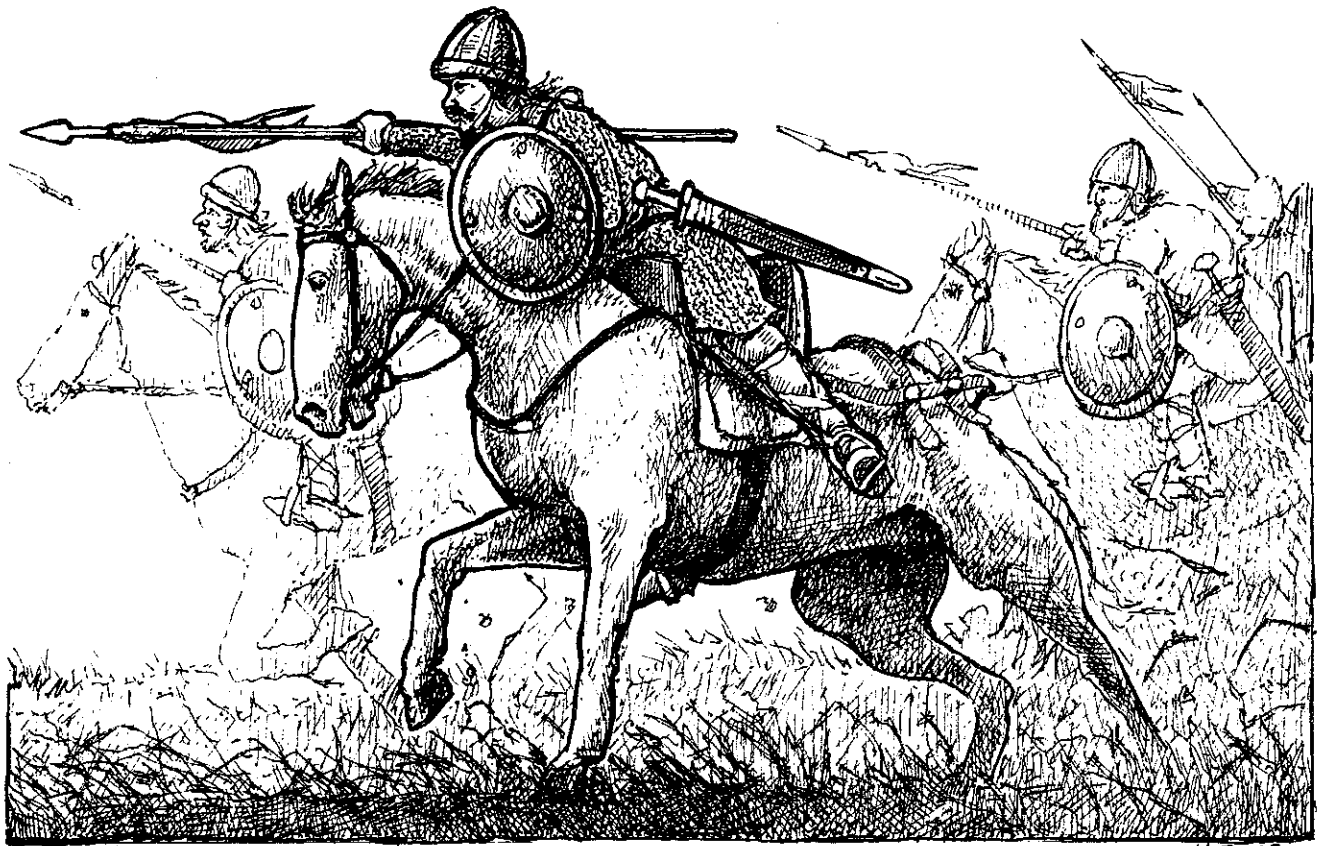
El Cid was greatly angered by the fate of his daughters. Rather than take revenge on his own, however, he appealed for justice from King Alfonso. It was not el Cid that the *Infantes* had wronged, but the King, for Alfonso, not Rodrigo Díaz, had given el Cid's daughters to the *Infantes*. The King summoned his nobles to court in Toledo, there to judge the claims of Rodrigo Díaz.

When the court convened, el Cid presented his case. He first told the assembly that he had presented the *Infantes* with his two famous swords, Colada and Tizon. He explained that when they deserted his daughters, the *Infantes* broke from him, so should rightfully return the swords. The gathered nobles agreed and the *Infantes*, hoping to escape any further judgement, relinquished the weapons.

El Cid then presented his next charge. He had given the *Infantes* 3,000 marks of gold and silver when they left Valencia and, since they were no longer his sons-in-law, they should return this treasure. The nobles and King agreed, but the *Infantes* had spent all the coins. They borrowed from neighbors and supporters and made up the value in kind.

Finally, el Cid brought up the issue of his dishonored daughters and demanded redress by combat. The *Infantes* replied, saying they had done no wrong. They claimed the daughters of el Cid were not worthy of their station, that they had cast the women aside in favor of brides of equal birth. The arguments continued, with el Cid and his supporters deriding the *Infantes*'s claims to noble birth by relating their cowardice. The *Infantes* replied, saying their alliance with the Cid, formed through marriage, held no parity and in leaving his daughters they upheld their honor and right. A rude lord joined the *Infantes*, saying that el Cid should return to his lands and no





longer bother the assembled nobles. Then spoke the King: "Enough of words, ye have my leave to fight. The challenged and the challengers, and God defend the right."

The duel was set for three weeks hence, in the lands of Carrion. El Cid, reluctantly, had to return to Valencia to manage his affairs there. In his stead, he gave the great swords Colada and Tizon to two of his followers so they might battle the *Infantes*. The rude count who spoke against el Cid was also included in the battle, so a third of the Cid's men stayed behind. In three weeks the battle was joined on the field of honor. El Cid's men comported themselves in a heroic fashion. In quick succession, they unhorsed the *Infantes* and subdued or killed the men. Indeed, one of the counts was cut down as he tried to flee, proving that el Cid was in the right. His daughters were later betrothed to the kings of Navarre and Aragon-Catalonia, bringing honor to the name of the Campeador.

The reign of el Cid in Valencia was short-lived but grand. In 1099 el Cid was besieged by the Almoravid army. In the battles of the siege, he was killed. The Almoravids did not immediately capture the city, however. El Cid's wife, Ximena, ruled until 1102. At that point, the suffering of the people forced her to concede.

Crusade Against the Moors

The invasion of the Almoravids in 1086 stabilized the frontier between Christian and Moslem Iberia. No advance on either side, including those of the 13th century, lasted long.

The Almoravids originated as a harsh desert tribe who saw the lush Iberian country as a paradise to be enjoyed by their descendants. Their reign turned decadent (thanks to Infernal corruption) and their control over southern Iberia was lost as they were supplanted by the Almohads, a coalition of Berber tribes from the Atlas mountains. The Almohads, in the face of Christian aggression, began radical suppression of Christian and Jewish religions in the south. The suppression of their religion caused many southern refugees to flee north, giving Christian nations much-needed manpower and a boost of morale for freeing an oppressed people. From this growing manpower and rising spirit the reality of a crusade against the Moors was realized.

Before the crusade could be launched, however, the Christians had to agree on who would lead it. After considerable turmoil in the early 12th century, Alfonso VII, King of Castile took power over much of Iberia's Christian lands. Regrettably, when he died in 1157, Alfonso divided his realm into the kingdoms of Castile and León. The two brother kings fought amongst themselves, but their children, under Alfonso VIII, smoothed relations before the turn of the 12th century. Alfonso was instrumental in gathering Christian forces to finally turn the tide of war against the Moslems. After a series of small victories he challenged the Moslems' ruler to a battle. The Moslems accepted and Alfonso appealed to the rulers of León and Navarre for aid. They promised to attend but on the day of the battle were absent and Alfonso's Christians were routed.

It is after such a defeat, and after minor skirmishes with the kings who had abandoned him, that Alfonso VIII prepares for further crusader attacks upon the Moors. And this, of course, brings us to the 13th century, when your Saga takes up the fate of God's crusaders in Iberia.

The Knights of Christ

The Knights of the Temple, the Templars, were the first of the military orders. After the Templars were formed, the Order of the Knights of Saint John of Jerusalem, or the Hospitallers, was founded. Both orders played some part in the early Reconquista, but devoted most of their attention to wars in the Holy Land, perceiving the Iberian crusade merely as a means to fund their Holy Land campaign. Eventually these two orders of combined knights and priests abandoned Iberia to devote themselves entirely to Jerusalem.

By the 13th century the knights fighting the Reconquista consist of Iberian orders. The first of them were the Knights of Calatrava. In 1157 the Bishop of Toledo preached a crusade to recapture the strategic castle of Calatrava, which guarded the road to Toledo, and had been abandoned by the Templars. A group of Cistercian monks and Navarrese soldiers answered the Bishop's call and took the castle from its Moslem defenders. The monks returned to their abbey in 1164 and the remaining soldiers were recognized by the Pope as a military order. The knights wear a white surcoat over armor painted black, but wear no insignia.

Perhaps the most famous military order in Iberia is the Knights of Santiago. This order originated from a band of 13 knights who protected pilgrims traveling to Santiago de Compostela. In 1175 the knights were recognized as a military order by the Pope. As the order grew the knights ran a series of hospitals, or hospices, for pilgrims traveling to Santiago. They wear a white habit with a red cross on the left breast; the bottom arm of the cross is shaped like a sword blade. In the 13th century they are a major force in the armies of the Reconquista, although some of them have been corrupted by the forces of Darkness.

Apart from their military role, the orders serve other vital functions. Since many of their castles and estates are in areas nominally controlled by Moslems, the orders serve as local government. They also maintain religious control of their estates, overseeing the appointment of priests and bishops. One of the orders' most important roles, however, is in the promotion of colonization. By defending their estates, the orders provide some degree of security to colonists who brave the frontier. Furthermore, in an effort to develop frontier towns, the orders give lands they win to secular lords.

Las Navas de Tolosa

One of the greatest battles of the Reconquista to occur in the 13th century — specifically in 1212 — is waged at Las Navas de Tolosa, a key pass protecting the fertile valleys of Andalusia. The armies gathered under Alfonso VIII include some Templars and Hospitallers, and members of the Iberian

military orders and foreign crusaders. Though most of the Templars and other foreigners desert before they reach the pass, the main kingdoms of Iberia are represented. In order to make the crusaders appear as if out of nowhere, a "shepherd" leads the army through a secret pass. (After the battle some knights report seeing the shepherd again, but claim he turns into a dove and takes to the skies!) The Christians mount their attack and the Moslems, outmaneuvered and disorganized, are routed.

For over a year the stench of rotting corpses upon the field keeps anyone from settling in the area. The battleground's desolation and isolation proves invaluable to a secret cult of diabolists who settle in. They perform their vile deeds among the dead, even using bodies as their tools of *maleficia*, bringing some back to a shade of life. Once the people of the Christian states begin to move southward, Las Navas de Tolosa becomes a frequently traveled area. How long travelers remain safe from, and ignorant of, the evil in their presence is a matter left in the hands of the Divine.

See *The Battle*, in Chapter Three, for more information on events at Las Navas de Tolosa.

The Albigenian Crusade

The battle of Las Navas de Tolosa is a resounding victory for Christian kingdoms of Iberia. For the Aragon-Catalan Crown, however, it is a brief diversion. Rei En Pere II, King Peter of Aragon-Catalan, holds lands to the north which are





threatened by French crusaders attacking Cathars in southern France. The French fight the Albigensian Crusade (see *Mistridge* and *A Midsummer Night's Dream* for more information on and stories set in the crusade). French soldiers display incredible cruelty in their battles. From Barcelona, Pere appeals to the Pope to stop the temporal designs of Simon de Montfort, leader of the crusading force. The Pope convinces Pere to accept the French leader as his vassal in the lands that Montfort has captured.

When Montfort continues his aggressive actions against the territory of the Aragon-Catalan crown, Pere declares war on him. Pere meets Simon de Montfort in battle at Muret. The night before the battle Pere drinks heavily and secludes himself with a woman. In the morning he is too weak to stand at Mass. Nevertheless, he takes the front rank in the battle and is killed. Guards seeking the woman after the battle fail to find her, but do discover her shawl. It is stained with blood and smells of brimstone.

Pere's son, Jaume (James), is also captured in the battle but Pope Innocence III orders Simon de Montfort to release the boy to his people. Delicately put, there is speculation on the decency afforded the boy during his brief capture.

Portugal

The Kingdom of Portugal first existed as a province of León but later achieved its independence. To protect Portugal's sovereignty from surrounding Spanish states, Affonso Enríquez submitted the state to Papal jurisdiction. Affonso was given the title of Duke of Portugal and Portugal effectively removed herself from conflicts between Iberian Christian states. When Alexander III became Pope in 1159 he recognized Affonso as King of Portugal. With the sanction and protection of the Pope, Portugal was free to turn its military attention to the Moors and made some advances. However, the vigorous and bitter Kingdom of Castile prevented Portugal's expansion to the east, leaving her to expand to the south.

In truth, in the 13th century, the Castilian King hopes that by attacking the Moors, the Portuguese will be weakened beyond the capacity to defend themselves. Indeed, on a few occasions Moslem leaders have been bribed to concentrate their attacks upon Portuguese forces. The Castilian King hopes to plea before the Pope for control of the weakened Portugal, acquiring the state legally. Of course, the wrath of the Portuguese would be fierce if they were to learn of this Castilian treachery.

Union of Castile and León

The death of Alfonso VIII in 1214 brings Henry I to the throne of Castile. In an effort to solidify relations between Castile and León, Alfonso's daughter, Berenguela is married to Alfonso IX of León, by whom she has a son, Ferdinand. Pope Innocent III annuls the marriage on the grounds that the two have a blood tie, as evidenced by the deformity their son who is never seen in public.

When Henry I of Castile dies in 1217, Berenguela is proclaimed Queen of Castile. She grants her throne to her son who, as Ferdinand III, proves a greater monarch than even his grandfather, Alfonso VIII. The question is, how does Ferdinand apparently change in appearance, miraculously alleviated of his disfiguration. The wizard rumored to be in his court, and at Ferdinand's side at all times, might explain the sudden change.

Ferdinand and Alfonso IX war during the early years of Ferdinand's reign but by 1225 Ferdinand secures his hold upon the Castilian throne and turns his energies again to the south.

Alfonso IX dies in 1230 and the Kingdom of León is incorporated into the Kingdom of Castile. Before his death Alfonso tries to deliver his kingdom to two daughters by a previous marriage, but Ferdinand III thwarts the attempt. (Indeed, the two girls suddenly disappear from the Spanish social scene, but apparently continue to live, hiding themselves from all visitors.)

With the combined forces of Castile and León, Ferdinand is able to make quick work of the remaining Moslems on the peninsula. Córdoba falls in 1236, and Seville in 1248. Ferdinand allies himself with the King of Granada during the campaign on Seville and is generally tolerant of the Moslems under his rule. Granada eventually becomes tributary to Castile, but, with Ferdinand's death in 1252, the crusading character of the Castilian monarchy comes to an end.



In keeping with the shroud of mystery that surrounded him in life, Ferdinand's death is also dubious. Several body parts are found scattered about his castle, but the King's head is never found, so that not even the body parts may be identified as his.

Crusades of Jaume I

After his ascension in 1213, Rei En Jaume I of Aragon-Catalonia, son of Peter, has the typical troubles of a young ruler in Iberia. Not until 1228 is he in full command of his situation. Meanwhile, civil wars in France break out under the rule of Simon de Montfort, he who held Jaume captive after the battle of Muret. Montfort's main adversary is the Count of Toulouse, a cousin of the late Rei En Pere. Montfort loses his life in this war and French influence in the Languedoc region vanishes for a time.

What is little known is that Jaume sent out a call to the vilest people of his kingdom, offering a huge reward to the one who could assassinate Montfort. Apparently one of those killers reached the target, for Montfort's body showed no signs of death by battle. Indeed, he was found dead in his quarters, poisoned, left with a cringing young boy, the victim of his latest perverse exploit. On hearing of Montfort's death, Jaume is said to have smiled, which he had not done since the day of his recovery from the crusaders years before.





Without pressure from the French to the north, Jaume is able to heed his people's wishes for territorial expansion. In 1229 he captures the island of Majorca, which had long been a stronghold of Moslems and pirates. Working in secret, he then puts the pirates under his employ, allowing them to raid other states, collecting a piece of the action. By 1235 Jaume captures all of the Balearic Islands and distributes the lands among his followers. In 1238, Jaume captures Valencia and earns his honorific, "the Conqueror." More than simply a conqueror, however, Jaume demonstrates the ability to administrate. While Castile begins to founder economically, Jaume's kingdom prospers by the parceling out of small lands to the people of the region, rather than by concentrating large tracts of land in the hands of a few.

Fostering greater prosperity, Jaume is able to continue his conquests. Though agreements with Castile prohibit him from claiming any land further south on the peninsula (though his pirates bring him wealth from those lands), Jaume continues his wars against the Moslems. In the years 1265 to 1266 he

conquers the Kingdom of Murcia, giving the land to Catalan nobles who are subject to the Castilian King, Ferdinand III. Jaume I dies in 1276.

After the Crusades: Castile

After the death of Ferdinand III and Jaume I, the Reconquista comes to a standstill for over two centuries. The last kingdom of Moors on the Iberian peninsula, Granada, is subjected to the Castilian crown and pays tribute to maintain its lands. Without leaders interested in continuing the wars, the Christian countries of the peninsula are free to concentrate their efforts on increasing the well-being of their people. In Castile this process is overseen by Alfonso X ("the Wise"). Alfonso comes to the throne in 1252. Moslems, Jews, and Christians speak freely in the King's court, discussing topics of astronomy, poetry, and mathematics. Alfonso himself is well known as a scholar and writer and his court in Toledo becomes the gathering place for all manner of wandering scholars. During his reign, several universities are also founded on the peninsula, to sate the thirst for knowledge that spreads amongst Alfonso's people. Indeed, within the libraries of Alfonso's palace arises a Rational Aura that not even priests and their Dominion can undo.

Alfonso X has political goals as well. His highest endeavor is to claim the title of Holy Roman Emperor. In 1257 the Imperial electors choose Alfonso as Emperor but many German princes support the English Earl of Cornwall. On the Earl of Cornwall's death the Germans shift their support to Count Rudolph of Hapsburg. For 16 years Alfonso fights to claim the Imperial crown. Opposition from the popes, war with Granada, war with his own nobles, and a general lack of Castilian sympathy prevents Alfonso from making the journey to Germany for coronation. In truth, Alfonso also becomes sterile during his struggle and develops an infection that saps his will. It seems that even supernatural powers conspire against his bid for the Empire. In 1273 Rudolph of Hapsburg is crowned Emperor and Alfonso's dreams die.

After the Crusades: Aragon

After the death of Jaume I in 1276, Pere III gains the Aragon-Catalan crown. He shows himself to be of the same stuff as his father and continues expansion of the kingdom. Jaume had initiated the naval power of Aragon-Catalonia and had attempted an invasion of the Holy Land. Pere III builds upon that power and reaches out into the Mediterranean to establish a protectorate over the Moslem state of Tunis.

Events then fall into place to bring Pere III into contention for the dominance of Sicily. First, Pere refuses to be a vassal to the Pope, repudiating the arrangement of his grandfather, Pere

II. Second, he marries the daughter of King Manfred of Sicily. When the Papacy wins Sicily from the Hohenstaufen Holy Roman Emperors, Manfred backs the losing side. The Pope, therefore, offers the Kingdom of Sicily as fief to a French prince, Charles of Anjou. Charles has Manfred put to death and proceeds to rule in a tyrannical fashion. The people of Sicily believe that Charles kills his enemies and has them cooked for

his Sunday dinner. Not surprisingly, the populace invites Pere III to help them. Pere III invades Sicily in 1282 and is master of the island a short time later. The Pope excommunicates Pere III and proclaims a crusade against him. Indeed, the Pope condones the actions of theurgists, who bring demons upon Pere on the Church's behalf. Pere III dies in 1285 at Infernal hands, but not before offering to return Sicily to the Pope to save his soul.



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HERMETIC HISTORY

CHAPTER THREE



his Chapter discusses the birth and growth of the Order of Hermes in Spain, forming what is now the Iberian Tribunal. The history of the Order in Iberia goes as far back as the Roman era, when it existed as the Cult of Mercury. Indeed, having experienced almost every stage of the Order of Hermes's development, the Iberian Tribunal is something of a microcosm of the the larger Order's history.

Mercurial Magic

The Cult of Mercury was a strong force in the Roman Empire. While it wasn't widely popular, it served an important purpose. The priests of Mercury considered themselves responsible for the wealth and well-being of the Empire. Their powerful rituals were focused on the continuation of Roman structure. Much of their wisdom has been lost but Magi of the Order of Hermes search for it to gain a deeper understanding of magic and its place in the order of the universe.

One of the longest-lasting elements of the Roman Empire was influenced by the priests of Mercury. The Mercurial cult needed massive numbers of priests to complete their most complex rituals. More priests involved in rituals meant more power could be invested into rituals. As the Empire expanded, the priests of Mercury spread with it. Soon there were not enough priests in any one place to complete important rituals. The priests worked to establish mystical connections between their temples, allowing far-flung priests to combine their power. Since these rituals supported and protected the Empire, the Empire put great effort into aiding its priests, though did not

widely admit to doing so. The leadership of Rome, with the aid of Mercury's priests, developed the system of roads that the Romans are well-known for. Apart from the mundane advantages that permanent roads offered, they allowed for long-lasting mystical connections between distant temples. With the network of roads extending from Rome across the Empire, priests in every corner could join in rituals to strengthen the state.

Priests of Mercury played an important part in the colonization of Iberia. With the threat of Hannibal and other Carthaginian forces, Rome called upon all its assets to defend the Empire. Priests of Mercury marched alongside the legions in the second assault on the peninsula, adding their magic to the force of arms. The relatively quick defeat of Carthage on the peninsula was a reflection of the skill and power of the Mercurial priests.

However, the priests' weaknesses were demonstrated in the campaign against the Iberian highlands. The quick strikes of the indigenous peoples did not allow time for priests to prepare rituals needed to defend the legions. Rituals performed on the peninsula were also limited in power due to the small number of priests that accompanied Roman forces. Most rituals could affect no more than the area of a city, surrounding a hastily-built temple. Without connection to the network of roads that provides a mystical connection to Rome, the priests' powers were severely limited.

Once a system of Iberian roads developed, however, the priests of Mercury made a large contribution to the conquest of peninsula. With connections to their power base in Rome, they

were able to influence events further from the city. The primitive wizards of the indigenous population were no match for the power of the priests of Mercury. Most simply migrated out of Iberia or hid until the colony was better established and more stable. Once the colony was established, the cult began to expand its network of temples and recruit new members. A network of followers, including some native wizards, was established to provide funding and initiates for the priesthood.

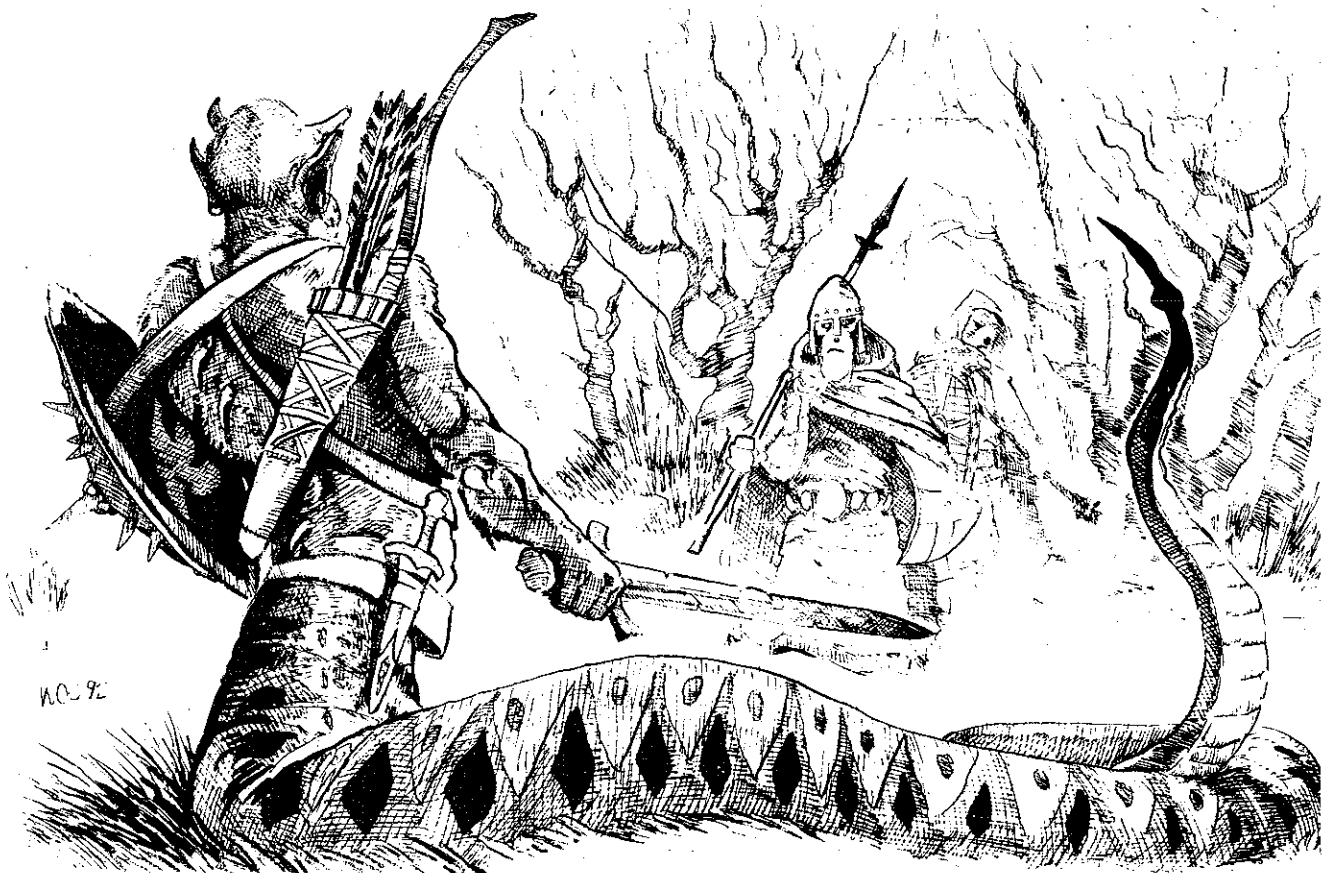
Growth in Hispania

The wealth of the Iberian peninsula attracted the priests of Mercury. Their need for expensive materials to perform rituals required a large financial base. Roman businessmen flocked to exploit the wealth of the peninsula. Since these businessmen also shipped and provided the materials needed by the cult, they enjoyed the protection and aid of the priests of Mercury. The import and export of a wide variety of goods was controlled almost exclusively by Romans in Hispania. The Cult of Mercury itself had interests in some shipping companies, limiting their dependance on the merchants. However, the demands of maintaining the ritual activities of the cult prevented priests from completely divesting themselves of dependance on Rome's merchants. The wealthy inhabitants of the new colony also added to the strength of the Hispanian cult. The *seniores* in their villas were strong supporters of Roman culture in general and supported the cult with funds and followers.

As Iberian cities developed and grew, the Cult of Mercury built new temples, connected them by roads, and solicited new initiates. One of the requirements of entering the priesthood was Roman citizenship. At first, Hispanian members of the Cult of Mercury were limited to those of Roman blood. Later, other important Hispanians were granted citizenship and became eligible for membership. In A.D. 212, Emperor Carcalla granted citizenship to all people in Hispanian cities, greatly increasing the number of people eligible for priesthood. The cult still appealed mostly to the businessmen, bureaucrats, and the owners of vast estates, though, leaving the common people almost completely out of the sect. In spite of this restriction, the number of non-Roman priests in the cult swelled. With the arcane connection to Rome solidified by the network of roads, the priests of Mercury in Hispania added significant strength to rituals in Rome.

Victory of Christianity

When Christianity came to Iberia, the common people enthusiastically joined the new religion. Christianity swayed the populace by offering them direct experience of God's grace. The missionaries learned of the people's exclusion from the Roman religion and began to openly oppose Roman cults. Some early Christians paid a high price for this opposition and Iberia contributed its share of martyrs to the early Christian cause.



As Christianity gained popularity, the priests of Mercury saw it as a challenge to the order they strived to maintain. The elders of the priesthood claimed that the new religion was destroying Rome and should be wiped out. As the power of the Mercurial cult continued to dwindle over the centuries, this doctrine was modified. Some members initially suggested that a flaw of Hispanian blood made the people accept the new religion. These priests thought the flaw could be overcome and the people brought into the cults of Rome. The idea of a flaw in Hispanian blood eventually became widely accepted by the cult. Later, a particularly hard-line patriarch of the cult forwarded the notion that the powerful Mercurial rituals were not functioning properly because they were being performed by non-Romans. The declining power of their rituals, this patriarch decided, was not due to the new religion but to the fact that the cult had accepted non-Romans among its number. Non-Roman priests in Hispania were therefore expelled and some killed. Unfortunately, this reduced the number of priests available for the performance of rituals and the power of the cult's magic continued to decline.

Soon, the Cult of Mercury fell into obscurity in Hispania. Christianity eventually won out, becoming the official religion of Rome in the 4th century. By that time, the Cult of Mercury was very small in the province. Some of its members had left and, along with some of those expelled, joined the new religion, becoming priests there as they had been in the cult. The long decline of the cult was coming to a conclusion. By the time the Visigoths sacked Rome in 410, little was left and in 412 the cult was officially disbanded.

Former priests of Mercury in Iberia contributed to the development of the nascent Christian Church. Indeed, many claim the Church's rituals owe their foundations to the Roman Cult of Mercury. In particular, the Mass is said to reflect the influence of former Mercurial priests. Divine power invested in Christian priests allows them to turn simple wine and bread into the blood and body of Christ, through the ritual of the Mass. By consuming these foods, followers are connected to the power of the Divine. That connection allows priests to maintain a mystical connection to the people who partake of the Mass. The power of the Divine thereby spreads throughout the populace, allowing Christian priests to use Divine power to aid their flock. Such a spread of power from a ritual through a medium is akin to the powers spread by Mercurial rituals, along Roman roads. It is ironic to think that the Dominion, which currently plagues members of the Order of Hermes, may have developed from the same roots as the Order.

Magic Before the Order of Hermes

During the three centuries between the fall of the Cult of Mercury and the end of the Visigothic rule of Iberia, widespread magic on the peninsula was scarce. The priests of Mercury could not work their fantastic rituals without numbers to support them, and the priests eventually left. Some of the more

far-sighted priests struggled to record the knowledge of the priesthood and store it for future generations. However, much knowledge simply disappeared into the wilderness with the priests. The priests that remained in urban centers quickly latched onto the mundane forces in power. The priests' wealth and skill with people quickly earned them high places within Visigothic social structure and some even sought to maintain practices of the priesthood. Without the support of the government or the people, however, priests clinging to the old ways were unable to influence anything beyond their personal affairs.

The Visigoths brought some magic into Iberia with them. Though long-time Christians, the Visigoths held on to their fiercely independent ways. Entire families moved with armies into Iberia and with them came sorcerers of ancient tradition. Early Visigothic magic was mostly naturalistic, leaning toward shamanism and Norse tendencies. Other Visigothic sorcerers were creators of fantastic items. They labored for years to create items that are unparalleled in the world today. So powerful were some of these items that a few may be found even in the 13th century. These sorcerers were responsible for the magics that protected the Iberian peninsula from invasion, and they tied that protection into the greatest power they could imagine, that of the Visigothic kings. (If Visigoth kings are to somehow return, maybe as the undead, they might still possess their former magical wards, making them terrible adversaries.) As advisors and court wizards, the sorcerers of the early Visigoths earned a place for themselves in the society they protected.

It may be that from Visigoth wizards' dealings with mundanes the modern Order of Hermes learned its lesson of avoiding mortals. Jealousy struck Visigoth kings and they grew daily resentful of the magical powers that won them power. The kings soon believed they controlled the wizards. More lavish and powerful items were ordered. The wizards' powers were also called upon to solve petty squabbles and to ensure the fealty of lords to their king. When the Visigoth wizards, tired of such abuse, rebelled or refused to work, they were killed or forever exiled to the rocky crags of Iberia.

Ultimately, when Visigoth kings grew so arrogant that they ignored wizardly advice, and the rising Dominion of the Church interfered with their work, Visigothic sorcerers withdrew completely from the society they had helped build. By this time perhaps a score of wizards remained in Iberia. They felt little if any remorse in abandoning those who had forsaken them.

ISLAM'S MAGIC

As the Visigoths were embroiled in civil war, the forces of the Islamic empire fell upon Iberia and began their conquest. Initially, only military forces landed. When the Visigoths regrouped and prepared for battle with the invading armies, the Islamic forces brought up their reserves and began to employ other resources. Islamic sorcerers held the advantage in

conquering the fertile peninsula. The magic of these sorcerers was largely attuned to the contact and control of djinn, proud spirits of elements.

With the assistance of djinn, Arab sorcerers were (and are) able to fashion magnificent items of power, known for their beauty as well as mystical attributes. Only the sorcerers with the most powerful wills could control these proud and fierce creatures. Once controlled, djinn made powerful servants, able to fashion items with a skill beyond human comprehension, and able to work tirelessly at speeds outstripping the fastest human. The disappearance of King Roderic of the Visigoths at the first large battle between the Arabs and Visigoths is believed the work of Arabic sorcerers. It's said that, fearing their tide of invasion might be stopped by combined Visigoth forces, Moslem sorcerers, eager to reap the wealth of the peninsula, had their djinn abduct Roderic and cast his corpse into the river, well away from the battle. Indeed, if this legend is true, that of Roderic's lingering spirit might also be true.

As the Arabs moved up the peninsula, the actions of their sorcerers and djinn continued. It was djinn that caused the storm which allowed invaders to gain Cordova without great conflict. But even the powerful sorcerers of Islam and their djinn faced limits on the peninsula. The Dominion, growing in the land for several centuries, frustrated Arab sorcerers and their servants in much the same way it plagues Magi of Hermes in the 13th century.

The nobility of the Arabs, however, understood the importance of their sorcerers and the danger posed should the sorcerers grow angry with the Dominion's continued existence. The Arab nobility took it upon themselves to conquer Iberian cities and throw down their icons of the Church, turning altar decorations into lamps for mosques. Arab leaders also patronized sorcerers, setting up libraries and laboratories for them to study.

The society that invading Arabs structured was also favorable to sorcerers. The nobility admired learning and favored teachers and artists among their courts. Christians within conquered territories were restricted as well, to avoid Christian and sorcerer confrontations. Here Moslem rulers had to walk a fine line, though. They didn't want their armies to believe the Christian Dominion could endanger Arab sorcerers, but the Arab nobility equally feared inciting the Church, bringing the full wrath of the Dominion upon them. (Of course, that did eventually happen.) Early in Iberia's Arabic conquest, Christians were therefore allowed to pursue their religion, but had to pay a special tax. The tax kept Christians from affording great edifices, believed to help spread the Dominion. Thus, the loyalty of Moslem sorcerers was preserved and the Christian Dominion was subtly subdued.

Ironically, to utilize their powers, Moslem sorcerers in Iberia also had to contend with some followers of Islam. If sorcerers professed to follow Mohammed they were in the paradoxical position of practicing an art considered heretical by Arab orthodoxy. If sorcerers did not subscribe to the Moslem religion, they were subject to the restrictive laws that kept Christian influence under control. Thus, while sorcerers

Legends of Hermetic History

Regardless of similarities between Hermetic Magi and Moslem sorcerers, the two have maintained considerable hatred, perhaps out of jealousy, paranoia, or fear. During the Hermetic Schism War, when Moslem governments in Iberia were in turmoil, Hermetic Magi made direct attacks upon Moslem sorcerers. Caught up in their hunt of rebel Magi, many young followers of Flambeau traveled into Moslem lands specifically to hunt and kill the descendants of those that had killed their Founder (see *Flambeau*).

To the dismay of House Flambeau, during the period of the *taifa* states that followed the end of the Caliphate, many Moslem sorcerers joined the Order of Hermes. As Moslems joined the Order and learned Hermetic magic, an age of magic came to an end as much Islamic knowledge was not passed on to apprentices. And yet, there may still be some knowledge of Arabic magic lying hidden within the libraries of Islamic cities.

enjoyed the favor of the nobility, orthodox leaders of the Islamic religion preached against them. In the civil disorders that occasionally sprang up, Islamic sorcerers fared poorly at the hands of riotous mobs. They were often driven from cities, had their homes destroyed, and were occasionally killed.

As the religious persecution of Arab sorcerers by mundanes continues into the 13th century, Arab sorcerers bear many similarities to Hermetic Magi and the persecution they face. It comes as no surprise, then, that Magi and Moslem sorcerers sometimes ally. Maybe the two might one day unite to assure their safety from the fickle and foolish mob.

One of the magical Moslem sects of the 12th and 13th centuries that is popular in Iberia is the Sufis. These practitioners of magic did not come from the Arab tradition of sorcery but from the Persian tradition of mysticism. Though most of their teachings focus on gaining personal experience of Allah, some also provide a path to the power of magic.

Nuinsil of Criamon first discovered the nature of the Sufis' teachings during his journeys to Arabia, in the early 11th century. The nature of the Sufis' teachings appeals to enigmatic Criamon Magi, and the Criamon seem to have much to offer the Moslems. While most of the Order knows little of Sufi power, some of the skills exhibited by its followers seem to duplicate Hermetic magic (maybe taught by Criamon Magi in exchange for foreign insights?). Tales told by the Sufis, and by others about the Sufis, imply that the Sufis have powers kept secret from the Order. Most, however, view them as crackpot hedge wizards, given to speaking in riddles. Maybe the truth of the Sufis' enigma lies in their riddles, and only Criamon Magi can truly decipher the extent of Sufi power.

FLAMBEAU

The Iberian history of House Flambeau has its roots in the Roman period. It was on the peninsula that the House's founder was born and lived much of his life. It was also here that he died.

Little is known of the specifics of Flambeau's family history; Flambeau was not given to great writings of his past. What we do know is passed on by current members of House Flambeau and is sure to have grown some in the telling. Members of the House tell that Flambeau's vulgar family was named Seneca (though some think these historians seek to draw connection to the famous Senecas of Córdoba), and that they had mercantile business in the *Provencia Hispania Ulterior Lusitania*. This region of the Roman province covered most of southwestern Iberia, and House Flambeau claims "ancestral" lands near Badajoz. The Covenant of Jaferiya is said to have been founded on the site of one of the villas that Flambeau's vulgar family lost to invading Moslems. From all accounts, it seems that the Seneca family was prosperous and happy throughout the Roman rule of Iberia.

When the barbarian tribes first entered Iberia, the Senecas suffered. The tribes plundered the fields and took land indiscriminately from its rightful owners. Like most wealthy landowners, however, the family persevered. Though they often had to battle the barbarian kings that held sway over the land, the Senecas were able to retain most of their land and maintain their trade contacts. In fact, under Visigothic rule the Seneca family flourished, enjoying new privileges of their high social class. The family intermarried with the Visigothic nobility and extended their holdings. Soon, according to House Flambeau, the family was among the most influential in Iberian politics. They possessed the right to vote for the sovereign of the Visigoths and even put up their own candidate on more than one occasion.

Flambeau, himself, was born Reculed Annaeus Senecas, in 698. Of his young life next to nothing is known. The turmoil of the period left him little time for childhood pleasures. As soon as he could stand, he began training as a warrior. When Reculed was but twelve years of age, civil war swept the land as the Visigoth King, Witiza, attempted to put his son on the throne against the objections of the nobility. In the fighting that followed, the young Reculed was spirited to a family villa in a more central part of the peninsula. This departure from family estates on the southern coast proved fortunate as the armies of Tārik ibn-Ziyād invaded in 711. While the family's southern holdings were quickly overrun, more northern ones held out for several years. In 712, the young Reculed was taken from his family by a wizard fleeing from the invading army. Reculed did not willingly abandon his family, but the mysterious wizard felt he had need of the Gift that was expressing itself in the young noble, and convinced the young Reculed to accompany him.

The wizard was Delendar, Flambeau's teacher and a great practitioner of the destructive arts of magic. He schooled Reculed with a haste born of desperation. Delendar had seen



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the power of Arabic sorcerers and felt the forces that currently ruled the land had little chance of standing against them. His magic was based on the Mercurial tradition though it had undergone centuries of permutation. Still bound by the philosophy that more practitioners provided more power, Delendar struggled to impart his knowledge on the young man. Reculed proved a quick study; his sharp mind gave him insight into the structure of magic and he often made intuitive leaps beyond the anticipation of his master. Reculed's early study of the arts of war in turn proved invaluable to Delendar. Delendar knew magic but his only knowledge of fighting came from ancient texts of strategy. Reculed was thus able to incorporate his knowledge of war into his magic. The two wizards therefore struck up a relationship of equality, one greater than any between master and apprentice. Born out of necessity, their relationship became that of father and son.

Even before officially finishing his learning, Reculed accompanied Delendar onto the battlefield. They lent their magic to the efforts of Christian nobility resisting the advances of invading armies, but to little avail. They were but two men, and even their great power could not be expressed across the entirety of the peninsula. The Moslem armies steadily advanced. Once the pair of wizards had been identified, they faced challenges from their counterparts in war. It was in these battles that Reculed began his fascination with fire magics. Such spells thrilled the young wizard and added greatly to the visibility of his efforts. As the exploits of Delendar and his young student became renowned among wizards of the time,

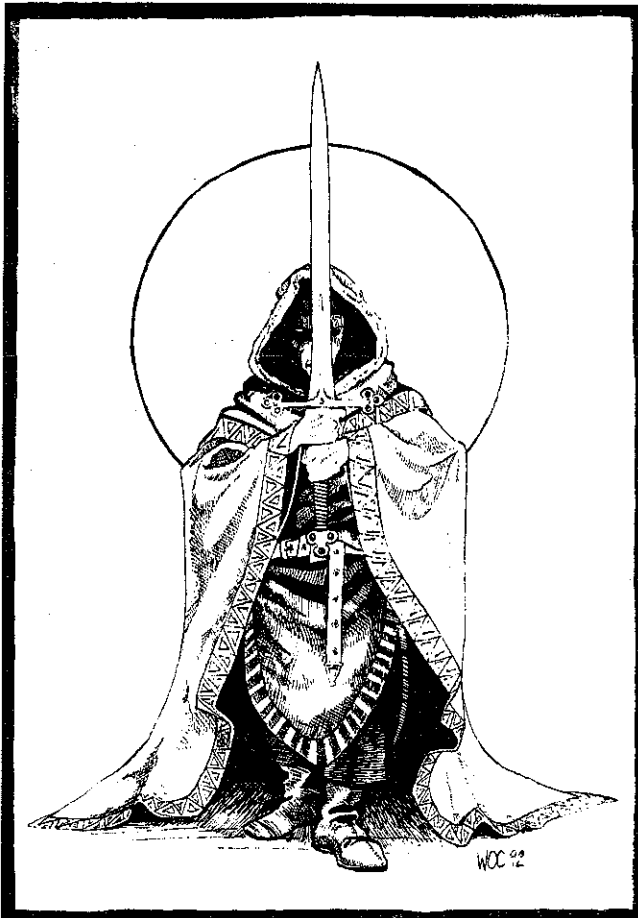
their mere presence put an end to Moslem attacks. But Moslem leaders eventually grew impatient with their impeded advance and with losses suffered at the hands of the two wizards. Moslem leaders therefore gathered sorcerers from the farthest reaches of the peninsula and gave them the task of stopping the troublesome wizards.

In 730, Delendar and his young student became involved in a battle between Christian and Islamic forces, waged in the foothills of the Pyrenees. The meager Christian force, bolstered by the magic of the Magi, held off the Islamic forces for several days. The Christians and wizards were entrenched in a cave, planning their counter-attack. They did not hope to win the day but hoped to break Islamic lines to join their fellows some distance to the west. As they mounted their attack, the wizards struck a series of decisive blows and a gap appeared in Islamic lines. The Christians poured through and on to freedom. The two wizards, however, were not so lucky. Moslem sorcerers and their djinn fell upon the pair. They in turn were separated by the great breath of a djinn, and enchantments fell on them with such rapidity that they could not regain their ground. Reculed was knocked over a ridge and fell into a valley below. While he frantically scrambled up the hill, the sorcerers concentrated their power on Delendar. The mighty Magus stood firm, his beard and robes blowing in the mystical winds that assaulted him. All around, enchantments and creatures disappeared without sound. Even the sorcerers that beset him, the best on the peninsula, were not safe from Delendar's destructive magic.

Before long, however, the sheer number of Moslem sorcerers overwhelmed Delendar. The sorcerers pummeled him, draining his vitality, finally taking his life. Reculed regained the top of the hill in time to see his master torn asunder by magical winds. His rage, funnelled through the powerful magic he was taught by Delendar, served as the agent of Reculed's revenge. Only the most powerful and quick-thinking of the Islamic sorcerers escaped his wrath. In a few short minutes Reculed stood alone on the wind-blown hill, the crash of mighty magicks now silent as he stood over the broken body of his mentor.

Flambeau Among the Franks

Some say Reculed's spirit was broken that day, that he could no longer bring himself to fight after the death of his master. Those that have been trained in his tradition, however, tell a different story. As he stood on that hill, they say, he felt two types of grief. He felt the grief of a son for the death of a father, but also felt the despair of a general who had seen a prime legion decimated. The war was not lost but never again would a fighter like this one walk the land. No matter what the young wizard thought, he left Iberia and crossed the Pyrenees into the lands of the Franks. While living among these fierce people, he took to using the name Flambeau, reflecting his preference for fire magicks.



Life north of the Pyrenees did not end Flambeau's battles against invading Moslems. When they, too, crossed the rugged Pyrenees, Flambeau met them in battle. At the turning point of the Moslem invasion — the battle of Tours — Flambeau made a telling contribution to the fight. Moslem texts tell of Frankish forces led by Charles Martel meeting the invaders in a valley some distance from Tours. When the Moslems ordered an all-out attack, the Franks formed a hollow square and stood as firm and inflexible as a wall of ice. From within this redoubt their archers were able to deliver severe blows to the Moslem cavalry. Flambeau's magic bound the warriors of the Frankish force into their defensive positions. With the added strength of magic, the lines held against the invaders' assault and the Franks carried the day.

Flambeau lived well among the barbarian Franks. Their fiery temperament and love of battle matched his own predilections. Among the Franks, Flambeau gained more experience on the battlefield, and even commanded a band of mercenaries for a season. But the mundane desires and demands of a warrior's life soon dragged on Flambeau's spirit. He set out on his own with that knowledge he had gained in warfare. The death of his master still hung heavy on Flambeau's heart and he worked toward avenging himself upon the sorcerers who had slain his lord.

Knowing that his skills were, as yet, unequal to the task of directly opposing Islamic sorcerers, Flambeau set out to hone them against opponents in Mythic Europe. While some say he hunted and slew over fifty wizards across Mythic Europe, just for the challenge, Flambeau's followers know he was testing and sharpening his skills in preparation for the day that he would challenge those who had slain Delendar. It was during this period of preparation that Flambeau was contacted by Trianoma and was told of her idea for the Order of Hermes.

Flambeau at the Founding

Flambeau was skeptical upon first hearing of the nascent Order. His only contact with wizards other than his master had been in competition. He did not see how trust could be developed among the disparate traditions of Mythic Europe's wizards. Trianoma persevered and, after a particularly annoying interview, had the opportunity to demonstrate the power of the *Parma Magica*, as developed by Bonisagus. Seeing his spell blunted by the mystical shield that protected Trianoma, Flambeau believed in the possibility of an order. Of course, he still had doubts and chafed at Trianoma's talk of a code of conduct, being protective and proud of his independence. But, in gatherings with the other founders at Durenmar, Flambeau found kindred spirits among them. Tytalus's love of battle and Tremere's ideas of structure fit well with Flambeau's plans for the Order's development. The pressure of these three, and the threat posed by Flambeau in particular, assured the inclusion of provisions for legalized Wizard's War within the Code. Flambeau feared that Islamic sorcerers might hear of the Order and, fearing his retribution, swear to the Code to escape his revenge.

Once the Order of Hermes was formed in 767, Flambeau set out to regain his family's ancestral lands and to avenge the death of his teacher. When it became clear that the other founders would not join him, he set out to train apprentices. His first was Apromor, who preferred the arts of destruction to his master's taste for fire. Flambeau taught his apprentice in the manner that he had been taught, upon the battlefield. The pair scoured the breadth of Mythic Europe for hedge wizards and sorcerers that had not joined the Order of Hermes. While many of these minor spell casters joined upon hearing from its formidable "ambassadors," others held proudly to their traditions and died at the hands of Flambeau, his apprentice, or other founders.

After five years of effort, Flambeau realized he could not form the army of powerful Magi he needed to vanquish all of Islam's sorcerers. Furthermore, foes to test his apprentices against were growing few and far between. Though Apromor advanced quickly in his studies, Flambeau knew he himself could never replace the fallen Delendar. Flambeau examined his surroundings to find a solution. The sanctuary of Bonisagus, at Durenmar, drew his attention. There the magical genius behind *Parma Magica* was systematically schooling apprentices in his theory of magic. Taking this as a cue, Flambeau gathered his apprentices and some young, excitable Magi from other Houses and set out for the Pyrenees. There he searched for a place of power, where his Magi could learn not only from Bonisagus's theory but from their environment as well. Flambeau realized that if truly powerful Magi could not be raised, then many of lesser power could. Flambeau found a suitable place in a high river valley and there founded the Covenant of Val-Negra. From this perch Flambeau hoped to strike out against the invading Moslems and destroy them once and for all.

Flambeau's Death

After the founding of Val-Negra, Flambeau endured many frustrations in his plan to destroy Islamic invaders in his home country. He constantly battled Guernicus and the other early Quaesitoris, who said his aid of Christian forces in Iberia was in direct violation of the Code to which he had sworn. Flambeau was not often given to arguing, instead following a policy of listening to and then ignoring others' imperious commands. When he did argue with the Quaesitoris he pointed out that he took the Code to mean that any interference in mundane affairs should not bring ruin upon others of the Order. He would then point out that charred Moslems only ruined the air about them, having no effect upon the Order. The Quaesitoris were not suitably impressed and, backed by the leaders of other Houses, officially decreed that Flambeau should abandon overt support of Christians in Iberia. Flambeau, not to be denied his revenge, continued his support but learned the difficult lesson of hiding his actions from the Quaesitoris.

Flambeau's best chance to regain his stolen ancestral lands came late in the 8th century. The leaders of several states, led by the governor of Barcelona, invited Emperor Charlemagne to enter their country and stop the advances of 'Abd-al-Rahmān I.

Flambeau heard of the impending campaign and made plans to join Charlemagne's army. The Quaesitoris heard of the campaign as well and, knowing Flambeau's feelings on the subject, sent him a letter informing him that a delegation of Quaesitoris would be staying at Val-Negra during the summer of 777, ostensibly to add copies of the Peripheral Code to the Covenant's library. Unable to participate in the attack himself, Flambeau sent some of his best *filia* to join Charlemagne's force, spending his own time "entertaining" the Quaesitor delegation. When, later that winter, Flambeau learned of the Christians' failure at Saragossa and of Charlemagne's retreat from Iberia, the Magus's fury knew no bounds. The Magi he had sent described the magic of Islamic sorcerers, how they prevented a sustained attack upon the city. Flambeau blamed himself for the defeat and, in his rage, probably would have killed his apprentices if he had not been daily reminded of the the Code's tenants.

In 788, upon hearing of 'Abd-al-Rahmān's death, Flambeau finally set out to have his revenge. Ironically, the Quaesitoris could find no fault in Flambeau's actions. Hermetic Magi that lived within lands controlled by 'Abd-al-Rahmān defied the Order of Hermes, and presented a threat to all Iberia. Flambeau gathered a select group about him, drew heavily from Val-Negra's stores of vis, and went south. With the Moslems in political disorder, Flambeau found little difficulty in convincing Christian leaders to mount an offensive.

The army to which Flambeau attached himself faced little resistance until they were in Iberia's deep south. In the mountains of the central plateau, they met their first strong patrol. Flambeau's force easily defeated the Moslems and he made sure that some cavalry escaped, to bring word of his magic to their superiors. Within two weeks Flambeau got his wish. A strong force of Arabs, accompanied by a sorcerous contingent, met the Christian army in a wide valley. Unfortunately, Flambeau had not chosen his mundane allies wisely. At the prospect of opposing magicks, half the force fled the field. While Flambeau and his fellows easily handled the Islamic sorcerers' magicks, the Moslem armies pressed dangerously close and the Magi were forced to retreat. The remains of the force took refuge in a tower in a mountain pass.

At the tower, Flambeau positioned his infantry a short distance away and assigned one of his three remaining followers to support them. The troops were to hold mundane forces at bay while Flambeau and the others prepared for the onslaught of magic expected from Moslem sorcerers. They had not long to wait. The pursuing Moslems poured into the valley and formed their lines some distance from Flambeau's defense. The Islamic sorcerers began their enchantments and called upon the services of their enslaved djinn. Storm clouds rolled over the mountain tops and wind began to howl through the valley. With the thunder of the storm echoing the thunder of their great drums, the Moslems rode on the attack.

Blasts of fire struck the Moslem lines as Flambeau's minions struck from the top of the tower. Moslem sorcerers whipped winds around those on the tower, demanding the Magi's attention. Moslem soldiers quickly recovered and renewed their assault. They charged and were repulsed by force

of arms and magic. Methodically, the units reformed and charged, again and again, each time gaining a small amount of ground as Christian defenders fell back.

Meanwhile, the battle of magic had begun in earnest. While djinn harried Flambeau and his followers, they retaliated with fire and destruction, the storm growing all the while. Suddenly one of Flambeau's Magi was cast off the tower by attacking djinn, leaving Flambeau's right flank open. The surviving Magi moved back to back for protection. The younger Magus was seized by a powerful djinn. Flambeau magically flailed at the mighty spirit, but it tore his follower asunder and scattered the remains to the wind.

On the ground below the defending mundane forces were hard pressed. They had taken severe losses and the magical pressures weighing on the Magus supporting them were far beyond his ability. The few defenders left were forced against the tower. Flambeau looked over the valley and saw himself alone against the sorcerers and warriors that remained. In despair and anger he struck out, brilliant bolts of flame filling the valley, many foes falling before his wrath. As just one Magus, however, Flambeau could not contain them all.

Lightning from the storm, directed by sorcerers across the valley, began to strike Flambeau. He fought back with fire and stood firm, protected by his *Parma Magica*. Seeing the lack of effect their spells had, the sorcerers switched targets and



attacked the tower itself. Powerful bolts struck the edifice, shaking it to its foundations. Thunder rolled and cracked through the valley as the tower began to tremble and sway. The defenders at its base made a last attempt to save themselves, running toward the valley floor. Sensing his imminent destruction, Flambeau gathered his remaining *vis* and prepared his final spell. As the tower fell, Flambeau's voice echoed through the valley, the clouds of the storm broke and sunlight filled the valley. The collapsing tower roared a last peal of thunder and raised a wave of dust as it fell to the ground. In its wake silence reigned.

Delendos, the Magus set to protect mundane forces on the ground, crawled from the ruins to find no other living creature in the valley. Beaten, burned and broken, he hobbled back to Val-Negra. There he told of Flambeau's demise. An expedition was formed to investigate the site. They found the ruined tower and other things described by Delendos. Of Flambeau they could find nothing. Both mundane and magical searches turned up no trace of the fiery founder. The pass still holds the ruins of the tower and they are attraction for individual members of House Flambeau who seek inspiration before a coming battle.

Flambeau's last spell, as described by his *filius* Delendos, has become something of a legend within the Order, especially among members of House Flambeau. Some followers of Flambeau habitually carry enormous amounts of *vis*, sometimes as much as three rooks, to be used in such a final, all-consuming spell. The device typically used to store this *vis* has come to be known by Flambeau Magi as the *fons et origo*. In a rare insight among followers of Flambeau, this means "source and origin." The amount of *vis*, and the fact that the Magus using it is typically fatigued, virtually guarantees that the force of the magic used will overcome the caster. The Magus typically uses this *vis* as a last strike at enemies, when all else seems lost.

The Early Order of Hermes

While most recruiting for the new Order took place in areas close to central Mythic Europe, some Magi traveled far to convince others to join. Flambeau, for instance, is known for his zeal, but his contemporaries thought he took more pleasure in meetings if the wizards refused to join. In spite of his violent demeanor, or perhaps because of it, Flambeau did bring a fair share of new members into the Order. Few of the new Magi joined his House, though. When Flambeau settled and began to train apprentices, he added greatly to his followers and began his plans for the Iberian Tribunal. His intentions in helping to found Val-Negra were not completely apparent to other Magi of the Order, and many supported him in the development of another center for Hermetic learning.

In the last years of the 8th century and in the beginning of the 9th, the Order faced its first crisis of a political nature. The founders, those Magi who had formed the Order, were dying or

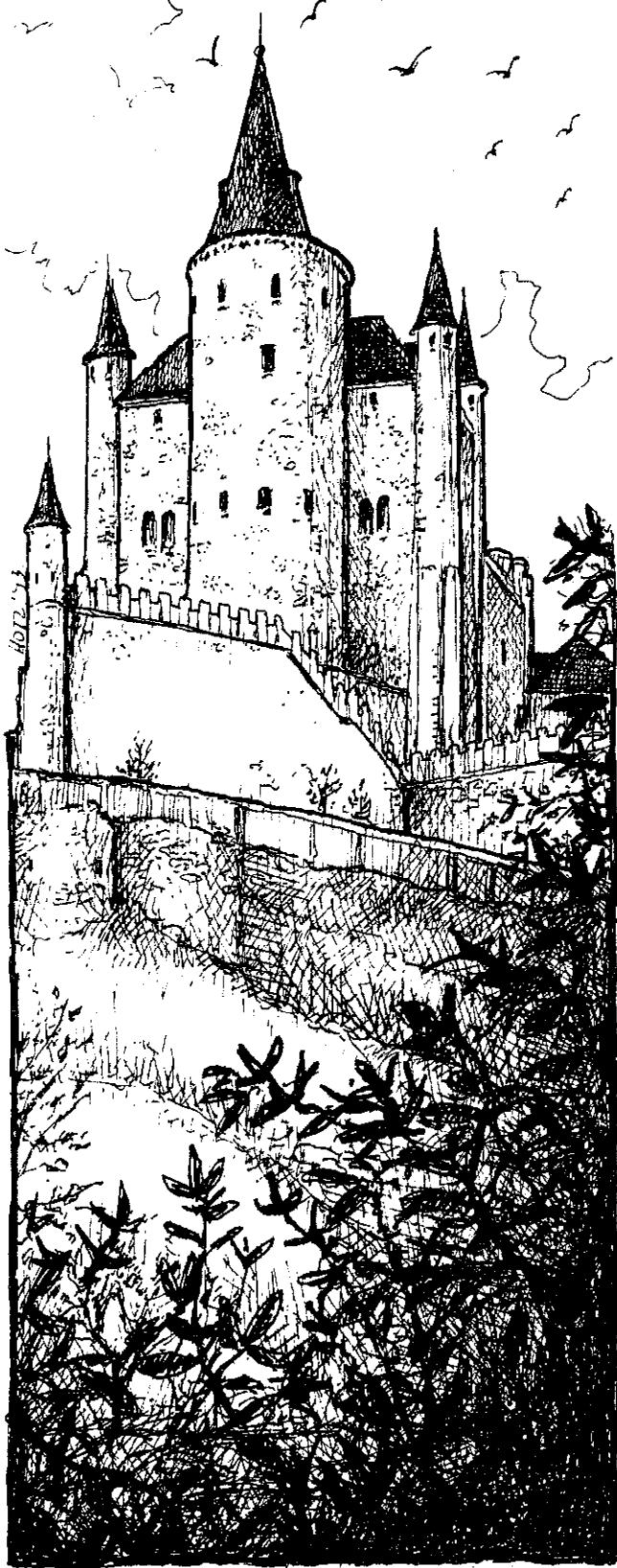
otherwise leaving the world of mortals. In their wake the Order was left in disorder and its focus became blurred. In this period members decided on wider self-government, forming distinct borders and adjusting others, based on geography and distribution of Covenants, to form the Tribunals that still operate in the 13th century.

During this period of shuffling borders and poor leadership, many young Magi migrated to the outer Tribunals, in search of freedom they lacked under the watchful eyes of their *parens*. Iberia drew its share of these young Magi and, in particular, the glories of the Caliphate of Córdoba attracted many. While members of House Flambeau worked for the destruction of the Moslem government and for the Moslems' expulsion from the peninsula, other Magi reveled in the culture of the Caliphate and Covenants were established in the lush valleys of al-Andalus (that part of Iberia controlled by the Moslems). Barcelona, with its rich mercantile trade and growing culture, also attracted Magi, though a Covenant was not established there for some time. The conflict between the desires of House Flambeau and Houses that benefited from the culture of the Caliphate plagued the Tribunal in centuries to come. Indeed, those conflicts may be at the foundation of conflicts that have since arisen between Magi supporting and opposing the Moslems, the two factions at times actually coming to magical blows.

Descent into Schism

As a result of the Order's political decay in the 9th century and in beginning of the 10th, Wizard's Wars became popular. Without constant threat of reprimand, old rivalries flared up and new ones broke out. Like adolescents testing their restrictions, young Magi pushed their elders. They often died in the conflicts they provoked and many promising Magi fell to the sin of pride. The Iberian Tribunal, with a large population of Flambeau, was particularly plagued by Wizard's Wars. The Quaesitoris in Iberia began to restrict Wizard's Wars and regulated their conduct. They passed measures restricting Wizard's Wars to certain seasons, and allowing Magi receiving notice of a War to refuse participation, appealing instead for intervention from the Quaesitoris (the last policy being implemented Order-wide). These restrictions were enforced by a strict cadre of Quaesitoris operating within the Tribunal.

When scrolls were uncovered at Duresca Covenant in 937, revealing a plot by the founder of House Quaesitor to take control of the Order and use it as a tool to govern the world, outrage rippled through the Order. Iberia, in the center of the conflict, suffered most. Members of House Flambeau, and others chafing under the restrictive rules of the Quaesitoris, began to disregard the judiciaries' directives, especially in regard to Wizard's War. House Quaesitor dispatched several members to Duresca to investigate the scrolls and determine their authenticity. Of the eight Quaesitoris sent to Duresca, only five arrived. They included Quaesitor members of Houses Flambeau, Tytalus, Jerbiton, and two of House Guernicus. The other three died *en route* to the Covenant but the manner of their deaths was never discovered.



The surviving Magi studied the scrolls and limited their distribution for the next three years. At a special Tribunal the evidence of the investigating Quaesitoris was presented and the scrolls were declared fraudulent. Many have complained that the Quaesitoris and the Praeco of the Iberian Tribunal acted in concert, to silence fighting factions. The original scrolls have since been destroyed but unofficial copies remain hidden in some Covenants, and may yet again shake the foundations of the Order. The issue of the scrolls served to not only breed mistrust between Magi in the Order, but also undermined the authority of the Quaesitoris, and generated some hostility toward the Iberian Tribunal. Indeed, some members of Houses Tremere and Tylalus, whether in the Iberian Tribunal or not, still view Iberia's leaders with suspicion.

The Quaesitoris that came to investigate the Duresca scrolls stayed on in that Covenant. They eventually assumed membership and invited other members of their House to join. Duresca's turb of Grogs was expanded and some were even replaced with those from other Covenants, loyal to Quaesitoris. Original members of the Covenant were allowed to remain but their filii were frequently sent on dangerous missions; many decided to move to other Covenants. Over the course of several decades, the Quaesitoris came to dominate Duresca. The Covenant now serves as the center of House Quaesitor in the Iberian Tribunal (see *Duresca* in Chapter Five). The Covenant's tendency toward manipulation and intrigue only justifies Tribunal wariness of Iberian Quaesitoris. Some Magi whisper that the Quaesitoris of Duresca actually guard some terrible truth.

When, in the Schism War, House Tremere declared Wizard's War on all of House Diedne, the Quaesitoris backed them by Renouncing House Diedne. The Quaesitoris, including those of Iberia, were desperate to regain hold of the Order's laws (but maybe desperate to draw attention from themselves as well). House Flambeau and other scattered Magi joined House Tremere in the war against Diedne. Some of Diedne's strongest Covenants were located in the northwestern part of Iberia, primarily in Galicia. Given that many Flambeau Magi were already located in Iberia, fighting the Moslems, it's not surprising that Flambeau were largely responsible for the destruction of Spain's Diedne wizards. If any single action jeopardized the Christian reconquest of Iberian lands, it may have been the Schism War, for Magus in-fighting actually undermined the Christian offensive; Christian Magi and peasants were killed, and Moslem sorcerers were allowed opportunity to galvanize their defenses.

What Diedne wizards of Iberia survived the war cannot be said. Certainly many were killed, but more powerful members in Iberia disappeared, as the House's leaders did. If the Diedne ever rise again, their vengeance on the Order may prove particularly harsh in Iberia, where the violent Flambeau still reside in some numbers. What effect a Diedne resurgence might have on the success of the Reconquista is another unanswerable question. It's assured that the Diedne would care little for the mundanes' war, so would exact revenge without consideration for political ramifications.

After the Schism

In a backlash against the violence of the Schism War, the Quaesitoris, now backed by the power of Houses Tremere and Flambeau, slowly began to move the Order toward peace. Many young Magi, disillusioned by the actions of their *parens* and *parens's* contemporaries, set out to found Covenants of their own. House Jerbiton came to the forefront of Hermetic politics at this time. Their connections to mortal powers aided the Order's attempts to sooth the mundane populace, especially after the Schism's blatant use of mystical force. Relations with monasteries were also carefully cultivated and nurtured by Magi of Jerbiton. The Covenant of Barcelona was founded at this time, after the ruins of a Roman temple of Mercury were found within the city. Two followers of Jerbiton quickly secured title to the land.

Construction of the Covenant, and the inn used to disguise it, was finished in 1014. The Magi who founded the Covenant invited others to visit and experience the culture blossoming in their fair city. However, the founders also learned the necessity of secrecy when operating in the city, so restricted their invitations to Magi they could trust.

Shortly after its founding, the Covenant of Barcelona found itself in conflict with a sorcerous organization within the city. The Kabbalah, a Jewish mystical sect previously unknown to the Order of Hermes, objected to some of the Magi's actions, claiming they endangered the welfare of the Kabbalah and the rest of the Jewish population. Local Christians were more than willing to blame any seemingly diabolic activity on the Jews and the Magi's activities sparked retribution against the Jewish community. Though the conflict initially flared (at one point the Magi of Barcelona and members of the Kabbalah engaged in a mystic battle in the streets of the city), cooler heads prevailed. Reminded of the destruction of the recent Schism War, the Magi of Barcelona made peace with the Kabbalists. In 1018, they escorted representatives of the Kabbalah to Tribunal and successfully negotiated a pact of non-interference between the Order and the Jews. This pact marks the first time that the Order of Hermes chose to live with non-Hermetic wizards. Earlier, any such wizards would have been assimilated or destroyed.

Though the Covenant of Barcelona had a small membership (only eight Magi at its most crowded) it began to build great influence within the Iberian Tribunal. The city of Barcelona had great resources of knowledge and had access to the trade routes of the Mediterranean. Trading these resources for favors and cultivating close ties with Iberian Quaesitoris, Barcelona earned political power that far outstripped its membership. Magi of House Jerbiton that did not wish to live with the secrecy of an urban Covenant established Covenants in nearby areas. This allowed them to visit the fair city and still maintain freedom from the restrictions that Magi of Barcelona imposed. House Jerbiton eventually became the most populous House in the lands of the Aragon-Catalan crown.

In time, Magi belonging to Houses other than Jerbiton and Covenants other than Barcelona became jealous of Aragon-Catalan Magi. They threatened to come to Barcelona and take what they wanted of the city, in spite of the Covenant's objections. In Tribunal they also claimed that the Covenant of Barcelona, by being located within a mundane city, was violating the Code of Hermes and unduly meddling in the affairs of mortals. The Magi of Barcelona, in response, objected to Magi entering their city without proper safeguards of secrecy and subtlety.

This issue came to a head at the Val-Negra Tribunal of 1072. In arguments that lasted for several hours, representatives of Barcelona detailed their mundane relations within the city, and detailed those actions of other Magi that they objected to in the city. Barcelona's enemies, in turn, argued that it was Barcelona's attempt to restrict access to the city's resources that necessitated objectionable actions from those who entered.

In response to accusations of mundane interference, the Magi of Barcelona called for a reading of the Code, from the presiding Quaesitor. At the quotation of, "*Nor will I interfere with the affairs of mundanes and thereby bring ruin upon my sodalis,*" the Magi pointed out that the abjuration was to not bring ruin upon their *sodalis*. Indeed, Flambeau himself had used this interpretation to justify actions that were damaging to the Order, more damaging than mere attendance at parties and discussion of poetry with counts. The Magi of the Tribunal eventually agreed with the Barcelonan position and granted the Covenant jurisdiction over the city, and over all Magi that would enter it. In return the Covenant promised to keep peace between Magus and mortal, and to serve the Order's interests in the city. The Covenant has continued without formal opposition ever since.

The Rise of Roman Covenants

The confusion that reigned in the mundane world after the death of Ferdinand I of Castile in 1065 was reflected in the Order of Hermes. While Ferdinand's heirs squabbled over his legacy, the Magi of the Order fought among themselves. These battles were largely about involvement in mundane affairs. Magi of House Flambeau often argued among themselves over which mundane ruler to support against the Moslems. As Alfonso VI gained prominence in Castile, followers of Flambeau set aside their differences to aid him. Although they were limited in what support they could offer, the Magi were able to guarantee the delivery of Toledo into Alfonso's hands.

As the fundamentalist Almoravids stabilized the frontier, they initially brought a new intolerance to the lands of the Moslems. Many Islamic sorcerers were forced to flee the land subdued by these fanatical Mohammedans. The information they brought north with them was welcomed by some Magi and many Moslem sorcerers were accepted into the Order of Hermes. Magi of the Order did not escape the Almoravid invasion unscathed, though; some of the more southerly Covenants were destroyed. The actions and attitudes of these conquerors spawned widespread hatred among members of



the Order. While House Flambeau remained in the forefront of opposition to the Moslems, they were no longer alone in the fight.

Magi of House Flambeau redoubled their efforts to oust the Almoravid invaders, and were supported by sympathizers to their cause. Indeed, many Magi were loathe to report actions of House Flambeau against Moorish forces. Not only did sympathetic Magi covertly support House Flambeau's aims, they also feared retribution from the powerful House.

However, members of House Jerbiton and those Moslem sorcerers who had joined the Order were upset at the freedoms House Flambeau enjoyed with the Almoravid invasion. They took a longer view of the Iberian situation and recognized the culturing influence the peninsula was having upon the Almoravids, that outright war with them might not be necessary. With the support of House Jerbiton, the Grand Tribunal of 1096 sought to establish peace by redefining the boundaries of the Tribunals, placing Val-Negra within the Provençal Tribunal. This move limited House Flambeau's power within the Iberian Tribunal and effectively curtailed House Flambeau's interference in mundane affairs.

Though House Flambeau could not alter the decision of the Grand Tribunal, they did not fully respect it. Many members of Flambeau left Val-Negra to join Covenants in Iberia. Without the prestige and power of that elder Covenant, however, they did not wield the political power they had in the past. Many Flambeau Magi settled for venting their anger on a personal level. In particular, Moslem sorcerers who had joined the Order after fleeing the Almoravids were subjected to frequent attacks by members of House Flambeau. The violence of House Flambeau galvanized their opponents, in much the same way the initial intolerance of the Almoravids drew the Christian states out of their long slumber.

Shades of the Schism

The conflict between Iberia's Flambeau and those they opposed continued to escalate. Finally, in 1118, the two sides met in direct conflict. Magi of House Flambeau worked with the leaders of the Kingdom of Aragon, during the mundanes' attack on Saragossa. A few Moslem Hermetic Magi prepared to defend the city in order to preserve the library it contained. In the battle Flambeau Magi held the upper hand. The Moslem Magi's defensive efforts proved futile. Though no formal Wizard's War had been declared, the Moslem Hermetic Magi fell in the battle.

In the aftermath, many Magi of the Order expressed their outrage at the actions of Flambeau. A special Tribunal was called to deliver the Order's justice upon the Magi. Though the Code of Hermes specifically prohibits the killing of another member of the Order, the evidence against the Flambeau Magi was scant. In the end, no evidence could be produced that indicated Flambeau Magi were directly responsible for the death of Moslem Hermetic Magi at Saragossa. Advocates of the deceased Magi argued that the Code also forbade interference in mundane affairs, that which brought ruin upon others of the

Order. The Flambeau responded by saying the deceased Magi were interfering in mundane affairs themselves, bringing ruin upon themselves.

In the end, the Tribunal refused to order the execution of the attacking Flambeau, but did order them to return all loot they had gained to Covenants of the fallen Magi. After the Tribunal the Iberian Quaesitoris issued a blanket decree ordering that no Magi of the Order would provide aid to a mundane power *"overtly or with any sort of magic that can be detected by mortals."* This ruling limited the activities of Magi supporting Christian armies, as well as limiting those opposing the Christians. And yet, the ruling did not altogether stop impassioned Magi.

In the wake of the Quaesitoris's ruling, the polarity of the opposing sides increased. The southern Iberian Covenant of Estância-es-Karida was the first to define itself as a "Roman" Covenant. Its members believed that Moslems who ruled the southern portion of the peninsula were the true inheritors of Rome's glory. They said the shaky Germanic alliance that called itself the Holy Roman Empire could not compare to the achievements of Mohammed's followers. In spirit and culture, the Moslems were considered to be leading the way toward a rebirth of the Roman empire. Covenants that supported the Moslems called themselves "Roman" Covenants.

Those who opposed these Magi believed the Moslems were barbarians, and that they now attacked the rightful rulers of the land. Just as Rome was sacked by barbarians, it was feared Covenants and cities of the north would be similarly destroyed. Covenants that supported Christian states defined themselves as "Reconquista" Covenants. A dichotomy was therefore set up in Iberia that has survived for decades.

Meanwhile, the Almoravids became used to the luxury of southern Iberia, as Magi with foresight had previously predicted. Indeed, the Almoravids became corrupted by it. However, the Almohads, a Berber tribe recently converted to Islam, were expanding their territories to the south of the Almoravids. In 1147 the Almohads captured the Almoravid capital of Seville. This new wave of fundamentalist Moslems spread support for Reconquista Covenants. During the rise of the Almohads, the Covenant of Jaferiya rose to power under the leadership of Rasus, a follower of Flambeau (see *Jaferiya*, in Chapter Five).

While Barcelona worked for peace between Reconquista and Roman Covenants, Jaferiya secretly provided support to Christian armies. The restrictions of the Quaesitoris limited their activities, though, so Jaferiya's efforts made little immediate difference in the peninsula's reconquest. In Tribunal meetings, the question of how much support to provide to Reconquista efforts was hotly debated. Neither the Roman nor Reconquista Covenants could gather enough support to force their views upon the others. For years a tenuous stability has been maintained, right into the 13th century.

The Flaming Shadow

The following material is background that you may incorporate into a Saga set in the Iberian Tribunal. Indeed, this plot outline can be used for several stories, or applied as a backdrop to events of your own creation, in an Iberian Saga of your own devising. Although the following are presented as factual events which occur, you may alter them as needed, and may introduce characters to their unfolding as befits your story concept.

The Tribunal of 1207

The Tribunal meeting of 1207 changes the state of the Iberian Tribunal and sends shock waves throughout the Order. In the years before the Tribunal, many new Covenants spring up in Iberia. The years of relative peace and growing wealth of the Christian states attracts many Magi. And, Moslem areas still hold a fascination for those who seek knowledge that might be languishing in Arabic libraries. The atmosphere of the Tribunal is one of enthusiasm from new Magi, and enthusiasm from older Magi who wonder how the newcomers will fit into Iberia's political spectrum.

The Tribunal starts with minor controversy during the roll call. Terrace, a Magus of Jerbiton and second in seniority to the Praeco, is not in the council chamber, though he has been seen at the Tribunal site, just the day before the meeting. Matlus of Jerbiton, a member of the Barcelona Covenant and Praeco, calls the rest of the roll and petitions the Tribunal to allow him to hold Terrace's sigil until Terrace returns. Out of respect for older Magi, the Tribunal votes to accept this proposal, given the restriction that Matlus can not use Terrace's sigil to vote. Matlus agrees and opens the Tribunal with a characteristically rambling speech, welcoming new Magi to the Tribunal and expressing personal enthusiasm for the influx of new blood.

When business matters are listed, the usual topics arise: disputes over rights to sources of *vis*, calls for Covenants to join together in action against the Moors, calls for them to act together against the Christians, and individual disputes that had not been resolved elsewhere. The Tribunal continues long into the evening with Magi making good progress on most issues. Matlus saves for last the troublesome and divisive issue of the Order's role in the mortals' war. Arguments occupy the majority of the Tribunal's remaining time. Matlus ends the discussion, calling for a vote, when the chamber door suddenly bursts open.

Terrace stumbles in, clothing torn and charred. Many Magi rush to his aid, some tending to his wounds, others trying to determine the nature of the elder's distress. After regaining his breath, Terrace waves the Magi away, impatiently saying that he brings terrible news. After receiving the Tribunal's attention, he reveals his whereabouts for the past day.

Terrace reports that for months he received strange reports from merchants and pilgrims passing his Covenant. They spoke of midnight-black horses roaming the land, disappearing into foul-smelling clouds when chased. Bandit activity has

also been on the rise and Terrace suspected diabolic implications. Normally he would have reported this information to the Quaesitoris but the reports all centered around one of Iberia's Covenants. Not knowing the extent of any Magus's involvement, he was loathe to falsely implicate anyone, so traveled to the Covenant by mystical means. Though he knew it was prohibited by the Code of Hermes, he stole into the Covenant and sought confirmation or denial of his worst fears. He found there confirmation, the Magi of the Covenant dealing with devils to the imperilment of their immortal souls.

The Magi of the Tribunal cry out in shock at this revelation and demand the name of the Covenant that has so disgraced and endangered the Order. With a pale complexion and trembling voice, Terrace looks over the assembled Magi and speaks only one word: "Jaferiya."

New outrage sweeps through the gathering, but is loudest from the Magi of Jaferiya. Rasus, leader of that Covenant, roars for silence. As the Magi of Iberia look on, he denies the charges. He assures the Tribunal that he knows of no diabolical activity in his Covenant, and claims that none of his followers partake of such activities. He also points out that the only evidence brought against him and his Covenant comes from a Magus on the slide to final Twilight, a Magus who admits to breaking the Hermetic Code.

With new strength, Terrace rises and offers to provide proof of his allegations. He has taken a piece of the floor tiling from Jaferiya's council room. Within that room he claims to have found one of Hell's servants. Baruch, the head Quaesitor

of the Iberian Tribunal, strides across the room and seizes the piece of tile. With a stern expression, he begins the enchantment *Summoning of Distant Images*. As the Tribunal watches in silence, Baruch reports the things he sees and hears within Jaferiya's council chamber. The chamber is marked by signs of a struggle and holds a demon of fearsome visage. The demon still rages within the confines of its magical prison and curses Rasus, who apparently has bound it upon earth.

With this damning evidence, Rasus realizes his fate. He quickly gathers his followers and summons fire and smoke into the Tribunal gathering. In the confusion, the Magi of Jaferiya escape, casting destructive spells to clear a way through the Covenant's very walls. Magi of the Tribunal race after the fleeing Flambeau Magi, but are only able to see them mount midnight-black steeds and ride across the air, away from the Covenant. Matlus calls for the attention of the Tribunal and proposes the last order of business: the Renunciation of Jaferiya's Magi. The measure passes with overwhelming support and a Wizard's March against Rasus and his minions is called by the Quaesitoris, just as the sun rises, marking the end of the Tribunal.

It isn't until some time later that members of the Tribunal realize that the question of the Order's role in the Reconquista has not been addressed. Some try to call a special Tribunal to discuss the question but events of the regular Tribunal make many hesitant to travel far from their protected *sancti*. A few brave souls do travel to Jaferiya, to plunder its resources, but those that gain access to its fearsome halls find little left unburnt. A few months after the Tribunal, several groups are organized to track the Renounced Flambeau and bring them to Hermetic justice.

The first of these groups is formed by Karandos, Arch-Mage of House Flambeau and the *parens* of Rasus. He meets his prodigy early in 1208, on the plains east of Toledo. The battle between the two Magi scars the land. Karandos is able to punish his *filius* and withstand Rasus's attacks until Rasus calls upon demons for aid. Karandos seeks to dispatch the servants of Hell but colliding forces of magic overtake him and he slips into Twilight. The rest of his group is able to contain Rasus's minions and prevents them from killing Karandos, but they cannot prevent the Renounced Flambeau from escaping.

Karandos keeps himself from the edge of Final Twilight by sheer force of will. After this conflict he retires to the Cave of Twisting Shadows to learn what he can from the Criamon Magi. His hope, expressed in letters to other members of Flambeau, is to learn to control the magic that now burns within his body and to return to defeat Rasus.

Shadow Wars

For the next seven years, the Iberian Tribunal is thrown into tumult. Most Magi who had fought the Schism War are now either dead or passed into Twilight, but the memory of the war lingers. Like House Tylalus before it, all members of House



Flambeau come under scrutiny. The Quaesitoris, who had trusted many members of Flambeau as their enforcers, are now quick to investigate other members of the House. These investigations do turn up more diabolic members, but there is no apparent connection to the Magi of Jaferiya. Members of House Flambeau rail against invasions of their privacy and often suggest that all Houses in the Tribunal be subject to scrutiny. Some Quaesitoris take this suggestion and perform their investigations on entire Covenants, but the practice is not widespread.

Meanwhile, news of House Flambeau's corruption in Iberia circulates throughout the Order. House Tytalus speaks most harshly against Flambeau Magi, perhaps relishing the chance to turn the eye of suspicion on another House. Across Mythic Europe, small bands of Magi come together to travel to Iberia, seeking to destroy Magi of Jaferiya. Many "bounty hunters" are from House Tytalus. Perhaps the most numerous outpouring, however, comes from House Flambeau itself. Karandos's cry for all true followers of Flambeau to seek out and destroy the errant Magi of Jaferiya draws many to Iberia.

Rasus and his minions are not easily defeated or caught. Within the span of seven years before the next Tribunal meeting, nearly fifty Magi fall in an effort to capture and kill the renegade Magi. Of the eight Magi known to be members of Jaferiya, three fall during this period. Of the remaining five, little trace can be found. Though their activities are widely scattered, it seems they still keep in contact with each other. Magi fleeing from conflict with one of the corrupted Magi are

ambushed by the followers of another, though no mundane messenger could travel swiftly enough to carry word of the refugees' flight.

As the years progress, meetings and conflicts between Tribunal Magi and Magi of Jaferiya grow fewer and virtually cease by the time of the Tribunal of 1214. The actions of the renegades are not stopped, however, and the effects of their presence can be felt throughout the peninsula. It seems the remaining followers of Rasus have slipped into the shadows and wait there to weave their evil plans.

The renegade Magi become known as the Shadow Flambeau. Rasus and the most subtle of his followers begin to ingratiate themselves with Christian nobility. No longer bound by even the pretense of non-interference, the Shadow Flambeau use their skill in the arts, and powers granted them by demons, to aid Christians in the Reconquista. By keeping their identities and affiliations secret, the Shadow Flambeau are able to influence and guide Christian noblemen without coming under mortal suspicion. The greatest aid that the Shadow Flambeau provide Christians is at the decisive battle of Las Navas de Tolosa.

The Battle

The Shadow Flambeau aid Christian armies at the battle of Las Navas de Tolosa. Posing as a shepherd who knows the area, one of the lesser Magi of Jaferiya leads the army into the mountains of the Sierra Morena. Mists fall upon the gathering



Death of the Praeco

Three years after the previous Tribunal, the Praeco Matlus dies. Some think the strain of ridding a Tribunal of diabolic Flambeau is too much for the aging Magus. Others suspect foul play. When Matlus's body is found, a circle of ash, about the size of a man's thumb, is found on his right temple. No other marks are upon his body though his hands are also stained with ash. It seems obvious to all that Matlus has either suffered a natural death, and made the mark upon himself during his death throes, or that Matlus was murdered and the crime belongs to the Shadow Flambeau. The truth makes little practical difference.

A search for the new Praeco begins. The eldest Magus, after Matlus, is the Magus Terrace, Follower of Jerbiton. His Covenant has fallen into its Winter Season and, with the help of the Quaesitoris of Duresca, begins to make ready for the upcoming Tribunal. The question is, is Terrace at the root of Matlus's death, hoping to claim power for himself, and has he somehow arranged the whole rise of the Shadow Flambeau to get power?

and Rasus opens a new pass through the mountains, allowing the Christians to pass without being seen by the Moslem force. Meanwhile, other followers of Rasus use magicks to display "heavenly" sights to the army. By the time the army gains the

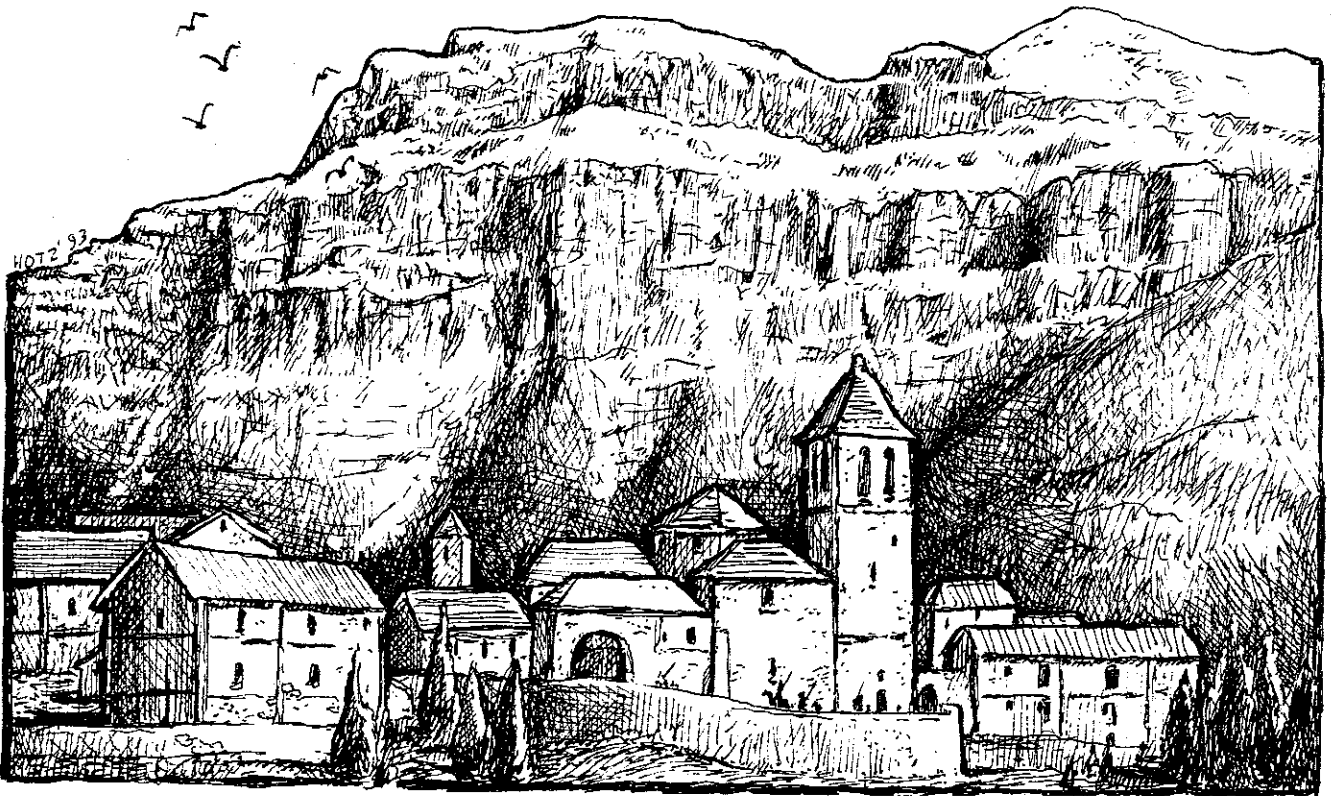
field, where the Moors are encamped, they believe they have been led through the mountains by an angel (see *Las Navas de Tolosa*, in Chapter Two, for more information).

The mist that hides the Christian army remains until the dawn of the next day. When it lifts, the Moors are surprised to see a Christian army where it simply cannot be. The leader of the Moorish army tries in vain to shift his force to meet the Christians. He even commands his bodyguards to chain themselves together to form a palisade along one flank. But the Christians have the advantage of position and surprise and are able to route the larger Moorish force. The Moors flee to Jaén while the Christians plunder the surrounding villages and towns.

Shadow Flambeau participate in these raids but also pursue the destruction of any minor Covenants. With the aid of a band of Spanish knights, those corrupted members of Santiago, the Shadow Flambeau destroy two Covenants and kill most of their inhabitants before the Tribunal of 1214.

The Tribunal of 1214

Given the ravaging of the Shadow Flambeau since 1207, the Tribunal of 1214 is sparsely attended. Both Roman and Reconquista Covenants are represented but their great debate does not dominate this Tribunal. From the first, the actions of the Shadow Flambeau are the topic of discussion. Members of Roman Covenants are enraged at the actions of the renegades. Members of Reconquista Covenants, however, are in the



precarious position of supporting the results of the Shadow Flambeau's actions, while detesting the agents of those actions. Given continued differences, Magi at the meeting cannot agree on any concerted action against the Renounced Magi.

Still, the danger of letting the Shadow Flambeau run loose is evident. The battle of Las Navas de Tolosa, but two years earlier, is ample evidence of the lengths that Shadow Flambeau will go to in pursuit of their goals. The alliance between Shadow Flambeau and mundane military forces also poses a serious problem. Since the Shadow Flambeau know the locations of Iberia's Covenants, and Iberia's Magi repeatedly fail to find the Flambeau, the Shadow Flambeau have a serious advantage. If the Tribunal should act to oppose them, the Shadow Flambeau could easily disclose the locations of Covenants to mundane allies. The result would be the destruction of the Iberian Tribunal.

In the end, it's decided that the Shadow Flambeau cannot be allowed to continue their actions in mockery of the Order and Code. Caught between the prospect of being destroyed if they directly oppose the Shadow Flambeau, or being destroyed if they do nothing, Iberia's Covenants strike upon a unique alternative.

In a landmark decision, the Covenants form a pact of mutual protection. The pact is influenced by similar defense leagues among the peninsula's cities. Under these agreements, cities each form a militia. These forces are combined in the event of an attack upon one city. The Magi of the Tribunal agree that, should any Covenant be attacked by magical or mundane forces, each of the others will send at least one Magus.

However, distances between Iberian Covenants, many in remote and rugged areas, pose a problem for the application of the treaty. To facilitate its use, the Quaesitoris are instructed to construct a series of Hermes Portals so that word of an attack can be communicated swiftly. Covenants so linked are responsible for providing the *vis* necessary to complete the rituals. It's also decided that Covenants under attack, and that request aid from others, will repay the *vis* necessary for travel to their Covenant.

By 1218 the Covenants of Duresca, Barcelona, and Estância-es-Karida are connected by Hermes Portals. From these three Covenants the network of portals eventually spreads to every free Covenant of the Iberian Tribunal. Members of House Mercere particularly appreciate the network of portals, making

communication across the war-torn frontier much safer. (Although it's never mentioned, some Magi do worry that the portals will be used illegally, to invade the *sancti* of other Magi.)

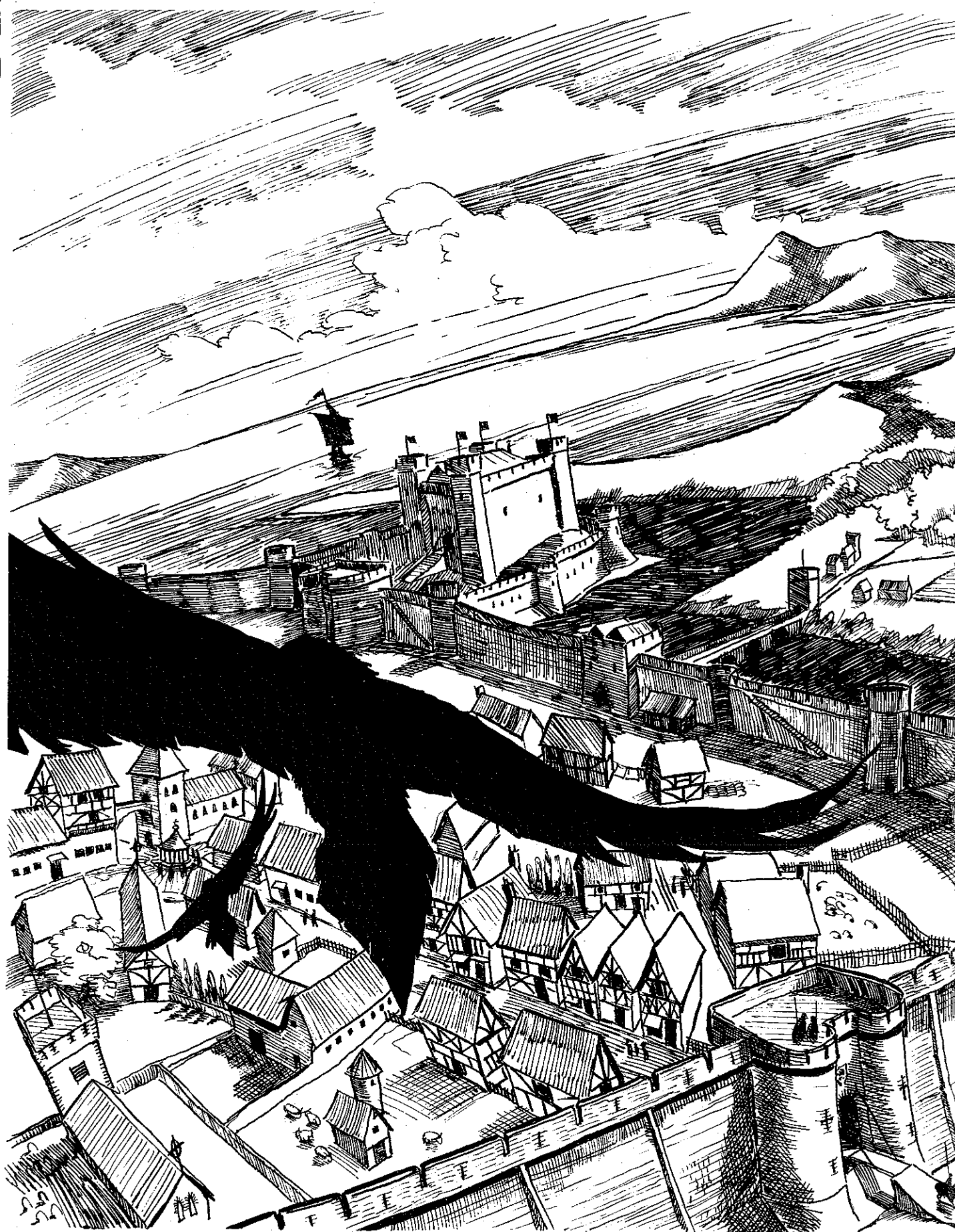
To the Fall of Granada

With the advent of the mutual protection agreement, attacks of Shadow Flambeau upon other Covenants gradually cease. The Flambeau instead work their way into advisory positions of Christian rulers, leading attacks upon the remaining cities of the Moors. Individual Magi still try to hunt down and kill the renegades but they have little success.

The Grand Tribunal of 1261 begins the process of ending Shadow Flambeau rampages. The Tribunal rules that actions of the Shadow Flambeau so endanger the Order that the Magi must be found and killed. The Grand Tribunal orders the whole Iberian Tribunal to seek out and destroy its renegade Magi. In the Iberian Tribunal meeting of 1270 the Praeco organizes a band of Magi who agree to actively search out remaining Shadow Flambeau and bring them to Hermetic justice. This group is to also expose the demonic dealings of Shadow Flambeau to those Christian leaders they assist. In the thirty years that follow, the remaining followers of Rasus, and those they have trained after being Renounced, are captured or revealed to Christian rulers. Rasus is never found.

In exposing diabolic Magi to Catholic rulers of Spain, the Order of Hermes makes a fatal error. The Shadow Flambeau are turned over to the Inquisition by mundane monarchs, and are held for questioning by that arm of the Church. The Inquisition does not distinguish between dealings with Satan and the practice of magic. Knowledge held by Shadow Flambeau about the Order brings great destruction to Magi in Iberia. Fortunately, the larger Order's contacts within the Church are able to convince the clergy that the evil is limited to Iberia, and much of the remaining Order is spared the destruction of the Spanish Inquisition.

The efforts of the Inquisition bring about the destruction of Estância-es-Karida in 1357. As the forces of the Church close upon the besieged Covenant, Magi and other inhabitants flee through their Hermes Portal. The last person in Estância-es-Karida, a Magus specializing in Terram magicks, destroys the Portal to prevent the Inquisition from tracing his fellows, and then collapses the buildings of the Covenant upon himself.



IBERIAN LANDSCAPE

CHAPTER FOUR



Discussed in this Chapter are many of Iberia's physical locales. While it is impossible to offer complete detail on all regions, typical geography is presented to introduce you to

Iberia. Also presented is a broad overview of the Tribunal's culture. Keep in mind that these are generalizations and any individual may or may not reflect these cultural tendencies.

Also provided throughout this Chapter are the notes of Avira Cepheus, one of the Redcaps assigned to the Iberian Tribunal. Her journal entries, made on her travels throughout the region, offer insight and flavor on the peninsula. Included, too, are the observations of Matlus of Jerbiton, Praeco of the Iberian Tribunal in the late 12th and early 13th centuries. Whether the insights of either are accurate is debatable. However, even fables and rumors tend to have foundation in reality.

Also note that the first city described is Barcelona, the capital of the Aragon-Catalan crown. Barcelona is investigated in more detail than other places because it represents a crossroads of the entire peninsula. With Iberian people, French culture, Moslem influences, a strong Jewish presence, and connections to the rest of the Mediterranean, Barcelona bears parts of the entire peninsula.

For the landscape and political boundaries of the Tribunal, see the *Iberia* map.

The Aragon/Catalan Crown

This geographic region actually begins in the mountain kingdom of Navarre. Navarre holds the western passes through the Pyrenees and sits high on the shoulders of those mighty mountains. The alpine country is cool and picturesque. Pine trees and wild roses line the hills, their carpet of green broken only by lonely mountain peaks or the tumble of a waterfall. As the land falls to the south and east the Ebro River follows it and the thick forest gives way to plains. The city of Saragossa has forests to its north, but a short distance south are green fields which give way, in turn, to dry, undulating plains.

The eastern coast has a low region bordering the Mediterranean but it is a narrow strip of land. Immediately behind it, the hills begin to rise like buttresses to the high plateau and the mountains. Valencia is a great agricultural center, growing oranges and rice on the terraced hills behind the city. These hills, irrigated by the Moslems, would quickly become barren if the city did not ration its water. For hundreds of years a water council has regulated the irrigation that each field receives, assuring that all receive some.

Culture

In Aragon, the differences of the classes are quite marked. The nobility are privileged feudal lords with power over the servile classes. Lords have the right to kill their serfs. Serfs are

Avira Cepheus on Aragon-Catalonia

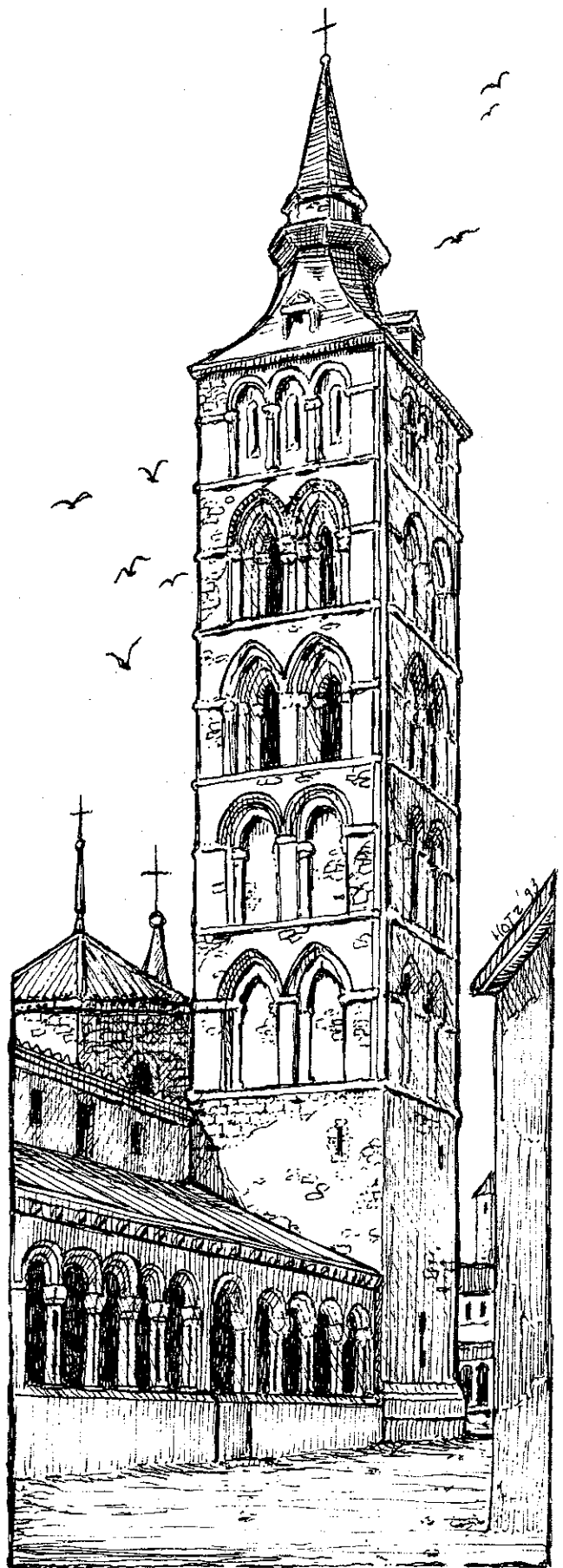
"When traveling in the lands of the Aragon-Catalan crown, take your time. The Magi of House Jerbiton are numerous here and know the kinds of creature comforts that travelers long for after arduous journeys. Even away from the Covenants of the Order, it is possible to find a bed and meal. Monasteries dot the countryside and offer shelter to traveling pilgrims. Women should be wary while staying overnight but if they present themselves as noblewomen, the monks should curb any lewd desires. Food in this land is hardy and plentiful and meals are a grand social occasion. Even simple hermandes can command a troubadour or juggler for entertainment. The King of Aragon-Catalonia keeps his lands under fair laws and taxes. Banditry is not as common along the main roads of the kingdom as in other areas, but if you should stray from the main trail you take a greater risk."

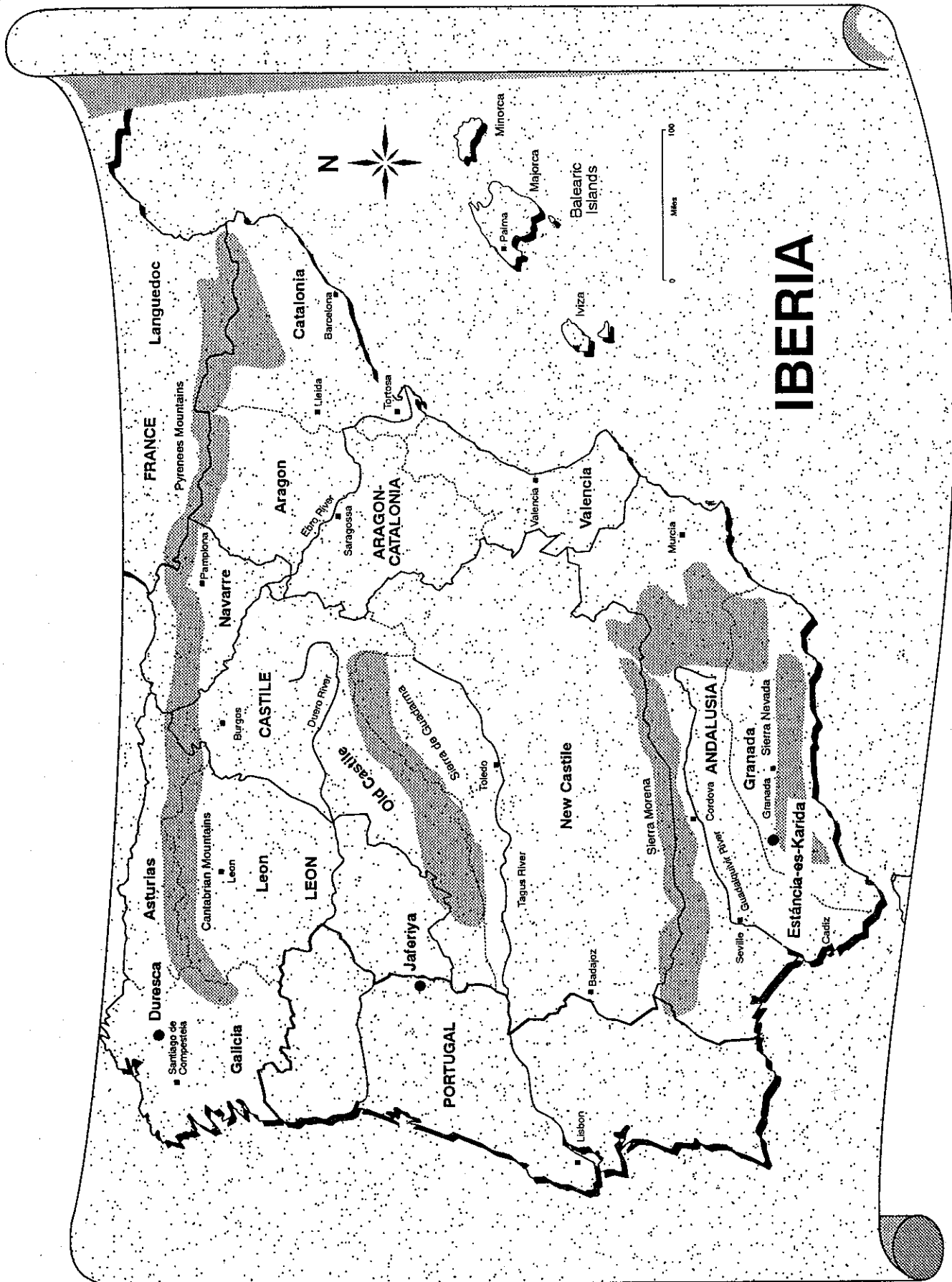
tied to the land they live on and are bought and sold with that land. The people of Aragon live in communal family groups. Married couples move into the house of the groom.

In Catalonia, the feudal hierarchy also exists. Catalonia has a large Jewish population that enjoys relatively fair treatment. Restrictive measures are enforced against the Jews late in the 13th century. Unlike Aragon, artisans and other members of the middle class are very important in Catalonia, particularly in coastal cities, where they enjoy great privileges. Apart from these differences, the lives of people in Aragon-Catalonia are generally similar to those of Castile.

The politics of Aragon-Catalonia are also similar to those of Castile. One difference is the existence of the office of *Justicia*, or Justice. The *Justicia* is charged with hearing cases of violation of privilege and hearing complaints against the authorities. Though nominally an independent arbitrator, the *Justicia* is appointed by the king and holds authority by delegation from the king. Thus in disputes between king and nobility the *Justicia* often sides with the crown. Rei En Jaume, who comes to power after 1213, is compelled by nobles to recognize the functions of the *Justicia* as independent of the king, giving the nobility an independent judge in their disputes with the crown. This independence also allows the *Justicia* to be bought by the highest bidder. When the Kingdom of Aragon unites with the county of Barcelona, the people of the former benefit from the universal adoption of the *Ustages*, a code of laws enacted by Ramón Berenguer I of Barcelona.

The Kingdom of Aragon-Catalonia has a strong mercantile trade. Until the capture of Valencia, Aragon-Catalonia has only limited agricultural resources, but its industry and commerce make it wealthy. Catalan ships trade in every part of the Mediterranean. Principal relationships, and rivalries, are with Italy. Trade treaties between Pisa and Genoa and the Aragon-Catalan crown are quite common. The reign of Jaume I brings a new age of commercial trade and Jaume is responsible for establishing commercial representatives, or consuls, in foreign countries. These consuls are empowered to adjudicate the commerce of citizens of Aragon-Catalonia. They resolve





Matlus on Horses

"Everything is getting better in Barcelona because the city is getting wealthier and wealthier every day. There are fresher spices, finer clothes, fancier inns, better doctors, and more meat to be had. You are lucky you were not around a hundred years ago when things were not nearly this good. But all this wealth has brought a serious problem: horses. A hundred years ago horses were fairly rare because they were expensive to buy and expensive to feed. Not only that, they are ugly and stupid. Anyhow, now that Barcelona is pulling in all this gold, everyone is buying horses.

"For one thing, you cannot be taken seriously as a warrior in Barcelona unless you have a horse. In other lands the foot soldier is still central to an army, but not here. Here it is a horse or nothing, and probably a big, mean one if you can get it.

"It would not be so bad if it were only the *almogavers* who had horses, but now the peasants think that they need them, too. So all across the countryside they are getting uppity, skittish, stupid horses instead of placid, peaceful, gentle oxen. It just makes me sick.

"Of all the domesticated beasts, I would bet that horses are the most sensitive to magic. No, make that the cat. Cats are more sensitive to magic, but then they kind of enjoy it. But horses, they are sensitive to it and hate it. They are always prancing around, whinnying, snuffing, and snorting when I walk by. Some of them have even tried to bite me. And when a horse bites, it can open its mouth only after its teeth have come together, so if it gets ahold of your finger, it will hang on until it has bitten clear through. One time, this big, warty warhorse almost chomped my hand off!

"Oh, that reminds me. Have you ever seen the expression on an *almogaver's* face when the horse that cost him 700 *quaternales* suddenly keels over dead?"

disputes and represent their countrymen's interests in foreign courts. As several of these agents are in league with the Dark, they also ensure that Iberian activities abroad spread the Shadow.

BARCELONA

The center of the city is an area enclosed within ancient Roman walls. These walls stand some ten paces high and the area within them encompasses a relatively small part of the city. Buildings within the walls are generally constructed of stone. By law, no one can construct a building within three paces of the walls, nor can any building adjacent to a wall be more than six paces high. Important citizens frequently get personal exemptions from this law because the people of Barcelona are confident they will never be sieged (at least by mundane forces. . .).

Surrounding the walled, central part of the city is a sprawling collection of houses in many styles. These buildings cover an area much wider than that contained by the walls and

the area of the out-buildings is constantly expanding. As a general rule, the further one goes from the inner city, the more open and more poor neighborhoods become.

There are two *calls*, walled Jewish neighborhoods, within Barcelona. They are extremely crowded, and the Jewish community contains some of the wealthiest and poorest of the city. These *calls* and the area of Barcelona within the Roman walls are the only places that survived the Moslem conquest of the city. The walls of the *calls* serve to protect Jewish residents from the rest of the population, but also isolate them. Many erroneously believe that all Jews within the *calls* are wealthy.

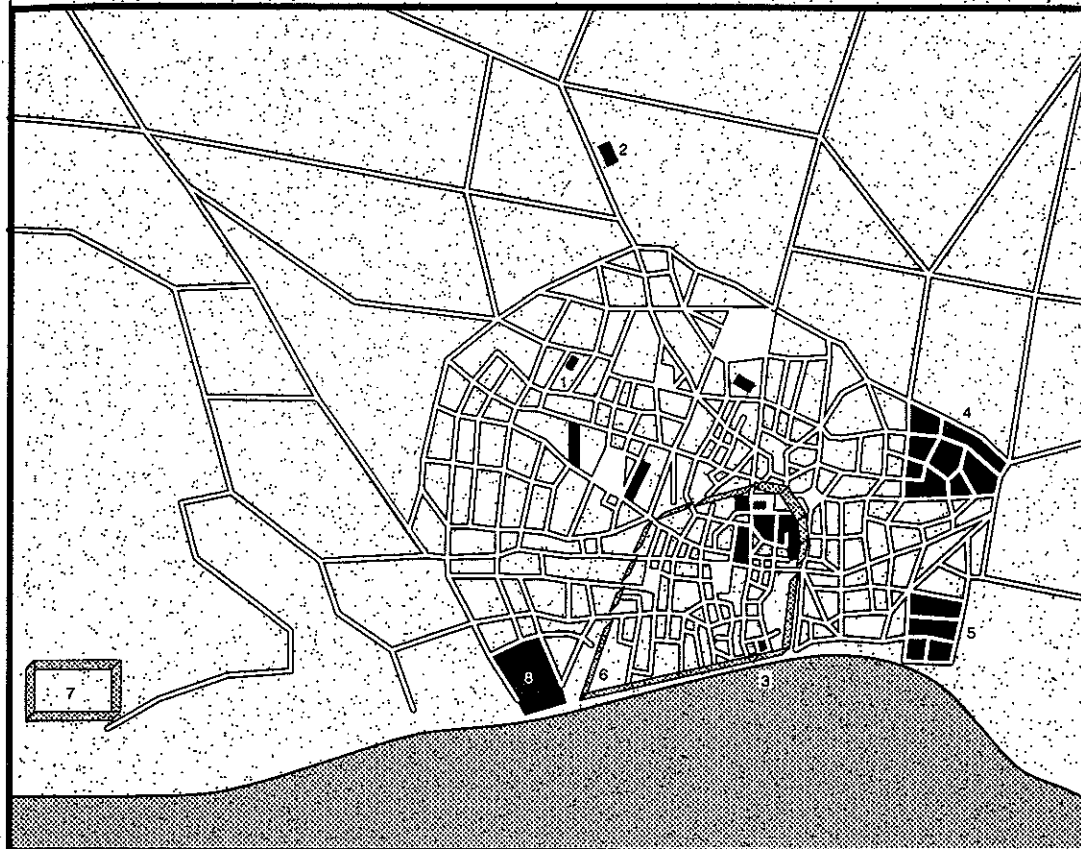
Several dense neighborhoods are gathered around churches and monasteries on the hills that surround Barcelona. These neighborhoods generally house more intellectual and religious people than do other neighborhoods. The monasteries are often centers of learning, though only the upper classes have the time and money to spend beyond daily survival.

Barcelona's Dominion

Daytime	3
Nighttime	2
Sunday	+1
Holidays	4 or 5
Day between Good Friday and Easter	1



BARCELONA



1. Inn of the Silver Rooster
2. Books of the Eye
3. Franç Severél's Home
4. Call de la Volta
5. Call de N'Angela
6. Roman Wall
7. Castle
8. Shipyards

Other landmarks are listed on the detail map of the Old City.



The docks are the scene of constant activity: loading, unloading, selling, trading, and hiring. Work continues throughout the night, though more slowly. The docks are the poorest and most dangerous part of the city, filled with indigent transients, drunken sailors, escaped slaves, desperate foreigners, and assorted criminals.

The streets of Barcelona are narrow and crowded. The daily need to get food into the city for its 30,000 inhabitants, and the push to get goods to and from ships, creates an environment of constant motion. Only the inner city, within the Roman walls, has a sewer system. The outer streets are cursed with a foul aroma. If there is no rain, waste rots in the streets. When there is rain, streets turn to mud. The city slopes down to the sea, and much of the waste works its way down, adding to the vile reputation of the dock area.

To compensate for crowding, most buildings have more than one story. Ground floors are usually stone and floors above wooden. Wealthy citizens may have low walls built around their homes, for security and to isolate them from the masses. In particular, wealthy Jews tend to build walled homes near the *calls* to gain relief from the crowding within. During outbreaks of religious hatred, residents of these homes often retreat within the *call*.

Surrounding Barcelona are high hills, and on their slopes lie farms, vineyards, and the mansions of the wealthy. At night the hills are black, spotted by the tiny lights of hearth fires.

The overall layout of the city is provided by the *Barcelona* map. For the lay of the city's center, see *Barcelona — The Old City*.

People

Barcelona is home to approximately 30,000 people. Most of them are artisans (skilled manual laborers), but the city has a large number of people with specialized skills whose services are needed to maintain the large city. These specialists include lawyers, doctors, scribes, translators, merchants, and money-lenders. Those who live off the wealth of others, such as thieves and artists, also abound. Five thousand of the inhabitants of Barcelona are Jews, who enjoy more rights here than in northern countries.

Foreigners from all the lands of the Mediterranean live here. Some are wealthy merchants from Florence, Genoa, Venice, and Rome. Sailors and merchants from more distant lands, such as Byzantium and Egypt, can also be found. Other foreigners include slaves captured by Catalan pirates or purchased in oriental markets. Turks, Sardinians, Tunisians, Saracens, Greeks, and Tartars can be found among Barcelona's slaves. Some of these same ethnic groups are represented among the free laborers, especially dockworkers.

Half of Barcelona's population is under thirteen years of age, and thus that portion is largely free of Infernal influence (demons tempt the young, but their usual naiveté often invalidates sins performed; ignorance is bliss). However, disease

takes a heavy toll, especially among infants and children. Once they survive childhood, Barcelonans have a decent chance of exceeding sixty years of age (but often with the help of the Infernal).

Around Barcelona

The most important direction from Barcelona is southeast, to the sea. Ships from Barcelona sail to Tunis, Italy, Alexandria, and to all the other important sites along the Mediterranean coast. To the south are the Balearic Islands, currently held by the Moors. To the east and north are the trading cities of Florence, Venice, Genoa, and Pisa, fierce (even cutthroat) competitors for Mediterranean trade.

North of Barcelona are the Pyrenees, and north of them is Languedoc. Languedoc, under the rule of Rei En Pere's cousin Ramon of Toulouse, is subject to the Aragon-Catalan crown.

West of Barcelona lies the bulk of Catalonia and Aragon, cut up into countless tiny plots and petty noble holdings where too many lords vie for too little land. Any of these lords are prepared to employ wizards to gain an edge over their neighbors. Beyond are the Christian kingdoms of Navarre, Castile, and León. The crown has put aside former differences with these kingdoms to take Moorish lands to the south. Now the old competitions take the form of disputes over division of captured territories.

Much of the land just west and south of Barcelona was reconquered from the Moors in the last century, including important cities such as Saragossa, Lleida, and Tortosa. Moors still live in these lands, mostly as skilled artisans. Rumors of Moslem sorcerers hidden among these folk are often heard.

Power and Politics

Barcelona, historically the seat of the Duke of Barcelona, is now the seat of the Aragon-Catalan crown. Rei En Pere el Catolic (King Don Peter the Catholic) is King at the beginning of the 13th century. He is primarily responsible for overseeing the reconquest of Moorish lands and the tending to affairs of other kings. Overseeing the spiritual life of the city is Bishop Berenguer de Palau. He is a strong advocate of reconquest and pushes Rei En Pere to lead his men into battle. The Bishop owns a third of the land within the city's walls, and owns a good deal of surrounding farmland. Handling the bustle of city life, such as policing and trade regulation, is the *Veguer* (bay-gay), the "mayor" of Barcelona, who is aided by several *Sots-Veguers*, his consultants and assistants. The *Veguer's* power is demonstrated in the city guard. The King appoints the *Veguer*. Important crimes are judged by magistrates appointed by the *Veguer*. Petty crimes are often dealt with directly by city guards, many times right on the street.

Merchants discuss matters that are important to them, such as foreign competition and maritime law, but they have not yet formed true guilds. From the merchants arise the majority of petitions to the court, for better policing, trade protection, and public works. The merchants depend on Jewish moneylenders for the capital they need. Christians are

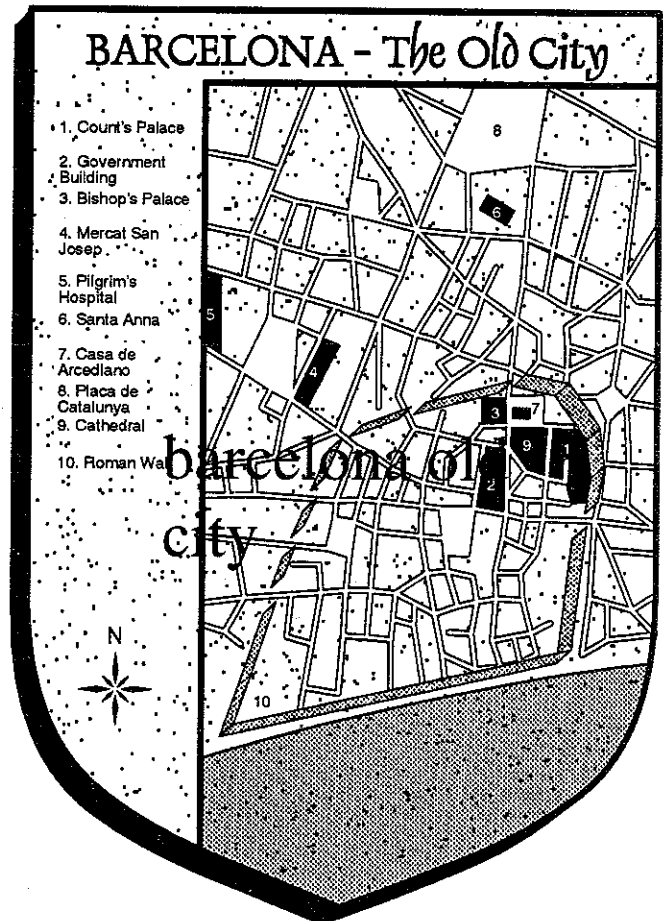
forbidden to charge interest on loans. Interest from Jews often exceeds 50%, but there is so much money to be made that merchants still profit. Large numbers of coins move through the city and coins of gold are often used for large transactions. Most goods are more expensive in Barcelona than in other areas, because money is more plentiful here.

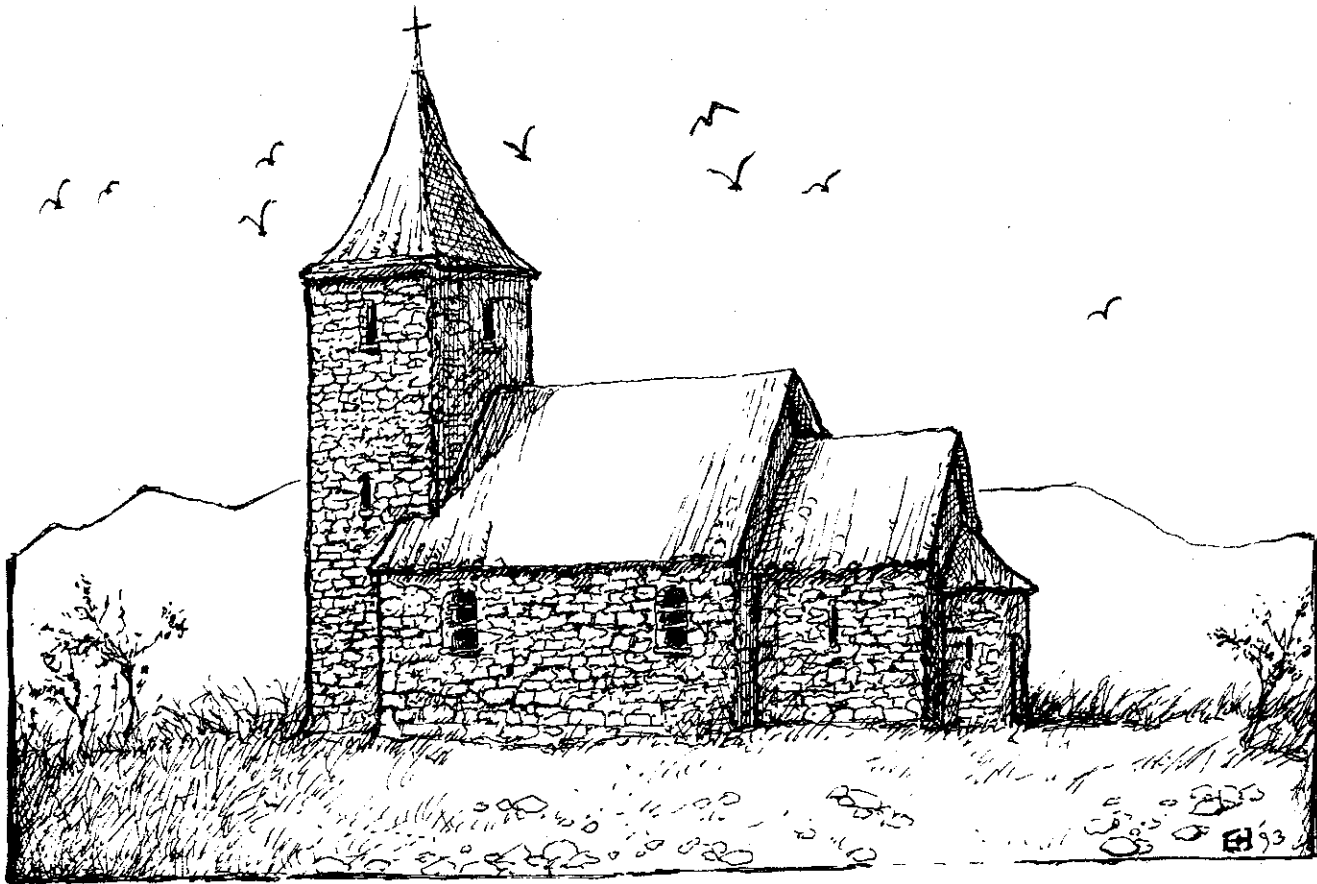
Jews have a primary role in Barcelonan politics. While upper class Christians learn the art of war to fight the Moors, upper class Jews learn the arts of law, medicine, and language. Their positions within the palace as lawyers, doctors, and scribes make them indispensable to the government. Through this power, they avoid the most heinous of the anti-Semitic laws that apply to Jews in other lands.

The Spanish crusading orders are relative newcomers to Barcelonan politics. They have vast resources of land and money, enjoying popular support and admiration. Although the crusaders have no official political power, the King takes their opinions into account (maybe because their Infernal ties influence him subconsciously).

Time

People in Barcelona, especially those in business and law, need an efficient system to coordinate their actions and to meet at the right time. To this end, they are very aware of the position of the sun and stars. They use these to calculate hours but usually use hours in relation to dawn, dusk, noon, or midnight. They say, "An hour before noon," for instance, rather than





"eleven o'clock." In less advanced areas, people use much more informal time keeping methods, such as *"late morning some time,"* or *"around noon."*

The most important work is done between dawn and dusk, when the gates to the inner city are open and the sun makes time keeping easy. Overcast nights are called "party nights" because those who had dates for specific times have no way to tell time and often consider appointments cancelled. The phrase is used ironically by thieves, for whom the lack of moon and starlight is a great boon.

Language

The language of Barcelona is Catalan, which is so similar to Provençal that troubadours from Toulouse and merchants from Barcelona can understand each other.

Latin is used by the clergy and nobility, but some writers, especially poets, have begun to create Catalan literature. Hebrew is the written and holy language of the large Jewish population, but Catalan is still their first language. Arabic is important in learned circles because ancient Greek writings, lost for centuries in Mythic Europe, have been preserved in Arabic translations of the Orient. The Street of Translators has many shops where just about any language can be translated. "Barbaric" languages, such as Welsh, Irish, and Norse, however, are virtually unknown.

The Fine Arts

Sculptors and painters work mainly for the Church. The style popular in Barcelona is regarded as especially fine and realistic. Clothes designers are extremely popular here, working with a great variety of textiles and dyes available almost nowhere else. The fashionable and wealthy travel to Barcelona to buy the latest and best clothing. Jewish poets of Barcelona are highly regarded. Those that compose in Catalan even find audiences among Christians.

DEMONS IN BARCELONA

As they pervade all reaches of Mythic Europe, Spain, and Barcelona in particular, is infested by the forces of the Infernal. Demons find Barcelona attractive because its relatively enlightened (adult) populace, given Jewish, Arabic, and Hermetic influence, is capable of thought beyond the typical primal urge. Adult Barcelonans therefore offer demons a greater challenge than does the average Mythic European. Barcelonans need to be subtly coaxed toward sin, requiring clever trickery. Their educated minds are also capable of imagining all forms of sin and corruption, offering entertainment to the demons who fulfill citizens' whims. It comes as no surprise, then, that Barcelona contains the most twisted souls of the whole Iberian Tribunal.

Matlus on Demons

"Me, I am not much worried about demons in Barcelona. Tyritescus, he is the demon in charge of Barcelona, and he says he has been around since Roman times. Well, if he has been working on Barcelona all that time, you can be sure he is a fool, a weakling, or both. In my time, Barcelona has just gotten better and wealthier and happier. The Church has gotten stronger here all the time, with monks and nuns and knights moving in and setting up shop. The worst thing he has ever done, near as I can see, is bring in all these damned horses. No, I figure ol' Tyritescus just is not big enough to keep Barcelona down.

"But that does not mean Tyritescus will not be after a few corruptible Magi. Keep your wits about you, and you will be fine. Do not take gifts from strangers and do not sign your name to anything.

"Your real danger is not Tyritescus, it is diabolists. They are vile, desperate, black-hearted creatures, diabolists. All the cruelty of demons and none of the class. We burned out a pack of them back in Anno Domino 1163. They were slowly poisoning the noble Saporta family with stuff that made them slightly crazed and violent. We figured the diabolists were trying to bring about an internal war that would have destroyed the Saportas completely, and I had friends in that clan! We found out about the plot and torched them. They gave off quite a stench, too, I tell you. I think brimstone gets in their blood when they become diabolists, and you can smell it if you set them on fire. I would suggest more subtle means of killing them if you ever run across another pack of the little fiends.

"Now Tyritescus himself, he is not such a bad fellow. He probably was not behind that diabolist plot. It was more likely personal vengeance on the part of the diabolists. No, Tyritescus can even be downright cordial, if you give him the chance and let him know you are his superior, or at least his equal. He and I talked late into the night once; the things he knows about Barcelona's history are incredible.

"By the way, if a Quaesitor ever asks about that chat I had with Tyritescus, I was carefully sizing up his weaknesses under pretense of conversing with him. Officially, it was all legal business, got it?"

Tyritescus, the Betrayer

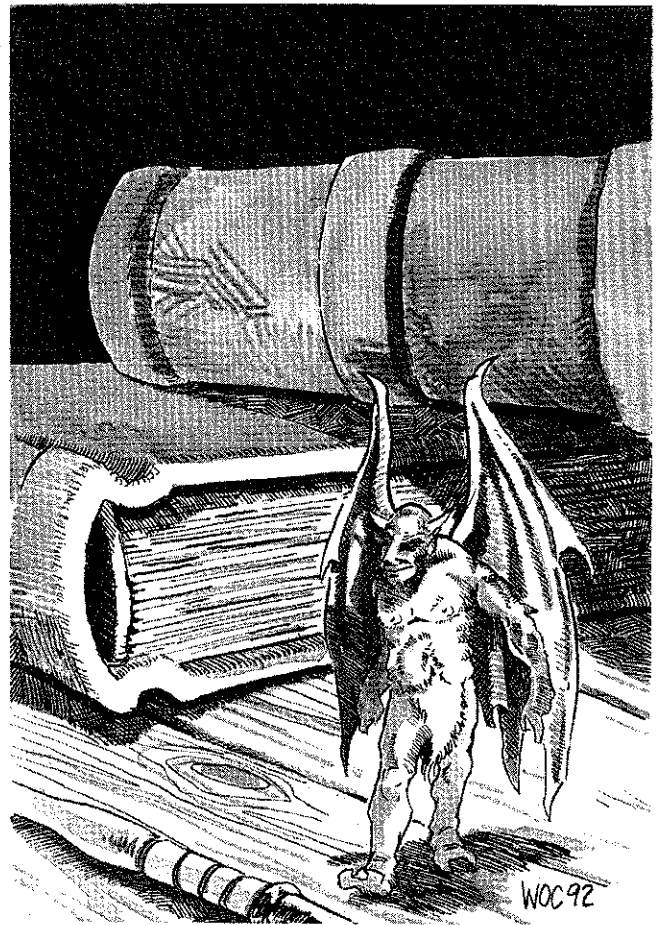
Barcelona, like most great cities in Christendom, has a demon in charge of corrupting its inhabitants. Barcelonans are under the watchful eye of Tyritescus, the demon of betrayal. When the first Christians came to Roman Barcelona, Tyritescus asked permission of his Master to watch over the city. It was granted, and he has been working here ever since, refining his technique throughout the centuries. One of his first actions was to orchestrate the execution of two early Christians, Eulalia and Cucufas. Once martyred, they became saints and models for others, and this direct, forceful move was an error that

Tyritescus still regrets to this day. An immortal being, he remembers his failure like it was yesterday. Since then he has become more subtle.

Another important plot of the demon's, one that took the better part of a century in execution, was the arrangement of Aragon and Catalonia's union in the 12th century. While the union did not aid Hell, and while it was out of Tyritescus's jurisdiction, it did make him and his city much more important, centering the crown in Barcelona. Tyritescus is quite happy with himself, and other demons envy him for taking a tiny Roman city and shaping it into one of Mythic Europe's most important.

Tyritescus has the right to torment all lost souls that come to and originate from Barcelona, so he is eager to spread corruption. To minions who serve him well Tyritescus gives the right to torment select souls, such as those they helped corrupt. Eager for this reward, Tyritescus's minions work hard at their jobs.

Tyritescus is a very intelligent devil but has access to very little intellectual stimulation. His smartest servitor, Hesst, is more cunning than high-minded. Frankly, Tyritescus has no one to talk to. In the past he held a series of conversations with Matlus, the Praeco of the Iberian Tribunal, about the history of Barcelona. He originally intended these conversations as a ploy to corrupt Matlus, but Tyritescus came to enjoy them in their own right, given Matlus's keen intellect and thoughtful inquir-



Tyritescus

Infernal Might: 54

Vital Statistics: Size 0, Intelligence (wily) +5, Perception (insightful) +3, Strength (athletic) +3, Stamina (enduring) +3, Presence (regal) +5, Communication (charming) +3, Dexterity 0, Quickness 0

Personality Traits: Trustworthy -5

Reputation: Breaker of Hell's Laws (local demons) 3

Confidence: 5

Combat Totals:

Unarmed Totals: First Strike +4, Attack +8, Damage +12 (+1 per extra Strength point)

Body Levels: OK, 0/0, -1/-1, -3/-3, -5, Banished

Dodge Defense see *Blink of Safety*, below; Soak +10 (16 Action); Fatigue n/a

Psychomachia: Pride +3, Treacherous +4

Possession: +4 Escape

Spirit Form Powers:

Loosen the Ties, ReMe 30, 2 Points — Makes the ties of duty, family, and love seem insignificant and easily forgettable. Tyritescus must be careful to apply this power delicately, for only evil that is freely chosen corrupts a soul. This power is much more subtle than *Psychomachia*, and reserved for special victims whom Tyritescus especially seeks to corrupt.

Physical Form Powers:

Blink of Safety, ReCo 25, 1 Point per Round — Allows him to instantly move up to six feet to avoid any attack he is aware of. He is not at all disturbed by this movement, and can hold a normal conversation while blinking all over a room.

Strength of the Damned, CrCo 25, 1 Point per +1 bonus — For each Infernal Might Point he uses, Tyritescus gets a +1 bonus to his Strength for one Round, up to a maximum bonus of +7. Tyritescus kills those that truly annoy him, using his bare hands!

Burst Bonds, PeHe, Te, An 5; 1 Point — Bursts all bonds, such as ropes and chains used to secure things or people, that are in Tyritescus's presence.

Spirit Form

In spirit form he can travel and spy freely, though rarely does so.

Physical Form

In physical form, Tyritescus is a distinguished-looking man who hides the small horns projecting from his forehead under a large, elegant hat. He rarely deigns to participate in physical combat, and is insulted by any who so challenge him.

If banished back to Hell, Tyritescus leaves his physical form behind. There are 15 pawns of Vim vis in it, specifically in his horns.

ies. Given the chance, Tyritescus gladly has similar conversations with anyone smart enough and brave (foolhardy?) enough to talk to him.

Tyritescus in Hell

Many devils see Tyritescus as something of an upstart. His campaign to unite Aragon and Catalonia was definitely out of his assigned jurisdiction, and it took power away from other devils who were working in Aragon, hoping to make it powerful.

One of Tyritescus's rivals is Sucelcus, who is in charge of corrupting Iberia's Templars and Spanish crusading orders. Sucelcus's minion, Iernolaca, is specifically in charge of corrupting Barcelona's crusaders. Iernolaca has the right to work within Barcelona, independently of Tyritescus, and the two consider each other a nuisance.

The devil Buniserga, Mistress of Mists, is an outright enemy of Tyritescus. Buniserga mocked Tyritescus's request to work in the small Roman city of Barcelona. She chose another promising Roman city in Italy, that has since reverted to a mere

village, so is envious of Tyritescus's success. Even against the best interests of Hell Buniserga sometimes interferes with Tyritescus's plans.

Corruption

As the Master of Betrayal, Tyritescus has a special ability regarding those he corrupts. If he can get them to break five ties, he gains extra power over a victim. These ties are to: Church, family, friends, one's lord (or other superior), and oneself (such as breaking one's word). For example, Father Cucufas (see *Humans in Hell's Service*, below) has broken his vow of obedience, betraying Church, superiors, and his own word in one act. Furthermore, he has rejected his "impious" family and those friends who are not "holy" enough to deserve his company.

Anyone who breaks all five ties suffers -5 on all rolls to resist the magic of Tyritescus and his minions. In addition, Magi who break these ties get only half their normal Magic Resistance against the demons' powers, and the demons get double their normal Resistance against corrupted Magi's magic. Since many Magi have already broken their ties with family and Church, they are already on the way to corruption.

Hesst, Tyritescus's Chief Spy

This deformed, ugly demon is Tyritescus's chief tactician, spy, and diplomat. He is in charge of working with diabolists and other corrupt humans.

Infernal Might: 25

Vital Statistics: Size -1, Intelligence (sly) +6, Perception (nervous) +4, Strength (sinewy) +4, Stamina (resilient) +5, Presence (misshapen) -3, Communication (fawning) +7, Dexterity (swift hand) +1, Quickness (darting moves) +1

Personality Traits: Craven +3, Lusty +3, Trustworthy -5

Reputation: Toady (powerful demons) 1

Confidence: 3

Combat Totals:

Hatchet Totals: First Strike +8, Attack +8, Damage +10

Body Levels: OK, -1, -3, -5, Banished

Dodge +8 (14 Action); **Soak** +12, +18 vs. non-iron weapons (18, 24 Action); **Fatigue** n/a

Psychomachia: None

Possession: None

Spirit Form Powers:

See the Soul, InIm 30, 2 Points — Lets Hesst see what a human is thinking for about a minute. If Hesst uses this power more than once on a given person, the person feels uneasy and even a little ill.

Gentle Suggestion, CrMe 15, 3 Points — Lets Hesst insert an idea into the target's mind as if it were the target's own thought. The thought has no special power over the target, and is no more likely to be carried out or believed than if the person had actually thought of it himself, but then again it might seem like a good idea. . .

Physical Form Powers:

Invisibility, PelM 15, 3 Points per minute — Hesst must remain still to remain invisible.

Pillar of Invulnerability, MuCo/Te 25, 4 Points per Round — Hesst draws himself into a crooked pillar and remains perfectly still. He cannot move, but can speak. While in this state, he is invulnerable to physical attacks, whether magical or natural in origin.

Spirit Form

In spirit form Hesst can travel freely, and often spies on people.

Physical Form

Hesst has a hunchback, limbs of uneven length, a left eye larger than the right, coarse black hair, horribly crooked teeth, and the left foot of a goat. Though Hesst usually deals with humans, Tyritescus sometimes must deal with those who would be disturbed by Hesst's appearance.

Trapped in Hesst's various malformed parts are 10 pawns of Perdo vis.

Tyritescus's Plots

Tyritescus has five goals that he currently pursues in Barcelona:

- To promote ignorance and hatred of the Jews, who constitute fully one-sixth of the population. He has been working on this one for centuries, with great success. Tyritescus's goals are two-fold. First, by encouraging hatred he corrupts Christians, leading them to damnation. Second, by harassing the Jews he hopes to weaken them because their Kabbalistic magic gives them some power over demons. If he arrange to have Kabbalism destroyed by Christians who think it Satanic, he'll win an important tactical victory and enjoy a good laugh.

- To encourage Pere the Catholic to launch a crusade against the heretics — the Cathars — in Languedoc. Ramón, the Duke of Toulouse, is Pere's cousin, and getting Pere to break family and legal ties by invading would please Tyritescus as the Master of Betrayal. In addition, a crusade would turn the Church from its attempts to reason with heretics. Not only would the Church be corrupted by violence, but the Cathars, victimized by crusade, might be led toward evil to better defend themselves. Some Catalan nobles, influenced by Tyritescus, say Pere should invade Languedoc to keep another king from doing so and taking land from the Aragon-Catalan crown.

- To encourage greater trade and prosperity in Barcelona, which, under his guidance, will breed more greed, corruption, and decadence.

- To discourage wars against the Moors to the south. These wars currently focus violence outward, and internal violence is much more damaging to the soul. Wars against the Moors are also a source of Christian pride, bolstering warriors' faith and making them resistant to corruption.

With this goal, Tyritescus directly opposes the goals of Sucelcus and Iernolaca, who want Christian crusaders to take great tracts of land from the Moors. Tyritescus would rather arrange a semi-hostile coexistence between Moors and Christians. He could then bring about violence at a later date, by inducing treachery. The violence Tyritescus seeks to foster would be between people who have ties of trade, friendship, and family. Violence between unrelated people has little interest for him.

- To subvert the Magi of Barcelona Covenant and retrieve the lost section of his heart (see Chapter Five). To this end Tyritescus tries many subtle schemes to get Magi, any Magi, to cooperate with him or his devils in any way, no matter how small. The standing, uneasy truce between the Covenant and Tyritescus (according to which he does not reveal the Magi's presence and they do not destroy the shard of his heart) is a

weakness for Tyritescus, but it can also be the first step toward establishing, even forcing, some kind of cooperation between the parties.

HUMANS IN HELL'S SERVICE

There are many citizens of Barcelona under Tyritescus's influence. Some have broken all his required five ties, while others are in the process of being led to destruction. Although Tyritescus and Hesst are the primary demonic figures at work in the city, they utilize many Infernal minions, so not all demon-tainted citizens have direct knowledge of Tyritescus or Hesst.

David the Apothecary

David is a Jew who entered the Kabbalah but was ejected within the first year for frivolously using holy names and phrases. He is now convinced that the Kabbalists are devil worshipers, who kicked him out for his obvious superiority and their fear that he would take over. Hesst found David and offered him a more direct and "independent" way to power: alchemy and black magic. David now provides medicines to many doctors, and special potions and philters to those who can afford them. Under Hesst's direction, David has learned some powerful formulas. Hesst occasionally provides unspici-

fied substances for David to put in the potions ordered by important people. If David should ever become a liability to Tyritescus, he will be exposed as a diabolist to fuel anti-Semitism.

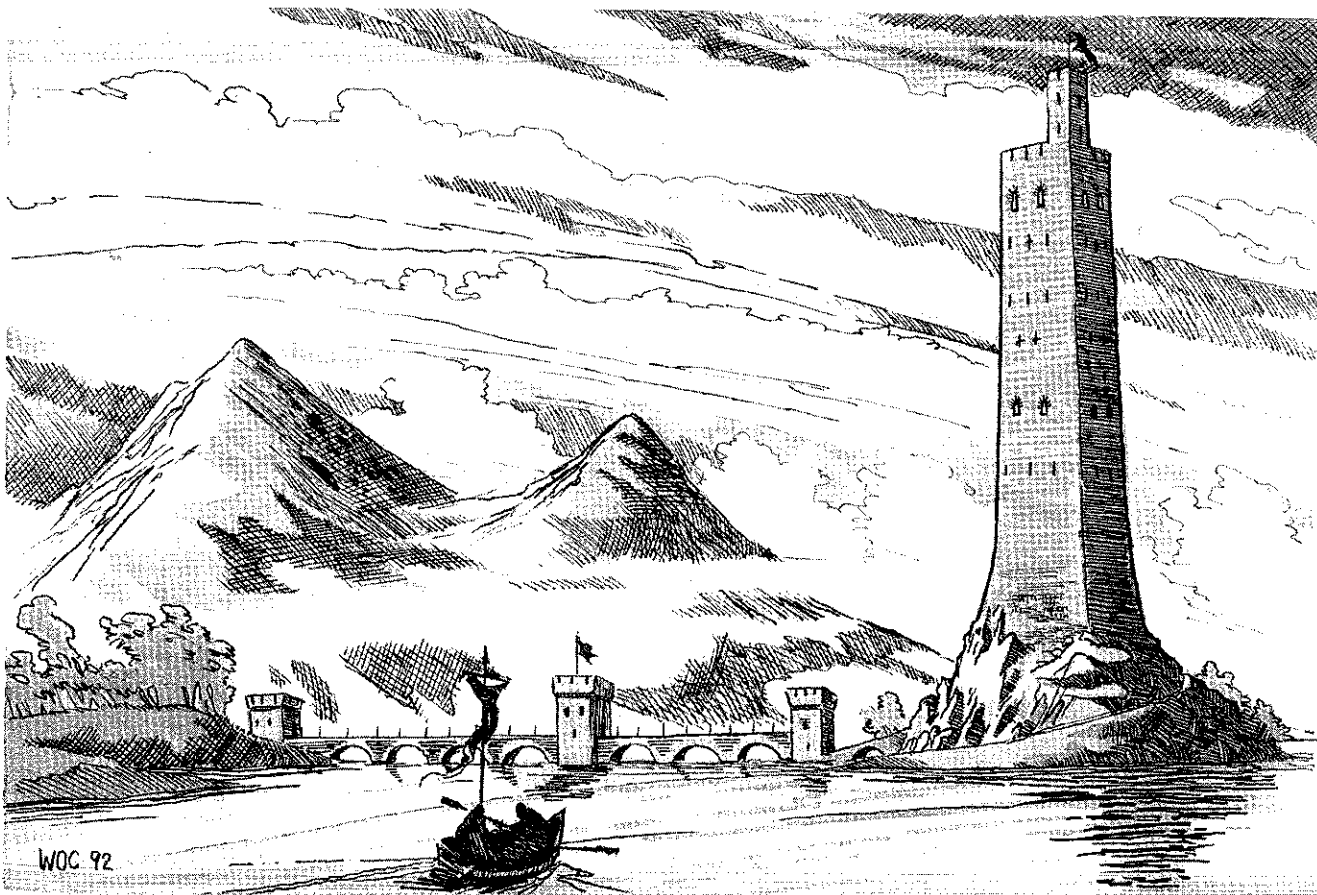
David lives in his shop, which is between the Call de la Volta and the inner city. Characters can meet David first as an honest apothecary and alchemist, perhaps directed to him by Carles the Scribe. Only afterward might the characters learn David is evil. It's more disturbing to learn that an acquaintance is a diabolist than to learn some faceless stranger is one.

Demon Humors

Hesst has taught David how to distill the humors of demons into potent magical powders. He supplies David with the necessary raw ingredients needed. All the powdery distillations dissolve easily in liquids and require so little for their effect that they essentially have no taste. Stamina stress rolls of 6+ to 12+ are required to avoid the effects, depending on the amount used. The effects of demonic humors vary, as follows:

Blood — Demon's blood makes a coppery powder that gives one strength (+3 to Strength) and bravery (+3 to Brave Personality Trait, or a +3 Trait is created), but also inclines one to recklessness and needless violence (Violent Personality Trait of +3). These effects last one hour after ingesting the powder.

Phlegm — Makes a gray, clumpy powder that instills laziness. To resist falling asleep requires a Stamina stress roll of 6+, rolled every hour over eight hours (after which the



humor is passed). If the roll fails the victim falls asleep for about eight hours. If the roll Botches, the victim passes out for about 24 hours. All physical actions, and those that require concentration, that are performed while Stamina rolls are made to stay awake suffer a -3 modifier. This penalty applies to Fatigue rolls as well, but not to Stamina rolls to remain awake (they are based on a full Stamina score).

Yellow Bile — Makes one angry and violent. Depending on the person and situation, the anger might be expressed as argumentativeness, a brawl, or a fight to the death. The victim essentially has the Hatred Passion, rated three. Pick a particular object of hatred that's appropriate to the situation. Hatred passes as soon as the victim loses a Confidence Point through the activation of the Passion, or eight hours pass, whichever comes first.

Black Bile — Makes one too sad and irritable to partake of human companionship. Lasts for a day or until someone successfully cheers the person up. The character essentially has the Morose Personality Trait, rated +3.

Father Cucufas

Three years ago Tyritescus appeared to Father Cucufas, a proud, young priest who had lost his faith. Tyritescus appeared in a pleasing shape, like that of an angel. Tyritescus told Father Cucufas he was needed for special and secret missions against the "small-minded, sensual, greedy folk of the Church, including

some of your superiors." Today, Tyritescus occasionally comes to Father Cucufas with more instructions. Cucufas regards these visitations as proof of his special holiness.

Father Cucufas is the city's most outspoken clergyman, calling for a crusade against the Albigenses. "If they are on our lands, then cleansing them is our responsibility. *Rei En Pere* does not deserve to be called 'the Catholic' if he will not take up this holy mission."

Tyritescus takes perverse pleasure in corrupting the namesake of the Christian he unwisely martyred back in Roman times. Characters can first meet Father Cucufas as the epitome of the intolerant and troublesome priest. Learning that he is a diabolist proves to characters that they can never be sure who serves the Devil.

Spain's Crusaders

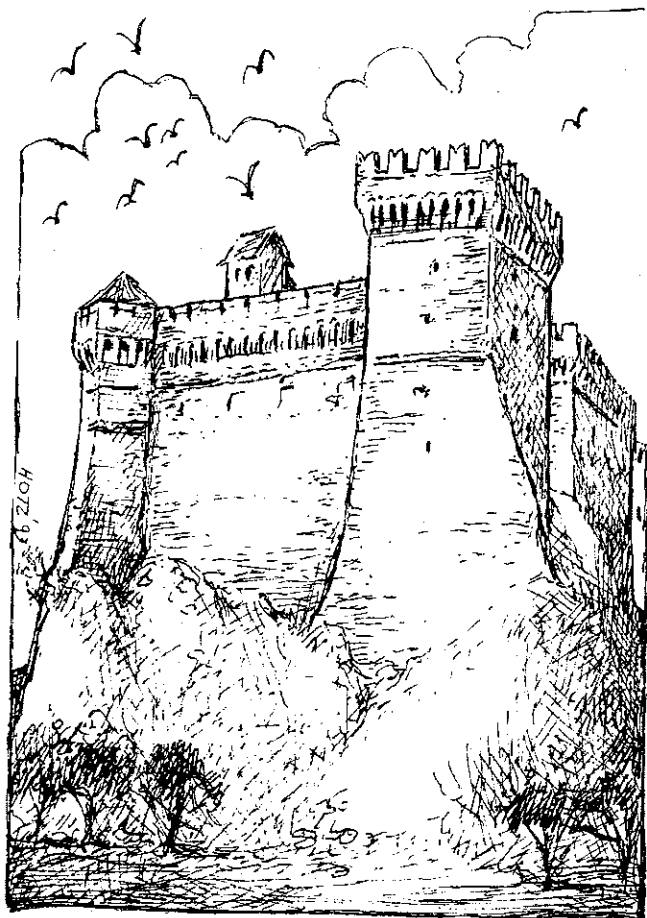
Unknown to the numerous lay members, and even to most knights, the leaders of the Barcelona's resident crusaders, particularly the local Knights of Santiago, are diabolists. Around this core of diabolic leaders (called the Knights of the Black Rose, see below) is a large ring of heretical knights who serve their lords. At the behest of their leaders, these heretical knights (called Knights of the Inner Circle) have trampled the crucifix and cursed the name of God in a secret initiation ritual. They know they are not true Catholics, but do not realize their leaders worship the Devil. The diabolic leaders have chosen their recruits carefully; most of them have joined for power and glory, not for humble service to a greater cause. Outside the heretical circle of knights are the majority of the crusader knights, who are Christian. However, under Infernal influence and the leaders' charms, even these crusaders are being readied for initiation into the heretical circle, while current heretics are being readied for initiation into diabolism proper.

The demon Iernolaca is in charge of Barcelona's crusaders. It was her idea to subvert the order's leaders. Iernolaca has made a deal with Tyritescus, giving the crusaders permission to work in Barcelona under Iernolaca's guidance. According to their agreement, the demons are supposed to coordinate their plans and share their knowledge. In reality both are jealous of their private projects and do not work well with each other.

Iernolaca doesn't know about the Magi living in Barcelona. But, even if she did, Tyritescus has told her never to disturb Magi, as he reserves full rights to that responsibility. Whether Iernolaca heeds Tyritescus's warning, assuming she learns about the city's Magi, is another question. Actually, Tyritescus doesn't want other demons tampering with Barcelona's Magi for he fears them endangering his heart (see Chapter Five for more details on this situation).

Lay Members

These are members of the Spanish crusader orders who are neither knights nor clergy, mostly menial servants and occasional scribes. Others are members in name only, who donate money and land to the orders. Lay members of Santiago can often be found running errands for knights, pushing their way



through crowds, demanding to be served before others, insulting "inferiors," and generally taking advantage of their connection to the knights. Some live in the knights' fortress, others in their own homes.

One lay member of Santiago, Na Joana Trenat, is a noble widow with a mansion on a hill north of Barcelona. She is also a member of Tyritescus's Infernal coven. In an arrangement between Tyritescus and Iernolaca, both Tyritescus's coven and Iernolaca's diabolic knights convene at Trenat's mansion. The coven and knights never meet at the same time, and Joana is the only coven member who knows about the crusaders' diabolic connections. Joana is an honorary member of the Knights of the Black Rose (see below). In a decisive dispute her loyalty could switch to the knights. (Tyritescus, the devil of betrayal, can never instill loyalty in his followers.)

Priests

Four Barcelonan priests are members of Santiago's diabolic order. They work within the Church to grant land, power, and honors to the order.

Chaplains

Chaplains of the military orders are priests who are capable of accompanying knights into battle. They have some martial training and weaponry, but their main role is to tend the injured and to boost morale. There are two chaplains in Barcelona belonging to the diabolical fringe of Santiago. One is a heretic and the other, Sebasti, is a diabolist, a Knight of the Black Rose.

Knights of the Inner Circle, the Heretics

Those knights of Santiago who are identified as particularly proud are secretly taken aside and told they are better than the rest, that they are invited to join the true rulers of the order, the Inner Circle. Those very few who do not jump at the chance are quietly assassinated before they spread word of this Inner Circle. Nevertheless, many non-member knights have heard rumors of some secret inner group. Since they want desperately to be members of the group, they never reveal it to outsiders or speak poorly of it.

Those knights who want to be in the Inner Circle are initiated in a dark rite, during which they swear secrecy and undying allegiance to the order; forswear all ties to family, Church, and king; trample a crucifix; and curse the name of God. They are then taught secret philosophies of personal aggrandizement and power.

Knights of the Black Rose, the Diabolic Knights

Unknown to the Knights of the Inner Circle, their true leaders are in yet a smaller secret group, the Knights of the Black Rose. There are four Knights of the Black Rose in Barcelona: Na Joana Trenat, the lay follower; Sebasti, the chaplain; Antonio da Pisa, the captain of the Barcelonan Knights of Santiago; and Berenguer Xérica, his second in command. The four meet on nights of the full moon at Na Joana's mansion, for worship and planning.



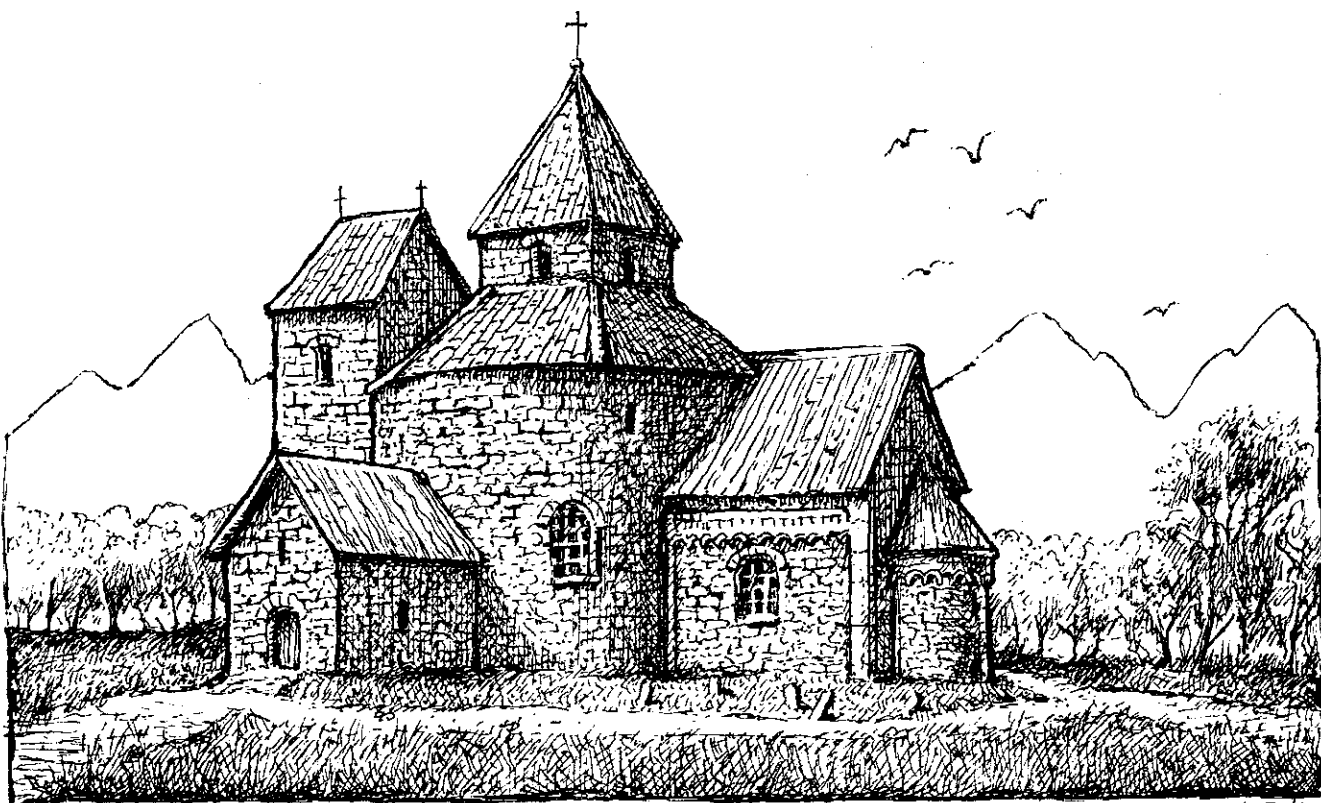
THE CHURCH IN BARCELONA

The Church influences all aspects of Iberian life. In war, the Church directs armies against infidels and heretics. In trade, the Church bans dealings with Moslems (albeit to little effect). The Church also owns vast tracts of land, much of which it rents out. In mental pursuits, the Church is the center of learning and art. The Church has its own diplomats, courts and laws. For the common Spanish person, the Church is the physical symbol of all beauty, hope, and aspiration beyond the merely mortal. In Barcelona, the Church is one of the many players on the political field, using its pervasive influence against nobles' force of arms and merchants' silver. The cathedral is the center of Christendom in the area.

Bishop Berenguer de Palau

The Bishop oversees the religious life of Barcelona and nearby towns. His work is overseen in turn by the Archbishop of Tarragona. Berenguer's main concern is supporting the reconquest, which he does by telling nobles it is their holy duty to fight battles, and by telling merchants it is their holy duty to supply warriors at low prices.

Religiously, his views are orthodox and typical, though he believes especially strongly that ideal government is at one with the will of the Church. Berenguer's main opposition is to the



Pope, whom he does not want to declare a crusade against the heretics in Languedoc, at least not yet. Berenguer knows King Pere is doomed to die there, fighting against crusaders, having read the Prophecies of Marc (see below). Berenguer wants to delay crusade until the King has captured more lands to the south and until Pere has a son old enough to rule in his stead.

The Bishop's greatest weakness is his blindness to others' faults if they strongly favor reconquest. However, he also has an inclination toward young girls, particularly those of peasants, whom he finds earthy and exotic. If caught in a rendezvous, his actions can be used to blackmail him.

The Bishop wears a large golden crucifix with rubies on the three arms of the cross. In a hollow space within the central post is a fragment of the True Cross, worth three True Faith Points. Berenguer's Piety Ability score is four (Piety is a trait introduced in the *Ars Magica* supplement *Pax Dei*).

Other Clergy

Characters can meet Barcelona's priests while performing almost any function in the city. Priests may be on the street or outside the walls, traveling to or from their parishes. They may also be met by characters attending Mass, both in and outside the city. They may also be met while characters search for information. Priests know much because they meet many people and have the education and intelligence to notice things

that escape others. Most priests are happy to talk to intelligent, learned people, since so many in their congregations are illiterate and intellectually untrained.

Father Cucufas is a proud man who rarely interests himself in the opinions of others. See more about him under *Corruption* and *Humans in Hell's Service*, above. His Piety Ability score is one.

Father Titus is an old man, the priest to whom Rei En Pere has turned for personal advice for over thirty years. Those who try to manipulate the King through this unassuming priest find that his respect and allegiance cannot be bought with silver, flattery, or pretended beliefs. Titus's only interest is to be a good priest to the King and others, and there is no way to tempt him from that ideal. However, Titus might be used against the King by those who wield magic and can control the priest's mind. Titus's Piety Ability score is six.

Father Josep is a middle-aged man who seems a very typical priest. His functions as a priest, especially performing the Sacraments, are all he looks for in life. Though he seems quite mild-mannered, he is unshakeable in opposition to all deviation from the orthodox teachings and laws of the Church. He is opposed to Magi, but being so caught up in his Church duties is somewhat distant from the world, and might not recognize the heretic he is so opposed to. Josep has three True Faith points and four Piety Ability score points.

Bishops of the 13th Century

The following are the Barcelonan bishops of the 13th century. All except Arnau de Gurb are Catalan. Since clergymen are usually old by the time they are appointed as bishops, many of them do not last long in office.

Ramon de Castellvell	1189-1199
Berenguer de Palau I	1200-1206
Pere de Cirac	1208-1211
Berenguer de Palau II	1212-1241
Pere de Centelles	1243-1252
Arnau de Gurb	1252-1284
Guerau de Gaulba	1284-1285
Bernat Pelegri	1288-1300

Father Pol was the youngest son of a noble. He decided that only in the priesthood could he have any degree of power. Now, at age twenty-five, with an education and the authority of the Church behind him, Pol enjoys himself. He involves himself in politics whenever possible, preaching and enforcing strict obedience when it suits him. One day he hopes to serve as Papal envoy. Power over others, not wealth or sensual pleasure, is what Pol seeks. His Piety Ability score is two.

Father Tomás is a large, middle-aged man who has gradually grown more and more lax. His cheerful and accepting nature keeps him from making serious enemies, but he is not energetic in fulfilling his duties and he fails to inspire his congregation. When he can manage it, he travels to various monasteries to "maintain working relations." While there, he and the monks test the wines that the monasteries make. It is on such visits that Tomás is his most vulnerable to Infernal corruption. His Piety Ability score is two.

Brother Timoteu has successfully shed most trappings of the world since coming to the Cistercian monastery where he now lives. He involves himself in copying ancient Latin works to preserve them and the language. What he does not realize is that some of the books he translates have Infernal allusions and references which plant evil suggestions in his mind. If he does not soon realize his danger, Timoteu may fall to the Shadow's lure. Timoteu's Piety Ability score is four.

The Bishop's Palace

Just southwest of Barcelona's cathedral is the second largest residence of the city, the Bishop's palace. The ground floor is occupied by busy scribes and messengers who handle the daily work of the Bishop. The Bishop meets most callers here. The upper floor is reserved for the Bishop and his specially invited guests. The ground floor is stylish, clean, open, and beautiful. The upper floor, which few besides chosen servants have seen, is incredibly lavish (and contains some children's dirty toys). The basement is filled with stores, including wine, food, and gold. The lower floor and grounds

are heavily guarded by those hand-picked by the Bishop. Non-Christians are not allowed into the palace. The Dominion within the palace is six.

The Bishop's Guards

The Bishop regularly travels with at least two guards. Guards are well-dressed so they seem symbols of status rather than the well-trained warriors they are.

All the Bishop's guards have at least one relic of some kind worn somewhere on their bodies, but four out of five guards have fake relics. True relics are worth one True Faith Point.

Though the Bishop's guards cannot usually be bought, some have heard of the Inner Circle of the local Knights of Santiago. If a conniving character can pose as an Inner Knight, offering membership into the secret order, the Bishop's guards might comply with the character's needs.

The Bishop's Books

Bishop Berenguer has a collection of scrolls and books, passed down from bishop to bishop over the centuries. They record all the information that each bishop thought the next should know. While more than four-fifths of the writing is about priests, diabolists, dukes, and merchants who have long since died, much of the remaining information is very important indeed. The Magi of Barcelona know of the books and of some of their contents. Recently recorded information is not known as the Magi have not had the opportunity to examine the books for many years. Farusca, head of the Barcelona Covenant, would like to have the information contained in these books.

The Bishop keeps the books in a long chest, hidden in a secret compartment in the wall of his private study. The toe bone of a saint is imbedded in the woodwork, along with several fake relics, giving the chest immunity to magical detection, and +30 Magic Resistance against all other magicks. The chest's Divine protection even makes picking its lock more difficult (Dexterity + Pick Locks roll of 15+). The Bishop carries the chest's key with him, and the Archbishop of Tarragona has the only other copy. It is the Bishop's duty to swallow or destroy his key before he dies. The Archbishop makes a copy of the key and presents it to the next bishop. (Thus, if Berenguer were to meet with an unfortunate accident, and his body was exhumed after Christian burial, grave robbers might be able to recover the key.)

Indeed, Farusca of Barcelona Covenant might try to gain access to the records upon Berenguer's death. With the death of the Bishop, his palace is not occupied. Servants and guards still inhabit the place, and a presumptuous priest might try to take over the Bishop's quarters, but private rooms are less likely to be used. Furthermore, priests of Barcelona might not know of the books until the Archbishop arrives to install a new

bishop, passing on a copy of the chest's key. A combination of few people in the palace and the chance to study the books before they're missed may be too tempting for Magi, Farusca included, to pass up.

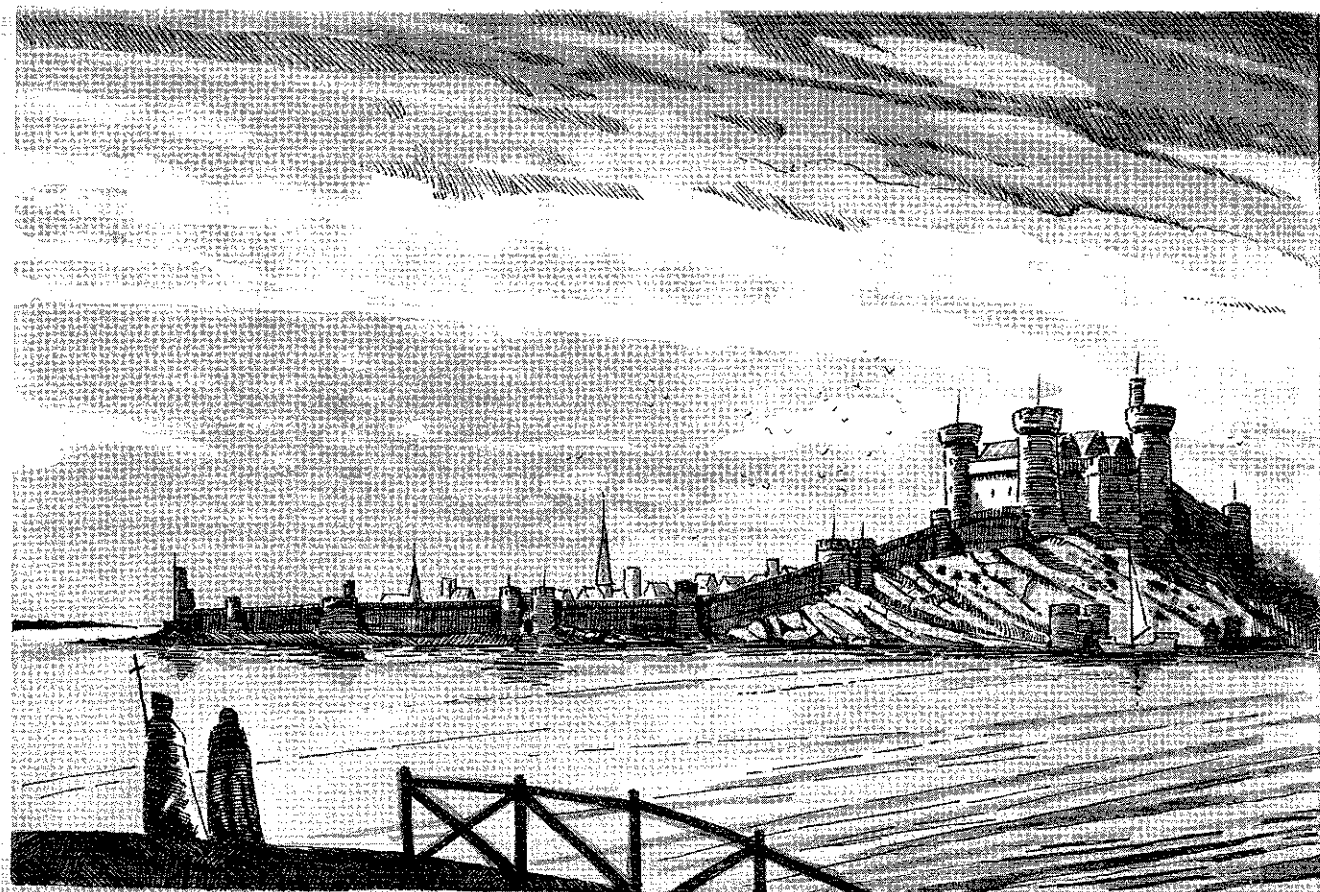
Of the Bishop's records, one scroll contains a list of people suspected of practicing magic of some kind or another, each with a note describing suspected crimes. The list was started long ago, and the first few hundred names are all crossed out, most with the note "*mortuus*" ("dead") next to them. At the end of the list, however, are some twenty names of living people. Among them are David the Apothecary, "*a Jew whose potions are not always what he claims they are.*" Also here is Carles of the Eye, who "*has an unhealthy interest in books best left in the hands of the wise.*" The other names are mostly mountebanks who sell fake charms, old women who style themselves witches, sellers of strange books and poultices, and one lunatic whose ramblings have a disturbingly demonic tone. These names could lead to interesting stories of your invention, or they could prove dead ends, since the truly powerful are too cautious to be found on this list. It would be truly alarming if characters, who manage to get their hands on the records, find their own names written therein.

A bronze-bound and clasped book contains notes on political rivals and allies, including the King; politically active nobles; Antonio da Pisa, the head of the Barcelonan Knights of Santiago; and anyone else who is important enough to warrant a bishop's attention. Again, several early entries describe people now dead or moved away, but most are current as this

particular volume was begun by Bishop Berenguer's immediate predecessor. Other scrolls and small books are devoted to the Cistercians, the Dominicans, the Franciscans, the Templars, the Hospitallers, the Knights of Santiago (no reference is made to their diabolic activities), the Knights of the Sacred Sepulcher, various noble families, the Jews, and the Moors. Studying these records provides eight Experience Points in Barcelona Lore (Area Lore), enabling a maximum Ability score of seven.

The book about the Jews in Barcelona tells of their growing importance in the city. There is little information and lots of speculation, and each bishop's entries are obviously strongly colored by varying degrees of prejudice. However, if readers are already prejudiced against the Jews, this book only adds validity to already skewed perspectives.

Another set of books records the actions of Tyritescus. Its first entries were written by Barcelona's first bishop. The Church, over the centuries, has developed an accurate picture of who they are up against and Bishop Berenguer knows that Tyritescus has started covens from time to time. The last known coven was destroyed in 1014. Berenguer does not, however, know anything about the current coven. These old books describe Tyritescus and Hesst, as well as recording scattered notes about servitors, peons, and the black magic that Hesst regularly teaches to diabolists. Characters who read this book gain two Experience Points in Occult Lore, allowing up to a maximum Ability score of seven. Readers also find important details about Tyritescus, such as his and his followers' ability to loosen and sunder bonds, the tell-tale horns on his



head, the unmistakable description of Hesst, a brief description of his enemy Buniserga, his use of demonic humors, and the useful fact that Tyritescus has never been able to inspire loyalty in any of his demonic or human followers, except for Hesst. Characters with this knowledge are more prepared to see through and overcome Tyritescus's schemes.

Another scroll records information about the Order of Hermes, including all the times when Magi were known to be in Barcelona. The bishops have generally believed that Magi have moved through the city but have never resided here. The scroll records approximately one incident per twenty years. A major part of the scroll is a summary of what an 11th century bishop learned during repeated talks with a Magus of House Jerbiton. The two met regularly to exchange information and to encourage cooperation and mutual understanding, but the bishop's successor would not deal with Magi. No Magus has since been so daring as to establish a dialogue with a bishop. The general consensus of the bishops is that Magi should stay out of Barcelona.

The Prophecies of Marc

Also among the Bishop's secret records is an account of three prophecies told to a previous bishop, in 1171. The bishop wrote that a twelve year old boy named Marc came to him, saying the Virgin Mary had appeared to him and revealed three important prophecies. These prophecies, the Virgin had said, were for the bishop's ears only; and Marc claimed to have told no one else. The prophecies are:

"Within fifty years, the King will act against the wishes of the Pope and die in battle in Languedoc, touched by the Infernal."

"Within two hundred years, a great pestilence will descend upon Barcelona and choke the streets with the dead and dying."

"The Moors will lose most of their lands to the Christian sword, but the last shall not be expelled from the peninsula for over three hundred years."

The first prophecy refers to Rei En Pere's death in 1213, the second to the Black Plague in the 13th century, and the third to the culmination of the reconquest in 1492. No bishop tries to prevent events apparently related to these prophecies because they were brought to human ears by the Queen of Heaven (or that's how the legend goes; the prophecies could just as easily have come from an Infernal source).

Bishop Berenguer does, however, have plans to make use of the prophecies. He is currently pushing Rei En Pere to battle the Moors. The Bishop rationalizes that since the King is destined to die in Languedoc, he cannot be slain if on the battlefields of the south. If Pere ever decides to take an army north, Bishop Berenguer will arrange for Church supporters to remain behind, and for those nobles who are not staunch Church allies to accompany the doomed mission.

Although Barcelona's bishops do not usually interfere with the Prophecies of Marc, characters might. There's no telling what events might transpire with character interference in the Divine plan. The Church's agents might strive to stop the characters, and the Divine itself might deal with characters by

means of some miracle! However, in gratitude for salvation at the characters' hands, King Pere might, for example, recognize the Order of Hermes in his kingdom and legalize its activities.

JEW IN BARCELONA

Jews compose one-sixth of Barcelona's population. A minority in a Christian city, they suffer legal discrimination, but their skill at economics, law, and medicine have made them so valuable that they have won more rights here than Jews in most other cities.

The Jews live in two *calls*, or walled neighborhoods. The Call de la Volta is the larger, and the Call de N'Angela is the smaller. Though the Jews live in separate *calls*, they refer to themselves as a single *aljama*, or Jewish community. The many gates to the *calls* are generally open to allow free passage of Jews. Non-Jews are not allowed within a *call*. Jews may live outside the *calls*, and many wealthy Jews do, but most prefer the protection that the *calls* offer. On certain days, such as Good Friday, Christians sometimes mob Jews in a display of "religiously justified" violence. On these days the *calls* shut their gates for the inhabitants' protection. Jews who live outside the *calls* either shut themselves up in their own houses, or visit friends in the *calls* for the day.

The *aljama* depends on money brought into it by Jewish professionals, such as moneylenders, but otherwise Jews have little contact with Christians and maintain an independent community. Jews go to other Jews for all their needs, except for food and raw materials, which only Christians have. Jews buy their animals live, not just their meat, so they can slay the animals without pain and prepare the meat according to kosher laws. Of course, those who do not understand Jewish custom suspect much darker deeds involving the live animals.

Among Jews, the poor are as common as among Christians, but only educated, wealthy Jews have business outside the *calls*. Christians therefore see almost no Jews that are not doctors, lawyers, or moneylenders. Based on this impression, many Christians believe all Jews are wealthy. Most Barcelonans would be shocked to see the small houses of poor Jews, crowded in their *calls*.

Barcelonan Christians hold an ambivalent attitude toward Jews. On one hand, Jews are indispensable to the running of the city; merchants and nobles who work with them generally like the individual Jews they know. On the other hand, Jews are portrayed as the villains in the stories of Jesus, Mary, and others. Many Christians have a hard time imagining and understanding the two thousand miles and one thousand years that separate the moneylender down the street and a Pharisee. Christians also regard the idea that Jesus was a Jew as madness. In addition, it irks many Christians, especially the uneducated, the lazy, and the poor, that this "inferior" race can produce so many wealthy, talented professionals. In the presence of so many Jews, some Barcelonans have become more tolerant than Christians in other lands; others have become more hateful. Indeed, in terms of stories, the duality of Christian charity and persecution can be expressed by using the unfortunate Jew.



In the 13th century, the menorah, not the Star of David, is the symbol of Judaism. The six-pointed star, like the five-pointed Star of Solomon, is a magical symbol, especially among the Moors.

Restrictions on Jews

Jews may not enter the homes of Christians. Jews may not have Christian servants or slaves. They are therefore kept from being landlords of peasants and when they own agricultural land, they must rent it out to Christians to manage and use. Most of the primitive guilds of the city do not admit Jews. Jews are excluded from all Christian organizations and orders. The *Ustages*, which protect the rights of Catalan citizens from arbitrary royal rule, officially support laws that discriminate against Jews. Only by assuming the role of a Jewish character may a player realize the full injustice of these laws; Christian characters simply don't realize what really goes on unless they have close Jewish friends.

Rights of Jews

All Jews have a right to trial. The synagogue has the power of asylum, so fugitives who are accepted there may not be captured by the government. Jews have the right to charge interest on loans, a practice prohibited as usury among Christians. Of course, Christians only allow Jewish usury because they already consider Jews damned to Hell — "Why risk our own souls when these pagans are already doomed?"

Avira Cepheus on Finis Terre

"Near the northern coast, the sea crashes mightily upon the rocks, foaming with a dull fury in the awesome expanse of the capes. There is, at its most western edge, a rock called Finis Terre, the End of the Earth. Standing on that rock and looking out on the vast expanse of the Ocean is a truly humbling experience. Though I have traveled to many lands in my time, and would say that there is no place in Europe that I would not go, looking out on the Ocean chills me to the bone. That expanse of emptiness lives in my memory and if I am destined for Hell, as priests say, I am sure it will be a place as empty as that Ocean."

Although Jews seems unjustly treated, and are, they are not without their own defenses. The Kabbalah, secret Jewish magic, is used to protect Jews from extreme cases of abuse. Indeed, on more than one occasion a Christian, outspoken against the Jews, has suddenly changed his tune for no apparent reason. And some claim to have seen a large, powerful man in the vicinity of the Call de la Volta. The odd burglar is found outside the call's wall, strangled to death by massive hands. Some even whisper that this figure is not human!

Galicia

The region of Galicia runs along the northern coast of Iberia and around the northwestern corner. It is the coolest region of Iberia and is centered around the Cantabrian mountains. While no great rivers make valleys in this land, it has an abundance of water. The sky is sometimes blue and serene and at other times melancholy, bearing clouds from the sea. The mountains are adorned with pine trees and oaks and filled with lakes, streams, and cascades rushing on their short course to the ocean. Above the tree line, tiny lichen, soft and compact as lamb's fleece, cling to the craggy rocks. The vegas are covered in all seasons with green grasses, herbs, and flowers. The abundance of water continues here; rolling brooks leap among the green fields and boulders. Huge ferns grow along banks of the rivers, flourishing in the rivers' crystalline spray. Magnificent chestnut trees fill the atmosphere with their aroma, mixing with the perfume of other sweet-scented herbs and trees. Ancient stone fountains, carpeted with green moss, give up water, thread after thread, like tears on the cheek of a crying mother. The water falls to the sea in tempestuous capes that terrify and amaze with their gigantic fury.

Galicia is indicated on the *Iberia* map.

Culture

The people of Galicia are an independent and solitary breed. Their ancestors were of Celtic stock and they share some of that race's superstitious predilection. Every grain bin is carved on its end with the cross, to invoke the protection of God against thieving mice (although the cross also has religious applications much older than Christianity). It's rumored that

Galicia is one of the most prominent places in Iberia to find ancient magical traditions, like shamanism. Though a pleasant people, Galicians live apart from one another. Each valley has its small stone house with a plume of blue smoke rising from its chimney. House shamanism is common.

When the Moslems first attempted invasion in Galicia, they found the people stubborn and dangerously familiar with their land. The mountaineers of Galicia are among the few Christians in Iberia to never have known Moslem rule. As a result, their interests lie in their fields and farms, not in the great cities of the peninsula.

SANTIAGO DE COMPESTELA

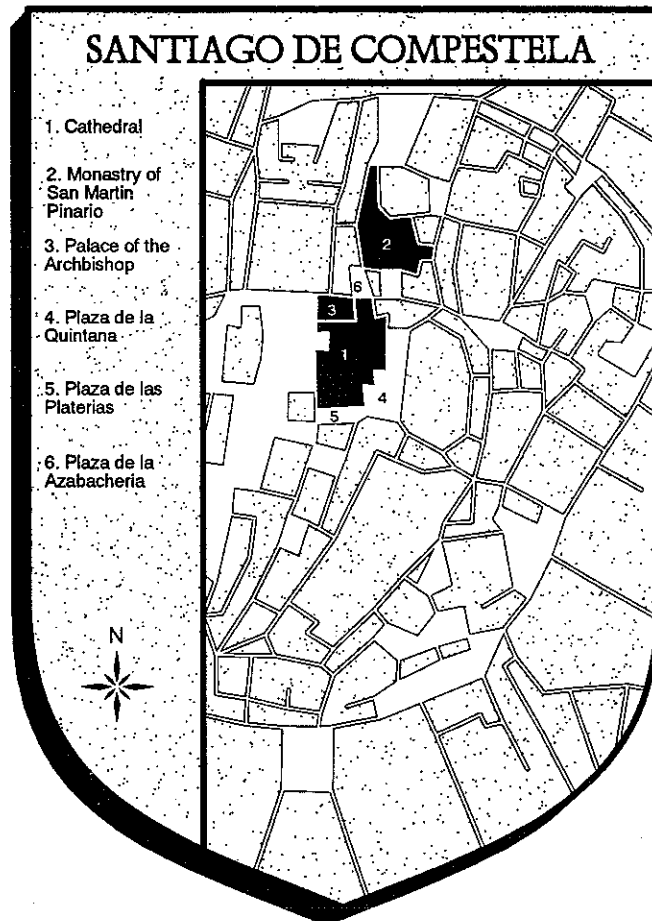
For the layout of the city, see the *Santiago de Compestela* map.

People come to Santiago along the pilgrim road, to visit the supposed burial site of Saint James. The last leagues of the road wind through the rough green hills of Galicia, but pilgrims are used to the hardships of the road. At least there are convents and villages where travelers can rest along the way. As the road rises over the final hill, the first of a pilgrim party to spy their destination traditionally cries out, "*Mon Joie!*" That person is then treated as the "king" of the pilgrim party and is often carried into the city on the shoulders of his fellows.

The city is populated with buildings of golden granite, the most magnificent of these being the cathedral. After frequent rains the cathedral gleams wetly as water pours out of the mouths of its gargoyles. (One of these gargoyles is the residence of a church faerie. Her residence has apparently charged the gargoyle with magic, investing water that passes through its mouth with *Aquam vis.*)

Pilgrims enter the city's cathedral from the west, through the Portico de Glória. During the summer months pilgrims often fill the plaza facing the cathedral. The Portico is carved with numerous religious figures, their features painted and their arrangement dictated by allegory. Over the main door, Christ presides, flanked by his apostles, and surrounded by the 24 Elders of the Apocalypse, who play a variety of musical instruments. Saint James is seated beneath Christ, just above eye level of approaching pilgrims. (Pilgrims who have made their journey with some sin claim to have had their eyes met by the statue's, inspiring them to confess their sins.) The Tree of Jesse is just below the Saint. Pilgrims entering the cathedral give thanks by pressing a hand to the Tree's carved roots. It is considered very good luck to have a piece of root break away in hand, though entrants making a concerted effort to remove a piece of stone are frowned upon.

Inside the cathedral, pilgrims complete their journey by walking behind the altar, there embracing a statue of Santiago and kissing the hem of the statue's robe. A priest then gives pilgrims a Latin document, known as the *Compestela*, to certify that they have completed their pilgrimage.



Every century, demons located around Santiago hold a scavenger hunt. One of the sought-after items is a pilgrim's newly acquired *Compestela*. However, according to the rules, possession of it must be gained through an agent just turned to evil; part of the agent's initiation into diabolism involves the document's acquisition. If the soul of the pilgrim can also be won, the *Compestela* is worth extra points.

The cathedral houses many of the pilgrims who journey to it. The press of human bodies can be quite overwhelming. Monasteries near the cathedral serve to lessen the burden of hospitality, providing free room and board to those who can prove they are on pilgrimage. During the 13th century over half a million pilgrims visit Santiago every year.

The city of Santiago is arrayed around its cathedral. Immediately to the north is the palace of the Archbishop. It was built by Archbishop Gelmírez. Gelmírez was also responsible for raising Santiago to an archbishopric. During the construction of the cathedral Gelmírez discovered a deed dating from the 9th century, which promised the shrine of Saint James an annual tribute of one bushel of corn for every acre recaptured from the Moors. This deed is still enforced and is a major source of income for the shrine and the city. Whether this deed is legitimate, or was forged to raise money for the city, has yet to be proven, and those who have suggested forgery have quietly disappeared (those corrupt among the Knights of Santiago use the deed's profits to fund their activities).

Furthermore, as previously suggested, Santiago might not be the genuine place of Saint James's burial. The legend may have been fabricated to inspire Christian devotion and to rally support against the Moors. Certainly the profits of pilgrimage alone may have motivated the lie about James's resting place. Corrupted members of the Knights of Santiago take definite steps against anyone suggesting the city's status is false.

The Local Knights

Santiago is the home base of the Knights of Santiago, who began their order as protectors of pilgrims. The knights still protect those on the pilgrim trail to the city, but are now entrenched in the Reconquista as well. There are several members of the order in Santiago that belong to the Inner Circle, and some that belong to the Knights of the Black Rose. However, with the rise of Barcelona's prominence, most activity among the diabolists occurs in that city. And yet, Santiago is still considered, with some despicable fondness, as the home of the diabolists. It is here that members of the Black Rose meet for peninsula-wide gatherings, under the pretense of Reconquista talks.

High Plateau

The central plateau of Iberia is like a castle rising from the sea. The passes into the highlands are few and well-guarded. The region occupies the space from the Cantabrian mountains

Avira Cepheus on Old Castile

"When you come to the borders of Castile, you are unable to mistake them. Hulking towers and massive castles line the borders of this land and give it its name. The people of Castile are fierce and proud; their land is, however, less civilized than that of Aragon-Catalonia. Since the King of Castile is leading the military effort of the Reconquista, he offers a noble title to any person who can serve in the army with a shirt of armor, a lance, a sword, and a horse. If a bandit can acquire a horse and enough coin to purchase a sword, that bandit is well on the way to becoming a noble. The manners of many of Castile's nobles reflect this base heritage. Indeed, I prefer the hospitality of Castile's monasteries over that of its nobility. Even the convents of the crusaders offer more intelligent conversation to a road-weary traveler."

to the Sierra Morena, making up the largest part of the Iberian Tribunal. Near the center of the region, the Sierra de Guadarma splits the plateau into roughly two sections. North and west of the Sierra de Guadarma is the Kingdom of León. The land of León rises toward the Cantabrian mountains and the area of Galicia. It is marked by hills that grow rougher and more fertile as one proceeds northwest. The Duero River runs through the Kingdom of León and provides both a nourishing source of water and a natural border. Away from the cities, people tend



to live on isolated farms that are ranged around a central village. Distance from the Moslem frontier has lessened the need for the security of close neighbors.

East of León is the Kingdom of Castile. Once a province of León, it has risen to be the dominant force for Christendom on the peninsula. While the Kingdom of Aragon-Catalonia is about equal in power, its ambitions lie to the Mediterranean. The region from the Cantabrians to the Sierra de Guadarama is called Old Castile and is the region of Castile's birth. Old Castile, like León, straddles the Duero River and is generally hilly. Old Castile is less lush than León, having fewer forests and more grasslands. New Castile, that area of Castile between the Sierra de Guadarama and the Moslem border, is given over to vast stretches of grassland. The Tagus River winds through the vast plains but does little to break the starkness of the landscape. The people of New Castile live mostly in villages and towns that are separated from each other by great distances. Small clusters of houses are kept apart by immense, naked wilderness. The simple people zealously avoid the desolate loneliness of the open plains, but mystics and holy men seek out the solitude of the empty *meseta*.

The area of the high plateau is depicted on the *Iberia* map.

Culture

Throughout the history of the region, the nobility of León, and particularly Castile, have been powerful and independent. When the kings of León and Castile called the Reconquista, the independent nobility caused them a number of problems. The nobles often warred amongst themselves and refused to send troops to the kings. In an effort to expand their armies and centralize their power, the kings instituted a new class of nobility, the *caballeros*. These minor nobility arose from the plebeian ranks, consisting of those who could equip themselves for war as cavalymen. Though these new nobles often won exemption from taxes, weakening the king's power, they also provided a counterpoint to the hereditary nobility. Furthermore, the large number of armed warriors were welcomed by the kings, who needed their force for continued wars against the Moslems.

While the numbers of nobility grew, the importance of free men, or the middle class, grew in the high plateau. As the kings claimed more territory to the south, they needed settlers to populate and defend the land. In return for undertaking this dangerous task, the people of villages and towns on the frontier enjoyed certain privileges, being treated as the middle class. Efforts to repopulate conquered lands also aided the servile class. Many serfs and slaves were freed during the expansion of Christian lands, although emancipation was not uniform. In general, given these settlers' hardiness and familiarity with freedom, they make ideal covenfolk.

On the Moslem frontier and at the center of Iberia's trade routes, the high plateau region bears a myriad of social groups. Foreigners from every prominent Mythic European region journey to the plateau. They are attracted by the crusading character of the land, and by the opportunity for material

reward. Jews move into the region in greater numbers as the Reconquest continues; the fundamentalist Almohads strictly persecute the Jews and many flee to Castile where they are welcomed as administrators and scholars. The Reconquest also causes an influx of *Mudejares*, or "tamed" Moslems, fleeing from the fundamentalists. These Moslems are initially allowed to publicly practice their religion but as the Reconquest continues strictures against them grow more severe. The final social class incorporated into the plateau society is that of the *Mozárabes*. These are Christians by faith but those who have lived so long under Moslem rule that they are nearly indistinguishable from Moslems. The *Mozárabes* often have laws separate from other Christians.

This mix of cultures makes for a relatively tolerant environment on the high plateau. In fact, there is much to be said for establishing of a Covenant on the plateau. However, mundane relations would be fairly constant, so Jerbiton Magi would thrive best. Of course, settling in the high plateau also assumes acquisition of a suitable location, isolation being difficult to find.

Because of the plateau's comparative peace (as the Moslem frontier is pushed back) and increased economic wealth, the region's quality of life has increased dramatically. By the 13th century mundanes' homes now have hearths, chimneys, and sometimes glass in their windows. Furniture is heavy and sober but becoming more ornate. An artisan or laborer usually has a bed, a table, a few chairs and a chest. And yet, clothing is usually worn until worn out, without being cleaned or changed. The use of water for anything but drinking is unusual. Some larger cities still operate public baths; they have some vogue among the citizenry.

Men on the plateau tend to live in the marketplaces and fields, spending a good deal of their time out of doors. Women, on the other hand, tend to withdraw from public life, spending their time in the home. Crimes against women are prosecuted severely. Even the relatively minor offense of pulling a woman's hair results in harsh penalties. However, women are not treated as social equals; the supposed gallantry of the Middle Ages does not exist here. Men wear their hair long. A long beard is considered a sign of dignity. Pulling or cutting another man's beard draws heavy penalties.

Two forms of marriage are recognized among the people of the high plateau. The first is the *bendición*, which is accompanied by religious ceremony and the blessing of the Church. The other is the wedding *a yuras*, which is a simple contract between parties under oath. A third form of union, not recognized as wedlock, is that of *barraganía*, or concubinage. *Barraganía* is a permanent and faithful relationship that usually involves single parties. Many clergymen enter into *barraganía* despite efforts to prevent the practice. With all of these forms of union it's not surprising that divorce is condoned.

Avira Cepheus on León

"The area of León provides a civilized buffer between the harsh plateau and the mountains of Galicia. Most of the travel through this kingdom occurs along the pilgrimage road to Santiago. Because of that traffic, places of rest and supply are abundant. The Knights of Santiago do an admirable job of keeping the road free of bandits and safe for more subtle thieves. While traveling this road be wary of anyone selling anything. Most of the relics are slivers of horse bone, and supplies are often spoiled or short-weighted. Also, if you buy anything the seller probably notices where you keep your money and may relate that information to less friendly compatriots. If you keep your wits about you, or are obviously well-armed or otherwise dangerous, the road presents few hazards."

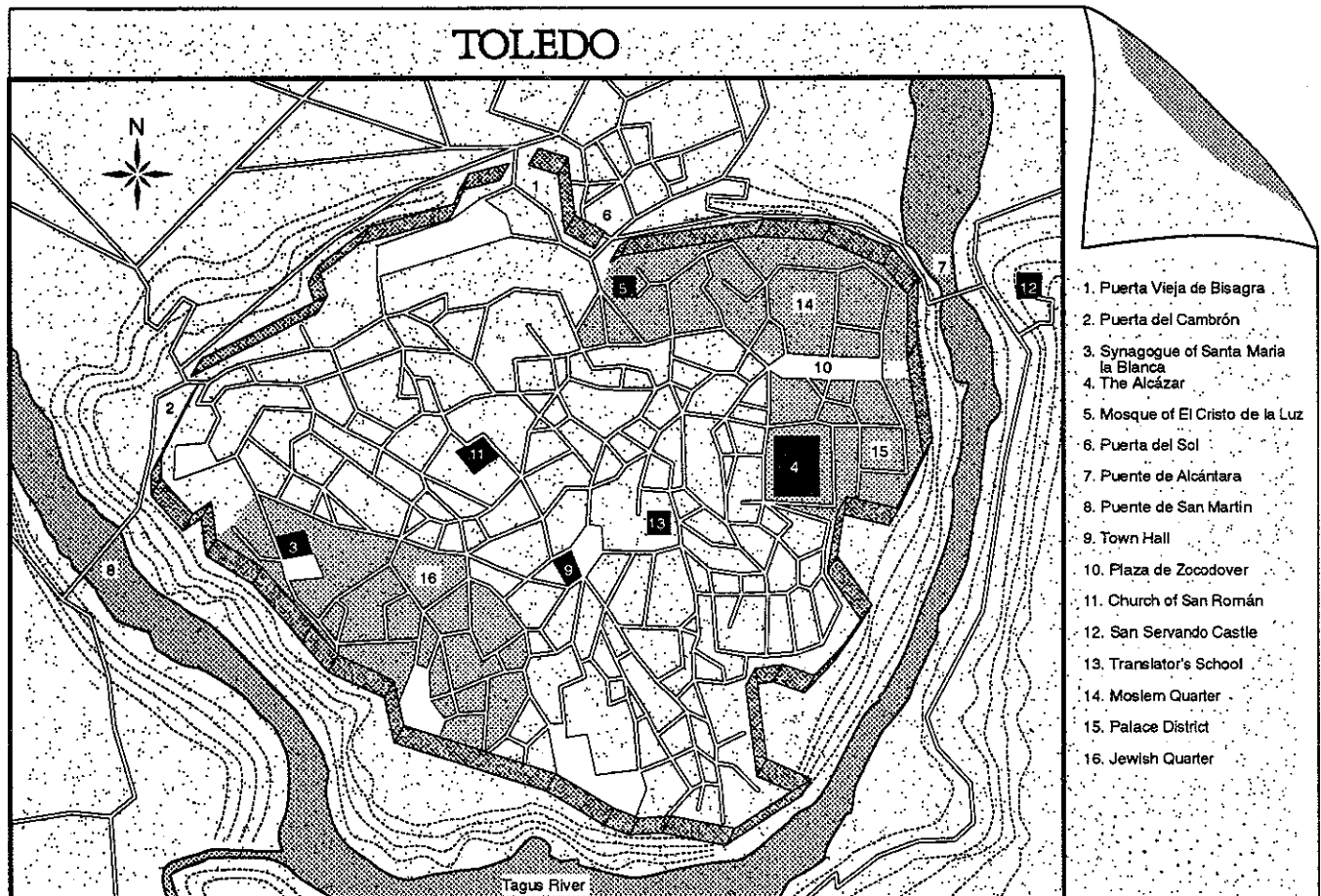
Government

Typical Mythic European feudal structure does not fully hold on Iberia's central plateau. Theoretically, the thrones continue to be elective, but in reality are hereditary. Kings have expanded the governmental districts, giving them greater power. They also appoint *corregidores*, or governors, who are responsible for several counties and report directly to the kings. Each of the governors is assisted by functionaries called *merinos mayores*, who have charge of the civil and criminal judiciary. To increase their power the kings have also removed nobles

from the post of county representative, substituting officials called *adelantados*. While nobles in position of king's representative had significant military authority, the *adelantados* have only civil authority and are less dangerous to the crown.

The towns of the high plateau are organized along a general pattern. A local assembly and various officials are common. The most important of these officials are the *alcaldes*, or judges. In many cities they are representatives of the king and wield his authority. Communication with the crown is accomplished by messenger. Because of the resultant delay in communication, actual monarchical authority in cities is slight. The cities often act with independence, making raids against Moslems and each other for their own benefit. Sometimes plateau cities band together to attack neighboring nobles. For these wars the towns form *hermandades*, or brotherhoods of towns (and sometimes other nobles). Sometimes towns secretly change their own charters to provide themselves with greater privileges. The cities of Iberia often collect taxes for their own benefit. In addition, they impose obligations of personal service from their citizens. Cities also own land which includes the *proprios* that are worked directly by the town or rented to its citizens, and the *comunales* that are held for the use by all, subject to local regulations.

Justice is primarily the right of the kings but the *alcaldes* of the towns exercise civil and often criminal jurisdiction. Kings may punish local judges, even removing them from office, but the kings' threat does not prevent abuses. Appeals from local courts go to the kings, who have first right to try cases of



murder, assault on a woman, robbery, and other serious crimes. The kings are advised by a group of people they appoint, but the final decision is theirs. Tests of the hot iron, hot water, and battle are employed, and torture is sometimes used as a means of acquiring evidence. Punishments include mutilation, stoning, burning, starvation, and other atrocities. On the other hand, payment of a sum of money in place of punishment is allowed — with wars being pressed against the Moslems, able men are valuable to the plateau states. However, convicted criminals are not free from the private vengeance of victims' families.

TOLEDO

Toledo is nearly located in the exact center of the Tribunal, and has been an important city since the time of the Visigoths. The city sits on a high rock surrounded on three sides by the Tagus River. The walls of the city surmount the rock and the city sprawls some distance north. The buildings of Toledo are constructed mostly of stone, though the use of mud bricks, or adobe, is also common. The streets are narrow and winding; strangers to the city are easily lost among twisting alleyways. At the beginning of the 13th century, Toledo has a population of approximately 50,000. Nearly half those people live within the city's walls.

The predominant color of Toledo is brown. From the tawny rock that the city sits upon, to the stone of its walls, to the river that surrounds it, brown is seen everywhere. The city streets are not paved and are alternately rivers of mud and tempestuous halls of dust. The landscape around the city has been marked by her frequent wars and everything seems coated with a layer of dust as if from the stirrings of thousands of feet. It is little wonder that, during festivals, the population hangs expensive tapestries from their windows to brighten their drab city.

The population of Toledo is quite varied. Jews, Moslems, and *Mozárabes* make their home here and each has their own quarter within the walls. The Jews of Toledo are among the most fortunate of Iberia. Though their houses are typically fortified, their neighborhoods are not walled against attack. There has risen a legend that the Jews of Toledo called the Crucifixion both heedless and imprudent, but their letter to this effect supposedly arrived too late for consideration. The city's Moslems, like its Jews, are allowed to continue practicing their religion during Christian rule. As the Reconquista progresses, however, members of both religions suffer stricter regulations.

Around Toledo

The road approaching Toledo from the east is guarded by the Castle of San Servando. This Visigothic structure sits solidly on a hill and guards the Puente de Alcántara, the first bridge into the city. As you cross the Tagus River, Toledo rises to fill your vision. The road continues to the right, paralleling the city's massive wall, turning to the west. The city sprawls outside its walls and small markets abound alongside the road.



North of the city are the less crowded residences of the nobility and some monasteries. As the wall continues west, you come to the first of the city's gates, the Puerto Nueva. This small gate gives access to the city's Moslem quarter. The main gate of Toledo, the Puerto de Visagra, is a short distance further west. Roads from the north converge here and there is always a bustle of traffic near the gate. Guards protect the main gate, but are notoriously open to bribery.

The third entrance to Toledo is the Puerto del Cambrón, on the western edge of the city. The road crosses the Tagus River on the Puente de San Martín, a fortified bridge. The Puerto del Cambrón enters the city near the Jewish quarter, which is a center of commerce and industry. Toward the center of the city is the Church of San Román, which was the center of the Visigothic religion. Closer to the center of Toledo, and higher on the hill, is the current cathedral. It was initially a mosque captured with the city in 1085. The Archbishop of Toledo is pressing for the construction of a true cathedral.

Toledo's Dominion

Daytime:	4
Nighttime:	3
Sunday:	+2
Holidays:	6
Day between Good Friday and Easter:	2



Matlus on Moors

"The Moors, they are an incredible people, do you not think? They are fierce warriors, for one thing. I bet if they had a decent leader to pull them all together, we would be speaking Arabic, here in Barcelona, within a year. As it is, the Moors are just being beaten back because the Christian armies gang up on individual Moorish armies. The losses of the Moors are not due to poor fighting ability.

"What were we talking about, now? Oh yes, Moors. You know, they are not just great warriors. They are probably the most intelligent people in the world, outside the Order of Hermes. Maybe they are tied with the Jews. You know those new numbers, the ones with a different numeral for all the numbers from one to nine, plus a number to mean 'nothing?' Those numerals are Moorish. The Moors have some of the best mathematicians, philosophers, architects, and doctors in the world. Sometimes I think the Order of Hermes should pack everything up and move to Africa so we can take advantage of the Moslem mind."

Behind the "cathedral" is the translators' school, which was initially sponsored by Archbishop Raymond in 1126. The school is the center of intellectual life in Toledo and the surrounding neighborhood is populated with scholars and those who cater to their needs.

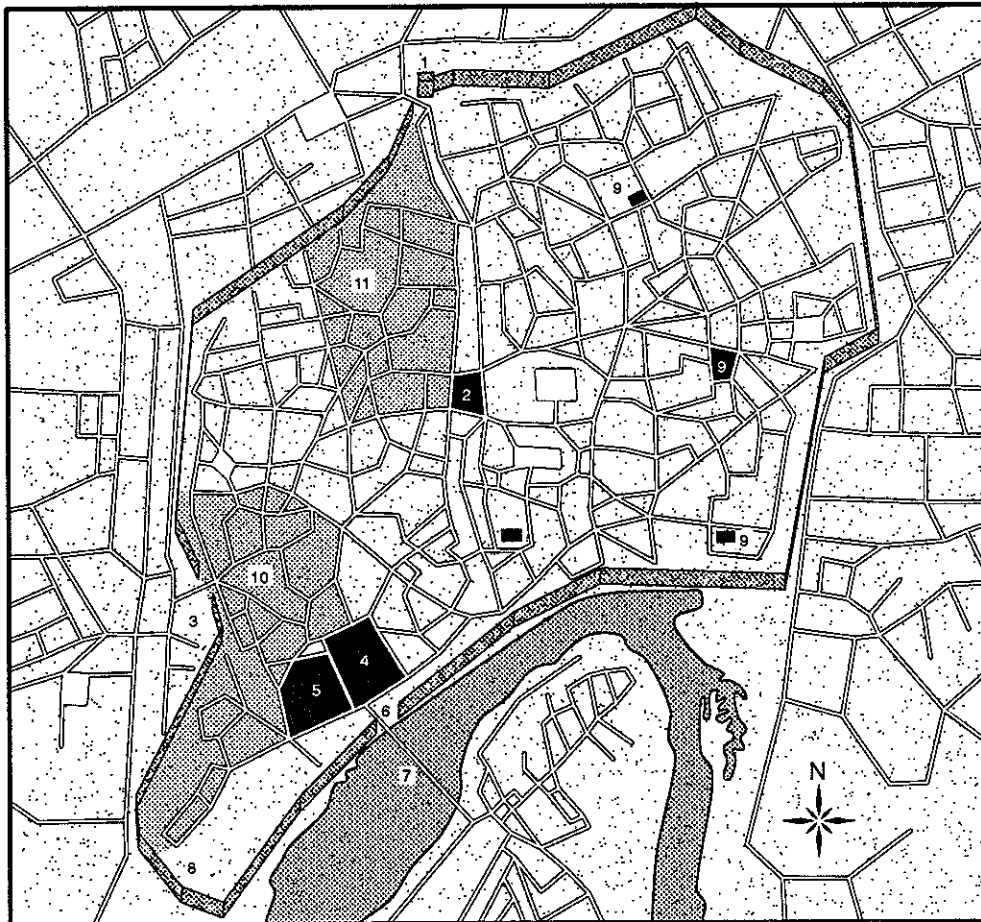
Against the north wall is the Moslem quarter. The Alcázar, or palace, sits on the eastern wall just south of the Moslem quarter. Nearby is Toledo's largest market. The Plaza de Zocodover is a thriving businessplace that throngs with people during the day. In the evening, it is quieter but still active. Merchants, farmers, entertainers, and thieves surround the money-laden crowds, making the plaza an exciting gathering of people.

South of Toledo lie the lands of the Moors. The fields south of the city are often scarred by the clash of armies. Only the most poor of the city try to eke out a living on these fields. The herding of cattle and sheep brings in most of Toledo's wealth. Many raids are focused on large-scale cattle theft. The Tagus River stretches east and west of Toledo. The swiftly moving river runs along a steep gorge for most of its length and offers a natural barrier for Toledo's defense.

For the layout of the city, see map of Toledo.

Power and Politics

The city of Toledo is not the capital of Castile, but is nearly as important in the political life of the King. Toledo is the center of the Iberian Church and has been since the days of the Visigoths. Even while under Moslem domination, the Church was allowed to operate out of Toledo and maintained its influence on the affairs of the country. The Archbishop of Toledo wields tremendous power and is very nearly the ruler of Castile. The King travels to Toledo for coronation and the Archbishop is frequently his confessor and advisor. At the start of the 13th century the Archbishop of Toledo is Rodrigo



CÓRDOVA

1. La Malmuerta Tower
2. City Hall
3. Almodóvar Gate
4. The Great Mosque
5. Palace
6. El Puente Gate
7. Roman Bridge
8. Arba walls
9. Smaller mosques
10. Jewish Quarter
11. Christian Quarter

Jiménez de Rada. He is known as an accomplished soldier as well as a powerful clergyman (and to those in diabolic circles, a theurgist who intends to subvert Castile's King and acquire temporal power himself, using the King as a puppet).

Toledo serves as the forward base for attacks on Moslems to the south. The city's strategic position and central location make it a natural place to muster armies. Numerous military orders have castles and convents near the city. Of these the Order of Calatrava are the most numerous. The castle of Calatrava itself is just sixty miles south of Toledo. The order holds half a dozen castles in the immediate area and has holdings within the city. Within 25 miles of Toledo are castles held by the Hospitallers and by the order of Santiago. These crusading orders have a great deal of influence on the rulers of Toledo. (Indeed, the Knights of Santiago are corrupt here as elsewhere, and the Archbishop of the city uses them as his special guard.) Much of the various knights' land has been granted directly by the King and is free from many taxes. They are among the most wealthy land holders and demand certain privileges to maintain their wealth. For fear of appearing opposed to Christian ideals, the council of Toledo does not resist the crusaders' demands. Thus, the Knights of Santiago have even greater influence in the city.

Given that crusaders need all the help they can get against the Moslems, Magi receive warmer welcome in Toledo than they do in other Iberian cities. In fact, Magi who are secretly

members of the Shadow Flambeau are particularly popular, though the nobility do not know exactly who they're dealing with. Diabolic members of the Order of Santiago know who the Shadow Flambeau are and have worked with them against the Moslems in the past.

Andalusia

Andalusia is the area south of the Sierra Morena, reaching to the southern coast of Iberia. It is dominated by the Guadalquivir River, which first attracted the Romans to the region. The Guadalquivir was navigable by Roman ships as far inland as the city of Córdoba and remains navigable to near the city of Seville. Beyond the fertile coastal plains, tall mountains of the Sierra Nevada and the Sierra Morena rise past rolling hills. The hills are irrigated and contain lush agricultural valleys. Andalusia is a land of warm winds and singing birds.

The climate is warm year round, being moderated by the Mediterranean. Despite the fertility of the region it is a dry, parched, land in summer. Only irrigation keeps the hills green. The city of Córdoba lies breathless under a blazing sun and in Seville the population seeks cool shadows. The twin gifts of water and warmth have allowed the Moslems to mold this land into a paradise, but only the continuing efforts of humanity keep it from becoming uninhabitable.

The region of Andalusia is depicted on the *Iberia* map.

Culture

The people of Andalusia have lived longest under Moslem rule. To the casual observer, nearly all the people of Andalusia appear Moslem. They affect Arabic dress and follow many Arabic customs. Christians and Jews do live among the Moslems and in general have been treated fairly. Only under the fanatical Almohads, during the Reconquista, are Christians and Jews subject to restrictive and harsh laws.

Literature, poetry, and song are the life of the Andalusians. The legacy of the Moslems as a literate society lives on here. Since Islamic law does not allow the depiction of human or animal forms, the visual arts, including drama, have not developed in this area. Focus on the written and spoken word has grown from the need to release creative energies in a socially acceptable manner. Architecture is highly valued in Andalusian society. The use of arches, arabesques, and pleasant courtyards has been influenced by the Arabs. Even the great cathedrals, built for Christians in the north, are often erected by Moslem laborers.

Government

During the *taifa* periods, the government of Andalusia tends towards absolutism. Each province's governor considers himself king of his realms and takes many liberties. The courtly practices of the *taifa* kings have therefore grown more ceremo-

nial. For example, some rulers go to great lengths to prevent their faces from being seen and hold audiences from behind a curtain. It's not unheard of for Moslem supporters among the Order of Hermes to act as court wizards, protecting *taifa* kings' faces with *Imágonem* spells. Many of these Magi thusly break the Code of Hermes in response to persecution they have suffered at the hands of Magi backing the Reconquista.

Furthermore, the influx of skilled artisans displaced by advancing Christians, and greater taxes levied against Christians within the *taifa* realms, allows the *taifa* kings to amass great quantities of wealth. Their palaces overflow with luxury. Greedy and isolated, *taifa* kings are particularly vulnerable to demonic influence.

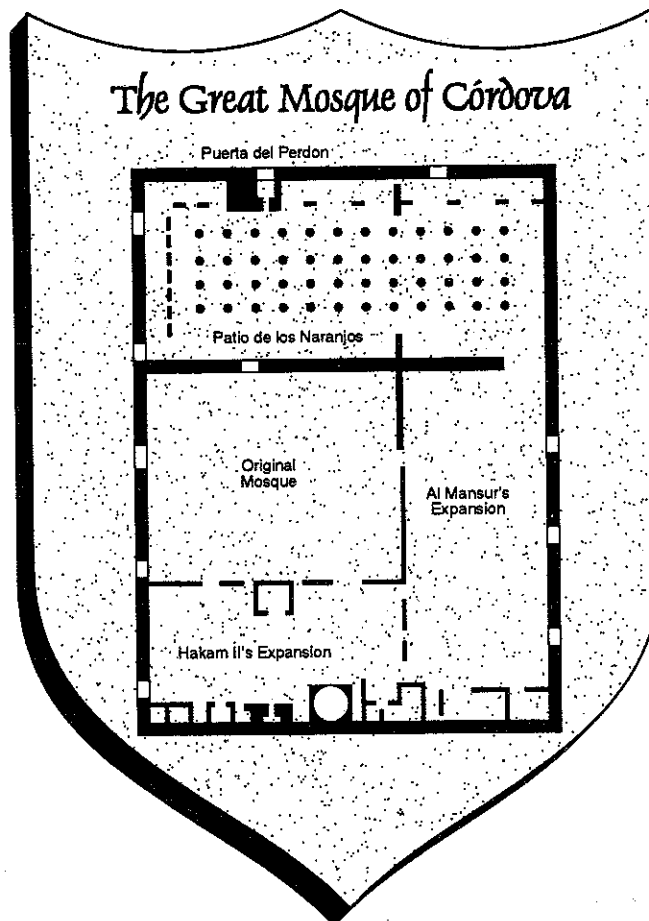
Although the more rigid Almoravids and Almohads have taken over Andalusia, the traditions of previous Arabs largely persist. However, Jews are more severely persecuted by the fundamentalist Moors. Many Jews emigrate to Castile. The *Mozárabes* are also persecuted by the Moors and their persecution increases as the Christians advance. *Mozárabes* are frequently taken north by victorious Christian armies.

CÓRDOVA

Once the capital of the Caliphate, Córdoba has now fallen behind the city of Seville in political importance. Córdoba still retains the grandeur of its past, however, and continues to thrive. At its height, Córdoba had over 113,000 homes at its center, 21 distinct suburbs, and a total population of over 700,000. Since the city is no longer the capital of the Caliphate, the population has declined but the city and its suburbs still hold about 300,000 people. The central area of Córdoba is the most densely populated area, holding over a third of the population.

Near the Guadalquivir River sits the great mosque of Córdoba. Originally built by 'Abd-al-Rahmān I and enlarged by his successors, it is one of the greatest architectural achievements of Islam. The mosque is entered through a plaza that is planted with orange trees and has fountains for ritual ablutions. Inside, the columns grow tree-like to support the roof and many chandeliers light their graceful curves. For the layout of the mosque's interior, see *The Great Mosque of Córdoba* map. During Friday prayers the many doors of the mosque are thrown open and the rows of trees seem to extend the columns of the mosque.

Next to the mosque is the palace of Córdoba's ruler. This was originally the Caliph but now Córdoba is subject to Seville and a *qa'id* or governor lives in the palace. The *qa'id* is a regular figure at evening prayers. The cool of the early evening has become a time to approach the governor, in the streets, with concerns or problems.



CHAPTER FOUR: IBERIAN LANDSCAPE

The city's mosque is built on the edge of the city's Jewish quarter. The university of Córdoba also makes its home near the mosque. The combination of these factors makes the southwestern portion of the city the center of intellectual

pursuit. North of this area, Christians have their own quarter. Theirs is centered around a small church and is generally poor. Ironically, Christians here are treated as Jews are in Christendom.

The layout of the city is depicted on the *Córdoba* map.



COVENANTS OF IBERIA

CHAPTER FIVE



he isolation of the Iberian peninsula is expressed in meetings of its Magi. The Iberian Tribunal and its meetings rarely see representatives from other Hermetic Tribunals. Tribunal meetings themselves are run, for the most part, as described in the *Ars Magica* supplement, *The Order of Hermes*. However, the isolation of the Iberian Tribunal has led to the development of some distinctive practices.

For instance, any actions taken by the Tribunal are recorded and entered in the Peripheral Code of Iberia. This portion of the Code represents the attitudes and practices of the Quaesitoris within the Tribunal. Not all of their decisions are upheld in Grand Tribunal, nor do they become part of the Order-wide Peripheral Code, but the Quaesitoris of Iberia use these precedents to govern future Tribunal decisions.

In the late 12th and early 13th centuries, the Praeco of the Iberian Tribunal is Matlus of Barcelona, follower of Jerbiton. Although Matlus is from Barcelona, the Covenant's Magi refuse to allow the Tribunal to be held in their city. They have very strict rules against public acts, seeking to keep their presence secret from local mundanes. The Iberian Tribunal therefore continues to meet at a Covenant in the foothills of the Pyrenees. The previous Praeco lived there before he entered Final Twilight.

The volatile nature of the Tribunal's Flambeau Magi usually prevents them from becoming Praeco, even though they are abundant. Flambeau here also tend to die before becoming the oldest Magi in the Tribunal. Given their lack of

political power, Flambeau in Iberia are often frustrated by the decisions made by others, whom they consider weak and timid.

Barcelona

Symbol: A silver rooster

Season: Autumn

Year Founded: A.D. 1014

House Affiliation: Jerbiton

Aura: Magic 4

Members: Farusca, Carles, Franç Severél, and Matlus, all of House Jerbiton

Number of Grogs: 5

Armaments: Superior

Library Art Scores: Creo 6, Intéllego 14, Muto 9, Perdo 7, Rego 15, Animal 10, Aquam 5, Auram 6, Córpoem 11, Herbam 9, Ignem 5, Imágonem 11, Mentem 12, Terram 8, Vim 10

Library Ability Scores: Barcelona Lore 7, Humanities 7*, Church Knowledge 4, Jewish Lore 3**, Hebrew Instruction 4, Arabic Instruction 4, Occult Lore 4, Fantastic Beast Lore 3, Faerie Lore 2, Medicine 2, Magic Theory 6, Hermes Lore 1, Hermes History 5

* Score of 9 for those who Speak or Scribe Arabic at 3+

** Score of 6 for those with Speak or Scribe Hebrew at 3+

The Barcelona Covenant is unusual in that its members live in a major city. Raw vis is scarce within the confines of the

Dominion, so the Covenant is small. The few Magi, however, revel in the diversity, art, wealth, and sophistication that only a city like Barcelona can offer. In order to maintain their secrecy, the Magi of Barcelona Covenant live separate lives, coming together infrequently. They have legal Hermetic jurisdiction over the city, supervising members of the Order who visit. The Magi use members of House Mercere to communicate this fact to other Covenants. Any Covenant within reasonable traveling distance of Barcelona, or any that asks House Mercere for information on the city, is told of restrictions on the city and of how to contact the Covenant and its Magi.

Upholding its promise to keep the peace and maintain order in Barcelona, the Covenant has petitioned for and gained special rights, such as jurisdiction over all Magi, their friends, and hirelings in the city. The Barcelona Magi routinely command Magi who visit the city, prohibiting or demanding certain actions. Obstinate and independent visitors sometimes object to such treatment, even taking their issues up at Tribunal, but usually to little effect.

Barcelona's Magi serve the Order's interests by informing local Magi of important events and by distributing literature, poetry, and philosophy to all who are interested. Whether this serves the Order in general or the artistic Magi of House Jerbiton specifically is open to question. The Covenant also advises and aids Magi who come to the city, helping them become familiar with the place, helping them travel in safety, and helping them remain discreet.

LOCATION

The Covenant of Barcelona is located in the great sprawl of habitation that surrounds Barcelona's walled center. The Covenant itself lies underground and is built around the ancient temple of Mercury that graced the city in Roman times. The entrance to the Covenant is guarded by the Inn of the Silver Rooster. The Magi of Barcelona maintain this inn, and it's staffed by trusted servants. A prosperous establishment, the Silver Rooster also acts as a source of income for the Covenant. Only one Magus, Farusca, lives at the Covenant proper. The rest of the Covenant members are spread throughout the city and maintain their own affairs.

The Inn of the Silver Rooster is located on the *Barcelona* map, above. The interior of the inn is shown on the *Inn of the Silver Rooster* map.

The Silver Rooster

For visiting Magi, the most important action of Barcelona Covenant is its support of the Silver Rooster. The Rooster is a functional, prosperous inn. In the rooms beneath it, however, are the major areas of the Covenant where the head of the Covenant, Farusca, lives. Magi who visit Barcelona are instructed by members of House Mercere, either before the Magi set out or on the road to the city, that the Order requires them to report to Farusca when they arrive. Visiting Magi must

identify themselves, tell what they know of the city, and reveal their plans there. In return, Farusca relates important problems in the city. Those who need a private place and an understanding innkeeper may stay at the Silver Rooster. Most Magi, however, are told to find lodging elsewhere so that, should they be discovered as Magi, they will not incriminate the inn.

The inn is built on the site of an ancient temple of Mercury, and has a Magic Aura of four. On high holidays, such as Christmas and Easter, the Dominion rises to five and overcomes the Magic Aura.

To establish one's identity as a Magus to the staff of the Silver Rooster, a visitor is instructed to offer to pay for something with three and three-quarters quaternales (about enough for a private room for two, or wine and fruit for half a dozen). Andreau, the innkeeper, responds: "Silver is a great power." The character is then expected to say, "But there are greater powers." Andreau is then likely to ask if the character would like to dine in a private room.

INHABITANTS

There are very few people occupying Barcelona Covenant. To the casual observer these folk seem nothing more than inn workers and operators. Keep in mind that the Covenant is actually a meeting place for the city's few Magi.

Andreau the Innkeeper

Characteristics: Intelligence (clever) +1, Perception (trained eye) +2, Strength (large biceps) +1, Stamina (corpulent) +1, Presence 0, Communication (expressive) +1, Dexterity 0, Quickness (fat) -1

Age: 37

Size: 0

Virtues and Flaws: Magic Item +1, Poor Hearing (-3 to hearing rolls) -1

Abilities: Speak Catalan/Provençal (wizardly terms) 5, Scan (details) 4, Dodge (thrown items) 2, Pretend (ignorance) 4, Charm (patrons) 4, Folk Ken (Barcelona's peasants) 3, Barcelona Lore (recent events) 4, Brawl (pinning) 2, Knife Attack (surprise attacks) 5, Drinking (competitions) 3, Intimidation (drunks) 3, Chirurgy (glass wounds) 2, Hermes Lore (local Magi) 2

Confidence: 3

Reputation: Friendly (peasants) 1

Personality Traits: Brave +1, Loyal +3, Jovial +2

Weapons and Armor:

Dagger Totals: First Strike +5, Attack +9, Damage +8

Encumbrance: 0

Other Combat Totals: Dodge Defense +1 (7 Action), Soak +1 (7 Action), Fatigue +1

Matteu the Bouncer

Characteristics: Intelligence 0, Perception (alert for trouble) +1, Strength (broad chest) +5, Stamina (hearty) +3, Presence (scarred) -3, Communication (somber) -2, Dexterity (fluid movements) +2, Quickness (darting) +1

Age: 25

Size: 0

Virtues and Flaws: Knack with Punch (+4 to punch combat scores, as totaled below) +2, Disfigured (-3 to Presence rolls) -1, Lost Love -1

Abilities: Speak Catalan/Provençal (intimidation terms) 4, Dodge (unarmed melee) 4, Alertness (trouble) 2, Athletics (jumps) 2, Brawl (punches) 6, Intimidation (prospective brawlers) 5, Diplomacy (easing confrontations) 1, Legend Lore (great brawlers) 2

Confidence: 4

Reputation: Unbeatable (bar fighters) 3

Personality Traits: Brave +2, Loyal +2, Proud of Strength +3, Sullen +3

Weapons and Armor:

Punch Totals*: First Strike +11, Attack +12, Damage +15

Encumbrance: 0

Other Combat Totals: Dodge Defense +5 (11 Action), Soak +3 (9 Action), Fatigue +3

* Assuming Speed, Attack Bonus, and Weapon Damage are zero, for ease of play.

Grogs

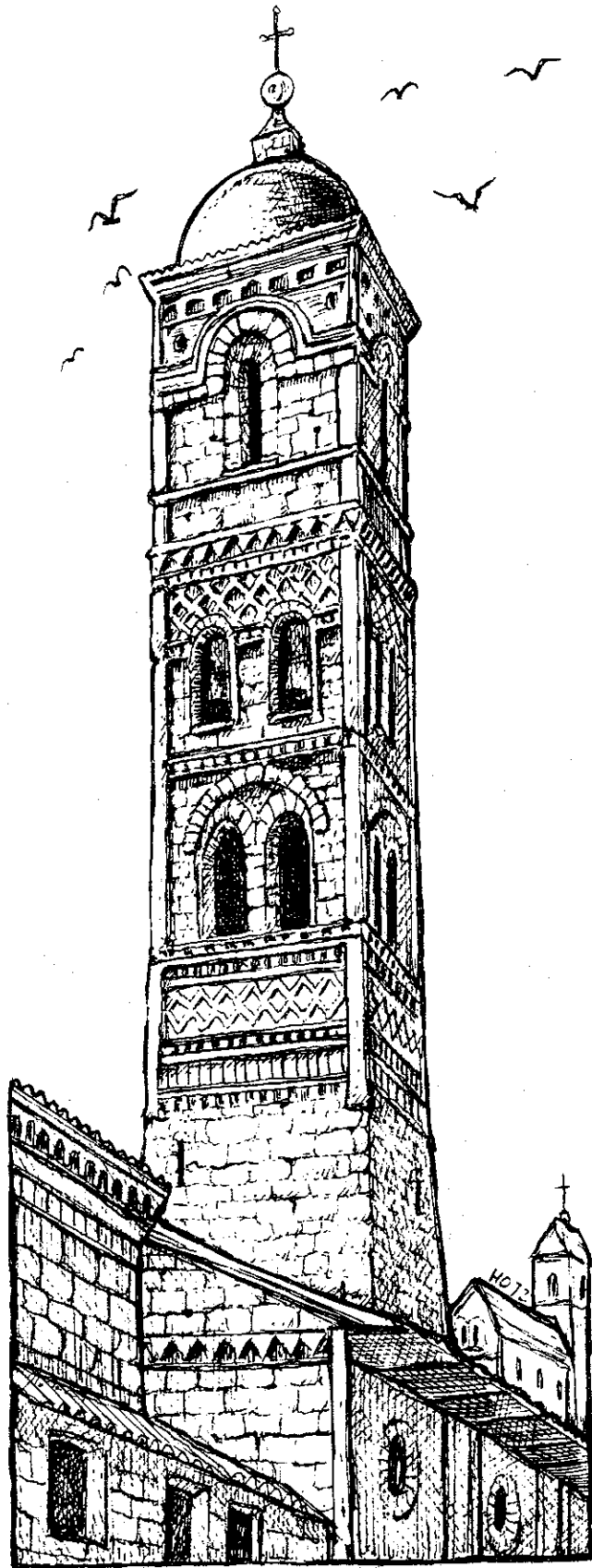
Barcelona Covenant does not maintain a regular turb of Grogs. A group of bruisers with nothing to do but hang around the Silver Rooster would attract attention. The Covenant therefore maintains relations with a few select *almogàvers*, but only hires them when Magi feel a need for physical protection. The Magi usually hire these bodyguards through agents, typically Andreau or Matteu, but occasionally meet with them in disguise to hire them personally. These rough people are unaware of the Covenant's existence. They are, however, concerned with their honor and defend Magi that hire them with their lives.

Companions

The following people are those with specialized skills that Barcelona's Magi regularly rely upon. These tend to life at the Silver Rooster, and largely live in the Covenant proper beneath the inn.

Andreau, the Innkeeper

Andreau is a slightly rotund *consor*. He understands people and manipulates them with flair and ease. He is jovial, middle-aged, and good with a dagger. Andreau is losing his hearing but still enjoys talking with customers. He has learned





Vicent the Groom

Characteristics: Intelligence (simple) -2, Perception 0, Strength (wiry) +1, Stamina (determined) +2, Presence (wild) -3, Communication (grunts) -5, Dexterity (nimble) +2, Quickness (swift) +4

Age: indeterminate

Size: 0

Virtues and Flaws: Faerie Upbringing (+3 to Personality Trait rolls when dealing with magic and faeries) +1, Reserves of Strength (add +4 to Strength once a day, but make two Short-Term Fatigue rolls) +2, Berserk (smell of blood; see *Ars Magica*, p. 76) +1, Mute -2, Uncommon Fear (crowds) -1, Short Attention Span (double Experience Points to learn Abilities) -1

Abilities: Understand Catalan/Provençal (commands) 3, Animal Handling (horses) 4, Dodge (improvised weapons) 3, Athletics (running) 4, Climb (wooden walls) 3, Survival (forests) 5, Play (flute) 2, Brawl (bar fights) 2, Stealth (alleys) 3, Craft Straw (animal shapes) 2, Faerie Lore (Unseelie faeries) 4

Confidence: 2

Reputation: Feral Child (local children) 1

Personality Traits: Angry +1, Brave +2, Loyal (to Andreau) +2, Loyal (to Covenant) 0, Reliable -1, Solitary +3

Weapons and Armor:

Punch Totals*: First Strike +6, Attack +4, Damage +3

Encumbrance: 0

Other Combat Totals: Dodge Defense +7 (13 Action), Soak +2 (8 Action), Fatigue +2

* Assuming Speed, Attack Bonus, and Weapon Damage are zero, for ease of play.

to spot Magi who travel to Barcelona and quickly provides them opportunity to present themselves. Andreau looks after Vicent, the groom (see below), treating him like a son.

Andreau enjoys flattery about how he cooks and runs the inn.

Andreau owns a simple silver ring that reveals the motive of a person. It can be used six times a day. Andreau must twist the ring (as if fidgeting) and stare into the subject's eyes. The ring Penetrates Magic Resistance on a stress roll modified by +15, based on the Mentem Form. The ring only works for those to whom it is given in good faith. So, if the ring is stolen the thief does not find out it is magical. For purposes of investigating the ring in the lab, treat its power as Level 15.

Matteu, the Bouncer

Matteu the bouncer, also a *consor*, usually stands near the door to the inn. His right and left fists are nicknamed "lighting" and "thunder," respectively. *Almogàvers* come here to test themselves against him. Farusca has hinted that Matteu should

take a couple falls so he can lose his reputation and stop attracting attention, but he is too proud. Besides, he needs to keep in practice.

Matteu's face is covered with small scars that he's picked up in fights. He has experienced true love but lost it. His fiancée, Maria, died after contracting the pox several years ago. Since then Matteu has been somber.

Matteu wears a copper bracelet which calms the person into whose eyes he looks and says, "Why don't you calm down?" The effect Penetrates those with Magic Resistance on a stress roll, modified by +20, using the Mentem Form. The bracelet can be used three times a day. It only works for those to whom it is freely given. When investigating the item's power in the lab, assume it to be Level 15.

Vicent, the Groom

Years ago, when Andreau was traveling through the Pyrenees, a strange, naked boy came out of the woods and approached his campfire. Andreau offered him food, and the boy followed Andreau back to Barcelona, where Andreau named him Vicent and taught him how to tend horses. Vicent could apparently understand Catalan from the start, but he has never spoken a word. When Magi have delved into his mind, they have found it confusing and the contact disturbing. The general consensus is that Vicent is a mortal taken by faeries as a child.



Pol, Farusca's Assistant

Characteristics: Intelligence (wily) +2, Perception (wary) +3, Strength 0, Stamina 0, Presence (misshapen) -2, Communication (self-conscious) -1, Dexterity (flexible) +1, Quickness (agile) +4

Age: 27

Size: -2

Virtues and Flaws: Latent Magical Ability (Herbalism, but hasn't discovered it yet) +2, Educated +1, Tough (+3 to Soak, calculated below) +1, Dwarf -4, Hunchback -2

Abilities: Speak Catalan/Provençal (bawdy jokes) 4, Magic Theory (potions) 2, Dodge (lunges) 4, Athletics (tumbling) 3, Pretend (stupidity) 3, Acting (clowning) 3, Brawl (knocking off balance) 3, Stealth (indoors) 4, Shortsword Attack (striking from behind) 4

Confidence: 2

Reputation: None

Personality Traits: Brave: +2, Faithful +3, Melancholy +1

Weapons and Armor:

Shortsword Totals: First Strike +10, Attack +11, Damage +8

Encumbrance: 0

Other Combat Totals: Dodge Defense +6 (12 Action), Soak +1 (7 Action), Fatigue +0

Body Levels: OK, -3, -5, Incapacitated

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

Vicent looked ten years old when Andreau found him about fifteen years ago. Vicent now looks somewhere between fourteen and thirty, depending on the light in which he is seen. He generally has bare legs, feet, and arms.

Vicent spends most of his time alone in the stables, tending the horses with love and care. Sometimes, late at night, he comes into the inn and listens to Andreau talk. If a large brawl breaks out in the Silver Rooster, Vicent smells blood and charges, frenzied, into the melee. He is especially wild when defending Andreau.

Vicent is unfamiliar with society beyond the Silver Rooster.

Pol, Farusca's Assistant

Pol was discovered by Farusca, head of the Covenant, in the waterfront district of the city. Pol had been a slave of Arabs, put to work entertaining Moslem warriors, but was liberated with the southern movement of the Reconquista. However, his life as a freeman was little better, being forced to beg and perform for money in Barcelona's alleys. Farusca recognized the unfortunate man's latent magic, but his deformity somehow precluded him from becoming a Magus, so Farusca continued to employ him as a servant.

Pol is eager to help and please. He makes himself out to be comical, to trick potential enemies into underestimating him. Actually, Pol is clever, observant, and capable of defend-

Farusca

Characteristics: Intelligence (creative) +3, Perception 0, Strength (feeble) -2, Stamina 0, Presence (silky hair) +1, Communication 0, Dexterity (clumsy) -1, Quickness (pondering) -3

Age: 64 (looks 45)

Size: 0

Virtues and Flaws: Gentle Gift (no -3 penalty to social rolls) +1, Magical Affinity (Imágonem) +3, Susceptibility to Faerie Power (see *Ars Magica*, p. 73) -4

Abilities: Speak Catalan/Provençal (management terms) 4, Magical Affinity (Imágonem) 4, Humanities (Provençal poetry) 4, Finesse (Imágonem) 3, Alertness (magical displays) 5, Folk Ken (witch hunts) 4, Pretend (mundane existence) 3, *Parma Magica* (Intéllego) 2, Speak Latin (poetry) 5, Scribe Latin (epics) 3, Magic Theory (scrolls) 6, Hermes Lore (public wizardry) 5, Hermes History (legal processes) 2, Etiquette (urban manners) 3, Leadership (engendering loyalty) 3, Intimidation (Magi) 5, Hermetic Law (Covenant rights) 2, Barcelona Lore (intellectual circles) 3, Church Lore (clergy's tolerance) 3, Scribe Arabic (classic translations) 4, Occult Lore (demons) 4

Confidence: 3

Reputation: Domineering (Magi) 3

Personality Traits: Brave: +2, Harsh +3, Careful +3

Techniques and Forms: Creo 8, Intéllego 22, Muto 6, Perdo 8, Rego 12, Animal 9, Aquam 5, Auram 5, Corporeum 10, Herbam 7, Ignem 8, Imágonem 12, Mentem 10, Terram 5, Vim 16

Spell Casting Speed: +0

Twilight Points: 6

Effects of Twilight: None

Spells Known:

Eye of the Sage (InCo 30) +32: Used to spy on people, including characters visiting Barcelona.

Opening the Intangible Tunnel (ReVi 35) +28: Powerful enough for the Wand of the Silent Witness.

Circular Ward Against Demons (ReVi 25) +28: Cast at dawn and dusk.

Peering into the Mortal Mind (InMe 30) +32: Will use this to test a person who proves untrustworthy; those who do not submit she bars from Barcelona.

Image from the Wizard Torn (ReIm 15) +28: She uses this to talk to visitors, rarely meeting them in the flesh. Mastered.

Frosty Breath of the Spoken Lie (InMe 20) +32, *Aegis of the Hearth* (ReVi 30) +28, *Viper's Gaze* (ReAn 15) +21, *Chirurgeon's Healing Touch* (CrCo 20) +18, *Whispers Through the Black Gate* (InCo 15) +32, *The Inexorable Search* (InCo 20) +32, *Incantation of the Milky Eyes* (PeCo 20) +18, *Rise of the Feathery Body* (ReCo 15) +22, *Lifting the Dangling Puppet* (ReCo 20) 22, *Image of the Past State* (InIm 15) +38, *Eyes of the Past* (InIm 25) +38, *Invisibility of the Standing Wizard* (PeIm 15) +24, *Panic of the Trembling Heart* (CrMe 15) +18, *Unseen Arm* (ReTe 5) +17, *Wizard's Subtle Touch* (InVi 5) +38, *Sense the Nature of Vis* (InVi 10) +38, *Scales of the Magical Weight* (InVi 15) +38, *Waiting Spell* (ReVi 25) +28, *Watching Ward* (ReVi 20) +28

Wizard's Sigil: Papers in the vicinity flutter

Weapons and Armor: None

Encumbrance: 0

Other Combat Totals: Dodge Defense -3 (3 Action), Soak +0 (6 Action), Fatigue +0

ing himself and Farusca. Characters who foolhardily threaten Farusca may find their kidneys suddenly removed from behind.

Pol has occasionally spied or run messages above ground, but is too valuable to risk casually (and his frequent appearance on the streets might attract attention to the Covenant beneath the Silver Rooster). Pol accompanies Farusca to Tribunals, where his sharp senses and quiet feet can be decidedly useful.

Sadly, even Farusca's employment of Pol is somewhat abusive, using him for her own purposes and denying his rights. Pol grows bored with living underground, but is too loyal to Farusca to complain.

Magi

The following four people are the Jerbiton Magi of Barcelona Covenant. Each has a personal life well beyond the Covenant itself, but all still wield considerable political power in the Iberian Tribunal, no doubt a result of their unique rights to the peninsula's greatest city.

Farusca of Jerbiton, Head of the Covenant

Farusca takes her position as head of the Covenant very seriously. She knows she has the position only because the older Magi have better things to do with their time, but she still considers it an honor to be a member of Barcelona Covenant. Since she took over as head of the Covenant in 1186, Farusca has managed to avoid many potential incidents.

Farusca has seen several Magi come to Barcelona from "less civilized" areas and fall apart under the stress of hiding their identities. Farusca greets all new Magi with the assumption that they too will break the masquerade and endanger the Covenant. She therefore treats all visiting Magi with suspicion and disgust. However, discreet Magi soon win her respect and trust; the harsh image she presents to newcomers is partly a show designed to coerce others into caution.

Farusca believes that the weak link in the Covenant's secrecy is Carles, one of her fellow Magi. The dreadful eye carved over the door of his book shop draws unwanted

attention. Carles says he puts on an occult image to draw attention away from himself, since no true Magus would make such a display. Farusca correctly identifies this as self-deception.

If Farusca could find a capable Magus to take her place as head of the Covenant, she would enter Barcelonan society as a wealthy widow from Languedoc. She lives in what she considers the most beautiful city in the world, but spends almost all her time in a hole in the ground.

Farusca wears a bronze ring on her right ring finger. If she clenches her fist and says "*Shatter, shatter,*" the shard of Tyritescus's heart, kept beneath the Covenant's laboratory (see below), will be struck by a strong Perdo Terram force. Farusca used a bit of powder scraped off the crystal when making the ring, so believes the spell will bypass any magic resistance the shard may have, but won't be sure until she tries it. The spell can only be cast once.

Farusca carries what she calls the Wand of the Silent Witness. The wand casts the spell *Clenching Grasp of the Crushed Heart* once a day. The device Penetrates Magic Resistance on a stress roll, modified by +35.

Carles of Jerbiton, the Scribe

Carles is one of the "free" Magi of Barcelona Covenant, devoting most of his time to his own pursuits, outside the Silver Rooster. He is a thin, sunken-eyed man who runs a shop that buys and sells books, specializing in the rare and occult. The shop is called Books of the Eye. Carles never sells actual Hermetic texts to non-Hermetic people, but does a good trade in what he calls "pseudo-magical conjecture." His position as a dealer in the occult gives him the opportunity to keep track of potentially interesting books that pass through the city.

Carles is incredibly happy. He loves his weird little shop, his cat, and all the interesting, disturbed, and even scary people who come to his shop for the books only he would have. Carles cares nothing for normal people, normal crafts, or normal arts.

To identify oneself as a Magus at Carles's shop, a character must say, "*Do you have anything written by Quiffara?*" (Quiffara was Carles's master.) Farusca is willing to relate this password. In response Carles says, "*Why do you ask?*" The character is then expected to answer, "*I'd like to learn something about his famous student.*" Yes, Carles is somewhat arrogant, and that is probably his greatest weakness.

Carles wears a carved coral pendant that looks like an eye. The item allows him to cast the equivalent of *Quench the Rippling Flames* (Perdo Ignem Level 5) ten times a day. Carles takes few chances with his books.

Noscur, Carles's Familiar

Noscur is a thin, black cat with some gray hairs. He spends a lot of time mousing and exploring Carles's shop. He also wanders outside, but prefers to be around books. The Street of Books, where Carles's shop is located, is Noscur's territory, and he fights other toms for it.



Carles

Characteristics: Intelligence (bookworm) +2, Perception (eye for detail) +1, Strength (thin arms) -1, Stamina (persistent) +1, Presence (absorbed in a book) -1, Communication (eloquent) +1, Dexterity (tired fingers) -3, Quickness 0

Age: 77 (looks 55)

Size: 0

Virtues and Flaws: Book Learner (treat books studied as 2 levels higher than they are) +1, Gentle Gift (no -3 to social rolls) +1, Knack (+4 with languages) +2, Necessary Condition (must hold book to cast spells) -1, Gangling -2, Over-Confident -2

Abilities: Speak Catalan/Provençal (business terms) 4, Speak Latin (magical terms) 5, Scribe Latin (occult information) 4, Magic Theory (Arabic magic) 6, Hermes Lore (local wizardry) 4, Hermes History (tomes) 4, *Parma Magica* (Intéllego) 2, Occult Lore (diabolism) 3, Finesse (precision) 3, Search (books) 3, Pretend (innocence about magic) 2, Concentration (reading) 3, Debate (validity of Barcelona's masquerade) 2, Forgery (manuscripts) 4, Bargain (prices) 4, Evaluate (books) 4, Barcelona Lore (centers of learning) 4, Scribe Arabic (magical writings) 2, Scribe Catalan (book orders) 4, Humanities (classics) 3

Confidence: 3

Reputation: Dangerous to Masquerade (Barcelona's Magi) 1, Potential Heretic (Barcelona's Church) 1

Personality Traits: Brave +2, Likes the Bizarre +3, Bored by Mundanes +3

Techniques and Forms: Creo 10, Intéllego 25, Muto 10, Animal 15, Perdo 8, Rego 15, Aquam 7, Auram 5, Córpoem 10,

Herbam 12, Ignem 8, Imágonem 14, Mentem 18, Terram 10, Vim 12

Spell Casting Speed: +3

Twilight Points: 12

Effects of Twilight: None

Spells Known:

"Arbert" Disguise (MuIm 20) +25

Spell Focus: None

R: Reach, **D:** Sun

Gives a person the appearance and voice of a fictitious person that Carles calls Arbert. Clothes are not changed. Carles usually uses this spell himself, never having tried it on anyone very short or very tall, who is a hunchback, or is otherwise unusual in build. The spell works fine on women, although "Arbert" would be wearing women's clothes.

Eye of the Eons (InTe 5) +26: Useful for appraising old tomes. Mastered.

Otherwise, Carles spends a great deal of time reading and has thus garnered a large number of Formulaic spells. As a guideline, he has access to any widely available Hermetic spell with a Level less than his appropriate Technique + Form + Magic Theory + Intelligence score.

Wizard's Sigil: Dried ink in the area turns to liquid for the moment of the casting. (Carles attempts to avoid casting spells in his shop.)

Weapons and Armor: None

Encumbrance: 0

Other Combat Totals: Dodge Defense +0 (6 Action), Soak +1 (7 Action), Fatigue +1

Noscur, Carles' Cat Familiar

Magic Might: None

Vital Statistics: Size -3, Intelligence (creative) +1, Perception (night vision) +5, Strength (thin muscles) -3, Stamina 0, Presence (vicious) -1, Communication 0, Dexterity (always lands on feet) +3, Quickness (swift) +3

Virtues and Flaws: None

Personality Traits: Curious +4, Brave +3, Likes the Bizarre +3

Reputation: Great Mouser (cats) 1

Confidence: 3

Combat Totals:

Bite & Claw Totals: First Strike +5, Attack +5, Damage -3

Body Levels: OK, -3, Incapacitated

Fatigue Levels: OK, -3, Unconscious

Dodge Defense +7 (13 Action), **Soak** -2 (4 Action), **Fatigue** +0

Encumbrance: 0

Abilities: Speak Catalan/Provençal (animal names) 2, Stealth (hunting) 6, Perfect Balance (narrow perches) 3

Powers: None

Bond Cords: Bronze Cord (body) 1, Silver Cord (mind) 3, Golden Cord (magic) 1

Bond Qualities: Mental Communication (within 100 paces range)

Vis: None



The Books of the Eye

On the Street of Books is a unique shop. It has none of the usual wares displayed on an outdoor shelf and has no hawker standing in the street. The strange books sold here are for a select few, not the casual browser. The shop can easily be identified by an eye carved above the door. Carles of Jerbiton, known as Carles of the Eye, runs the shop.

For the layout of the shop, see *The Books of the Eye* map.

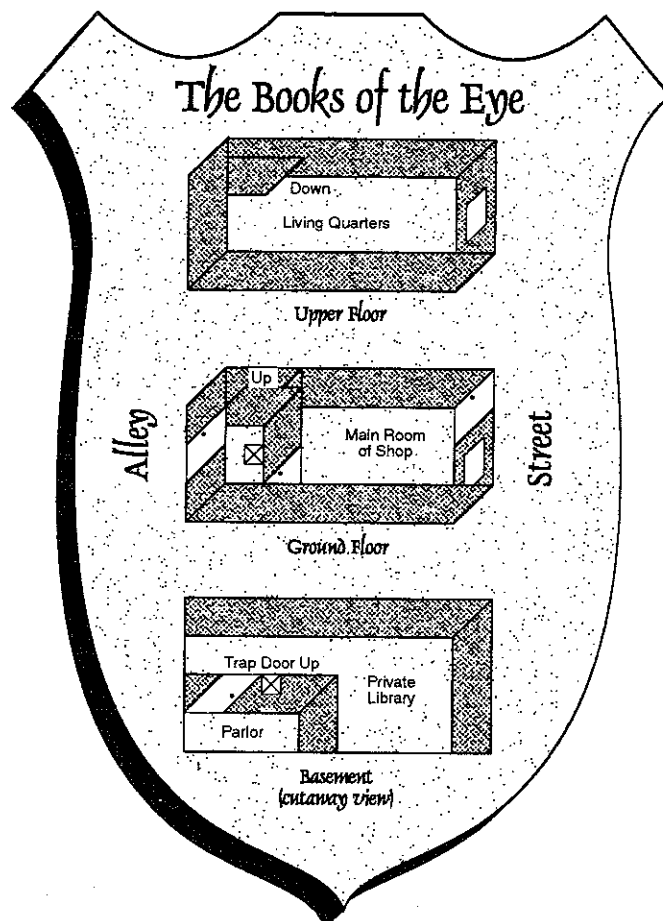
Main Room — The shelves, stools, and floor are covered with books, scrolls, papers, and dust. The place is lit only by sunlight, coming in through the open front window; Carles is afraid of starting a fire with a candle. A thin, old cat can often be found lounging on a shelf or in the sun that comes through the window. The aisles allow room for one person to pass at a time, barely.

Upper Room — Carles's quarters, austere and cluttered. This room holds the money, over a thousand quarternales, that Carles uses for daily transactions.

Parlor — A place for meeting with Hermetic visitors. Carles only takes people that he trusts down here.

Private Library — Spacious but chaotic. It includes Carles's personal magical books and is marked as his sanctum. The book also has a chest with Carles's reserves of silver, about thirty thousand quarternales.

Magical Defenses — *Waiting Spells* to knock out those who break in are on every entrance to the shop. The spell has a Penetration factor of +20 and operates on the Mentem Form. Victims who fail a Magic Resistance roll fall unconscious for 1d10 Rounds.



Franç Severél

Characteristics: Intelligence 0, Perception (distracted lifestyle) -1, Strength 0, Stamina (hearty) +1, Presence (dapper) +1, Communication (clear voice) +2, Dexterity 0, Quickness (casual movements) -1

Age: 94 (looks 50)

Size: 0

Virtues and Flaws: Gentle Gift (no -3 to social rolls) +1, Social Contacts (business) +1, Minor Magic Deficiency (Animal is halved for magic use) -1, Weakness (music) -1

Abilities: Speak Catalan/Provençal (business terms) 5, Speak Arabic (business terms) 4, Speak Latin (music terms) 5, Scribe Latin (letters) 4, Scribe Catalan (orders) 4, Magic Theory (spells with Arcane Connections) 6, Hermes Lore (known local wizards) 4, Hermes History (persecuted Magi) 3, *Parma Magica* (Córpoem) 3, Alertness (being followed) 3, Guile (negotiations) 4, Pretend (ignorance of magic) 4, Charm (business people) 4, Ride (caravans) 2, Bargain (trade deals) 6, Diplomacy (Arabic traders) 5, Leadership (business empire) 5, Play Lute (solo) 3, Sing (ballads) 3, Evaluate (cargo) 5, Barcelona Lore (trading houses) 6, Church Lore (clergy's temperance) 4, Humanities (classical music) 3, Dagger Attack (narrow alleys) 3

Confidence: 4

Reputation: Prosperous Businessman (upper class) 4

Personality Traits: Brave -1, Secretive +3, Fair +2, Religious 0

Techniques and Forms: Creo 14, Intéllego 20, Muto 13, Perdo 12, Rego 16, Animal 10, Aquam 12, Auram 12, Córpoem 14, Herbam 11, Ignem 10, Imágonem 24, Mentem 20, Terram 13, Vim 14

Spell Casting Speed: -1

Twilight Points: 8

Effects of Twilight: None

Spells Known:

Motion of the Distant Waves (InHe 40) +32

Spell Focus: None

R: special, **D:** Year/Perm., **Ritual**

This is the spell that Franç has invented to keep track of his merchant fleet. This spell's demands for vis strain Franç's purse. A piece of each ship's keel is removed and carved into a likeness of the ship (an Arcane Connection). The ship's replica is enchanted in this ritual and moves on Franç's map of the Mediterranean to reflect the ship's position.

Leap of Homecoming (ReCo 35) +31: Franç has two versions of this spell. One returns him to his sanctum, within the walls of Barcelona, and the other takes him to the laboratory below the Silver Rooster.

Otherwise, Franç, like Carles, has a lot of time to study. His complement of Formulaic spells fills many pages. Like Carles, you can assume Franç has access to any widely available Hermetic spell with Level below his appropriate Laboratory Total.

Wizard's Sigil: Coins are heard to rattle

Weapons and Armor:

Dagger Totals: First Strike +3, Attack +7, Damage +5

Encumbrance: 0

Other Combat Totals: Dodge Defense -1 (5 Action), Soak +1 (7 Action), Fatigue +1

Franç Severél of Jerbiton, the Merchant

Franç is a powerful member of the Covenant, but mortal life has drawn him from magic over the years. Twenty years ago he came to Barcelona and established himself as a merchant and patron of the arts. His business, mostly selling oil and fish, is now tended by underlings, and Franç is free to enjoy a life of wealth and artistic luxury.

If Franç were found to be a Magus, he would have to give up his highly-prized lifestyle. He has slain seven people who seemed to be learning too much about him, and he has barred several Magi whose careless displays of magic in the city have attracted the attention of the nobility and Church. To protect his identity from incompetents, Franç forbids Farusca and Carles from telling visitors that he is a Magus, at least until visitors prove themselves trustworthy.

Franç's adoption of mortal life includes religion. He attends Mass weekly, always in the cathedral, and considers himself a Christian. Naturally, he does not agree with all

Church doctrine, which includes prohibitions against magic. He considers doctrine something added to religion by fallible humans. The Mass, with its self-purification and the partaking of the Divine, is central to his faith.

Franç lives inside the city walls, no mean accomplishment for a merchant. His stone house has an ample garden with a high wall surrounding it. Franç has seven unimaginative and uncurious servants, and a Turkish slave. Franç treats the slave well but the servants do not.

As a wealthy bachelor, Franç is much sought after by young ladies of status. If he ever finds a woman strong enough to accept him as a Magus, he will marry.

Franç has scruples against using magic directly against competitors, but does use spells to tell where various ships, carrying his goods, are in the Mediterranean. In his sanctum he has a map of the seas, with wooden markers to indicate the

Matlus

Characteristics: Intelligence (clever) +1, Perception 0, Strength (old muscles) -3, Stamina (tired) -2, Presence 0, Communication (expressive) +3, Dexterity 0, Quickness 0

Age: 107 (looks 75)

Size: 0

Virtues and Flaws: Greater Leadership (Iberian Tribunal) +6, Deft Art (Mentem spell casting penalties halved) +1, Knack (+2 to rolls with crowds) +1, Blatant Gift (-6 to social rolls) -1, Bad Reputation -1

Abilities: Speak Catalan/Provençal (ramblings) 5, Speak Latin (philosophy) 5, Scribe Latin (philosophy) 5, Scribe Catalan/Provençal (poems) 5, Speak Arabic (legends) 4, Scribe Arabic (religious tales) 3, Magic Theory (longevity potions) 7, Hermes Lore (Iberian Tribunal) 5, Hermes History (Magi wars) 4, *Parma Magica* (Mentem) 5, Charisma (Jerbiton Magi) 4, Concentration (memory) 4, Meditation (puzzles) 4, Debate (need to keep magic hidden) 4, Storytelling (fables) 5, Acting (dramas) 3, Diplomacy (between Magi) 5, Etiquette (Hermetic) 5, Leadership (Tribunal) 3, Hermetic Law (precedents) 4, Barcelona Lore (meeting places) 3, Occult Lore (demonic deceptions) 4, Humanities (classics) 5

Confidence: 3

Reputation: Great Businessman (among merchants, but undermines masquerade) 4

Personality Traits: Brave +2, Foolhardy +1, Talkative +4, Likes Attention +2, Confused by People +1

Techniques and Forms: Creo 18, Intéllego 15, Muto 16, Perdo 12, Rego 24, Animál 10, Aquam 13, Auram 17, Córpoem 22, Herbam 10, Ignem 18, Imágonem 12, Mentem 32, Terram 14, Vim 20

Spell Casting Speed: +0

Twilight Points: 21

Effects of Twilight: Gained Knack with groups of people, gained Deft Art (Mentem), lost Gentle Gift and gained Blatant Gift

Spells Known:

Invisibility of the Unseen Servant (ReMe 25) +54

Spell Focus: A Mundane Tool (+1)

R: Near/Sight, D: Sun/Moon, Mastered

The target of this spell is viewed by others as an unremarkable and very common person. Most do not notice the presence of the person, as they would fail to notice the presence of a menial servant. The subject's presence in places that servants are not allowed attracts normal attention, but there are few mundane places that servants do not frequent. Even the courts of kings and bedchambers of bishops are served by the "hidden people" of society. This spell even works on Magi, including those with the Blatant Gift.

Matlus, in his 75 years as a Magus, has learned a phenomenal number of spells. In general, assume he has access to any spell that he could invent in the laboratory. It should be remembered, however, that Matlus is very close to Final Twilight. Knowing this, he rarely casts any spell that he has not Mastered. Matlus can be assumed to have Mastered any spell with Level less than half his appropriate Technique + Form.

Wizard's Sigil: The smell of aged skin

Weapons and Armor: None

Encumbrance: 0

Other Combat Totals: Dodge Defense +0 (6 Action), Soak -2 (4 Action), Fatigue -2

locations of various ships. If someone were to find this map, suspicions of Franç would rise since there's no normal way to immediately know when a ship docks in Alexandria.

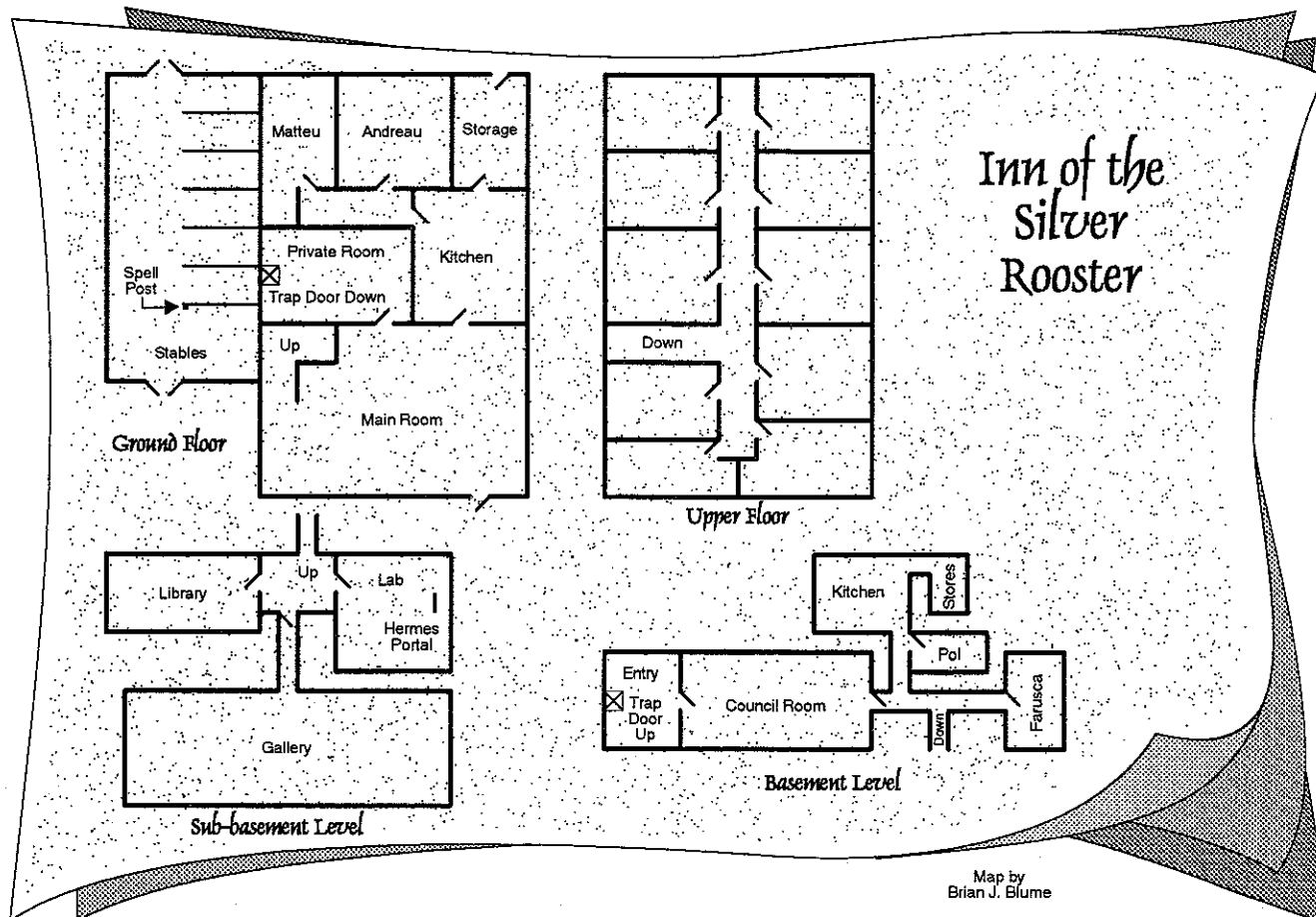
Matlus of Jerbiton, the Old Nut

Much as Franç now plays the part of a mortal in Barcelona, Matlus played the same role from 1139 to 1182. Merchants still occasionally talk about "Louis" the cloth merchant, whose luck and apparent agelessness are legendary. Matlus's revealing insights into society have made him well-read in the Order, and a cult figure for a small group of Jerbiton Magi. Matlus's last apprentice, Agorsila, follows him around recording what he says (even though she is now a full Magus), trying to preserve as much of his wisdom as possible before he passes on. Old age and repeated Twilights have not been kind to Matlus, and he has lost his mind's keen edge. However, what he lacks in piercing intelligence he makes up for in heartfelt and idiosyncratic opinion.

Despite the sometimes rambling nature of Matlus's words, Agorsila does not consider herself worthy to edit them.

Excerpts from Matlus's records may be found in the Chapter Four. Characters may find records of these monologues, or they might meet Matlus and hear him spout these collections of dubious wisdom.

Matlus is Praeco of the Iberian Tribunal and presides from a Covenant in the foothills of the Pyrenees, so as to avoid disturbing Barcelona Covenant's masquerade. Matlus still returns to Barcelona from time to time, though, drawn by nostalgia. Afraid of his Final Twilight, he refuses to disguise himself magically, and sometimes forgets how dangerous it is to be a Magus in a large city. Matlus has a grasp of human action on a societal level, but the personal motivations of individuals confuse him. Farusca wishes Matlus would stay out of Barcelona, but he is too popular in House Jerbiton for her to give him orders.



COVENANT DESCRIPTION

For the locations of the following rooms, see the *Inn of the Silver Rooster* map.

Stables — A dimly-lit, smelly place, this is the haunt of Vicent, the groom. Typically, about half of the six stalls are occupied with horses. Bags of grain, brushes, and tools are scattered about in the straw, but Vicent knows exactly where everything is. The loft is filled with straw and serves as Vicent's bed.

A *Waiting Spell* causes a bell to ring in Farusca's room and in the laboratory if Vicent pounds three times on a post in the stables. Vicent thinks the *Waiting Spell* bothers the horses.

Main Room — Matteu, the bouncer, stands at the door where he can survey the entire room. Andreau, the innkeeper, is usually found here or working in one of the back rooms. Hanging lamps light the room, though not completely. Round tables and chairs with backs fill the place. The inn attracts neither the best nor worst of travelers, so one is likely to find wine and oil merchants, *almogavers*, and pilgrims here.

Kitchen — Andreau prepares simple but hardy fare here. Farusca forbids Andreau from preparing any memorable dishes, to prevent the inn from becoming too well known. A typical

day's fare includes a fish stew with turnips, roast pork, bread from a local baker, pears, pomegranates or oranges, olives, dates, figs, and a local wine.

Back Room — Stores are kept here. Daily purchases of food and wine make storage relatively unimportant compared to inns in less active cities.

Andreau's Room — A modest room with a feather bed, washstand, and hooks for many clothes. A strongbox with plenty of silver is kept poorly hidden in the washstand so that if mundane thieves break in they will find the box and leave rather than search long and hard.

The lock on the room's door is sound and sophisticated. A *Waiting Spell* on the door rings bells in Farusca's room and in the laboratory if Andreau ever says, "Help, help!" Another *Waiting Spell* on the windowsill wakes up one person sleeping in the bed if anyone enters by the window.

Matteu's Room — Spartan compared to Andreau's room. It, too, has similar *Waiting Spells*.

Private Room — A room with tapestries on the walls and a long, polished table that seats up to twelve. A simple but strong bolt holds the door. At the far end of the room is a secret trap door, fashioned by a Verditius Magus. The trap door is normally invisible, but appears if one makes the standard "Rego" gesture with the right hand and an "opening" gesture with the left. Anyone can use these gestures, as the door responds to the gestures themselves, not the magic that they usually direct. A Magus who sees Andreau open the door might

think he is actually casting a spell. The door disappears again as soon as it's closed, or in a few moments, whichever passes first. Below the trap door is a wooden ladder that leads to the subterranean chambers of the Covenant.

Upper Rooms — These are all basically the same, with bolt locks, chamber pots, and glassless windows. Since the locks are simple bolts, patrons cannot lock doors while they're out. For this reason, Matteu only allows guests in the upper floor. Even so, only the naive leave valuables here.

The Covenant Proper

Entry Room — This room has a washstand to wash the road's dust from hands and face, pegs on the wall for cloaks, benches for rest, and cheese, wine, and bread on a table near the washstand. All the subterranean walls are of stone block. The entire room is well-lit by a warm, enveloping glow that comes from a single candle. This candle, and others like it throughout the Covenant, are also gifts from the Verditius Magus who designed the trap door. A door leads to the council room and a ladder leads up to the private room.

Council Room — An elliptical table, capable of seating twenty, dominates this room. All about the walls are magical signs and symbols, some parts of magical defenses, others just decoration. The room is entirely lit by candles, set in stands in the four corners of the room. This is where Farusca, or at least the image she casts with her *Image from the Wizard Torn* spell, meets with Hermetic visitors.

Storage Room — This room contains spare clothes, writing tools, food, wine, and silver.

Pol's Quarters — A messy (though not dirty) room with a pallet and many stained clothes.

Kitchen and Scullery — Small, simple, and efficient. For finer food than can be prepared here, Pol goes to Andreau, above.

Farusca's Quarters — The door of this room bears a sanctum symbol and is therefore off-limits to uninvited visitors. The room is small and tidy. Books of poetry line the walls. One of these books has a lock of hair glued to each page with a name printed over each, such as "*Rei En Pere*," and "*Father Julian*." Actually, each name refers to the lock of hair on the opposite side of the leaf, so that someone stealing the book might at first be unable to use the locks effectively. The book contains hair from nearly everyone of importance in Barcelona, and from several beyond, including five Magi who have caused trouble for Barcelona's Magi in the past. Farusca has to gather new locks of hair regularly, as hair loses its magical potency over time. The book is entitled "*Friends of the Covenant*."

Two copper bells and one silver one hang on stands in one corner. The larger copper bell rings in response to Andreau's alarm. The other copper bell rings in response to Matteu's alarm, and the silver bell in response to Vicent.



Lowest Level

Library — This large room is filled with row upon row of books. The air is filled with the smells of parchment and leather. To anyone who appreciates books, it is an amazing sight. The walls are covered with shelves lined two books deep, so one needs to know by memory where half the books are; they cannot be seen. Magical books are in Latin. Mundane books are mostly in Latin, with some Catalan (local poetry), Hebrew (poetry, mathematics, philosophy, and Jewish history), and Arabic (mathematics, Greek philosophy, and Arabic philosophy).

Among the books of local lore is a large tome about Barcelona's history from Roman times to present. Matlus wrote it, based on long discussions he had with the demon Tyritescus. The account of Barcelona's history, though biased, is mostly accurate. This book is very valuable because it is an accurate depiction of life before the Middle Ages, something very rare, if not unique.

Laboratory — A large, elegantly-equipped laboratory, with stores of raw vis in large, clay jars sealed with wax. The top of each jar bears the magical symbol for the kind of vis held within. There are three bells hanging from stands, just like those in Farusca's room. In a secret hole beneath the stone floor is the shard of Tyritescus's heart (see *Tyritescus's Heart*, below).

Near one wall is a free-standing arch, actually a Hermes Portal that takes travelers to a hidden cave in the Pyrenees, near Val-Negra. Built into one side of the arch is a shelf that holds five small bags, each with a pawn of vis in powder form. The only ritual required to use the portal is to walk through with one eye closed and one eye open. The portal was constructed in the 11th century when Val-Negra was the most powerful Covenant in the area. Stored in the cave at the other end of the portal is magically preserved meat, bread, fruit, and water. This portal was created before the rise of the Shadow Flambeau, and is intended as an escape route for Barcelona's Magi.

Gallery — Filled with statues, ancient Roman altars, reliefs, murals, and mosaics. The Magi of Jerbiton are some of the few who appreciate art for art's sake, without a religious or social purpose. The current Magi are not clear how the previous Magi got the big works down here, though some were here when the temple ruins, upon which the Covenant is built, were excavated.

OUTSIDE RELATIONS

All Hermetic visitors to Barcelona are under jurisdiction of Barcelona Covenant, and as such must put up with the demands of the Covenant's Magi. Would-be visitors are instructed by members of House Mercere to report to Farusca at the Silver Rooster upon arrival. Visiting Magi are also told that the Covenant requires payment of one pawn of vis from each Magus and another pawn for each five non-Magi (or fraction thereof) that visit the city. A group of two Magi and six non-



Magi has to pay four pawns. The variety of raw vis does not matter. Magi invited to the city by members of its Covenant are free of this charge.

Farusca takes a lock of hair from anyone she does not trust (which includes all first-time visitors to Barcelona) and keeps the lock until the person leaves the city, though she never takes hair from Quaesitoris. Farusca informs visitors that she uses the locks to watch the characters' activities and send assistance if the characters get in trouble. Since Farusca specifies this use when she takes the hair, and since it is ostensibly for the good of visitors (who might need her help), her watching the characters is not considered spying and therefore is not against the Code. Anyone that will not relinquish a lock of hair is asked to leave Barcelona. Since the Arcane Connection from hair grows weak over a relatively short period, most Magi do not object to Farusca's request.

Those who have come to see the city and enjoy its culture are invited to stay (as paying guests) at the Silver Rooster and are introduced to places and people of interest. Those who are in the city for material gains are told to find lodging elsewhere.

Any vis Farusca uses for the benefit of visitors, or to remedy problems caused by them, must be paid back in double. Visitors are also asked to donate "a fair price" in return for information about the city and its inhabitants. In practice, the amount donated dictates the value of information that Farusca divulges.

There are three rules that visitors must follow or be barred from the city:

- Interference with nobles or clergy is prohibited without prior permission from Farusca.
- The Order has a treaty of non-interference with Jewish Kabbalists; interference in their actions is prohibited.
- Endangering the secrecy of the Covenant is prohibited. If publicly identified as Magi, visitors are to flee the city.

Farusca tells all visitors these rules, and gives whatever advice she thinks they need to get along with Barcelona's thousands of mortals. She also lets them know what other Magi are visiting the city.

MYSTICAL ATTRIBUTES

The Silver Rooster makes good use of magic for protection and convenience. It has the following enchantments in effect:

- *Aegis of the Hearth* (ReVi 30), covers the entire inn and Covenant, renewed annually.
- *Circular Ward Against Demons* (ReVi 25), used regularly by Farusca.
- *Chamber of Spring Breezes* (CrAu 10), a spell that keeps air fresh in all subterranean rooms.

Tyritescus's Heart

Underneath the Covenant's laboratory is a secret compartment lined with iron. It contains a shard of Tyritescus's *caligo* heart (see *The Maleficium*, p. 60-61). Farusca wears a ring that

connects her with a *Waiting Spell* that will destroy the shard upon her command. Under this threat, Tyritescus has kept his attacks on the Magi subtle and largely ineffectual.

In the 10th century, a Magus of House Tylalus, who had studied Tyritescus's activities on earth and in Barcelona, realized that the demon had secreted its heart outside its "body" for protection. The Magus moved to steal the heart and was nearly caught by Tyritescus. The demon failed to stop the thief entirely, though. Before dying she delivered his heart to a friend in House Jerbiton, Orapelus, the founder of Barcelona's Covenant.

Orapelus did not want to enter Hell's games, but could hardly pass up such a valuable tool. He gave Tyritescus back most of his heart on the condition that the demon would never reveal the presence of Magi in Barcelona. Orapelus kept a shard of the heart, a smoky bit of quartz, to make the demon keep his word. With this guarantee, Orapelus established the refuge under the Silver Rooster.

There are many Quaesitoris who would look very dimly on Barcelona's Infernal arrangement. It's likely that the constant presence of the shard has a deleterious effect on the souls of those exposed to it. Furthermore, Tyritescus secretly seeks to foster the growth of an Infernal Aura within the Covenant, though the shard. He does so slowly, insuring that the Aura is not detected until it's too late.

If the crystal is destroyed, Tyritescus cannot regenerate Might Points on earth and cannot use his *malefic* powers. The *Maleficium* discusses the many powers that possession of a *caligo* heart offers. If a single Magus gets hold of the shard, she can even use the demon's powers for her own purposes.

STORY IDEAS FOR BARCELONA COVENANT

- Farusca's harsh style offends a visiting Quaesitor, who sets out to destroy the Covenant. Perhaps he finds out about the heart of Tyritescus. The characters, as "neutrals" who are familiar with the Barcelona Magi, may aid the Quaesitor's investigation or try to help Farusca save her Covenant (for a price?).
- After years of activity in Barcelona, people remark on how well-preserved Franç is. To avoid suspicion, he takes an extended journey and "dies" *en route*, moving to a nearby Covenant. He has no heir, and if the characters have proven themselves trustworthy, he can arrange for one of them to be a "nephew" or "niece," who inherits his house and wealth, joining Barcelona Covenant in the process.
- Matlus comes to Barcelona, perhaps alone, but definitely confused. The characters are asked to encourage him to leave, and to watch over him until he does so. Having a group of characters guarding a senile, stubborn, powerful Magus in a potentially dangerous place like Barcelona should present several humorous and frustrating moments.

• Rumors spread throughout the city that a mysterious woman is miraculously curing the halt, blind, feebleminded, and dumb, all of whom abound in the city. The ill are leaving the hospitals and leper houses *en masse* to look for the healer, and the afflicted begin pouring into the city. Because the woman never comes to the cathedral to acknowledge her connection to the Church, the Bishop declares her a magician who takes the souls of those she heals. The city's *Veguer* and King Peter send spies to find the woman and bring her into their respective political camps. Farusca wants the characters to figure out what's going on.

All this chaos is caused by a Magus who has found a pre-Hermetic magic item, one that heals almost all afflictions without using raw vis, though it only works once for each person. The Magus has come to Barcelona with the simple, altruistic goal of curing the city's ill. To protect her identity, she uses spells to change her appearance and she constantly moves about. Finding her is very difficult, but a strange, ugly man tells characters where she can be found. The "man" later reveals himself to be Hesst, Tyritescus's assistant. Tyritescus has sent Hesst so the characters will cooperate with a devil to stop these "disgusting" healings. Unwitting cooperation with a demon does not automatically imply sin, unless characters pursue the mystery woman for less than virtuous reasons.

Duresca

Symbol: Silver Quaesitor scales over a castle

Season: Autumn

Year Founded: A.D. 917

House Affiliation: Quaesitor

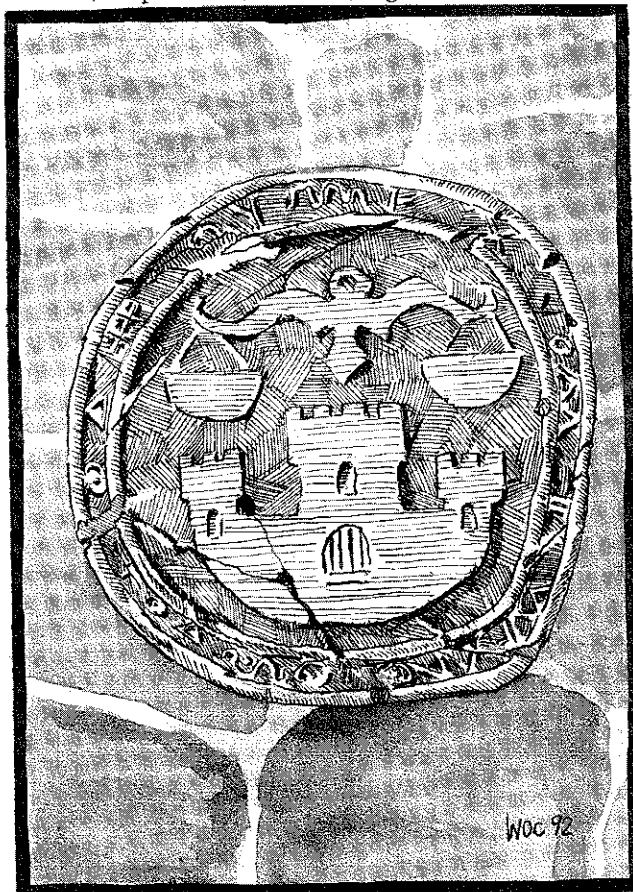
Aura: Magic 3

Members: Baruch, Legera, Diurnus, Tacitus, Veritas, Antona, and Tresmillia, all of House Quaesitor

Number of Grog: 75

Armaments: Good

Library Art Scores: Creo 6, Animál 7, Ignem 14, Intéllego 20, Aquam 8, Imágonem 11, Muto 12, Auram 6, Mentem 20, Perdo 11, Córpoem 14, Terram 7, Rego 15, Herbam 6, Vim 15



Library Ability Scores: Hermes Lore 7, Hermes History 7, Hermetic Law 6, Iberia Lore 7, Iberia History 3, Church Knowledge 4, Church Lore 4, Mathematics 3

Founded late in the 9th century, Duresca is one of the oldest Covenants in the Iberian Tribunal. It remains an active and powerful influence in the Tribunal because it houses the central organization of the Quaesitoris in Iberia. This was not always the case, though. Before the discovery of the Duresca scrolls in 937, the Covenant did not have any Quaesitoris among its members. A delegation of Quaesitoris, including Magi from Iberia and other Tribunals, were sent to investigate the authenticity of the scrolls. After their investigation, the Quaesitoris stayed on at the Covenant.

Over the half century following the discovery of the Duresca scrolls, the Quaesitoris took total control of the Covenant. They replaced the Grog turb with Grog loyal to them, and drove off or outlived other members of the Covenant. Some of the original members moved to other Covenants when they realized what the Quaesitoris had in store. Under the provisions of the Covenant charter, those refugees were not allowed to take any Covenant possessions when they departed; many were practically destitute when they joined new Covenants. Resentment of the Quaesitoris of Duresca still thrives in the *fili* of Duresca's former members.

LOCATION

Duresca maintains a small way station on the road to Santiago de Compestela. The way station, marked with a set of silver scales, serves as means for directions to the Covenant. Directions can be obtained from the proprietor simply by asking. The way station also serves as a source of income. Pilgrims on the way to Santiago often spend the night and enjoy the shelter and provisions the way station offers, for a reasonable price. Groups of Magi and their traveling companions are little noticed among the pilgrims, merchants, and knights that travel the road to Santiago.

The Covenant is a half day's travel north of the road and the trail is well marked. Upon entering the valley that contains the Covenant, the trail turns to the west and the Covenant walls

come into view on the north face of the valley. The original structure of Duresca was too small to suit the needs of the Quaesitoris of the Iberian Tribunal. They have added to the structure, but signs of the original remain. The newer section is closer to the entrance of the valley and sprawls up the valley's face.

INHABITANTS

The following are the people characters may meet or know at Duresca. Unlike Barcelona, these people are in the Covenant at most times. If they're absent, they're probably in the nearby town of Santiago de Compestela.

Grogs

The covenfolk of Duresca are a hardy lot. The privileges of the Quaesitoris allow the Magi to amass a great deal of wealth and the people who serve them benefit from the Magi's largess. The reeve is given a monthly income from the Covenant's treasury, to spend as he or she sees fit. Supplies are purchased at local fairs and the needs of the covenfolk are fulfilled. After the basic costs of running the Covenant, an average surplus of 30 marks of silver remains per month. Some of this is given as a bonus to members of the turb who have distinguished themselves. The remainder is kept as property of the covenfolk. This money is used to finance the pilgrimages of covenfolk or

to sponsor the education of children. Those covenfolk who become *custodes* also have their standard gear supplanted. The dispersal of these funds is always decided at the covenfolk's councils, held at the end of every month. Tradition demands that all adult covenfolk agree to its use. If anyone objects, no money is paid out of the fund.

The Covenant supports a number of craftsmen. The Covenant is the sole client of tanners, weavers, smiths, and other skilled people. When these artisans require apprentices, they often garner them from the families of covenfolk. When no likely candidates exists, craftsmen travel to distant cities to contract apprentices. A new apprentice is kept in the old portion of the Covenant and is not told the nature of his masters until well ingrained into Covenant life.

Custodes

When the Quaesitoris took control of Duresca centuries ago they divided the turb into three sections. The largest of groups is the New Guard. Of the 75 current *custodes*, 35 are New Guards. New Guards travel with the Quaesitoris when they leave the Covenant. Their armor is covered with a white surcoat and they bear Latin crosses upon their left breast. Though these crosses do not end in the point of a sword, as those of the Knights of Santiago do, the distinction is minor and disguises the nature of those the Grogs guard. Most of these guards know how to ride and mounted patrols often accompany traveling Magi.



The second largest group of *custodes* is the Home Guard. A third of the turb of *custodes* are members of the Home Guard. The Home Guard is charged with the defense of the Covenant itself. They man the walls and act as sentries at its gates. Many of these guards are older members of the turb, considered one step from retirement. The Home Guard is no less vigilant than the others and, if anything, their experience and age make them more careful in the defense of their homes. The Home Guard wear dark blue tunics decorated with the silver scale symbol of the Quaesitoris.

The last group of *custodes* is the Wizard's Guard. These *custodes* are the elite warriors of the turb. They are entrusted with the defense of the secluded area of the Covenant, including the House of Justice. The sergeants of the Wizard's Guard are entrusted with knowledge of the ritual that opens the gate to this section of the Covenant. The Wizard's Guard wear white surcoats with a black circle inscribed upon them. The last 15 of the *custodes* are members of the Wizard's Guard.

Companions

The most important of Duresca's *consortis* are those who aid the Covenant's Magi directly, both within and without the Covenant proper.

Ana, a New Guard

Characteristics: Intelligence 0, Perception (alert) +1, Strength (broad shoulders) +1, Stamina (tough) +2, Presence (plain) -1, Communication (quiet) -1, Dexterity (athletic motions) +3, Quickness (quick reflexes) +2

Age: 22

Size: 0

Virtues and Flaws: Valor Passion +1, Versatile Sleeper +1, Long Winded (+3 to Fatigue) +1, Disfigured (battle-scarred; -3 from Presence rolls), Sensitive (disrespect toward Magi) -1, Sheltered Upbringing (raised in Covenant; -3 to social rolls) -2

Abilities: Speak Leónese (fighting terms) 3, Brawl (when insulted) 4, Scan (approaching people) 3, Athletics (leaping into saddle) 3, Dodge (swords) 4, Animal Handling (horses) 2, Drinking (volume) 3, Ride (galloping) 3, Hand Axe Attack (mounted) 4, Hand Axe Parry (mounted) 4, Round Shield Parry (defending another) 4

Confidence: 3

Reputation: None

Personality Traits: Brave +2, Loyal +3, Reliable +1, Fierce in Defending +1, Talks to Strangers -2

Weapons and Armor:

Ring Mail Hauberk

Hand Axe Totals: First Strike +5, Attack +9, Damage +12, Parry Defense +5 (11 Action)

Round Shield Totals: Parry Defense +7 (13 Action)

Encumbrance: 3

Other Combat Totals: Dodge Defense +3 (9 Action), Soak +9 (15 Action), Fatigue -1

Alfonso de Suero, Autocrat of Duresca

Alfonso has become a highly cultured and educated man by effort of his own will. He rarely leaves the Covenant but can talk intelligently about the affairs of foreign states. Alfonso became Autocrat by demonstrating the ability to make guests feel comfortable. He is a charming conversationalist and can often gain information from guests that would not otherwise be revealed to his masters.

Alfonso is an average man in many ways. Average height, average weight, average coloration. He makes up for his plainness by dressing at the height of style and by presenting a carefully manicured image to the people he meets. As a consequence of maintaining this elaborate façade, Alfonso is unaware of the masks that other people present. If a person appears to be important or powerful, Alfonso believes them to be so.

Alfonso wears a silver pendant that protects his mind from unwanted intrusion or influence. It works continuously as a mental ward (Rego Mentem Level 25) that must be penetrated before any mystical force can affect Alfonso's thoughts.



Alfonso de Suero

Characteristics: Intelligence (astute) +2, Perception (insightful) +1, Strength 0, Stamina (weak lungs) -1, Presence (flamboyant) +2, Communication (eloquent) +3, Dexterity (indelicate) -1, Quickness (slow) -1

Age: 42

Size: 0

Virtues and Flaws: Educated +1, Magic Item +1, Withstand Magic (+6 to Natural Resistance and Soak against magical damage) +2, Faerie Enmity -1, Terror (of forests) -2, Compulsion (to learn from visitors) -1

Abilities: Speak Leónese (foreign matters) 5, Scribe Leónese (letters) 5, Scribe Latin (information for Magi) 3, Charisma (travelers) 4, Charm (Arabs) 3, Folk Ken (pilgrims) 3, Debate (politics) 2, Diplomacy (Covenant disagreements) 4, Drinking (long periods) 2, Etiquette (guests) 5, Leadership (Covenant mundanes) 4, Humanities (Classics) 4, Santiago de Compostela Lore (rumors) 3, Dagger Attack (close quarters) 3

Confidence: 3

Reputation: Pandering (covenfolk) 1

Personality Traits: Brave -1, Loyal +2, Friendly +1, Well-spoken +2

Weapons and Armor:

Dagger Totals: First Strike +3, Attack +6, Damage +7

Encumbrance: 0

Other Combat Totals: Dodge Defense -1 (5 Action), Soak +3 (9 Action), Fatigue +3

Dona Galinda de Gracia, Hostess of the Silver Scales

Dona Galinda runs the way station that the Covenant owns on the road to Santiago. She took over the task after the death of her husband four years ago and maintains the prosperous business that he helped develop. Her children, five daughters and three sons, do most of the inn's menial chores, but the Covenant hires some servants to help her. Galinda is a strong, friendly woman, and strives to provide the best hospitality for pilgrims traveling to Santiago. Galinda offers clean rooms, good food, and fine wines at fair prices, and has earned a reputation for hospitality that stretches up and down the road to Santiago. She is never satisfied until all her guests are completely comfortable. Self-deprecating to a fault, she constantly asks what she can do to make guests happier and may frustrate visitors who want to be left alone.

Dona Galinda is fair of complexion with lush, dark hair and laughing eyes. She tends toward the stoutness typical of her age but maintains a healthy figure. She wears a silver cross around her neck, but no other jewelry. She has added a shrine to Santiago to the side of the inn, and has put the scallop shell symbol of pilgrims to Santiago on the sign above the door. In her speech, Galinda frequently refers to the blessings that

Santiago, Christ, and the Lord have given her. She attributes her children, home, and the company of good people to Heavenly powers. Galinda's normal friendliness and hospitality quickly turns cold if visitors are openly impious.

Dona Galinda is loyal to her masters at Duresca, and tolerant of Magi who visit her inn and ask after the Covenant. However, she is constantly tormented by conflict between loyalty to her masters, those who provide her with material comfort, and loyalty to her faith. Galinda has confessed to the local priest and has received absolution for consorting with Magi. The priest has so far respected the seal of the confessional and has not reported knowledge of the Covenant to his superiors. Galinda is prone to exaggerating sins so the priest may not fully believe her stories of mystic men and women who rule over her.

Galinda believes she would have fewer troubles if she had a husband to look after the inn, while she attended to the needs of pilgrims. She regularly attempts to win the favor of knights and wealthy merchants who travel the road to Santiago and, in truth, has much to offer. Many men would marry her for the inn alone, but when they learn it is not part of her dowry, they lose interest.

Dona Galinda is a woman of the people. In the evenings she entertains guests with song and is not bashful about sharing a cup of wine with weary travelers. She enjoys talking with people and learning of the places they come from. She keeps most troublemakers in line, with a stern voice and harsh glare,

Dona Galinda de Gracia

Characteristics: Intelligence (clever) +1, Perception (observant) +1, Strength (hefty) +1, Stamina (healthy) +2, Presence (matronly) +3, Communication (pleasant voice) +2, Dexterity (blundering) -1, Quickness 0

Age: 32

Size: 0

Virtues and Flaws: Clear Thinker (+3 to rolls against confusion) +1, Well-Known +1, Compulsion (to make people welcome) -1, Sensitive (to blasphemy) -1

Abilities: Speak Leónese (traveling terms) 5, Charisma (inn patrons) 3, Charm (rich men) 5, Folk Ken (pilgrims) 5, Sing (road songs) 4, Brawl (throws) 3, Chirurgy (bruises) 3, Etiquette (travelers) 4, Drinking (consoling) 3, Diplomacy (drunks) 4, Intimidation (troublemakers) 3, Church Lore (blasphemy) 4

Confidence: 3

Reputation: Hospitable (travelers) 2

Personality Traits: Brave +1, Loyal +1, Religious +2, Friendly +2

Weapons and Armor: None

Encumbrance: 0

Other Combat Totals: Dodge Defense +0 (6 Action), Soak +2 (8 Action), Fatigue +2

Baruch, Head Quaesitor

Characteristics: Intelligence (intuitive) +2, Perception (eye for detail) +2, Strength (athletic) +1, Stamina 0, Presence (domineering) +1, Communication (loud voice) +1, Dexterity (awkward) -1, Quickness 0

Age: 63 (looks 35)

Size: 0

Virtues and Flaws: Quaesitor +1, Strong-Willed (+3 on will tests) +1, Aptitude (+1 with thoughts and memories) +2, Enemies (some Magi resent his power as Duresca's leader) -1, Weakness (for poetry) -1, Noncombatant -3, Dutybound (to Traditionalist rulings) -1

Abilities: Speak Catalan/Provençal (song lyrics) 5, Speak Leónese (rulings) 5, Speak Latin (quotations) 5, Scribe Latin (writing rules) 4, Scribe Catalan/Provençal (narratives) 5, Scribe Leónese (letters) 5, Magic Theory (scrolls) 6, Hermes Lore (corruption) 6, Hermes History (legal precedents) 5, *Parma Magica* (Mentem) 4, Penetration (Intéllego) 4, Search (evidence) 4, Guile (corruption) 3, Folk Ken (testing reliability) 3, Subterfuge (bluff) 5, Pretend (disinterest) 4, *Certámen* (Ignem) 4, Debate (law) 4, Concentration (decision making) 4, Bargain (for information) 3, Diplomacy (with Flambeau) 5, Intimidation (Flambeau) 4, Intrigue (Iberian politics) 4, Hermetic Law (dealings with mundanes) 5, Iberia Lore (legends) 3, Church Lore (heretic hunters) 3

Confidence: 3

Reputation: Fair (Quaesitoris's allies) 3, Potentially Corrupt (Quaesitoris's opponents) 3

Personality Traits: Brave +1, Cultured +2, Stern +2, Conservative +2

Techniques and Forms: Creo 8, Intéllego 15, Muto 7, Perdo 8, Rego 10, Animál 10, Aquam 7, Auram 8, Córporum 10, Herbam 6, Ignem 8, Imágonem 9, Mentem 20, Terram 6, Vim 15

Spell Casting Speed: +0

Twilight Points: 6

Effects of Twilight: None

Spells Known:

Shackles of the Mind (ReMe 40) +30

Spell Focus: A Piece of Brain (+3)

R: Near, **D:** Year/Perm, **Ritual**

Prevents a specific mental activity or event from occurring to a person. The subject of the Ritual must be present for the entire Ritual. The Magus performing the Ritual specifies the mental activity that is curtailed or forgotten. Typical applications of the Ritual are to prevent a person from remembering a specific occurrence or to prevent thoughts leading to undesirable actions. This is one of the heavy-handed Quaesitor rituals used to enforce decrees.

Marking the Golden Circle (ReCo 35) +20

Spell Focus: A Finger Ring from the Subject (+3)

R: Special, **D:** Year/Perm Req: Perdo, **Ritual**

Marks a circular area that the subject of the Ritual may not enter. The subject, and no other, sees the boundaries of the circle as a golden line. Blood of the subject is used during the Ritual to mark circle boundaries. As the subject's blood is used, she need not be in the presence of the caster; the blood forms an Arcane Connection. If the subject enters the area protected by the Ritual before the spell expires, she must make a Stamina stress roll of 6+ or die immediately. Those that make the roll still lose one Body Level and are subject to intense pain (causing -3 on all rolls and three extra Botch rolls while in the restricted area).

Memory of the Distant Dream (CrMe 20) +28, *Gift of Reason* (CrMe 30) +28, *Frosty Breath of the Spoken Lie* (InMe 20, Mastered) +35, *Posing the Silent Question* (InMe 25, Mastered) +35, *Peering into the Mortal Mind* (InMe 30) +35, *Aura of Rightful Authority* (ReMe 20) +30, *Eyes of the Past* (InIm 25) +24, *Invisibility of the Standing Wizard* (PeIm 15) +17, *Incantation of the Milky Eyes* (PeCo 20) +18, *Lifting the Dangling Puppet* (ReCo 20) +20, *Wind of Mundane Silence* (PeVi 25) +23

Wizard's Sigil: Surrounding people momentarily feel like revealing their deepest secrets

Weapons and Armor: None

Encumbrance: 0

Other Combat Totals: Dodge Defense +0 (6 Action), Soak +0 (6 Action), Fatigue +0

calling upon the powers of Heaven if necessary. When a pilgrim or knight gets out of hand she is capable of wrestling him out of the inn.

Magi

There are seven Magi at Duresca, all Quaesitoris. Baruch is their leader and final arbiter in any decision. He is therefore the most important in the place.

Baruch, follower of Guernicus, Head Quaesitor of Iberia

Baruch became the leading Quaesitor of Iberia in 1189 after the Final Twilight of his predecessor. Baruch inherited a Tribunal filled with strife. Its mundane population warred constantly and Magi of the Order, not just those of the peninsula, were involved in the mundane disputes. The confusion of the time was exacerbated by Baruch's relative youth. Fortunately, the support of Barcelona Covenant and Baruch's gradual

experience allowed him to make an impact upon Tribunal affairs. Establishing a policy of strict Traditionalism (conservative and strict rule interpretation), Baruch began to impose heavy penalties upon those who "stretched" the Code. He also established good relations with individual Magi of various Covenants who acted as enforcers for Quaesitor judgement. Under Baruch's guidance, the Quaesitoris of Iberia have become more strict in their interpretations of the Code, and have grown more powerful.

Baruch is not completely the hard-nosed Quaesitor he appears to be. Raised and apprenticed in Provençal, he has enjoyed the best of French culture. He looks down upon those who seek to destroy mundane civilization and has friends among Magi of House Jerbiton. Baruch is known to write poetry and is a dignified and pleasant host. Indeed, he favors people who appear cultured.

Other Magi

The remaining Magi of Duresca represent a dynamic mix that makes for sound judgements. While most are Traditionalist in their tendencies, a few younger Magi are Transitionalists (progressive thinkers, seeking change in Hermetic Law). The Covenant regularly schedules debates about certain points of Hermetic Code. Baruch assigns the topic and opposing sides, forcing Quaesitoris to argue for ideas they personally oppose. This constant reevaluation of values makes the Quaesitoris of Duresca more unified in purpose and more consistent in ruling.

All the Quaesitoris of Duresca have the Quaesitor Virtue, and many Social Skills. Their Intelligence and Perception scores tend to be positive, as do their socially oriented Characteristics, but their physical Characteristics tend to be lacking. The Quaesitoris's Arts range from zero to six, with most spells dealing in Intéllego Mentem.

Fortress

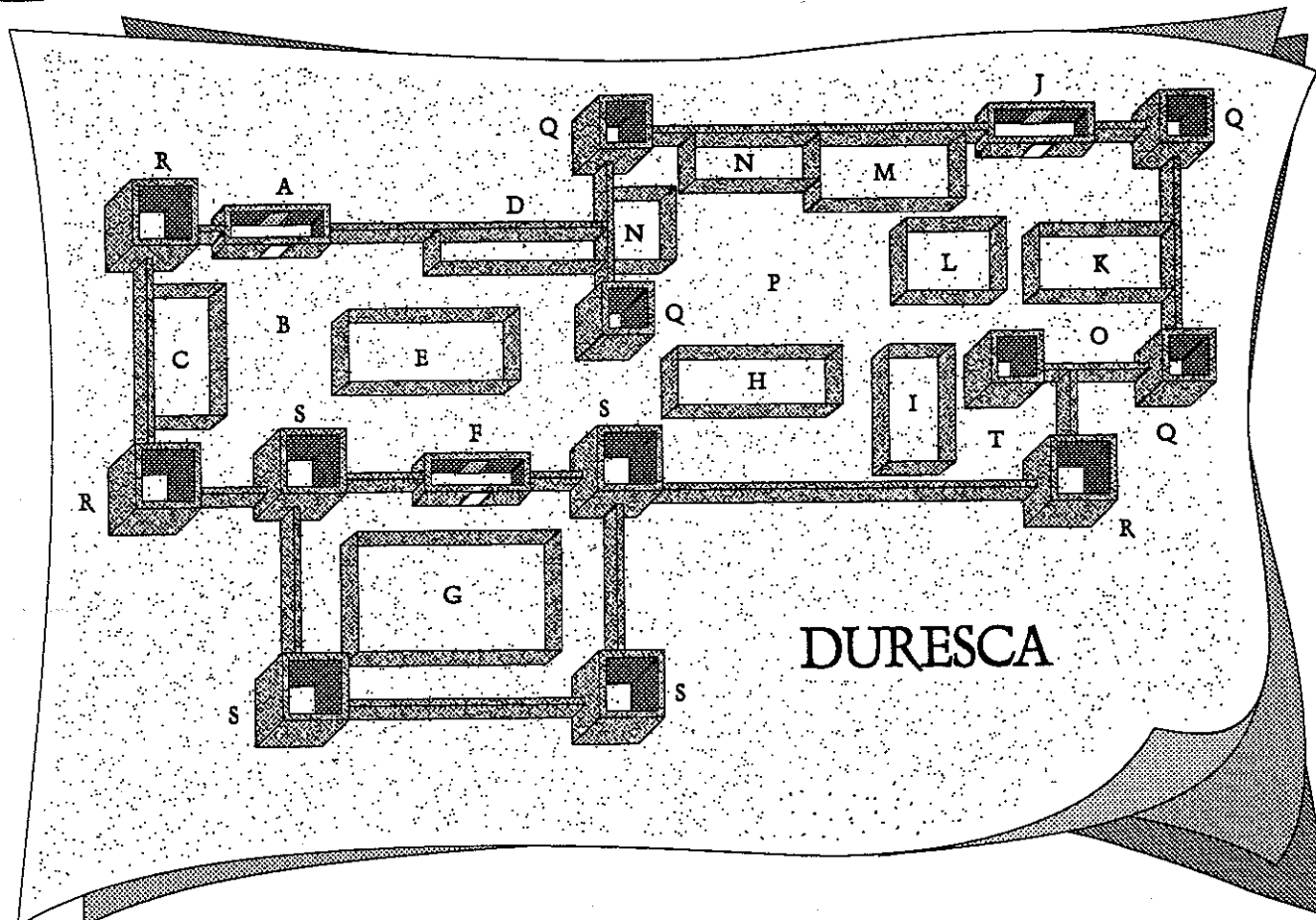
For the layout of the Covenant, see the *Duresca* map.

A New Gate — An impressive structure of brick with stone towers on either side. The main gates stand open during the day but are guarded by vigilant Groggs. This is the gate that visitors to the Covenant use.

B Courtyard — When visitors stop here they are greeted by servants who make them welcome and who see to their needs. Horses are led to the stables and visitors are invited to relax in the lush garden that surrounds the courtyard. The Autocrat of Duresca first greets visitors and determines their business. If visitors are not on urgent business, they are given apartments in the guest house until Magi can arrange to see them.

C Stables — These large stables hold the best of the Covenant's horses and have plenty of room for mounts of visitors as well. A few of the horses are trained to carry Magi. The structure is built of brick and is meant to serve as a secondary defense if the gate is breached by attackers. The second floor of the building stores hay and other feeds for animals, and serves as quarters for grooms and stableboys.





D Guest House — This long building is divided into rooms that all open on the garden, which is an extension of the surrounding courtyard. There are two floors of rooms. Stairs at either end of the building make the second floor accessible.

E Magi's House — Here the Magi of Duresca make their private rooms and laboratories. Some of the apartments are quite lavish, having comfortable parlors outside the Magi's sanctum and laboratory facilities. There are also quarters that are little more than spartan cells.

F Magi's Gate — Only the Magi of the Covenant and those they designate are allowed to pass this gate. It is guarded by the elite group of *custodes* at all hours of the day. The gate itself must be opened by a special ritual that is taught to Magi when they join the Covenant, and to important functionaries that earn the Magi's trust.

G House of Justice — This building houses the Covenant's libraries, both magical and mundane. As expected, the mundane library contains a complete record of the Code of Hermes, including all entries to the Peripheral Code. The Peripheral Code of Iberia gets special treatment and several volumes of commentary, both historical and critical, are in the library. The Covenant's council rooms are also in this building as are its vis stores, treasury, and tombs. There are small workshops for bookmaking and a workroom where the Covenant's scribes continually copy materials, either for records or for distribution to other Covenants. The courtrooms where Duresca holds trials of Magi accused of High or Low crimes

against the Order are contained in this building. The courtrooms are also used when the Quaesitoris call a special Tribunal.

H Great Hall — This building serves as a gathering place for the covenfolk, *custodes*, and *consortis* of the Covenant. Evening meals are served here and the space is used for a variety of purposes during the day.

I Servant Quarters — This two-story building provides housing for covenfolk and veteran Groggs and their families. Those Companions that live at the Covenant may also find quarters here.

J Old Gate — This is the original gate to Duresca Covenant. It is now only used by members of the Covenant that are not Magi. While the gate has decreased in status, it is no less guarded than the new gate. Groggs tend to view the duty of guarding the old gate as a relaxing break.

K Stables — These smaller stables hold the utilitarian animals of the Covenant. Draft horses and riding horses used for Grogg patrols are housed here. The stables are more crowded and less clean than the main stables, but the animals are cared for just as well.

L Infirmary — This building used to be the barracks for the Groggs, capable of housing 30 comfortably. Now it serves as a place for injured Groggs, allowing them to recuperate from the trials of combat.

M Grog's Barracks — This building housed the old masters of Duresca. When the Quaesitoris took over and expanded the Covenant they moved to new lodgings, leaving this building to the Grog's. Where Magi once lived in luxury, three or four Grog's now share a single suite. The fine furnishings of many rooms still remain. The officers of the turb have commandeered the best of the quarters for themselves.

N Workshops — One of these buildings used to house the covenfolk but their numbers have outgrown it. The old smithy has been expanded and other artisans have set up shop along the old walls of the Covenant.

O Animal Pens — Dogs and hawks used for guarding and hunting.

P Garden — The covenfolk raise food here to supplement the diet of the Covenant.

Q Old Guard Tower — Three stories of stone construction, pierced with arrow loops and battlemented. War engines can be mounted on these towers.

R New Guard Tower — Four stories of stone, topped with battlements and watch stations. The walls are accessible from the third story. War engines permanently top these towers.

S Wizard's Guard Tower — Four stories of stone, taller than the new guard towers. No windows, battlements, or war engines. The Magi themselves man these towers during a siege, at least in theory.

T Covenfolk's Yard — Many children fill this area during the day. At night adults come here to talk, sing, and dance. Covenfolk also hold an informal council once a month to deal with any issues that affect them but not the Magi or the rest of the Covenant.

OUTSIDE RELATIONS

Most of the mundane world does not know of Duresca. The Inn of the Silver Scales is well known along the road to Santiago, but its true owners are only known to a handful. The Quaesitoris receive frequent visits from members of House Mercere, receiving the most recent information about Iberian nobility and Church. The Magi have a general knowledge of the peninsula's politics but are, naturally, more informed about things in their own region. The local peasantry doesn't have much interaction with the Covenant; the Magi are careful to have all transactions mediated by trusted agents. Local peasants believe the Covenant compound is actually the home of a Count Bernaldo. Agents of the Covenant have developed a fictitious noble family to appease peasant curiosity, and the Magi support this fiction when they must deal with the peasantry.

The Magi of the Iberian Tribunal all know of Duresca and many have traveled there. Duresca's lesser Magi are also well known among Iberia's Covenants, given the Quaesitoris's constant travels and demands of duty.

Throughout the Tribunal there are a still few scattered *fili* of former Duresca Magi. Some of them hold grudges against the Quaesitoris that ousted their masters. A few of these Magi even hold fragments of the Duresca scrolls. These fragments implicate the Quaesitoris in a plan to rule the Order and the world. Those that possess this information hide it well, and are subject to investigation, based on trumped-up charges, if they begin to circulate their knowledge.

The Magi of Duresca are allied with the Magi of Barcelona, for devastating political effect. The Magi of Duresca that travel to Tribunals as advisors habitually give their sigils to representatives of Barcelona Covenant. This action has given Barcelona both the power of a large voting block and the prestige of Quaesitoris's trust. The combination of these factors makes Barcelona the dominant Covenant in the Iberian Tribunal.

MYSTICAL ATTRIBUTES

Duresca originally had a small supply of *vis*. When the Quaesitoris took control they expanded the Covenant's range of authority. When Duresca came into conflict with other Covenants over *vis* rights, the Quaesitoris would delay negotiations to resolve matters in Tribunal. When called upon to rule a dispute between Duresca and other Covenants, the Tribunal usually ruled (and rules) in favor of Duresca. Applying its influence, Duresca has gained sizable holdings of *vis*.

Duresca's arcane library is generally good. Holdings of magical Arts are at least average, with several above average-books. Treatises on *Intéllego* and *Mentem* describe those Arts in particular detail. The Magus Alvarra, one of the Quaesitoris to come to Duresca upon discovery of its infamous scrolls, recorded her knowledge of *Intéllego* and *Mentem* to make up the majority of the Covenant's library in those Arts. The seven volumes she penned, entitled *The Mysteries of Human Thought*, have been copied by the Magi of Duresca and traded with other Quaesitoris throughout the Order. Among the spells contained in Duresca's grimoires are several Quaesitor rituals and the Covenant's version of *Aegis of the Hearth*.

MUNDANE RESOURCES

The mundane library of Duresca is excellent but the volume of its works is limited. As the Quaesitoris adjudicate all Tribunals, they have good records of those meetings' events. Several past members of the Covenant have written commentaries upon Tribunal decisions, relating them to Hermetic law and the practices reported from other Tribunals. The most famous of these commentaries is the anonymous *Locus Standi*. This work, whose title translates as "Recognized Position" and is often used in court, dates from the late 11th century. It is used by Transitionalists to further their position of flexible and changing interpretations of the Code. The author of *Locus Standi* relates the way the Code of Hermes was interpreted in various Tribunals. The author searched Quaesitor records for similar cases and recorded the way that each Tribunal ruled

those cases. Comments of the Primus of House Guernicus are also listed for some cases. The work is a varied tapestry of decisions. The author does not advocate a particular position.

Other works in Duresca's mundane library include detailed descriptions of Iberia's nobility, and accounts of some of the land's history. Descriptions of the mundane world become less accurate as they deal with lands further from Duresca, but at least offer a good overview of the region. Also included are works on the officers and districts of Iberia's Church.

OBLIGATIONS

The Magi of Duresca serve as itinerant judges for several villages near the Covenant. For the most part, younger Magi of the Covenant bear this obligation. They maintain some secrecy about their origins while performing this duty, posing as agents of "Count Bernaldo" to maintain legitimacy. The judging of village disputes is particularly tricky for young Magi. They must judge disputes to ensure both sides are satisfied. If a villager is dissatisfied and appeals to his lord or the Bishop, the Covenant's masquerade might be undone.

In addition to the self-imposed duty of adjudicating local mundanes, Magi of Duresca must fulfill their duties as Quaesitoris. Each Magus within the Covenant has some time taken up with official duties. Elder Magi serve in official capacities at Tribunals and spend some time teaching younger Magi. Younger Magi, in turn, spend time attending instruction. In addition, it falls to younger Magi to travel to distant Covenants on regular Quaesitor duties. They carry new additions

to the Peripheral Code and offer official advice on concerns that Covenants bring to their attention. These visits are also used to investigate Covenants.

STORY IDEAS FOR DURESCA

- The *filius* of a former Magus of Duresca comes to your Covenant and tells you he has a copy of part of the Duresca Scrolls. He tries to enlist your aid in exposing the continuing plot of the Quaesitoris to control the Order.

- After a dispute with a nearby Covenant is resolved by Quaesitoris of Duresca, one of your Covenant's *consortis* sees a Quaesitor being given something by a member of the neighboring Covenant. Could the other Covenant have bought the Quaesitoris? The ensuing investigation could cause great difficulties for your Covenant and could endanger future relations within the Tribunal. Or, perhaps it is your Covenant that is accused of bribing the Quaesitoris. Disproving the word of a Quaesitor at Tribunal could be difficult.

- Dona Galinda announces her marriage to a strange man. The Quaesitoris try to question her about the man and his background but she rebukes them as overly suspicious. She swears her loyalty to the Covenant (upon the honor of the saints) but the Quaesitoris are unconvinced of her fiancé's intentions. Dona Galinda has provided many years of loyal service, so the Magi are not eager to upset her. The Magi of Duresca offer characters unique opportunity to find out what they can about Dona Galinda's fiancé.

Estância-es-Karida

Symbol: A six-pointed star containing the Arabic word for wisdom

Season: Autumn

Year Founded: A.D. 978

House Affiliation: None

Aura: Magic 2

Members: Teráh of House Jerbiton; Alarcón, Alvar Dawla, and ibn-Hudhayl of House Criamon; Ishuah, Adaiah, Terril Adan, and Ravas Jugat of House Ex Miscellanea; Abed-nego, Yusuf Abdul-Qadir, and others of non-Hermetic status

Number of Grogs: 75

Armaments: Standard

Library Art Scores: Creo 7, Animal 8, Ignem 7, Intéllego 6, Aquam 4, Imágonem 6, Muto 10, Auram 4, Mentem 10, Perdo 5, Córpoem 7, Terram 9, Rego 10, Herbam 7, Vim 7

Library Ability Scores: Philosophy 3*, Moslem History 4, Arabic 4, Fantastic Beast Lore 4, Humanities (literature) 3, Military Theory 1, Medicine 3, Hermes History 5, Church Lore 2, Islam Lore 4

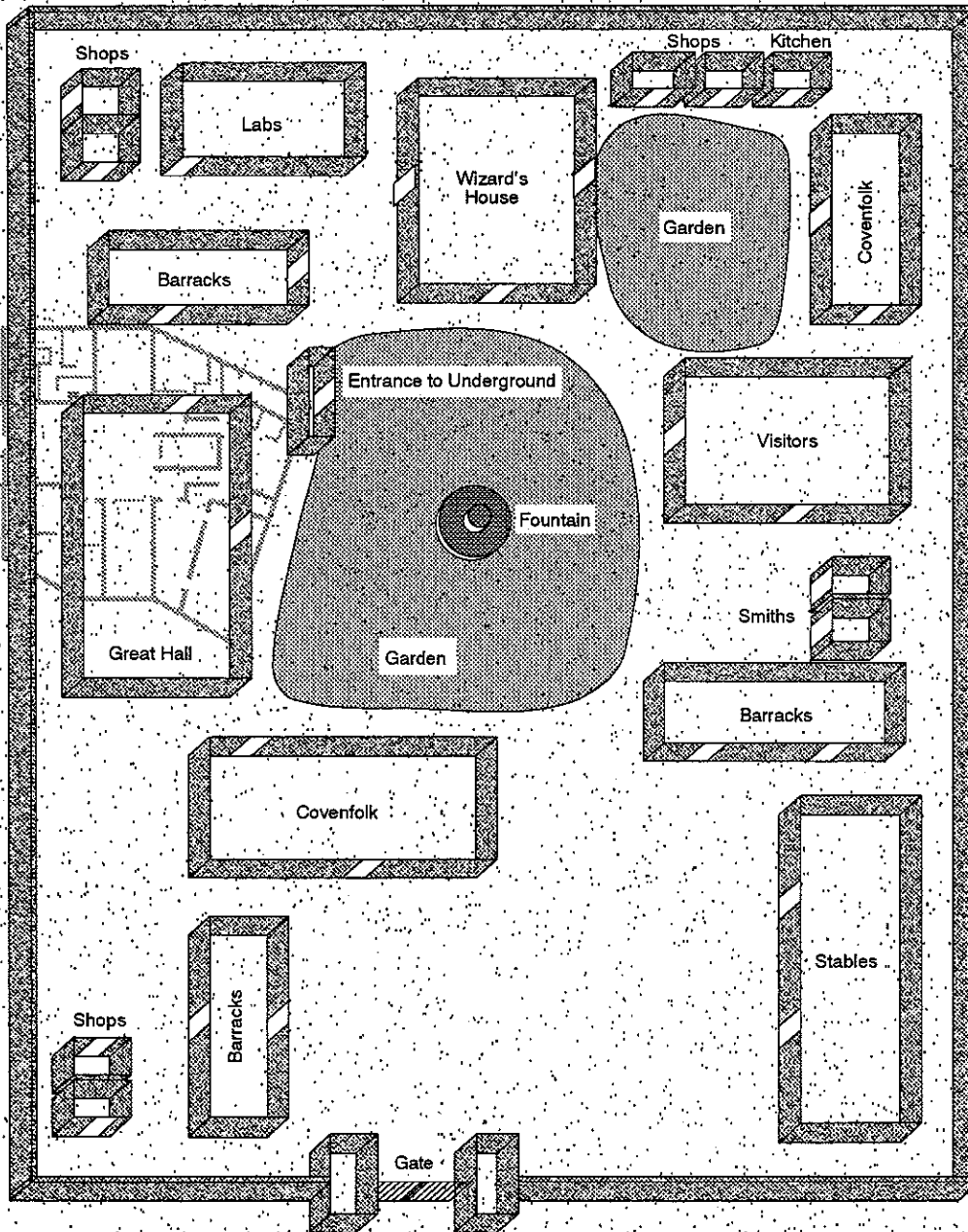
* Score of 8 for those with Enigmatic Wisdom score of 4+.

The Covenant of Estância-es-Karida was founded during the highest point of the Caliphate of Córdoba. The founders of the Covenant were a group of four Jerbiton Magi who acquired a Roman villa and used it as their home and base of operations while visiting the lush cities of Iberia. The Covenant's founders soon became enamored of the culture of al-Andalus. The artistic and intellectual achievements of the Caliphate fed their hunger for knowledge and experience of humanity's potential. The founders soon sent word of their life and discoveries to others of the Order, particularly those of their own House, and membership of Estância-es-Karida swelled.

As more Magi frequented the cities of al-Andalus, they came in contact with Moslem sorcerers that operated within those cities. Initially, the Moslems were guarded in their reaction to the Magi. Eventually, some of the sorcerers became members of Estância-es-Karida and the Order of Hermes. Some of them joined House Jerbiton, on the advice of members of that House, but most joined the newly-formed House Ex Miscellanea, preferring to preserve their own traditions.

During the Schism War the Magi of Estância-es-Karida were able to keep themselves distant from main areas of conflict. While some Magi of House Flambeau took advantage

Estância-es-Karida



of the confusion, to press attacks on Moslem sorcerers in Iberia, the Covenant of Estância-es-Karida survived scattered attacks on its members with the help of improved defenses.

After the Schism War, the politics of the Iberian Tribunal changed dramatically. Followers of Jerbiton within Estância-es-Karida saw the aftermath of the war as a field of opportunity. Some of them set out to found new Covenants further north and west, to provide a stable influence for the Tribunal in those regions. Their knowledge of mundane ways and skill in dealing with Magi and mundanes made the Magi indispensable in the Schism's aftermath, when mundanes were suddenly alerted to wizards among them.

During the period of relative calm that followed the Schism War, membership of Estância-es-Karida began to change. More followers of Criamon traveled to Iberia to talk to and learn from the Sufis that were becoming prevalent in Moslem lands. Several of these Criamon Magi joined the Covenant and compiled their writings and those of the Sufi they admired. The Criamon Magi largely left the others of the Covenant alone, and took over the underground areas of the building, which were previously used for storage. The Criamon expanded this network of rooms and practiced their enigmatic magic in the cool shadows therein.

The Covenant, and those it supported in the mundane world, suffered during the invasions of the Almoravids and Almohads in the 12th century. Members away from the Covenant were sometimes caught up in the religious fervor that swept through the Moslem population, on the heels of the invaders. The Magi of Estância-es-Karida withdrew into their Covenant and began the slow process of reintegrating themselves into the society that formed after the invasions. The new Moslem invaders eventually succumbed to the superior culture of the region and began to tolerate the influence and presence of the Covenant's Magi.

Estância-es-Karida was the first Covenant to define itself as "Roman," in opposition to the Christian reconquest of the peninsula. Their presence in the area, and research into its history, made it clear to the Magi of Estância-es-Karida that the society of southern Iberia formed the remains of the great Roman Empire. The different people who ruled the land and the language they spoke was unimportant. The structure of society and culture of the area was firmly defined in Roman times and had changed very little in the centuries since the fall of the Empire. This so-called discovery of the "true" Rome in the south sparked the claims of "Reconquista" Magi in the north, led by followers of Flambeau, who asserted that Christians were the true descendants of Rome, and that the Order should be true to its history and support Christian efforts.

At the same time non-Hermetic Magi were accepted as members of Estância-es-Karida. Some members of the Sufi sect of Islam were interested in sharing their ideas with the Criamon Magi, but did not wish to become members of the Order of Hermes. The Sufis were eventually accepted as "permanent guests" of the Covenant. They share the same privileges and duties of full members. Some have even sworn to uphold the Code of Hermes and have joined House Ex Miscellanea in order

to safely travel to other Covenants. The Magi of Estância-es-Karida do not advertise the fact that Sufis are members of their Covenant, but do not deny it either.

LOCATION

Estância-es-Karida is located in the Kingdom of Granada, some 60 miles from that country's capital. It was built around an abandoned Roman villa and overlooks the valley that holds it. The valley supports groves of olive trees, grape vines, and some cotton. There is a small village, halfway down the valley from the Covenant, that is the main source of supply for the Magi and their minions. The rocky area has been irrigated since Roman times and was improved upon by the technology of the Arabs.

INHABITANTS

As befits their surroundings, the inhabitants of Estância-es-Karida are a mix of Christian and Moslem, but as most live at the Covenant by choice, the groups usually get along.

Covenfolk

As all Covenants are, Estância-es-Karida is occupied and maintained by many different covenfolk, who have both Christian and Arabic beliefs. These people perform manual labors,



Three Sample Custodes of Estância-es-Karida

Malik of the Red Lions

Characteristics: Intelligence 0, Perception 0, Strength (brawny) +2, Stamina (hearty) +3, Presence (scarred) -1, Communication (guttural) -2, Dexterity (even handed) +1, Quickness (fleet footed) +2

Age: 20

Size: 0

Virtues and Flaws: Stocky (bonus to Strength, added above) +1, Long-Winded (+3 to Fatigue rolls) +1, Dutybound (devout Moslem) -1, Obsessed (proving own turb is the best of the three) -1

Abilities: Speak Arabic (fighting terms) 4, Brawl (other Grog) 2, Scan (other Grog) 3, Athletics (running) 3, Dodge (mounted opponents) 3, Folk Ken (grounds for respect) 2, Subterfuge (over other turbs) 4, Chirurgy (missile wounds) 2, Short Spear Attack (receiving charge) 4, Scimitar Attack (slash) 4, Round Shield Parry (missiles) 4

Confidence: 3

Reputation: None

Personality Traits: Brave +2, Jealous +1, Loyal +2, Reliable +1, Arrogant +2

Weapons and Armor:

Scale Mail Hauberk

Short Spear Totals (1h): First Strike +8, Attack +7, Damage +9

Scimitar Totals: First Strike +6, Attack +9, Damage +12

Round Shield Totals: Parry Defense +7 (13 Action)

Encumbrance: 3

Other Combat Totals: Dodge Defense +2 (8 Action), Soak +12 (18 Action), Fatigue +0

Abin of the Golden Hawks

Characteristics: Intelligence 0, Perception (keen eyed) +2, Strength (taut muscles) +2, Stamina (resilient) +2, Presence (swarthy) -2, Communication (coarse) -2, Dexterity 0, Quickness 0

Age: 20

Size: 0

Virtues and Flaws: Keen Vision (+3 to sight rolls) +1, Long-Winded (+3 to Fatigue rolls) +1, Dutybound (devout Moslem) -1, Obsessed (proving own turb is the best of the three) -1

Abilities: Speak Arabic (insults) 4, Brawl (other Grog) 3, Scan (targets) 4, Athletics (climb) 3, Dodge (missiles) 4, Pretend (ignorance) 2, Subterfuge (against other Grog) 3, Track (rocky terrain) 3, Stealth (rocky terrain) 4, Composite Bow Attack (fleeing targets) 4,

Shortsword Attack (close quarters) 3, Shortsword Parry (close quarters) 3

Confidence: 3

Reputation: None

Personality Traits: Brave +2, Jealous +1, Loyal +2, Reliable +1, Arrogant +2

Weapons and Armor:

Ring Mail Hauberk

Composite Bow Totals: Rate 1, Attack +7, Damage +9

Shortsword Totals: First Strike +4, Attack +7, Damage +9, Parry Defense +5 (11 Action)

Encumbrance: 1

Other Combat Totals: Dodge Defense +3 (9 Action), Soak +9 (15 Action), Fatigue +1

Sarin of the Green Horses

Characteristics: Intelligence 0, Perception (arrogant) -1, Strength (powerful biceps) +2, Stamina (enduring) +3, Presence (foul smelling) -1, Communication (grim) -1, Dexterity (graceful) +2, Quickness (quick reflexes) +2

Age: 20

Size: 0

Virtues and Flaws: Light Sleeper +1, Hardy Convalescence (+3 to injury recovery rolls) +1, Dutybound (devout Muslim) -1, Obsessed (proving own turb is the best of the three) -1

Abilities: Speak Arabic (riding terms) 4, Brawl (jumping from mount) 2, Ride (gallop) 4, Alertness (ambushes) 3, Athletics (ride long distances) 3, Dodge (mounted) 3, Subterfuge (against other Grog) 3, Animal Handling (horses) 4, Fantastic Beast Lore (great mounts) 2, Lance Attack (charging) 4, Scimitar Attack (unmounted opponents) 3, Round Shield Parry (mounted) 4

Confidence: 3

Reputation: None

Personality Traits: Brave +2, Jealous +1, Loyal +2, Reliable +1, Arrogant +2

Weapons and Armor:

Studded Leather Cuirass

Lance Totals: First Strike +10, Attack +8, Damage +14

Scimitar Totals: First Strike +7, Attack +9, Damage +11

Round Shield Totals: Parry Defense +5 (11 Action)

Encumbrance: 1

Other Combat Totals: Dodge Defense +4 (10 Action), Soak +5 (11 Action), Fatigue +2

those with specialized skills, like glassblowers, being treated with higher regard and considered equal to Groggs in their own right.

Custodes

Estância-es-Karida maintains three distinct turbs of Groggs. All the Covenant's *custodes* come from Berber tribes and while they are loyal to the Covenant, they have deep rivalries with each other. Each band of *custodes* vies to prove itself the best of the Covenant's protectors. The three turbs are the Red Lions, Golden Hawks, and Green Horses. These warriors respectively provide infantry, archery, and cavalry for the Covenant's defense, together providing ample protection against mundane aggression. Each turb has roughly 25 members and lodges in its own barracks within the Covenant. The secondary responsibility of the Red Lions is the guarding of the Magi's residence. The Golden Hawks have the added responsibility of manning the Covenant gate and walls. The Green Horses are responsible for the maintenance of all the Covenant's steeds.

Companions

The Magi of Estância-es-Karida largely work exclusively of their mundane servants, so *consortis* are not in high demand at the Covenant. However, those that do reside there are very important.

Isalinad a'Fatihal, Autocrat of Estância-es-Karida

The Magi of Estância-es-Karida leave the mundane running of their Covenant in the very capable hands of Isalinad a'Fatihal. She enjoys her work and is very good at it. Her natural charm and courtesy make her liked among covenfolk and visitors alike.

Isalinad a'Fatihal is an educated woman. She reads and speaks both her native Arabic and Latin, and is an adequate poet. She sings well but has a limited repertoire and limits her singing to entertainment for important guests. She is somewhat knowledgeable of the practices of the Order of Hermes, but is a bit out of touch with current events. Estância-es-Karida has not had many visitors from the Order during her 12-year tenure as Autocrat. Still, Isalinad a'Fatihal is a charming hostess and asset to her Covenant.

Those who think Isalinad a'Fatihal nothing more than a pleasant woman, with a talent for making others comfortable, vastly underestimate her. She constantly oversees the defense of the Covenant from infiltration and spying. With the Renunciation of the Shadow Flambeau (see *The Flaming Shadow* in Chapter Three) she has become even more vigilant. Isalinad a'Fatihal can be ruthless if the Covenant is in danger. Woe to he who alludes to conspiracy against the Covenant, for Isalinad tends to see plots against the Covenant in even the most innocent of actions.

Isalinad a'Fatihal

Characteristics: Intelligence (thoughtful) +1, Perception 0, Strength (weak grip) -1, Stamina (persistent) +1, Presence (soft eyes) +2, Communication (gentle voice) +2, Dexterity (all thumbs) -1, Quickness (slow reflexes) -2

Age: 38

Size: 0

Virtues and Flaws: Arcane Lore +1, Educated +1, Clear Thinker (+3 to confusion rolls) +1, Noncombatant -3

Abilities: Speak Arabic (introductions) 5, Speak Latin (dealing with Magi) 4, Charisma (Groggs) 4, Charm (visitors) 3, Folk Ken (common fears) 3, Sing (performances) 4, Diplomacy (Grog conflicts) 4, Etiquette (Arabic) 4, Intimidation (unruly Groggs) 3, Leadership (covenfolk) 4, Humanities (poems) 3, Scribe Arabic (poetry) 4, Scribe Latin (letters) 3, Hermes Lore (old rumors) 1

Confidence: 3

Reputation: Unassuming (Covenant) 1

Personality Traits: Brave +1, Courteous +2, Good Hostess +2, Watchful +2, Loyal +2

Weapons and Armor: None

Encumbrance: 0

Other Combat Totals: Dodge Defense -2 (4 Action), Soak +1 (7 Action), Fatigue +1

Magi

Given that Estância-es-Karida belongs to the "Roman" school of Iberian Covenants, there are many Moslem Magi in it. Not all belong to the Order of Hermes; some reside there as unofficial members of the Order, with virtually all membership rights. Houses Ex Miscellanea and Cramon dominate the Covenant.

Terril Adan, Magus Ex Miscellanea

Terril Adan is a stocky, balding man who dresses in rich brown robes of the Arab style. He learned his magic from a hermit who lived near Gibraltar and has a deep understanding of the Art of Terram. After becoming a Magus, he joined a small Covenant near the Moslem border states of Iberia, where Christianity was accepted. Terril's Covenant was overrun by demons while he was in the mountains gathering raw vis. He wandered through the destruction for several days, gathering what he could, before beginning the trek to the Kingdom of Granada and the Covenant of Estância-es-Karida. He only arrived a short time ago.

Since coming to the Covenant, Terril has quickly become a motivating force within Estância-es-Karida. The destruction of his first Covenant galvanized Terril's sentiment against the Christian Reconquista. He now works within Hermetic politics

Terril Adan

Characteristics: Intelligence (brilliant) +4, Perception (watchful) +1, Strength (strong back) +2, Stamina (stocky) +1, Presence (missing teeth) -1, Communication (volatile speaker) -2, Dexterity (all-thumbs) -1, Quickness (long stride) +1

Age: 46

Size: 0

Virtues and Flaws: Stocky +1, Magical Affinity (with Terram) +3, Driving Goal (stop Reconquista) -1, Restriction (magic does not work when not touching the ground) -2, Flawed *Parma* (score halved against Creo spells) -1, Deep Sleeper (-3 to rolls after waking) -1, Uncommon Fear (open sea) -1

Abilities: Magical Affinity (Terram) 4, Speak Arabic (earth terms) 4, Speak Latin (translational terms) 5, Scribe Latin (Arab translations) 3, Scribe Arabic (memoirs) 4, Magic Theory (creating magic items) 5, Hermes Lore (Magi in favor of Reconquista) 2, Hermes History (Roman vs. Reconquista controversy) 3, *Parma Magica* (Terram) 2, Penetration (Terram) 2, Intimidation (making others side with him) 4, Occult Lore (demons) 4, Broadsword Attack (Christians) 3, Broadsword Parry (Christians) 3

Confidence: 3

Reputation: Firebrand (Iberian Magi) 3

Personality Traits: Brave +2, Calm +2, Curious +1, Talkative -1, Political +1, Patient +1

Techniques and Forms: Creo 12, Intéllego 11, Muto 6, Perdo 7, Rego 6, Animal 10, Aquam 9, Auram 6, Córpoem 10, Herbam 6, Ignem 8, Imágonem 8, Mentem 9, Terram 18, Vim 9

Spell Casting Speed: +1

Twilight Points: 2

Effects of Twilight: None

Spells Known: *Circle of Faerie Stone* (CrTe 30) +35, *Stone Tell of the Mind that Sits* (InTe 30) +34, *Ward Against Faeries of the Mountains* (ReTe 25) +29, *Unseen Porter* (ReTe 20) +29, *The Crystal Dart* (MuTe 15) +29, *Hands of the Grasping Earth* (MuTe 15) +29, *Stone of One Hundred Shards* (CrTe 15) +35, *Sense Feet that Tread the Earth* (InTe 35) +34, *Obliteration of the Metallic Barrier* (PeTe 20) +30, *Pit of the Gaping Earth* (PeTe 15) +30

Wizard's Sigil: Rock in his vicinity trembles

Weapons and Armor:

Broadsword Totals: First Strike +6, Attack +6, Damage +11, Parry Defense +6 (12 Action)

Encumbrance: 0

Other Combat Totals: Dodge Defense -1 (5 Action), Soak +1 (7 Action), Fatigue +1

to stop all Hermetic aid to Christians, even favoring the aid of Moslem armies to preserve their lands and Covenants. Terril's opposition to the Reconquista borders upon irrationality.

Terril carries a broadsword that he has invested as his talisman. In addition to acting as an extension of his touch (for the purpose of casting spells), Terril has attuned the sword to various enchantments so that it provides a bonus of +4 on spells to harm human and animal bodies, and a bonus of +3 to block a single attack that he knows of every Round (which is *not* calculated into his Parry score, below).

Alvar Dawla, Follower of Criamon

Alvar is the leader of the group of Criamon Magi that inhabit the underground area of Estância-es-Karida. Alvar is a wise and old man who has seen several Twilights and, like many of his Criamon fellows, has grown because of them. The influence of Sufi thought has been incorporated into his personal understanding of the Enigma and his wisdom is recognized among his peers. Alvar prohibits the uninvited from entering the underground of Estância-es-Karida. He also dictates the rituals required of those who seek the Criamon Magi's counsel. These rituals involve inhaling vapors, bathing, and dressing in a ceremonial robe.

It is rumored that Alvar Dawla is very close to Final Twilight and may be murdered by his compatriots so his ghost can be consulted after his passing. There are those who contend that this has already happened, that Alvar Dawla's ghost is so



Alvar Dawla

Characteristics: Intelligence (creative) +1, Perception (otherworldly alertness) +2, Strength 0, Stamina 0, Presence (relaxing aura) +1, Communication (calm voice) +1, Dexterity 0, Quickness 0

Age: 87 (looks 65)

Size: 0

Virtues and Flaws: Magical Affinity (w/ghosts) +1, Exceptional Talent (Divination) +4, Free Study (+2 to study from vis, but studying from books is halved) +2, Light Sleeper +1, Free Expression +1, Twilight Points -1, Blatant Gift (-6 to social rolls) -1, Warped Magic (becomes momentarily incorporeal) -1, Restriction (magic won't work out of doors) -5, Poor Eyesight (-3 to sight rolls; Dodge affected below) -1

Abilities: Speak Arabic (terms of death) 4, Scribe Arabic (wills) 4, Speak Latin (riddles) 5, Scribe Latin (inspirational thoughts) 4, Magic Theory (longevity potions) 7, Hermes Lore (Twilight victims) 4, Hermes History (Magi who have attained undead status) 4, *Parma Magica* (Córpoem) 2, Magical Affinity with Ghosts (conversation) 5, Divination (astrology) 4, Finesse (precision) 3, Concentration (riddles) 4, Meditation (on the afterlife) 5, Leadership (Criamon Magi) 3, Enigmatic Wisdom (explaining the Enigma) 5, Occult Lore (spirit world) 4

Confidence: 3

Reputation: Dead (Magi) 1

Personality Traits: Brave +1, Mysterious +2, Wise +2, Witty +1, Reckless -2

Techniques and Forms: Creo 9, Intéllego 23, Muto 11, Perdo 6, Rego 12, Animál 12, Aquam 8, Auram 8, Córpoem 11, Herbam 9, Ignem 7, Imágonem 14, Mentem 16, Terram 9, Vim 12

Spell Casting Speed: +3

Twilight Points: 19

Effects of Twilight: Increased Magic Theory, Increased Affinity Ability score, gained Wild Magic Flaw, gained a higher Intéllego score (twice)

Spells Known:

Symbols of Life's Cycle (InMe 25) +39

Spell Focus: A Glass Eye (+2)

R: Near, D: Conc., Req: Imágonem

Discerns the thoughts and feelings of the target and presents them as symbolic images, over the target's head, seen by only the caster. The target is not harmed in any way. At first, only surface thoughts are presented but as the spell continues, the subject's deep feelings and hidden thoughts also appear. All of the thoughts, however, appear as symbols and are therefore difficult to interpret. A stress roll of Intelligence + Enigmatic Wisdom of 9+ generally allows interpretation of symbols, with a Botch implying total misinterpretation. If the target is specifically trying to hide certain thoughts or if the thoughts are buried deep in her mind, higher rolls are required.

The Enigma's Gift (CrVi 30) +21, *Waking Dream* (InMe 15) +39, *Sign of Unfolding Wisdom* (MuCo 10) +22, *Discern the Images of Truth and Falsehood* (InIm 25) +37, *Eyes of the Past* (InIm 20) +37, *Summoning the Distant Images* (InIm 35) +37, *Restore the Image Transformed* (MuIm 20) +25, *Perception of the Conflicting Motive* (InMe 15) +39, *Frosty Breath of the Spoken Lie* (InMe 20) +39, *Whispers Through the Black Gate* (InCo 15) +34, *Coerce the Spirits of the Night* (ReMe 20) +28, *Ring of Warding Against Spirits* (ReMe 20) +28, *Incantation of Summoning the Dead* (ReMe 25) +28

Wizard's Sigil: A wisp of smoke

Weapons and Armor: None

Encumbrance: 0

Other Combat Totals: Dodge Defense -3 (3 Action), Soak +0 (6 Action), Fatigue +0

powerful that it can continue its previous functions on the earth without the assistance or coercion of others. In either case, Alvar Dawla appears to have advanced so far toward the Enigma that he can no longer communicate in a practical sense.

Yusuf Abdul-Qadir

Yusuf is not a member of the Order of Hermes. He is instead a Sufi dervish who is staying at the Covenant of Estância-es-Karida. While here, he enjoys the company of like-minded people who are free to discuss philosophy, even heretical philosophy. Yusuf follows the tenets of the great Sufi mystic, ibn-'Arabi, who taught that all the universe is but the outer shell of God and that it is God's thoughts and dreams that direct the ordering and actions of things. While staying at Estância-es-Karida, Yusuf has been able to add to the Covenant's

libraries. His thoughts on philosophy and literature are highly valued by the Covenant's Magi and by other scholars who stay there.

In return for his valuable writings, Yusuf has been allowed to study the Hermetic texts of the Covenant. He has learned a small portion of Hermetic theory and has applied it to his own knowledge of the workings of the world. Yusuf's new philosophy combines ibn-'Arabi's views with the practical application of Hermetic magic. According to Yusuf, Hermetic magic crudely affects Allah's dreams, bringing about phenomenal results. However, Magi who practice Hermetic magic are, in Yusuf's opinion, misdirected, acting against Allah's conscious will. Yusuf believes that a right-minded person, who is in tune with Allah's desires, can produce even greater effects than Hermetic Magi. He is still working through the paradox of Magi being part of Allah's will and dream but acting against Allah's

Yusuf Abdul-Qadir

Characteristics: Intelligence (creative) +3, Perception (insightful) +3, Strength (thin legs) -1, Stamina 0, Presence (warm eyes) +2, Communication (expressive) +2, Dexterity (accident prone) -1, Quickness (weak legs) -2

Age: 48

Size: 0

Virtues and Flaws: Arcane Lore +1, Driving Goal (fuse Hermetic lore and Sufi wisdom) -1, Dutybound (devout Moslem) -1, Poor Equipment -1, Over-Confident -2

Abilities: Speak Arabic (philosophy) 5, Scribe Arabic (philosophical theses) 5, Speak Latin (magical debate) 4, Hermes Lore (philosophy of magic) 3, Magic Theory (creating spells) 3, Meditation (concepts of Hermetic magic) 2, Debate (magical philosophies) 5, Club Attack (running downhill) 3, Club Parry (downhill) 3, Dodge (mounted opponents) 2, Chirurgery (falls) 2, Humanities (Arabic philosophy) 5

Confidence: 3

Reputation: Revolutionary Thinker (Criamon Magi) 2

Personality Traits: Brave +1, Loyal to Estância-es-Karida -1, Speaks in Riddles +2, Trusting -2

Techniques and Forms: Creo 1, Intéllego 2, Muto X, Perdo X, Rego 3, Animál 0, Aquam 3, Auram 2, Córpoem

X, Herbam 0, Ignem X, Imágonem X, Mentem X, Terram 3, Vim X

Arts with an "X" indicate that Yusuf cannot cast any magic with that Art. Scores of zero are treated normally.

Spell Casting Speed: -2

Twilight Points: 0

Effects of Twilight: None

Spells Known:

Yusuf has learned no Hermetic spells because he believes Hermetic spells oppose Allah's will. He uses only Spontaneous magic but has a few advantages. First, Yusuf need not use gestures or words to accomplish effects; he need only concentrate for a short time (one Round, with no penalties for lack of hands or words). Second, the standard Spontaneous formula is divided by two in all cases and Yusuf does not lose Fatigue for casting spells.

Wizard's Sigil: None

Weapons and Armor:

Club Totals (1h): First Strike +3, Attack +5, Damage +4, Parry Defense +4 (8 Action)

Encumbrance: 0

Other Combat Totals: Dodge Defense +0 (6 Action), Soak +0 (6 Action), Fatigue +0

will. If he should ever solve this paradox and complete his formulation, combining Hermetic magic and Moslem mysticism, the results may shake the Order and Mythic Europe.

FORTRESS

See the *Estância-es-Karida* map for the official layout.

The Covenant of Estância-es-Karida is a strong fortress. The Magi have had to survive the vagaries of politics among the *taifa* kingdoms, and the invasions of Moorish armies. The complement of Grog can easily defend the Covenant. The structure of the Covenant is not simply a defense, but also an expression of the artistic tastes of its members. The walls are tall and thick, with a blue border running just under the battlements. The walls are whitewashed regularly. Within the blue border, the words of an Arabic philosopher are carved and marked with a golden hue. The words of the philosopher speak of the protection of Allah and the sanctity of the right-thinking and educated. The massive gatehouse on the southern wall is constructed in the Arabic style. There, pennons with the emblem of the Covenant fly from long poles.

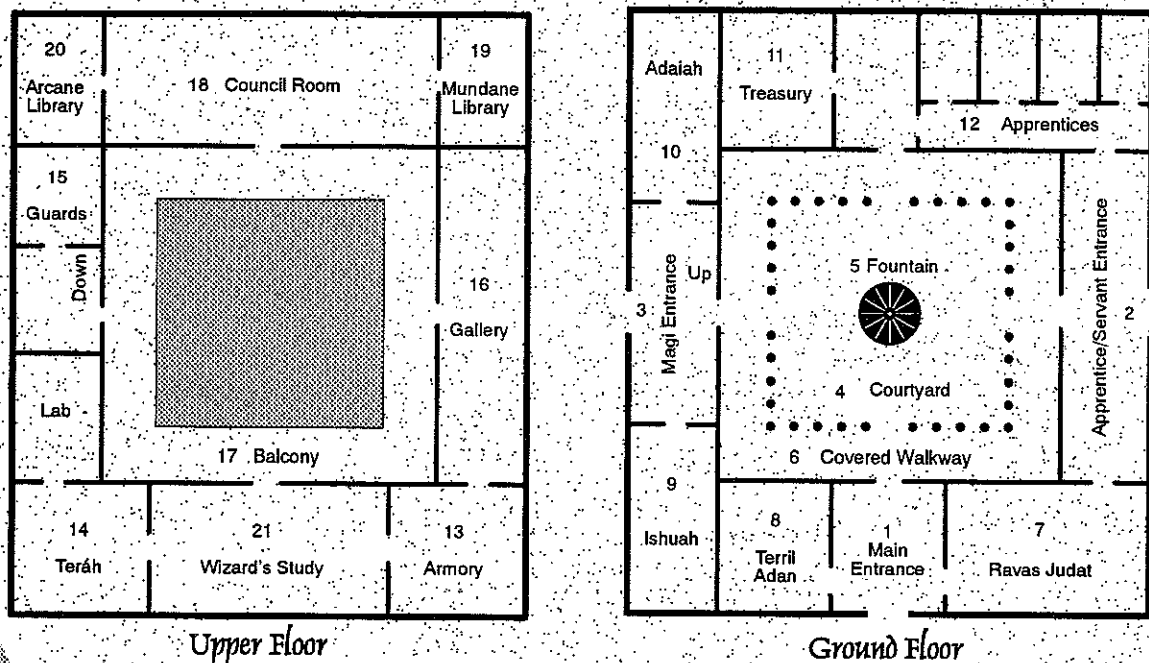
The interior of the Covenant is even more an expression of the luxury that the Magi enjoy. The central area of the courtyard is given over to a garden that centers on a simple,

elegant fountain. On the eastern edge of the garden stands a large house that is the quarters for Covenant visitors. Many apartments within are assigned to non-Hermetic Magi, who are unofficial members of the Covenant.

Within the central garden is the entrance to the underground of the Covenant. The entrance to the underground is guarded by a marble structure with a gate of bronze bars. Only those invited are allowed entrance by the Grog that stands sentry at the gate. Even other Covenant Magi are subject to the whims and enigmatic requirements of the Criamon who rule underground.

The covenfolk live in two buildings on opposite sides of the central garden. Though no decree from the Magi prevents the groups from mingling, the servants' day-to-day duties keep them apart. In the northeast corner of the Covenant are housed the servants who take care of the needs of the Magi themselves. Also here are the cooks and bakers. In the southwest corner are housed more menial laborers, those who work in the Covenant's olive groves and tend its animals. The artisans who provide physical goods for the Covenant also live and work in this area. On the western edge of the garden is the Covenant's great hall where feasts, meetings, and festivals are held. In this building, all members of the Covenant gather and mix freely.

The Wizard's House at Estância-es-Karida



Key to Wizard's House

The precise layout of the Wizard's House can be found on the map of the same name.

1 — This is the main entrance to the Wizard's House. It usually has two of the Covenant's warriors stationed outside. The vaulted ceiling is painted with vivid colors, in beautiful geometric designs.

2 — This entrance is used by apprentices and servants of the Magi. There are pegs for clothes just inside the door so that mud-spattered cloaks and boots are not taken further into the tiled hallways. A single guard stands at this door; the duty is usually meted out as a minor punishment.

3 — The western entrance to the Wizard's House is used mainly by Magi themselves. It leads out to the lab building and is utilitarian in character; the only decoration is the Covenant's symbol over the doorway. Guards stand here as well.

4 — The courtyard is a tranquil garden with narrow paths winding through the low vegetation. It is difficult to hide here but the landscape tends to emphasize privacy, separating resting places by some distance.

5 — In the center of the courtyard is a fountain. More elaborate than the one in the garden outside, this fountain also has magical properties. The spring that feeds it provides up to 12 pawns of Imágonem vis per year. The Magi of Estância-es-Karida only collect four pawns and the fountain allows them to

view any place inside the Covenant or within one mile of its walls. The Magi believe that more intensive harvesting would dampen the fountain's powers.

6 — The covered walkways around the courtyard are a favorite place of the Magi. They often stroll here among the shadows of columns that separate the cloisters from the courtyard. Much of the Covenant's extra-council politicking takes place in this area.

7 — The sanctum of Ravas Judat.

8 — The sanctum of Terril Adan.

9 — The sanctum of Ishuah.

10 — The sanctum of Adaiah.

11 — The Covenant's treasury; guarded by a locked iron door, holds both the silver and the raw vis of the Covenant. Teráh holds one key to the treasury and Alvar Dawla holds the other.

12 — These smaller rooms house the apprentices, sometimes two or three to a room. The rooms are also used to house non-Hermetic guests of the Covenant who want easy access to Magi of the Covenant.

13 — This chamber holds weapons for those guards who watch the study and gallery for unwanted intruders. It also serves as a casual lounge for guards who linger in the house when off duty.

14 — The labs and sanctum of Teráh. Teráh is the only Magus with personal labs in the house. Other Magi use the laboratory building near the house.

15 — A small chamber for the guards that watch the stairs from the western entrance.

16 — This gallery holds many fine pieces of artwork, reflecting the tastes of past and present members of the Covenant. There are few works depicting men or animals, in deference to the largely Moslem population of the Covenant. The Covenant has a good collection of ceramics and the hall, with complex arabesques lining the walls, is a work of art itself.

17 — A balcony surrounds the courtyard and looks down upon the restful garden.

18 — Council meetings are held approximately every month, less often if Magi do not have pressing business. Two guards are stationed outside this room and only Magi of the Covenant (including those non-Hermetic wizards that are permanent "guests") may enter this room or those beyond.

19 — The mundane library of the Covenant holds significant works of philosophy and literature. One of the most valuable books is a copy of the Koran, with fine calligraphy and an engraved leather binding.

20 — The arcane library of the Covenant is fairly average for a Covenant of its size. At first the library looks significantly larger than you would expect but many of the texts within are duplicated. The Magi have gone to great lengths to translate Hermetic Latin texts into Arabic so knowledge might be shared with non-Hermetic friends.

21 — The wizard's study is another favorite gathering place of members of Estância-es-Karida. While Magi are often found in the cloisters during the day, the relaxing evening hours may find up to half a dozen here, engrossed in conversation.

Key to the Underground

For the layout of this area, see *The Underground of Estância-es-Karida* map.

1 — The entry to the underground is stepped and tiled in arabesque patterns. Niches in the walls hold small lamps that throw an eerie light on the complex patterns of tile.

2 — The central room of the underground is lit by several chandeliers. Its ceiling is vaulted and painted to resemble the night sky. Petitioners to the Criamon Magi gather here while waiting for an audience.

3 — The sanctum of Alarcón.

4 — The sanctum of ibn-Hudhayl.

5 — The sanctum of Alvar Dawla.

6 — Petitioners to the Criamon Magi are presented to the Magi in this chamber. The Magi may answer petitions or retreat to the mausoleum to discuss weightier matters.

7 — This room holds the remains of many Magi who have died in Estância-es-Karida. The Criamon Magi sometimes consult the ghosts of the dead — few have received Christian burial — for advice on matters concerning the Covenant or its allies.

8 — The walls of the Rooms of Wisdom are covered in abstract, geometrical designs. Those who seek self-discovery and desire to confront their inner selves are led into this area's halls, where it is believed mental projections are more intense.

9 — Because they rely on ritual for many of their studies and consultations, the Magi of the underground keep a small portion of the Covenant's vis for easy access.

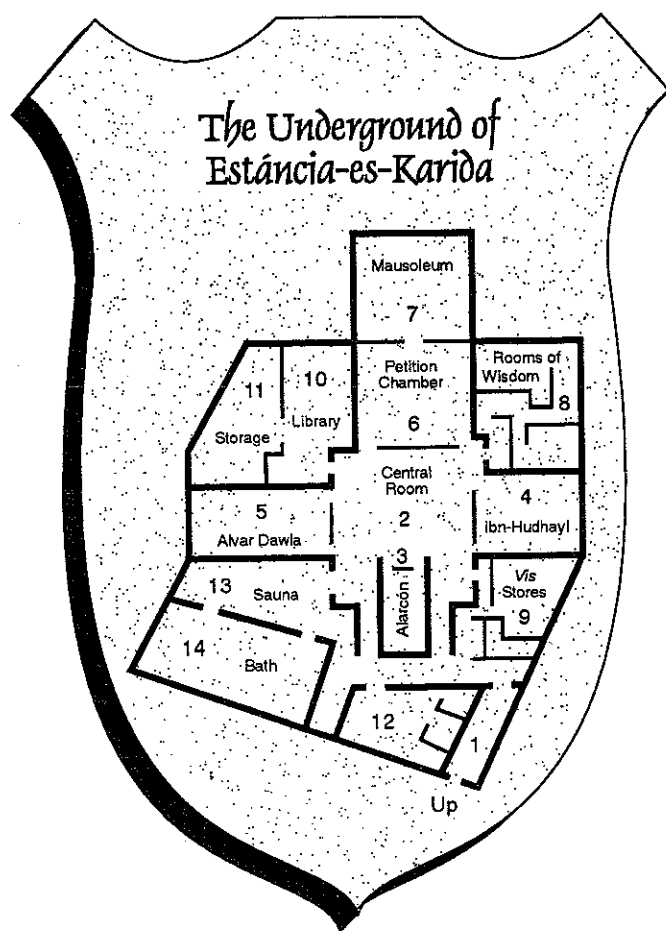
10 — Books in this library are not divided according to mundane or mystical topics. There seems to be no pattern to the shelving of materials. The Magi of the underground purposefully keep texts disorganized, allowing their intuition to guide them to works they need.

11 — Some ritual materials, as well as food and water, are stored here.

12 — Petitioners to the Magi are first led into this room where they are required to change into ritual robes.

13 — A rectangular wooden chamber is located above a trough on the west wall. The trough can hold heated rocks. The chamber allows steam from the trough to circulate and cleanse the breath of petitioners before bathing.

14 — A large stone bath dominates this chamber. An odd blue-green light reflects off the water and gives the room an otherworldly atmosphere. Thick towels are provided for petitioners.



OUTSIDE RELATIONS

The Covenant of Estância-es-Karida maintains good relations with the Moslem nobility that rules the land near the Covenant. Some of the Covenant's members have traveled to Seville, the capital of the Almohad empire, and are known in that city. The fanatical Almohads, however, do not approve of sorcery, so the Covenant's ties with them have been tense. The less orthodox rulers of Andalusia, those of the Kingdom of Granada, view the Covenant as a great asset within their lands. Moslem nobles are frequent visitors to the Covenant and consult the Magi on affairs of state. Though the Order of Hermes prohibits Magi from interfering in the affairs of mortals, Estância-es-Karida's Magi truly enjoy the company of the educated nobility, and keep their discussions couched in very general terms to avoid problems with the Quaesitoris.

Among their southern Iberian peers, the Magi of Estância-es-Karida are seen as leaders in Tribunal politics. However, their "Roman" stance has earned them the enmity of many members of House Flambeau. In spite of their somewhat militant stance, Magi of Estância-es-Karida are on the forefront of peace efforts between Hermetic and non-Hermetic Magi. By providing an environment where non-Hermetic sorcerers can study and share their knowledge without fear, Estância-es-Karida may provide a great service to the Order and its future.

OBLIGATIONS

In order to keep their fortress and lands, the Magi of Estância-es-Karida make certain concessions to the mortals that rule their land. Every year a delegation of local nobles comes to the Covenant and stays for several weeks. At some point during this stay, the nobles are invited into the underground by the Criamon Magi who live there. Once purified, each member of the delegation is allowed to present one

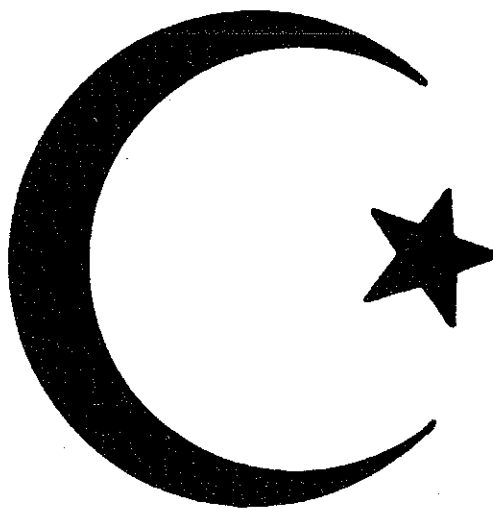
question to the enigmatic Magi. The Magi in turn are bound to respond truthfully to questions. The usefulness of this truth, however, is sometimes in doubt as the followers of Criamon rarely answer questions directly. They may provide truths related to the question, or perhaps provide answers to questions even more important than that asked. Moslem nobility must find some value in these truths for they return to the Covenant every year.

STORY IDEAS FOR ESTÂNCIA-ES-KARIDA

- When traveling through the Kingdom of Granada, the character are stopped by representatives from the Covenant of Estância-es-Karida. They invite the characters to spend the day and evening within the Covenant. While there, the characters are grilled about information regarding their Covenant. The Magi of Estância-es-Karida seek to know their current standing in the Order by comparing themselves to a more "ordinary" Covenant. Or, the Magi of Estância-es-Karida may want something from the characters' Covenant. . .

- Representatives of Estância-es-Karida visit the characters' Covenant. Ostensibly, they are there to warn of an increase in banditry on the road to Murcia. While visiting, however, the Magi snoop about, asking puzzling questions. They are in fact searching for any covenfolk or Magi who are sympathetic to the "Roman" movement and offer those people membership at Estância-es-Karida.

- Estância-es-Karida brings a great Sufi mystic to Tribunal and attempts to have him recognized as a Magus of the Order. Flambeau Magi object to the Moslem sorcerer and may attempt to kill him. The Covenant asks the characters for help in protecting the visitor and in getting their petition recognized by the Tribunal.



Jaferiya

Symbol: An hourglass within a pentagram

Season: Autumn

Year Founded: A.D. 1014

House Affiliation: Flambeau

Aura: Magic 3

Members: Rasus, Tordus, Relegare, Flagrare, Dalum, Lapho, Metron, and Detur, all of House Flambeau

Number of Grog: 30

Armaments: Standard

Library Art Scores: Creo 15, Animal 6, Ignem 17, Intéllego 8, Aquam 6, Imágonem 7, Muto 10, Auram 10, Mentem 11, Perdo 17, Córporum 14, Terram 13, Rego 14, Herbam 9, Vim 15

Library Ability Scores: Humanities (philosophy) 2, Geometry 3, Hermes History 2, Hermes Lore 3, Dragon Lore 5, Occult Lore 6, Medicine 3, Legend Lore 2, Church Lore 1

Note: The information provided here is applicable before the rise of the Shadow Flambeau (see The Flaming Shadow, in Chapter Three), assuming you integrate that Saga element into your Iberian stories.

Before the Schism War the area of Iberia known as Galicia had been dominated by House Diedne. Once the Schism War was ended, the region drew followers of other Hermetic Houses. This time also coincided with the Kingdom of León's push southward, in an attempt to reclaim lands previously conquered by the Arabs. León even aided those who settled on its southern frontier, granting expansive privileges in return for protection against constant raiding from the south. All of these factors attracted members of House Flambeau to the region.

The founders of Jaferiya, half a dozen followers of Flambeau, took advantage of the Kingdom of León's offer. The funds they had gathered from the spoils of the Schism War allowed them to finance the construction of a castle on the site of a villa, and to hire their initial turf of Grog. The advantages the Magi received from the kings of León allowed the Covenant to prosper as additional funding was devoted to improvements on the Covenant. If fate had not intervened, the Covenant of Jaferiya would surely have grown to become one of the finest in Iberia, if not the Order.

The ruin of Jaferiya was initiated in 1135 with the arrival of Rasus, a young Magus who had been wandering Mythic Europe after finishing his apprenticeship in the Greater Alps. Rasus quickly made a name for himself in the Covenant by leading a raid against the stronghold of an Islamic sorcerer. Rasus was successful in garnering wealth, magical artifacts, and some stores of raw vis. Indeed, he became the favored Magus of Jaferiya's leaders. He recruited other young followers of Flambeau and the membership of Jaferiya swelled. At its highest point, Jaferiya boasted 13 followers of Flambeau, four of Tremere, and two of Tylalus. Shortly thereafter, however, the older Magi of Jaferiya began to die or slip into Twilight

(never a peaceful affair for Magi of Flambeau). It was then that Rasus solidified his leadership of the Covenant and began to direct its affairs.

Plagued by demons, Rasus had long ago bargained with them to escape their torment. As he rose in power over Jaferiya, Rasus's curse began to affect the Covenant as well. Like so many tempted by Hell, he thought his power and will could withstand the machinations of the Dark One. The younger Magi of Jaferiya fell easily under Hell's sway and it was not long before the Covenant was given wholly over to diabolical Magi. By this time, the membership of the Covenant had dropped dramatically. Many of its members died mysteriously within its walls and many others fell during Moorish raids.

LOCATION

Jaferiya is located near the village of Tanámes. The village arose around the Covenant during León's southern expansion, relying on the Magi within for protection. The village is a small agrarian community, holding fewer than 20 families. They subsist on the few fields of barley and wheat they grow, and on the proceeds and products of their cattle herds. The countryside is bare and unforgiving with few trees to relieve the bleak, rocky plains. The families keep their homes gathered closely together. Their houses are constructed of timbers and plastered with thick layers of mud. The scars of many fires can be seen on the village buildings. The place's small church seems to have the fewest of these scars but, on closer examination, merely benefits from more frequent whitewashes.

The village does not have a priest of its own. A confessor travels through the area every few months to hear the confessions of the populace. He tends to avoid the place, though, visiting only three or four times a year. The people are relatively pious and visit the small church often to pray for protection and health.

The village sits in a precarious position. The villagers are deathly afraid of the Covenant and its members. At the same time, they rely upon the Magi and their servants for protection from raids by the Moors. The villagers know they can never report on their diabolic masters. If there are devils within the Covenant, the people feel they are the devils of Tanámes too, and that they protect the people from Moorish devils and raiders.

A few of the village's more independent people express defiance of Jaferiya's Magi. They talk about taking their flocks and moving north to the safety of the mountains, on the other side of the Duero river. However, the people who talk of such things are few and none do more than talk.

The road out of Tanámes winds up a hill towards the castle that is the Covenant of Jaferiya. The road approaches the edifice from the north and faces a stark wall of brick, with stone towers standing sentinel. The dusky red of the brick is reminiscent of the mountain sunset behind the castle, while the pale stone of

the towers stands in stark relief. A traveler to Jaferiya circles the castle to the left, following the road toward the gate. As you round the corner, the first thing to strike you is the tower in the most eastern portion of the castle. Here the regular, even appearance of the walls and towers is interrupted by a structure that stands half in ruins. On closer examination it is apparent that the top portion of the tower, nearly one third its original height, has been twisted by the force of an explosion. The sooty signature of flame still clings to the rocks and the tower seems to cant wildly over the road.

INHABITANTS

Although many inhabitants of Jaferiya were driven from the Covenant by the incursion of the Infernal, many remained. They were either corrupted by Hell or subjected to its will, forced to remain and serve those who serve the Devil directly.

Covenfolk

The few covenfolk that provide for the day-to-day running of Jaferiya are, if anything, more pathetic than the Covenant's

Manuel, A Grog of Jaferiya

Characteristics: Intelligence (thick) -1, Perception (blundering) -1, Strength (thin build) -1, Stamina (resilient) +2, Presence (greasy) -2, Communication (inarticulate) -2, Dexterity (jittery) +3, Quickness (panicstruck) +2

Age: 22

Size: 0

Virtues and Flaws: Enduring Constitution (+3 to resist pain, wound penalties reduced by one) +1, Tough (+3 to Soak; added below) +1, Criminal Brand (considered a diabolist) -1, Compulsion (physical delights) -1, Hired Sword -1

Abilities: Speak Leónese (curses) 3, Brawl (fighting over objects) 4, Alertness (demons) 3, Athletics (running) 3, Dodge (missiles) 5, Pretend (being awake) 4, Survival (hills) 3, Track (escaped covenfolk) 2, Stealth (hiding from masters) 4, Drinking (huge amounts) 4, Legend Lore (demons) 1, Short Spear Attack (chasing victim) 3, Round Shield Parry (claw attacks) 3

Confidence: 0

Reputation: None

Personality Traits: Brave -2, Loyal -2, Reliable -1, Sleazy +2, Resigned +1

Weapons and Armor:

Leather Hauberk

Short Spear Totals (1h): First Strike +10, Attack +8, Damage +8

Round Shield Totals: Parry Defense +6 (12 Action)

Encumbrance: 0

Other Combat Totals: Dodge Defense +7 (13 Action), Soak +8 (14 Action), Fatigue +2

Ferdinand Manet

Characteristics: Intelligence (astute) +1, Perception (alert) +2, Strength (flabby muscles) -2, Stamina (obese) -2, Presence (multiple chins) -1, Communication (pandering) +1, Dexterity (fat fingered) -1, Quickness (lumbering) -3

Age: 25

Size: +1

Virtues and Flaws: Keen Vision (+3 to vision rolls) +1, Good Characteristic (Communication) +1, Wealth +4, Obese (accounted for below) -1, Obsessed (with food) -1, Uncommon Fear (of going hungry) -1, Fury (set off by slow or poor food preparation; 9+ on a stress die to resist, +3 on Damage, -1 on all other rolls, Short-Term Fatigue roll every Round) -3

Abilities: Speak Leónese (food terms) 5, Scribe Leónese (recipes) 4, Search (food) 3, Guile (lying to masters) 4, Folk Ken (fears) 3, Drinking (without getting drunk) 4, Leadership (kitchen staff) 4, Craft Snacks (mutton) 4, Knife Attack (inanimate objects) 2, Subterfuge (recognizing plots) 3

Confidence: 3

Reputation: Grotesque (covenfolk) 1

Personality Traits: Brave -1, Loyal -1, Gluttonous +3, Sinful +2

Weapons and Armor:

Knife Totals: First Strike +0, Attack +5, Damage +2

Encumbrance: 0

Other Combat Totals: Dodge Defense -3 (3 Action), Soak -2 (4 Action), Fatigue -5

Body Levels: OK, 0/0, -1, -3, -5, Incapacitated

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

Grogs (see below). The covenfolk live in fear of their masters. Most covenfolk believe they are cursed and deserve no better than to work for such brutal lords. They feel God has abandoned them and have lost hope for salvation. Some of Jaferiya's Magi have experimented with animating corpses to act as servants. The experiments have not been greatly successful, but their effects on morale have been devastating; now the covenfolk know that not even death will release them.

Grogs

The Grogs that remain at Jaferiya are a particularly sorry lot. They fulfill the basic duties expected of their profession, but only out of fear for the Magi, having almost no loyalty to the Covenant. The Magi, with their demonic connections, provide the kinds of rewards that appease the base folk of the turb, so those that remain do not desert the Covenant. Most of the Grogs' off-duty time is spent drinking, gambling, and brawling. The Grogs occasionally exploit their positions to bully villagers but are not usually allowed to leave the Covenant.

In general the Grog's are disorganized and do not fight cohesively. Their morale is very poor.

Companions

There are very few Companions operating within or for the Magi of Jaferiya. Most abandoned the Covenant when signs of the Infernal became obvious, to pursue their own lives elsewhere. Those *consortis* that remain are under the direct control of the Magi.

Ferdinand Manet, Autocrat of Jaferiya

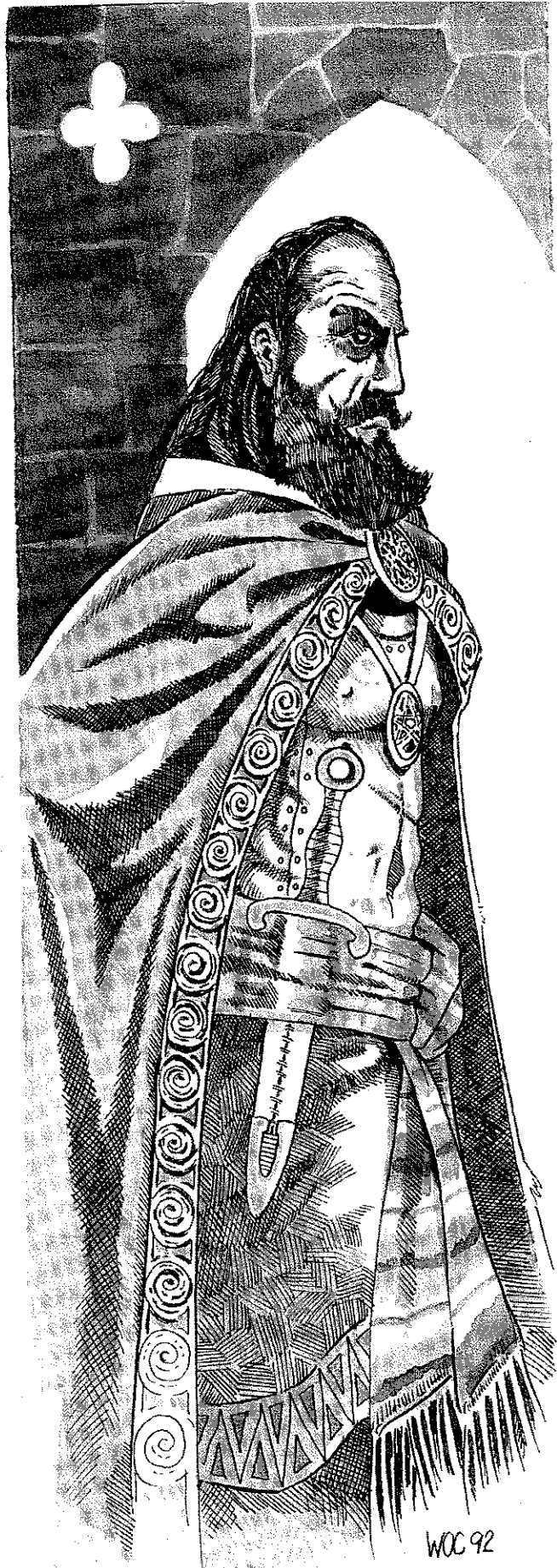
Ferdinand Manet has been charged with daily Covenant operations. His work grows easier as the Covenant slides into depravity. No longer does Ferdinand need to worry about maintenance of the grounds or the livelihood of the covenfolk. He is free to explore his own desires. Ferdinand has succumbed to the sin of gluttony. Of the many factors required for the efficient running of a Covenant, Ferdinand concerns himself primarily with food. He rules the kitchen staff tyrannically, constantly demanding more succulent delicacies and more surprising presentations. Ferdinand partakes of his primary pleasure with gusto. Those watching him eat may be fascinated or repulsed, depending on their proclivities. For Ferdinand, food is the goal of life and the highest of achievements. When talking to visitors he always uses idioms that refer to food and foodstuffs ("apple of my eye," "feeling my oats," "gentle as a lamb"), and orders his world around meals ("after lunch," "before dinner," "during breakfast").

Due to his position in the Covenant, Ferdinand has accumulated a great deal of personal wealth. He dresses in ostentatious and elaborate clothing, always having at least two servants nearby to carry out his every whim. A large portion of his wealth is devoted to acquiring golden food services. He has a large collection of goblets, plates, knives and other implements adorned or made entirely of gold. Ferdinand believes such settings improve the taste of his food. The Magi allow him this extravagance because worldly matters do not concern them. They also enjoy watching the fat man squirm when they casually destroy things he values.

Although Ferdinand may seem a ridiculous figure on first glance, he is in no way incompetent or unintelligent. He allows visitors to retain their first impression of him to better observe their plans, and is perceptive and diligent in rooting out threats posed to his masters.

Magi

The Magi of Jaferiya, under Rasus, are all much younger than their leader. Some of them are even his own *fili*. Most of the lesser Magi are active diabolists. (Rasus believes he has not fallen under Hell's sway and does not participate in overtly diabolical activities.) Active diabolical Magi believe Rasus knows of and condones their activities, but none of them discuss their activities with their leader. On the other hand,



Rasus

Characteristics: Intelligence (pragmatic) +4, Perception (probing) +2, Strength (massive chest) +1, Stamina (durable) +3, Presence (domineering) -1, Communication 0, Dexterity (steady hand) +1, Quickness (surefooted) +1

Age: 94 (looks 58)

Size: 0

Virtues and Flaws: Magical Affinity (Perdo) +4, Piercing Gaze +2, Strong-Willed (+3 to will rolls) +1, Demon Plagued -4, Driving Goal (destroy Moors) -1

Abilities: Speak Latin (terms of destruction) 5, Speak Arabic (threats) 5, Scribe Latin (contracts) 5, Magic Theory (inventing spells) 7, Hermes Lore (diabolic Magi) 4, Hermes History (Wizard's Wars) 5, *Parma Magica* (Creo) 6, Magical Affinity (Perdo) 5, Penetration (Perdo) 5, Alertness (assassins) 3, Dodge (blunt weapons) 3, Pretend (ignorance of diabolism) 4, Subterfuge (Infernal hierarchy) 5, *Certamen* (Creo) 6, Concentration (contract terms) 3, Meditation (Perdo) 4, Bargain (with demons) 5, Intimidation (Flambeau Magi) 4, Leadership (Flambeau Magi) 5, Intrigue (underlings) 4, Occult Lore (Infernal deceptions) 5, Shortsword Attack (striking from behind) 4, Shortsword Parry (Moslem attackers) 4

Confidence: 3

Reputation: Diabolist (Magi) 4, after rise of Shadow Flambeau

Personality Traits: Brave +2, Proud +3, Distracted +1, Stern +2

Techniques and Forms: Creo 20, Intéllego 16, Muto 20, Perdo 28, Rego 18, Animál 10, Aquam 10, Auram 15, Córporum 20, Herbam 10, Ignem 28, Imágonem 14, Mentem 14, Terram 10, Vim 30

Spell Casting Speed: +1

Twilight Points: 10

Effects of Twilight: None

Spells Known:

Bind the Servant of Hell (ReVi 50) +51

Spell Focus: The Rigid Joint of a Demon (+4)

R: Near D: Sun/Year, Mastered

Prevents a demon whose Infernal Might is less than a simple die + Level of the spell (50) from moving. The spell also prevents the use of any demonic abilities if the demon's Might is less than half the die + Level total of the spell. The spell does not prevent the normal speech of a demon, which is often its greatest weapon.

Ball of Abysmal Flame (CrIg 30) +51 Mastered, *Wizard's Eclipse* (PeIg 30) +64, *Wind of Mundane Silence* (PeVi 40) +66 Mastered, *Demon's Eternal Oblivion* (PeVi 65) +66 Mastered, *Circular Ward Against Demons* (ReVi 60) +51 Mastered, *Pilum of Fire* (CrIg 20) +51 Mastered, *The Falcon's Hood* (PeAn 20) +46, *Break the Oncoming Wave* (PeAq 20) +46, *Thief of the Stolen Breath* (PeAu 10) +51 Mastered, *Grip of the Choking Hand* (PeCo 10) +56 Mastered, *Dust to Dust* (PeCo 15) +56, *Invisibility of the Standing Wizard* (PeIm 15) +50 Mastered, *Passion's Lost Feeling* (PeMe 20) +50 Mastered, *Rusted Decay of Ten Score Years* (PeTe 15) +46

Wizard's Sigil: His skin ages temporarily

Weapons and Armor:

Staff Totals: First Strike +7, Attack +9, Damage +9, Parry Defense +6 (12 Action)

Encumbrance: 0

Other Combat Totals: Dodge Defense +4 (10 Action), Soak +3 (9 Action), Fatigue +3

some of the Magi who have recently become diabolists believe Rasus holds special rituals that only the most worthy and loyal are allowed to attend.

The lesser Magi of Jaferiya are typical followers of Flambeau. While a few follow Rasus's devotion to the art of destruction, most prefer power in flame. As a group the Magi are brash and headstrong, believing they can defeat any challengers. The Flambeau playfully test each other in contests of magic. The countryside and people of Tanámes suffer more from these contests than Rasus's minions do. The lesser Magi also compete for the favor of the demons they serve; each is willing to go to greater depths if it means an advantage over competitors. In spite of this constant rivalry, Jaferiya's band of Magi is fairly tightknit.

Rasus, follower of Flambeau

The leader of the Magi of Jaferiya is Rasus, *filius* of the Arch Mage Karandos, and specialist in the Art of Perdo. He is a dark, brooding man with a piercing stare. His hair runs to grey on the ends but otherwise is a rich brown. Rasus is massive, present-

ing a formidable figure. He is civil with guests but often seems preoccupied. He does not answer questions of a personal nature and few ask them of him.

Rasus is plagued by demons and began dealing with them some time ago to gain relief from their torment. The demons that torment him must be able to survive the threat of his magic. The demons that have survived his attacks are among the most powerful and subtle in Hell. When one of them finally wins Rasus's soul, the Magus will be elevated into the ranks of devilkind.

Rasus controls the activities of Jaferiya's Magi with an iron will. He allows them to torment local villagers, and to vent their passions while close to home, but only allows those he considers trustworthy to stray far from the Covenant without supervision. Rasus's ultimate goal, the reason he risks his immortal soul in dealings with demons, is the complete elimination of the Islamic peoples. He has cultivated relationships with the leaders of the Reconquista and supports them as much as he can without alerting the Quaesitoris (at least until revealed as a member of the Shadow Flambeau).

Metron

Characteristics: Intelligence (wily) +2, Perception (cautious) +1, Strength (strong grip) +1, Stamina 0, Presence (bad breath) -1, Communication (surly) -1, Dexterity (capable athlete) +1, Quickness (slow reactions) -1

Age: 31

Size: 0

Virtues and Flaws: Magical Affinity (Ignem) +3, Keen Vision (+3 to vision rolls) +1, Enduring Constitution (+3 to resist pain, wound penalties reduced by one) +1, Infamous Master -1 (after rise of Shadow Flambeau), Over-Confident -2, Warped Magic (creates a temporary Infernal Aura of one for every 20 Levels of spell) -1

Abilities: Speak Leónese (lies) 4, Speak Latin (threats) 5, Scribe Latin (orders) 3, Scribe Leónese (letters) 4, Magic Theory (potions) 5, Hermes Lore (diabolist Magi) 2, Hermes History (laws) 2, *Parma Magica* (Ignem) 4, Magical Affinity (Ignem) 4, Finesse (Ignem) 1, Penetration (Perdo) 3, Dodge (beast attacks) 3, Guile (to authority) 3, Subterfuge (con) 4, *Certámen* (Ignem) 4, Brawl (Magi) 3, Forgery (letters) 2, Intimidation (peasants) 4, Intrigue (Covenant politics) 4, Occult Lore (demon plots) 4, Broadsword Attack (peasants) 3

Confidence: 3

Reputation: Diabolist like Master (Magi) 2, after rise of Shadow Flambeau

Personality Traits: Brave +2, Vengeful +1, Independent +3, Afraid of Rasus +1, Honest -2, Watchful +3

Techniques and Forms: Creo 6, Intéllego 8, Muto 6, Perdo 6, Rego 6, Animál 3, Aquam 0, Auram 3, Córpoem 6, Herbam 0, Ignem 8, Imágonem 3, Mentem 7, Terram 3, Vim 5

Spell Casting Speed: +0

Twilight Points: 0

Effects of Twilight: None

Spells Known: *Pilum of Fire* (Crlg 20) +18, *Wind of Mundane Silence* (PeVi 20) +11, *Vision of Heat's Light* (Inlg 20) +20, *Perception of Conflicting Motives* (InMe 15) +15, *The Inexorable Search* (InCo 20) +14, *Whispering Winds* (InAu 10) +11, *Tongue of the Beasts* (InAn 15) +11

Wizard's Sigil: See *Warped Magic*, above

Weapons and Armor:

Broadsword Totals: First Strike +5, Attack +8, Damage +10

Encumbrance: 0

Other Combat Totals: Dodge Defense +2 (8 Action), Soak +0 (6 Action), Fatigue +0

Metron

Metron is one of Rasus's favorite young Magi. He is devious and knows the ways of intrigue well. He always hints at meanings greater than the face value of his words. He attempts to confuse opponents so they do not know what to expect. If it comes down to it, Metron has every Flambeau's arsenal of offensive options and isn't afraid to use them.

Relegare

Relegare has been corrupted by a demon of Lust and has given herself over to that sin. She speaks slowly and gazes longingly at those she interacts with.

FORTRESS

Note: This description of Jaferiya pre-dates its exposure as a Covenant of diabolists.

For the layout of the Covenant, see the *Jaferiya* map.

Jaferiya stands upon a rocky hill, in the stark landscape surrounding the village of Tanámes. A meager stream runs its path south of the Covenant, facing the gates. Upon entering the Covenant, the first thing that strikes the visitor is the enormous hourglass set in the center of the courtyard. This device of glass and bronze gleams in the sun and slowly marks the passage of time, the great destroyer. The glass is marked with several lines and actually measures a period of 12 hours. The Covenant has built its schedule around the hourglass. The watches of the



Relegare

Characteristics: Intelligence (clever) +2, Perception (intuitive) +1, Strength 0, Stamina (enduring) +2, Presence (alluring eyes) +3, Communication (seductive voice) +2, Dexterity (indelicate) -1, Quickness 0

Age: 31 (looks 23)

Size: 0

Virtues and Flaws: Lust Passion (men and women) +3, Magical Affinity (Mentem) +3, Strong Personality +1, Infamous Master -1 (after rise of Shadow Flambeau), Over-Confident -1

Abilities: Speak Leónese (bawdy stories) 4, Scribe Leónese (erotic poetry) 4, Speak Latin (corrupted clerical sermons) 5, Scribe Latin (memoirs of exploits) 3, Magic Theory (magical items) 5, Hermes Lore (Magi who are not impotent) 3, Hermetic History (Magi with children) 2, *Parma Magica* (Córporum) 4, Magical Affinity (Mentem) 3, Craft Sex Toys (painful ones) 4, Finesse (Córporum) 3, Scan (attractive people) 3, Athletics (in bed) 3, Charm (sexual allure) 4, Folk Ken (aphrodisiacs) 2, Stealth (spying) 3, Drinking (to get others drunk) 3, Chirurgy (scratches) 3, Occult Lore (rituals based on sex) 4, *Certámen* (Córporum) 4

Confidence: 3

Reputation: Diabolist like Master (Magi) 2, after rise of Shadow Flambeau

Personality Traits: Brave +2, Honest -3, Headstrong +5, Independent +5

Techniques and Forms: Creo 4, Intéllego 0, Muto 3, Perdo 4, Rego 6, Animál 3, Aquam 1, Auram 3, Córporum 6, Herbam 1, Ignem 6, Imágonem 3, Mentem 6, Terram 3, Vim 5

Spell Casting Speed: +3

Twilight Points: 1

Effects of Twilight: None

Spells Known:

Wind of Mundane Silence (PeVi 20) +11, *Confusion of the Numbed Will* (ReMe 15) +17, *Blessing of Childlike Bliss* (PeMe 25) +15, *Loss of But a Moment's Memory* (PeMe 20) +15, *The Call to Slumber* (ReMe 15) +17, *Pilum of Fire* (CrIg 20) +12, *Lifting the Dangling Puppet* (ReCo 20) +14, *The Wound that Weeps* (PeCo 15) +12

Wizard's Sigil: Those surrounding her are sexually aroused

Weapons and Armor: None

Encumbrance: 0

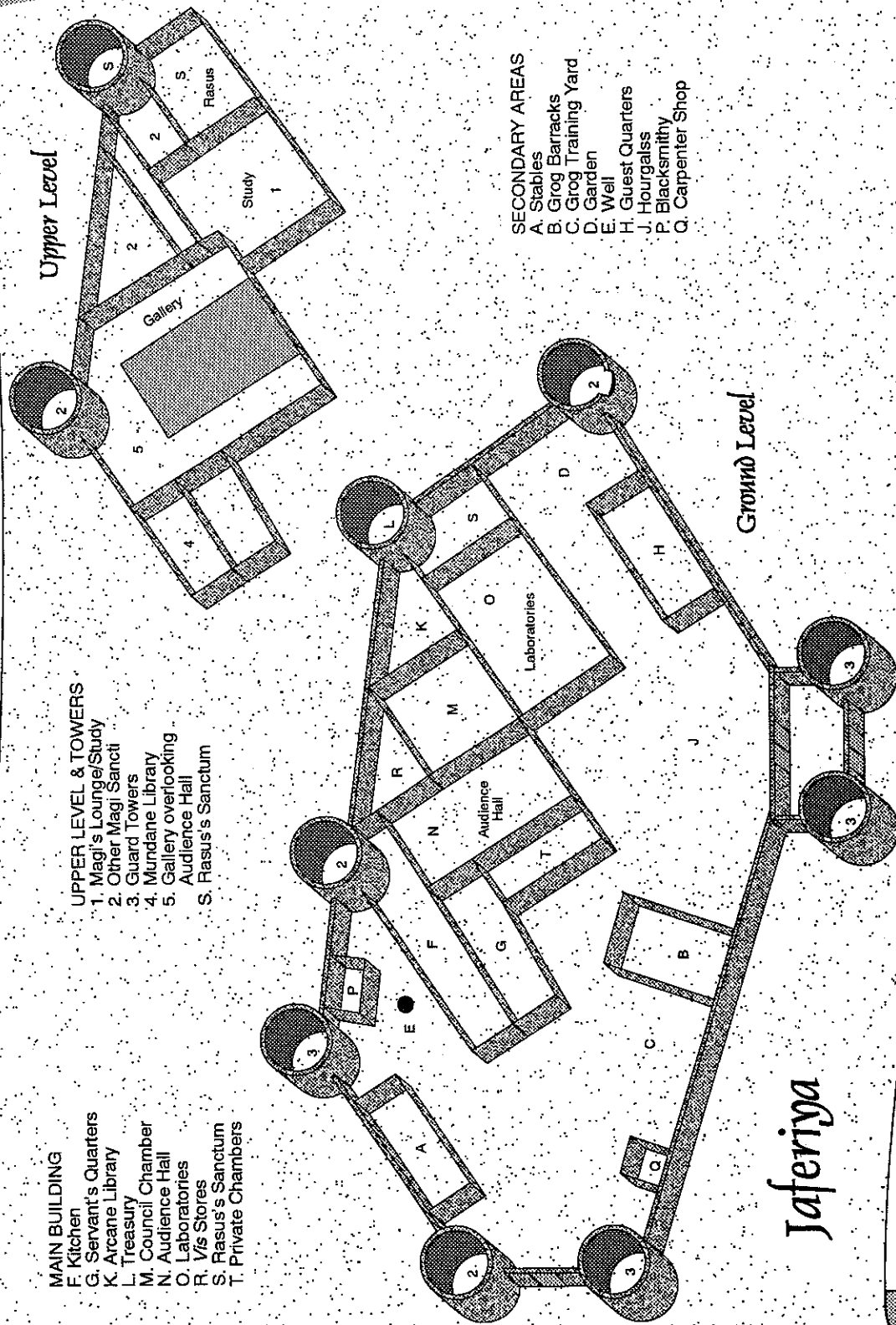
Other Combat Totals: Dodge Defense +0 (6 Action), Soak +2 (8 Action), Fatigue +2

Grogs and the servants' shifts are expressed in terms of marks on the glass: "At the mark past dawn," is when the night watch is over; "At the turning for the evening," is when councils begin; "Mid-mark," is a synonym for midnight. When traveling, the Magi of Jaferiya carry miniature replicas of the glass to keep time. These are particularly useful in timing long-distance communication spells and rituals.

Once fully arrived in the courtyard, visitors to Jaferiya are greeted by the Autocrat, Ferdinand. Their horses are led to the stables in the far western area of the courtyard while visitors are made comfortable in the guest quarters, just east of the main courtyard. The central building of the Covenant abuts the castle's northern wall and spans most of its length. The building is made of the same brick as the walls, in a Mythic European, not Arabic, style. The walls of the Covenant proper do not reach the height of the outer walls, and they are pierced with many tall windows. Outbuildings are built with lower floors of brick and upper floors of timber. Roofs are tiled and slant into the central courtyard. In the small square between the guests' building and the ruined tower, there is a garden. It is sheltered from the sun except during the noon hours, so is nearly void of plants. A small fountain runs in the garden and several benches make it an enjoyable place for rest while awaiting an audience with the masters of Jaferiya. Any restful feelings, however, are quickly disturbed by visions of the fire-scarred tower that seems to loom over the secluded garden.

Visitors meeting with Magi are greeted in the great audience hall of the main building. The doors of the audience hall open onto the courtyard and the hall's length is lined with columns supporting the second floor gallery. The columns are decorated with the hourglass and flame designs favored by members of House Flambeau. At the far end of the hall is a dais that holds a low divan and a pair of candelabra. This hall was intended to host Tribunals when it was designed and the expansive gallery on the second level could easily hold all the Magi of the Tribunal and their personal servants. The ceiling of the hall is decorated with painted leather panels depicting the victory of Christian forces over Toledo. The masters of the Covenant take great joy in pointing out that it was starvation and the long siege that brought the city to surrender, that perseverance brings success in all endeavors. To the left, as you enter the audience hall, is a series of small rooms intended for personal consultation with visitors.

The council room is kept off limits to the mundane population of the Covenant and to visitors unless they are escorted in. Any apprentices training at the Covenant are given the task of overseeing the regular cleaning of the room and of escorting visitors to it. The room has low benches of stone situated around the walls; the central area is kept clear. The tiled floor marks three circles in the center of the room. The first circle, marked with red tiles, is the largest and encompasses the other two. The largest is called the Circle of Speaking. When addressing the Covenant's Magi, one stands within this circle.



Conversely, anything said while outside the circle is ignored and goes officially unrecognized in council. The other two circles, one distinguished by white tiles and the other by black, are respectively called the Circle of the Promoter and the Circle of the Adversary. Whenever, during a council, more than one person steps into the Circle of Speaking to forward thoughts to the rest of the Magi, the leader of the Covenant designates a Promoter and an Adversary. They speak in turn until the issue is resolved. If no resolution can be reached through the deliberations of the council, the Promoter and Adversary engage in *Certamen* (always using the Arts of *Creo Ignem*) to resolve the matter of contention.

A door leads from the council chamber to the arcane library. The library of Jaferiya is well-rounded and reflects the predilections of the Covenant's Magi. A door to the left of that leading into the library opens on the Covenant's vis stores. This door is kept locked and only Rasus, leader of Jaferiya, has a key. A *Waiting Spell* rests on the door that triggers a fiery death for anyone not knowing the proper ritual of opening. (The spell has a Penetration factor of +20, modified by a stress die, and does +20 Damage to anyone within five paces of the door, without damaging the door itself.)

One door leaving the council chamber remains and it opens on the laboratories of the Covenant. The remaining Magi all have their private laboratories but these are left over from the time when Magi were much more numerous. Now labs are sometimes leased to visiting Magi, who wish to pursue investigations in stable facilities.

The second floor of the main building is dominated by the gallery, looking over the audience hall. Off to one corner of the gallery is Jaferiya's mundane library. In contrast to others' prejudices, the Magi of Jaferiya seem to be concerned with mundane knowledge and have a rather expansive collection that includes writings on philosophy, geometry, medicine, and lore of the Church. There are also some rather intriguing books in the collection, written by past and present members of Jaferiya. One of the founders left his study, *The Behaviors and Weaknesses of Fire Drakes and other Dragons*, one of the most complete works of its kind, detailing the several dragons that the Magus sought out during his years of travel. There is also a collection of tomes, the notes of several Magi on their encounters with diabolists and demons, notes on the creations of non-Hermetic necromancers, and notes on other malevolent spirits.

The second floor also has a lounge and study for Magi and their visitors. The lounge is accessible from the gallery and via stairs from the council chamber. The accommodations are comfortable, with windows looking out on the courtyard and visitors' garden. The ceiling contains a skylight, allowing Magi to take in the celestial splendor while relaxing with a fine wine and pipe. More respected guests are received in this room, rather than in the private chambers off the audience hall. This room also gives access to the laboratories and minor *sancti* that take up the rest of the main building's second floor.

The courtyard of the Covenant is paved with stone and generally well-kept. If the Magi get particularly wild, the courtyard bears the scars of their power for a few days.

The large barracks that houses off-duty Groggs dominates the southwestern edge of the courtyard and shields the rest of the compound from casual view. An intrepid guest is not prevented from exploring such areas of the Covenant interior, but may get stares from covenfolk, who are not used to visitors in their districts.

Once past the bulk of the barracks, the upkeep of the grounds swiftly deteriorates. Weeds spring up around buildings. Scraps of material from the carpenter's shop litter the area around the barracks, and the filth of horses, dogs, and people lie in noisome piles, waiting to be carted to the cesspool outside the Covenant.

In the back corner of the grounds, the smithy, stable, and kitchen share the well. The smithy's black smoke lingers over his corner of the courtyard and stings the eyes of any visitors who penetrate the area. The food refuse collected near the kitchen feeds a horde of flies, which also plague the covenfolk. The stables are kept much better than the grounds, though the building itself is in need of repair.

A large area of ground is worn free of grass, leaving only packed earth that kick ups dust and swirls around the courtyard. This is the practice yard of the Groggs. Off-duty members may be seen sparring or wrestling here.

The postern gate to the castle is busy, passing most mundane traffic in and out of the Covenant. Supplies from the gardens and merchants pass through this gate, and the waste of the Covenant is carted out through this gateway.

OUTSIDE RELATIONS

The Magi of Jaferiya maintain good relations with many members of the local nobility. The knowledge the Magi are able to procure, particularly about the Moslems, is often valuable to the nobility. In return, the nobility provides support to the Covenant in its endeavors. They placate city leaders when young Magi get out of hand and provide supplies to replenish the Covenant's armory and stores.

In contrast to its relations with the nobility, the Covenant treats the peasantry of Tanámes very poorly. Younger Magi regularly visit the village and playfully torch homes and fields. The village church tends to suffer most from these energetic displays of power. Since Rasus prevents all but the most trustworthy and controlled from traveling far from the Covenant, Tanámes is the only place that young Magi can escape the fetters of the Covenant.

Since Rasus has gained power at Jaferiya, the Covenant has maintained distant relations with other Covenants of the Tribunal. Jaferiya fully supports the Reconquista faction of the Tribunal. The Magi are therefore accepted as grudging allies during Tribunal meetings. Other Covenants do not always agree with the methods of Jaferiya's Magi (those methods they know about, that is) but do support the final purpose behind

those actions, counting upon Jaferiya's votes during Tribunal meetings. As of yet, the true extent of Jaferiya's diabolical activity has not been widely discovered. Most of the Magi's questionable actions have been passed off as the excesses of membership in House Flambeau. Sooner or later, though, Magi of the Iberian Tribunal will learn what Rasus and his minions are up to (and so may begin the Shadow Flambeau plot).

MYSTICAL ATTRIBUTES

As part of their bargain with the powers of Darkness, the Magi of Jaferiya have been gifted with demonic steeds. These horses carry them on their missions away from the Covenant and to the sites of their Infernal rituals. The mounts arrive at the rear gate of the Covenant at dusk, on the nights they are needed. The people of the village have learned to hide when they hear the hoofbeats of the approaching steeds.

MUNDANE RESOURCES

As the Covenant of Jaferiya gradually fell under the sway of Hell, the effects of its alignment became evident. Outbreaks of disease and pestilence increased and production in the nearby village sharply declined. Eventually, the Covenant was no longer able to survive on what it could produce itself, so began taking more from the villagers. Now, the Covenant's supplies dwindle and its equipment is scanty and in poor repair. Still, the Magi do not realize their predicament. If food is scarce because the fields have been burned by "playful" Magi, then it is the peasants and covenfolk that are punished, for not providing enough food. Should one of the Magi need a particular commodity while away from the Covenant, she simply takes it and thinks nothing of the consequences.

STORY IDEAS FOR JAFERIYA

- A regular shipment of supplies to the characters' Covenant fails to arrive on schedule. After a wait of reasonable length a group is sent out to investigate. Characters find the wagon of their supplier off the road and overturned, the guards and their agent dead. Many of victims have been burned to death and many of the characters' supplies are missing. There's no direct evidence to suggest Jaferiya Magi out on a jaunt, but Flambeau Magi have recently been seen in the vicinity.

- Jaferiya expands its territory and claims a source of vis that belongs to the characters' Covenant. During negotiations over ownership, the characters' Covenant is plagued by strange happenings. Some Grogs visiting a nearby town lose their minds and go berserk in the middle of a market; covenfolk are plagued by nightmares; a local baron arrives to let characters know their stronghold is needed as a base for a raid on the

Moors. Tracking down the source of these problems may very well distract characters from the important vis negotiations. What magicks and mundane influence is Jaferiya using to distract the characters' claim efforts?

- Stories of midnight black horses, that appear in the night, make their way to the characters' Covenant. Perhaps a Companion with an attraction to horses tries to capture one of the beasts. Do the Magi of Jaferiya come looking for the captured beast, and can they recapture it without implicating themselves in Infernal activities?

Jaferiya's Steeds

Infernal Might: 15

Vital Statistics: Size +3, Intelligence (require instruction) -1, Perception 0, Strength (brawny) +4, Stamina (enduring) +6, Presence (awesome) +2, Communication n/a, Dexterity 0, Quickness (furious speed) +4

Virtues and Flaws: None

Personality Traits: Spirited +3, Violent +3, Frightened -2

Reputation: Horrific (villagers) 1

Confidence: 3

Combat Totals:

Hoof Totals: First Strike +6, Attack +6, Damage +10

Bite Totals: First Strike +4, Attack +5, Damage +8

Body Levels: OK, 0/0, -1/-1, -3, -5, Incapacitated

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

Dodge Defense +3 (9 Action), Soak +10 (16 Action), Fatigue +8

Encumbrance: 0

Abilities: None

Powers:

Curse of the Wandering Heart, ReMe 20, 1 Point — Implants a desire to travel and forsake the duties to family, friends, and lord. Rather than a mundane journey to a local market or fair, or a pious journey of pilgrimage, this desire is to wander for adventurous reasons and is, therefore, somewhat heretical.

Race of the Rushing Winds, ReCo/Me 20, 1 Point — The steed travels over land with the speed of the wind. Any rider is unable to dismount and feels a strange exhilaration. After experiencing the Race, a rider may wish to do so again, and soon (Intelligence stress roll of 4+ required to resist).

Ride of the Blowing Clouds, MuAn/Co/Au 30, 3 Points — The steed and any rider change into a cloud and ride or fly away. The speed of travel is greater than that of a bird but slower than the wind. This travel is not limited by any form of terrain.

Vis: 3 Ignem in Hooves

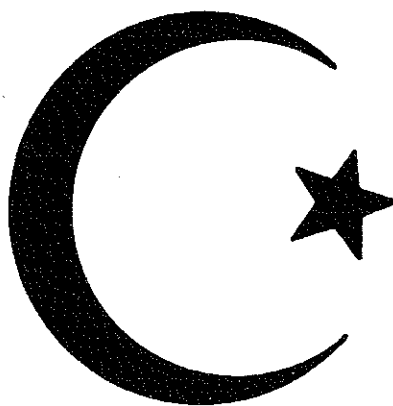


IBERIAN TRIBUNAL VOCATIONS APPENDIX



Barcelona, Duresca, Jaferiya, and Estância-es-Karida are but four Covenants in the Iberian Tribunal. There is a total of ten Covenants in the Tribunal; one other besides Estância-es-Karida belongs to the "Roman" philosophy. Choosing to set your Saga in one of these other Covenants gives you a degree of pre-generated background, which this book offers, and the chance to devote your creative energies to areas to your liking. Most Ars Magica players enjoy creating a Covenant to call their own; designing their characters' home and designing the challenges they will face during their Covenant's progression through the Seasons. For this book to define all the Tribunal's Covenants would deny that freedom. It's hoped that the material presented in this book inspires, not restricts, ideas for the creation of your own Iberian Covenant.

Just as Covenants in the Iberian Tribunal are not bound by any limitations, neither are the characters that you may play there. Thus, you may create any character you like, just as you may create any Covenant. However, there are some character types that are common and unique to the Tribunal. The following are basic character Vocations, just like those provided in the Ars Magica rulebook. Feel free to use these characters as players' characters, or as the basis for people that players' characters meet. As usual, these Vocations are open to alteration as required; you are encouraged to specialize them to suit your Saga.



Grog Vocations

GUERRILLA

Intelligence +1 Presence -3
 Perception +2 Communication -2
 Strength 0 Dexterity +1
 Stamina +3 Quickness -2

AGE: 20

VIRTUES & FLAWS: Exceptional Talent (Direction Sense) +1, Knack (+4 for native environment) +2, Hired Sword -1, Common Fear (open spaces) -2

ABILITIES: Speak Leónese 4, Direction Sense 4, León Lore 4, Track 3, Short Spear Attack 3, Short Spear Parry 2, Survival 2, Brawl 1, Scan 1, Climb 1

CONFIDENCE: 3

REPUTATION: Criminal 2

PERSONALITY TRAITS: Brave +2, Loyal -1, Reliable -2, Hates Moors +2, Independent +2

WEAPONS & ARMOR: Short Spear, Hard Leather Cuirass

ENCUMBRANCE: 1

You know these mountains and trails from traveling them all of your life. Time was you would use your knowledge to ambush travelers and merchants, taking what you could. Now you've hooked up with the Covenant. You're not completely sure of the mysterious people you work for but most of your time is spent as guide and tracker. Your real skill, however, is in planning and executing ambushes upon the unsuspecting invaders of your land.



"There be at least fifty of them, sir, but if they keep following that path they'll come to a place where five hundred can't stand against our ten. We must move quick if we're to catch them."

CLOTHIER

Intelligence +2 Presence +1
 Perception 0 Communication +2
 Strength -1 Dexterity +2
 Stamina -3 Quickness -3

AGE: 34

VIRTUES & FLAWS: Latent Magical Ability +2, Exceptional Talent (Empathy) +1, Poor Hearing -1, Magical Air -1, Uncommon Fear (clergy) -1

ABILITIES: Empathy 5, Speak Catalan/Provençal 4, Folk Ken 4, Craft — Sewing 4, Storytelling 3, Iberia Lore 3, Etiquette 3, Chirurgy 3, Legend Lore 2, Faerie Lore 2, Intimidation 2, Sing 1

CONFIDENCE: 3

REPUTATION: Good Counsel 1

PERSONALITY TRAITS: Brave +1, Good Listener +2, Gives Advice +2, Wise +1

WEAPONS & ARMOR: None

ENCUMBRANCE: 0

You've been your own person for most of your life. Folks in your village called you bewitched but still came to you for advice. You listened and gave honest answers. If that makes you bewitched then the priest was right to run you out. Now you've come to a place where there are real witches, not just those of superstitious imaginations. You have grown to be accepted at the Covenant. You make sure the people there are decently clothed, and that their clothes stay in good repair. Sometimes they ask advice as the people in your village did. Even the Magi listen when you give advice.

"It is not anything magical. Plain common sense, that's all."

LADY'S TRAINER

Intelligence +2 Presence 0
 Perception +2 Communication +3
 Strength -2 Dexterity -1
 Stamina -1 Quickness -3

AGE: 30

VIRTUES & FLAWS: Educated +1, Social Contacts +1, Busybody +1, Soft-Hearted -1, Dutybound (to charge) -1, Sensitive (to insults) -1

ABILITIES: Speak Catalan/Provençal 4, Scribe Latin 4, Etiquette 4, Charm 4, Humanities 3, Church Knowledge 3, Intrigue 3, Alertness 3, Sing 3, Guile 1

CONFIDENCE: 3

REPUTATION: None

PERSONALITY TRAITS: Brave +1, Proper +2, Cordial +1, Courteous +2

WEAPONS & ARMOR: None

ENCUMBRANCE: 0

A proper lady needs a wealth of instruction. Without your services a young woman would be destined to marry a boor, to give dreadful parties, and to raise hideous children. You help women rise above that and become as the nobility they admire. Along the way you have learned a few things yourself and realize how much your knowledge can buy. The Covenant also recognizes the importance of people like you and provides you with a comfortable living.



"The most important thing, dear, is to always make men think they're the ones in charge. They become quite irritable if they find out you're doing things for them."

FUERO, VILLAGE FARMER

Intelligence -2 Presence -2
 Perception 0 Communication -3
 Strength +2 Dexterity +1
 Stamina +3 Quickness +1

AGE: 20

VIRTUES & FLAWS: Long-Winded +1, Reserves of Strength +2, Dependents (family) -3

ABILITIES: Speak Leónese 4, Animal Handling 4, Short Spear Attack 4, Round Shield Parry 3, Craft — Farming 4, Brawl 2, Drinking 2, Wagoneering 2

CONFIDENCE: 3

REPUTATION: Loner 1

PERSONALITY TRAITS: Brave +2, Individualistic +1, Loyal +2, Thrifty +1

WEAPONS & ARMOR: Short Spear, Round Shield, Ring Mail Cuirass

ENCUMBRANCE: 0

When the King of León needed people to populate land captured from the Moors, your father was among the first to go. You earned special privileges and freedom from taxes in return for defending the frontier. Unfortunately, your motley band of farmers could not protect the land against the Moors and your village was destroyed. You have taken up with the nearby Covenant and have earned a place among the Groggs. Maybe someday you will go with a small band of others and found another village on the frontier.

"I remember the houses of my village burning. The women were screaming but the men stood firm. Most of them died but none of them ran."

Companion Vocations

ALMOGÁVER

Intelligence -2 Presence +1
 Perception -2 Communication -1
 Strength +2 Dexterity +3
 Stamina +2 Quickness -2

AGE: 24

VIRTUES & FLAWS: Superior Armaments +2, Stocky +1, Long-Winded +1, Tough +1, Knack (+2 for horses) +1, Hardy Convalescence +1, Dark Secret (Moorish blood) -1, Delusion -1, Fury (when hurt) -3, Driving Goal (win enough booty to buy a horse) -1, Sensitive (to slights of position) -1

ABILITIES: Speak Catalan/Provençal 5, Ride 3, Broadsword Attack 3, Broadsword Parry 3, Round Shield Parry 3, Charisma 3, Animal Handling 3, Survival 3, Drinking 3

CONFIDENCE: 3

REPUTATION: None

PERSONALITY TRAITS: Brave +1, Loves Horses +2, Adventurous +2, Hates Moors -1

WEAPONS & ARMOR: Chain Mail Cuirass, Broadsword, Round Shield

ENCUMBRANCE: 2

You have fought the Moors along the southern borders of the Christian kingdoms but have now given up the battlefield to work with Magi. You are a petty noble with no possessions other than your armaments. Your most prized possession is your red *capa* and you believe that if you wear it you will come to no harm. You work with Magi because they offer the opportunity to seek grand excitement, and Templars and important nobles won't be able to claim all the glory and land after the battles you fight.



"Those Templars aren't such great soldiers. When I can afford a horse, a fine one, not like that nag there, I'll show them what a real soldier can do."

ASTROLOGER

Intelligence +2 Presence 0
 Perception +4 Communication +1
 Strength -3 Dexterity -2
 Stamina -2 Quickness 0

AGE: 22

VIRTUES & FLAWS: Exceptional Talent (Divination) +4, Educated +1, Knack (+2 on predictions) +1, Keen Vision +1, Sense of Doom -3, Foreigner (Moor) -3, Favors (the patron of your university education) -1

ABILITIES: Speak Arabic 5, Divination 4, Charm 2, Folk Ken 3, Scribe Arabic 3, Concentration 3, Scribe Latin 3, Speak Latin 2, Legend Lore 2, Guile 1

CONFIDENCE: 3

REPUTATION: Moor 3

PERSONALITY TRAITS: Brave +1, Fatalistic +2, Violent -2, Cultured +2

WEAPONS & ARMOR: None

ENCUMBRANCE: 0

You learned astrology at the university of Córdoba and it was during your studies there that you learned of your fate. Born under ill stars, you believe you are fated to die before you accomplish some great task. At first you tried to avoid your fate but each time you checked your stars, your fate grew closer. Now you accept your fate and do not try to avoid it. It seems to have grown no closer since.

"Your life was laid out from the moment of your birth. The stars know the passage of your brief time upon this world."

MOORISH WARRIOR

Intelligence +1 Presence -3
 Perception -2 Communication -2
 Strength +3 Dexterity +2
 Stamina 0 Quickness +3

AGE: 24

VIRTUES & FLAWS: Stocky +1, Well-Traveled +1, Good Characteristic (Intelligence) +1, Honor Passion +3, Good Armaments +1, Foreigner (Moor) -3, Social Handicap (outspokenly anti-Christian) -1, Favors (to saving Covenant) -1, Common Fear (churches) -2

ABILITIES: Speak Arabic 5, Scribe Arabic 4, Speak Castilian 3, Broadsword Attack 4, Broadsword Parry 4, Dagger Attack 3, Ride 3

CONFIDENCE: 3

REPUTATION: Moor 3

PERSONALITY TRAITS: Brave +2, Loyal +2, Honest +1, Kind +1

WEAPONS & ARMOR: Scale Mail Cuirass, Broadsword, Dagger

ENCUMBRANCE: 0

Your proud city has fallen to the rampaging Christians, but you know Moorish culture is dying anyway. Cut off from retreat to Moorish lands, you sought safety at the Covenant, at first not even knowing whose help you beseeched. The Magi have accepted you, and you have responded to life among infidels with the fatalistic trust that Allah's hand guides your steps, even now.



"I pity the Christians. They do not recognize that Allah's greatest prophet came after the one they follow. Thus they are stuck in past ways and grow angry at us for being more advanced."

JEWISH DOCTOR

Intelligence +3 Presence -3
 Perception +3 Communication -1
 Strength -1 Dexterity +1
 Stamina +1 Quickness -1

AGE: 34

VIRTUES & FLAWS: Educated +1, Good Characteristics (Dexterity) +1, Hardy Convalescence +1, Social Contacts (Jews) +1, Very Knowledgeable +3, Foreigner (Jew) -3, Noncombatant -3, Judged Unfairly -1

ABILITIES: Speak Hebrew 5, Medicine 5, Speak Catalan/Provençal 4, Speak Latin 4, Scribe Hebrew 4, Jewish Lore 4, Chirurgery 4, Scribe Latin 3, Philosophy 3, Scan 3, Folk Ken 2, Pretend 1, Charm 1

CONFIDENCE: 3

REPUTATION: Jew 3

PERSONALITY TRAITS: Brave +1, Talkative +2, Compassionate +2, Loyal +1

WEAPONS & ARMOR: None

ENCUMBRANCE: 0

You have left the *aljama*, the Jewish community, perhaps to escape the contempt that your wealthy patients felt for you, even as you cured them of the illness that extravagant living brought upon them. The Magi appreciate your skills and some can even discuss metaphysics with you. It is stimulating and rewarding to be around people who are neither fellow Jews nor hostile Christians. When in major cities, you are the Magi's contact with the Jewish community.

"The Christians are such hypocrites. They pass laws to cause us harm but they can not live without us. Without my skills, and those of others like me, their world would cease to be."

Magus Vocations

CRUSADER OF HOUSE FLAMBEAU

Intelligence +3 Presence -2
 Perception +3 Communication -3
 Strength +1 Dexterity -1
 Stamina 0 Quickness -1

AGE: 21

VIRTUES & FLAWS: Hatred Passion (Moors) +3, Enduring Constitution +1, Social Contacts (military orders) +1, Living Magic +4, Personal Vis Source +1, Driving Goal (defeat the Moors) -1, Incompatible Arts (CrAq) -2, Disfigured -1, Blatant Gift -1, Obsessed (killing Moors) -1, Over-Confident -2, Haunted (by *parens*) -2

ABILITIES: Speak Latin 5, Magic Theory 5, Speak Own Language 4, *Parma Magica* 3, Ride 3, Scribe Latin 3, Dodge 2, Intimidation 2, Hermes Lore 2, Hermes History 2, Shortsword Attack 2, Shortsword Parry 2, *Certamen* 2

CONFIDENCE: 3

REPUTATION: None

PERSONALITY TRAITS: Brave +2, Angry +2, Violent +1, Restrained -2

WEAPONS & ARMOR: Shortsword, Scale Mail Cuirass

ENCUMBRANCE: 1

TECHNIQUES AND FORMS: Creo 8, Intéllego 0, Muto 1, Perdo 7, Rego 4, Animál 4, Aquam 0, Auram 0, Corporeum 4, Herbam 0, Ignem 9, Imágonem 0, Mentem 0, Terram 0, Vim 4

SPELLS: *Blade of the Virulent Flame* (CrIg 30), *Pilum of Fire* (CrIg 20), *Leap of the Fire* (Relg 15), *Wind of Mundane Silence* (PeVi 20), *Circular Ward Against Demons* (ReVi 20), *Grip of the Choking Hand* (PeCo 10), *Despair of the Quivering Manacles* (ReCo 10), *Agony of the Beast* (PeAn 10), *Ward Against Beasts of Legend* (ReAn 10), *Disenchant* (PeVi 5)

While many members of House Flambeau would like to see the Moors defeated, your hatred of them consumes you. Ever since your *parens* was killed fighting them you have dedicated your life to wiping their blight from the land. The *Quaesitoris* do



"My founder and parens will be avenged! I will hunt the Moor until their accursed race no longer walks the land. I will scourge the land of them, leaving nothing standing to remember them by."

not understand the danger posed by your hated foe and you must often hide your actions to accomplish your goals. When attacking Moorish sorcerers, however, you have full reign as well as the backing of the Code. You are familiar with the many Christian military orders who also press the fight against the Moor. Oftentimes, you can assist their endeavors and you get along with the tough fighters of these orders.

WEAVER OF HOUSE VERDITIUS

Intelligence +3 Presence +1
 Perception -1 Communication +1
 Strength -2 Dexterity +2
 Stamina -2 Quickness -2

AGE: 31

VIRTUES & FLAWS: Strong-Willed +1, Extra Arts +1, Gentle Gift +1, Subtle Magic +2, Quiet Magic +2, Enduring Magic +3, Verditiut Magic -1, Necessary Condition (must turn spindle) -1, Soft-Hearted -1, Restriction (common; when without yarn or thread) -5, Incomprehensible -2

MOSLEM OF HOUSE EX MISCELLANEA

Intelligence +3 Presence -3
 Perception +2 Communication -3
 Strength +2 Dexterity 0
 Stamina 0 Quickness -1

AGE: 26

VIRTUES & FLAWS: Aptitude With Elements +4, Strong-Willed +1, Night Reader +5, Flawed *Parma* -1, Dutybound (devout Moslem) -1, Enemies (House Flambeau) -1, Deep Sleeper -1, Discredited Lineage -2, Foreigner (Moor) -3, Vis Obligation (to Flambeau bullies) -1

ABILITIES: Speak Latin 5, Magic Theory 5, Speak Own Language 4, Penetration 4, Scribe Arabic 3, Scribe Latin 3, *Certámen* 3, Hermes Lore 2, Hermes History 2, *Parma Magica* 2, Survival (plains) 2, Iberia Lore 1

CONFIDENCE: 3

REPUTATION: Moor 3, Potential Traitor (Quaesitoris) 1

PERSONALITY TRAITS: Brave +2, Arrogant +1, Cautious +1, Dislikes the Order +1

WEAPONS & ARMOR: Hard Leather Cuirass

ENCUMBRANCE: 0

TECHNIQUES AND FORMS: Creo 3, Intéllego 3, Muto 3, Perdo 3, Rego 7, Animal 0, Aquam 5, Auram 7, Corporeum 3, Herbam 0, Ignem 7, Imágonem 0, Mentem 0, Terram 5, Vim 3

SPELLS: *Waves of Drowning and Smashing* (ReAq 20), *Wings of the Soaring Wind* (ReAu 25), *Circling Winds of Protection* (ReAu 20), *Pilum of Fire* (CrIg 20), *Ward Against Heat and Flames* (ReIg 25), *The Unseen Porter* (ReTe 15), *Lungs of the Fish* (MuAq 10), *Endurance of the Berserkers* (ReCo 15)

Your master joined the Order of Hermes because it was the only way for him to practice his art without being killed. You came to know the rituals of *Certámen* and Wizard's War well



"The Order is no better than the knights who destroy those that are different from them. When my people ruled this land we all lived together. There were difficulties but no person was an enemy because he did not belong."

during your apprenticeship as your master was constantly harassed by members of House Flambeau. When your master died, the Magi that tormented him came after you. So far you've held your own but the task is growing more difficult.

ABILITIES: Speak Latin 5, Magic Theory 5, Speak Own Language 4, *Parma Magica* 3, Craft — Weaving 3, Scribe Latin 3, Verditius Magic 3, Evaluate (cloth) 3, Hermes Lore 2, Hermes History 2, Alertness 2, Folk Ken 2, Bargain 2

CONFIDENCE: 3

REPUTATION: None

PERSONALITY TRAITS: Brave +1, Compassionate +2, Meddlesome +1, Wise +2

WEAPONS & ARMOR: None

ENCUMBRANCE: 0

TECHNIQUES AND FORMS: Creo 6, Intéllego 6, Muto 1, Perdo 0, Rego 4, Animal 6, Aquam 0, Auram 3, Corporeum 5, Herbam 7, Ignem 0, Imágonem 3, Mentem 4, Terram 3, Vim 5

SPELLS: *Weaver's Trap of Webs* (CrAn 20), *Bind Wound* (CrCo 10), *The Inexorable Search* (InCo 20), *Eyes of the Cat* (MuCo 10), *Trap of the Entwining Vines* (CrHe 15), *Ward Against Faeries of the Wood* (ReHe 20), *Tangle of Wood and Thorns* (ReHe 15), *Sense the Nature of Vis* (InVi 10), *Waiting Spell* (ReVi 15), *Watching Ward* (ReVi 15)

Your skills as a creator of extraordinary magical items have been channeled into the weaving skills you learned at a young age. As a middle-aged person, you constantly find fault in younger people but are merely trying to help them grow. You scoff at the violent attitudes of some of your *sodalis*. If they could only get along with common folk, the Order wouldn't have so many problems.

"Will you look at the hem of that tunic? How can you expect that to perform properly if it doesn't hang correctly? Take it off. I'll mend it quickly and you'll be fine. Here, put this on. You don't want to catch a chill."

SUFI OF HOUSE CRIAMON

Intelligence +3 Presence -2
 Perception +3 Communication 0
 Strength -2 Dexterity 0
 Stamina -3 Quickness +1

AGE: 25

VIRTUES & FLAWS: Magical Affinity (Mentem) +3, Well-Traveled +1, Life-Linked Spontaneous Magic +3, Independent Magic +2, Book Learner +1, Twilight Points -1, Blatant Gift -1, Incomprehensible -2, Slow Caster -2, Pure Magic -4

ABILITIES: Speak Latin 5, Magic Theory 5, Speak Own Language 4, Scribe Latin 3, *Parma Magica* 3, Enigmatic Wisdom 3, Magical Affinity (Mentem) 3, Hermes Lore 2, Hermes History 2, Concentration 2, Meditation 2, Storytelling 2, *Certamen* 1

CONFIDENCE: 3

REPUTATION: None

PERSONALITY TRAITS: Brave +1, Talkative +2, Mysterious +2, Accepting +2

WEAPONS & ARMOR: None

ENCUMBRANCE: 0

TECHNIQUES AND FORMS: Creo 3, Intéllego 8, Muto 3, Perdo 0, Rego 3, Animál 3, Aquam 0, Auram 0, Córpoem 4, Herbam 0, Ignem 0, Imágonem 5, Mentem 10, Terram 0, Vim 4

TWILIGHT POINTS: 5

EFFECTS OF TWILIGHT: None

SPELLS: *Memory of the Distant Dream* (CrMe 20), *Words of the Unbroken Silence* (CrMe 5), *Peering into the Mortal Mind* (InMe 30), *Thoughts Within Babble* (InMe 25), *Posing the Silent Question* (InMe 25), *Sight of the Transparent Motive* (InMe 10), *Calm the Motion of the Heart* (PeMe 15), *Eyes of the Past* (InIm 20)

Having traveled extensively in southern Iberia, you know the roads and cities well. In Córdoba you encountered a Sufi mystic and studied with him for a few years. While studying you experienced Wizard's Twilight and it seemed that you took a mystical journey into the realms of thought. Now you travel again, with the Covenant acting as a center and base for your travels, gathering stories and wisdom. Your Sufi training has, unfortunately, made your perceptions of magic even more incomprehensible than usual to your peers. If not for your constant demonstrations of magical ability you might gain a reputation as a lunatic.

"Your mind is a pomegranate, flying southward behind the sparrows. Magic is a mountain, eaten by thousands of tiny mouths."

