

# Sub Rosa

An Ars Magica Magazine

Issue 5, June 2009



A Pointless Mental Cruelty Production

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# Contents



Issue 5

June 2009

## Regular Columns

Under the Rose	Page 3
News from the Line Editor	Page 4
Who's Who?	Page 6

## Features

<b>Hermetic Cocktails</b> Andy Reimer, Steph van Willigenburg, Cathy Reimer, Vladimir Dimitrijevic, Greg Martin, and Niall Christie	Page 5
<b>Beyond the Fields We Know</b> Timothy Ferguson	Page 7
<b>Dar al-Nujum Covenant</b> Lachlan Hayes	Page 12
<b>The Invisible World</b> Alex White	Page 19
<b>The Poppele</b> Andreas Volker	Page 24
<b>Tribunals At Play</b> Ben McFarland	Page 28
<b>The Bishop's Bird</b> Ben McFarland with Outline by CJ Romer	Page 34

## Contribute to Sub Rosa

Sub Rosa is made up of fan driven content. Contributors receive a complementary copy of the issue their work appears in.

To contribute articles or illustrations, visit the Sub Rosa website (<http://www.subrosamagazine.org>) and follow the guidelines.

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# Under the Rose

Getting **Sub Rosa** out the door seems to get increasingly time-consuming.

When I first started this fan magazine, I was finishing my undergraduate. Each issue has been delayed by work responsibilities and the pressures of “real-life”. This issue was delayed for numerous work-related reasons, notably major industrial action at Victoria’s universities (Victoria is a state in Australia). As I work for the academic’s union, this naturally took up a great deal of time, and did not leave much time for other activities.

As I look at producing issue six, I’ll be examining what I can do to get more help. I’m certainly not short of offers. I just need to give up some of my “control-freak” attitudes. I’ll be putting out a call to the Ars community shortly. I know I’ll get a strong response

This issue has been months in the making, and delayed almost five months. I hope that you find it worth waiting for.

This issue does have a distinctly faerie focus. Timothy Ferguson, in addition to writing for the excellent *Realms of Power: Faerie* book. David discussed the background to RoP:F in the last issue. Timothy’s contribution here comes from requests of subscribers like you - possibly it was even your suggestion!

Faeries in Ars Magica have been immeasurably improved with Timothy’s (and his co-authors’) work. Some of these faeries also come from the “cutting-room floor”, so to speak. It speaks for the high quality of the faeries that made it into RoP:F that these were left out.

Other articles here contribute to the excellent body of work that fleshes out areas of Ars Magica that have not yet been officially filled. An article on how to run a tribunal by Ben McFarland answers many questions I see asked on forums and email lists. More covenants, medieval legends adapted to Ars.

And an article that I think is particularly prescient is The Bishop’s Bird. Prescient because of the release of *Tales of Mythic Europe* (the topic of David’s “editor’s corner”). Ars Magica needs more adventures, to showcase the game, the setting and the rule-set. Often, adventure supplements are not commercially successful.

## Alex White

That’s why fan magazines such as Sub Rosa are useful - not only do they expose new writing and artistic talent to Atlas, but they increase the resources available to players and storyguides without the necessity for commercial success.

As an author of *Tales of Mythic Europe* - a book I greatly enjoyed contributing to - I want there to be more adventures and sagas written for Ars Magica. In order to encourage and foster this, adventure writing will be the theme for this issue’s competition.



## Issue 5 Competition

This competition is for authors and potential authors. I have several authors-copies of *Tales of Mythic Europe*, a copy of which will be the prize.

If you want to go into the running, write an adventure article for Sub Rosa (of any length, but not shorter than 2,000 words and not longer than 12,000).

The winner will be determined by a panel to be announced on the Sub Rosa website, and will receive a copy of *Tales of Mythic Europe*

(or a substitute if you already have it). There will also be a “fan’s favourite”, to be voted on by Sub Rosa subscribers (on the website).

Please email me ([subrosa@pointlessmentalcruelty.com](mailto:subrosa@pointlessmentalcruelty.com)) if you want to enter before by 1<sup>st</sup> September 2009.





## News from the Line Editor

### David Chart

Recently, someone posted a message to the Atlas forums asking, essentially, “so how do I play this game, then?” It’s a good question, because *Ars Magica* doesn’t easily lend itself to the sorts of adventures commonly used in other role-playing games.

There are two problems. First, the player characters start with the things that characters in other games are often looking for; they begin as rulers of a substantial domain, with all the resources they need. Second, magi are more powerful than most potential threats, so it’s hard to run a game consisting of a lot of skirmishes. After the fifth or sixth demon lord, it gets difficult to suspend disbelief.

Of course, that doesn’t mean that there’s nothing to do in *Ars Magica*, just that people coming from other games might need a bit of help to see what’s available and appropriate. That’s one reason why we’re publishing a book of adventures, **Tales of Mythic Europe**, next.

These adventures are all aimed at fairly young magi, because that’s where sagas normally start, but they

cover a wide range of styles, from almost pure combat to almost pure mundane intrigue. Some are deeply enmeshed in mundane society, others more concerned with supernatural aspects.

One goal, of course, was to provide ready-to-run entertaining stories that would suit a wide range of troupes, which required a wide range of stories. A single troupe is unlikely to find all of them suitable, but I would hope that at least two, and probably more, would fit into any saga.

Another goal, however, was to provide examples of the sorts of stories you can run in *Ars Magica*.

There are three stories showing very different things that you can do with faeries, and similarly two making rather different uses of the infernal. A couple of stories provide examples of how politics and the Code can constrain the actions of the magi, making mundane stories challenging because they can’t be directly and simply solved with magic.

If this book sells well, I would like to do another collection in the future, addressing a problem that almost any troupe in a long-running

saga has faced. How do you design stories for powerful magi? Once magi are fifty years out of apprenticeship or so, they can level mountains if given a season to prepare. The obvious way to challenge them is to make it impossible for them to use their magic, but that rather misses the point of playing powerful wizards. So, how do you write stories that challenge powerful magi, while still letting them use their magic to its full extent, and without stripping heaven of archangels to provide the opposing forces? That’s genuinely not an easy question, so I’d like to provide some direct help.

The potential problem, however, is that books of adventures traditionally sell less well than supplements. If that applies to **Tales of Mythic Europe**, we might not be able to justify doing another book of stories. So, in this case, what I would like to do with the line has to wait on commercial reality.





# Hermetic Cocktails

By Andy Reimer, Steph van Willigenburg, Cathy Reimer, Vladimír Dimitrijević, Greg Martín, and Niall Christie

At the Yule celebrations of 1223, the magi of the covenant of Falcon's Reach challenged each other to produce tasty beverages, each of which should be named after a Hermetic spell. The resulting concoctions were created using spontaneous magic, with the result that a merry old time was had by all, but no-one woke up with a hangover the next day. Well, almost no-one...

## Snap of Awakening

By IWAN EX BONISAGUS

**0.5 oz Kahlua**

**0.5 oz vodka**

**2 or 3 dark chocolate covered coffee beans**

Iwan's concoction reflects his desire to create a potion that might assist him in staying awake on the nights when he works late in the lab. Unfortunately, he discovered that repeated use of this potion also led to a lack of ability to concentrate.



## Pilum of Fire

By SUTTON SCOTNEY EX TYTALUS

**4 oz chili chocolate, melted together with 6 oz whipping cream**

**8 oz Goldschläger**

**Gold dust to garnish**

Sutton is a keen demon-hunter, and her creation reflects her aggressive tendencies. Sutton also suffers from an addiction to the sensation of casting spells, and this cocktail enabled her sodales to gain some understanding of what this means, since the concoction is dangerously drinkable.



## The Many-hued Conflagration

By Ekaterina ex Flambeau

**1 oz mango liqueur**

**1 oz passion fruit liqueur**

**1 oz pomegranate juice**

**Pomegranate seeds to garnish**

An enthusiastic practitioner of Ignem magic, Ekaterina created a beverage that reflected her specialty. It is pleasing both to the eye and to the taste; just don't ask her to demonstrate the real spell, at least if you wish to retain your eyebrows.



## Vile Water of Sterility

By Naif ex Jerbiton

**1 oz Victoria Gin**

**1 oz Montenegro**

Naif, a Muslim magus, concocted a potion that was intended to recall the deserts of Arabia, the birthplace of his faith. However, he failed in two respects; his cocktail neither was vile nor caused sterility (as far as the magi know).







## Shiver of the Lycanthrope

By PERTRACTATIO EX VERDITIUS

4 oz açai berries or puree

4 oz raspberries

8 oz blueberries

6oz blueberry yoghurt

4 ice cubes

2 oz water

Half a banana

Blend all ingredients to make a smoothie, then float a disc of vanilla frozen yoghurt on top. Silver and purple pearl dust may also be used for decoration.

Pertractatio, a magus with little taste for confrontations, created this non-alcoholic beverage. True to his name, he undertook a long and complicated ceremonial casting to bring it into existence, but his sodales agreed that the eventual result was worth the wait.



## Blessing of Childlike Bliss

By GWEN ex MISCELLANEA

1 oz Kirsh

2 oz raspberry vodka

2 oz Seven Up

Heaped tablespoon of Häagen Dazs strawberry ice cream floated on top

Raspberries to garnish

Gwen is a very young maga, barely in her twenties, and she has a reputation for being innocent, well-intentioned and not at all con-ning. However, after a few of these her sodales began to think again, for this harmless-seeming drink is surprisingly potent, or perhaps it was the accumulated effects of testing the previous drinks...



## Weight of a Thousand hells

A GROUP RITUAL

Mix all of the above.

Causes the drinker to feel the despair, anguish, pain and sorrow of a thousand sinners in Hell. This is a horrible cocktail, for the drinker loses almost all motivation and earthly cares. All he can feel is his own pain—endless, inexorable, and searing. Appropriate Personality Trait rolls suffer a harmful adjustment of -5, and the target suffers -2 on any rolls that require thought or concentration. The target has a strong tendency to do nothing but brood.



## Who's Who?

BEN OSSENFORT

Ben is a plumber and angry young man living in Albany, NY-- where he enjoys drawing pictures, shooting things and playing Ars Magica. He is the first to tell you, "This is not Ars Grogica."

JEFF MCFARLAND

Jeff lives in Burbank, CA with his wife and their dog, Yoshi. He's only really gotten to play Ars Magica once, but there was pumpkin beer involved, so that pretty much ensured that everyone had a good time. For the most part, he keeps busy with his work for machinima.com.



# Beyond the Fields We Know

## Timothy Ferguson

I have asked each subscriber to Sub Rosa to nominate a faerie for me to develop the statistics for. This article contains the first three faeries suggested in a discussion on the official forum. It also includes a fourth faerie type, the Blazing Scarecrows, which were developed for the Trooping Faeries section of *Realms of Power: Faerie*, then cut for length. I have included them because each of the three faeries suggested can be modelled by tweaking statistics given in the core book, and it seemed a cheat to offer an article lacking a brand new monster.

## Ill Angel of Remorse

A creature designed for Erik Tyrell that draws heavily on Shakespeare and Plutarch. Erik asked for a faerie

that acted as a herald of loss and death.

There are many roles that herald death. The banshee is thought to warn her family of impending loss, and a sister-role is played by the laundress of the ford, washing the bloody armour of he who is to fall. These are coupled with the psychopomps, which leads the dead to rest. Hermes himself is a psychopomp, and the valkyries similarly are the choosers of those worthy slain who will live on in Valhalla.

The Ill Angel of Remorse is mentioned in Plutarch, in his discussion of the parallels of the lives of Dion and Brutus. Each man, before his death in battle, is visited by a shadowy and grotesque creature. It seeps through the low lamplight to stand at their bedside. Despite its disfigurement, the creature is clearly recognised as a betrayed acquaintance. In Brutus'

case, for example, the creature takes the form of the ghost of Caesar.

It announces that it will see Brutus at Phillipi, and "takes the heart from him". This is not, perhaps, the literal organ, although there are some faeries capable of leaving glamor in place of an organ so that a human lacking a seat of vitality does not die, or dies only at an appointed time. The "heart" in this case seems to be a Greater Power sapping the character's Confidence points, or at least penalising his Brave checks.

The ill angel takes its name from the idea that men have a good spirit (a genius) that glorifies them, and an evil genius that demeans them. Caesar claims to be Brutus' evil genius. It isn't cosmologically possible for a person to be the genius of someone born before the person's death. This makes the statement of the spirit claiming to be Caesar suspect. The





Ill Angel cannot actually predict the future, but it can sense the stress of men facing death, and by removing their bravery can hasten their demise in battle.

A ward for these creatures seems to be that they can only appear to a single person at a time. Nearby servants must be asleep, or the lights so dim that sentries are unable to perceive them, before the Ill Angel manifests itself, and it can be forced away by cries for help, or by slapping a companion awake.

There is no record of the creature engaging in combat, but in a role-playing game, characters may wish to try to kill this harbinger of death, and so escape the event of which it warns. The Ill Angel's attacks can be themed in the following ways. It is strongly related to shadows and the cold embrace of death, so icy talons might add a desired element of fear, particularly if they also cause cosmetic effects like skin wrinkling, necrotising, or turning to dust. The Ill Angel is also likely to have a weapon that is representative of the reason for ill will between the player character and the ghost it impersonates. The spectre seen by Dion just before his death used a broom, and presumably the ghost of Caesar had several knives quite close to hand.

This creature because it needs to be tailored specifically to the one player character it will choose as its victim. As a stopgap, take the Blazing Scarecrows from later in the chapter and alter their physical description to suit what is written above. This gives a very large creature, suited for physical combat against a single, well-equipped and highly skilled, player character. Use the Gauntlet statistics, with a cold based Damaging Effect or a Touch triggered Greater Power, for claw attacks, or one of the weapon statistics for an attack that uses a prop. Change the Sovereign Ward to suit the need for solitude described above. The ability to sap confidence is a Perdo Mentem effect, but the Ill Angel uses it during the discussion that precedes combat, not during battle.

## The Svartalfar, for Eirik.

The Svartalfar are interesting creatures, because they seem to show a depth in the ecology of faerie, if their role may be taken at face value. They are arguably indistinguishable from dwarves, in the most coarse of taxonomical senses, but they aren't in any strong way related to the stereotype of the dwarf used in gaming. They can be statistically created simply as dwarves. If you prefer the other oft-seen interpretation, use trooping faeries that have accoutrements and visages that emphasise their shadowy nature. In some reports the svartalfar are distorted or disfigured reflections of humans (Flaw), but they are not, necessarily, malicious. They are turned to stone by sunlight, so that is a sort of Ward for them, and have a Greater Power to cause nightmares and steal Fatigue from sleepers.

The reason I find them particularly interesting is that they seem to act as a parasite on other faeries, or perhaps a symbiote? When we hear of the svartalfar, we do not generally hear of them as engaging, first-hand, in adventures with humans. What they do instead is give some sort of terrible prop to another faerie, and then take

a little of the vitality of faerie's story for themselves. They do not even it appears, come much to the mortal world: they instead have their own kingdom, which might be a regione, or a fragment of Elysium.

Let's think, for example, of Thor. Faeries playing the role of Thor are, generally, pretty potent spirits. They are being the Lord of Lightning. Heady stuff! So why is the holy symbol of this god a hammer that he did not make himself? Why is one of the few consistent parts of his role, across all of the Germanic speaking peoples that his hammer was made for him by the Dark Elves?

One possible suggestion is that the lesser faerie takes on a role supported by the dark elvish role because it wants some extra power that these spirits can provide. In turn it goes to the mortal world and acts as a vitality collection agent for these creatures. How conscious these beings are of their natures is unclear. It may be that the svartalfar are merely props used by other powerful faeries when taking on a role, or it may be they are the servants of, and intermediaries for, some more powerful person or creature.

For example, some myths claim that the svartalfar serve Weyland







the Smith. Wayland is spoken of as a god, but he seems more a potent and immortal sorcerer than a truly divine being. What if these magic items, like the hammer of Thor, are so important to faeries because they have been crafted by a mortal hiding in Eudokia, a mortal of fiery passion and mystical skill?

If Weyland has found a way to abide in faerie without withering to dust, how does it work? Perhaps a clue is found in his early history: he and his two brothers were the lovers, for almost a decade, of three valkyries. His brothers left the mortal realm with their lovers when they returned to Asgard, to resume their duties as tenders of the slain. Wayland stayed behind on Earth.

Wayland had been the lover of at a pyschopomp for nine years. As a parting gift, his death goddess left him a magical ring. What the ring does is not recorded, but all sources agree Wayland became obsessed with it. He made seven hundred exact copies of the valkyrie's ring. This is

presented as an act of mad passion, but was it?

Questions, leading to a conjecture, are all that remain:

- ✧ Can he make even more rings or is he limited to those made in human life?
- ✧ Where are all of these rings now?
- ✧ How many hundred svartalfar are there?
- ✧ What matter do they use for their anchors?
- ✧ What happens if a magus wears one of the rings?
- ✧ Is Wayland a threat to the Order?

## Leprechauns for Thrakhath

My take on leprechauns will need to be brief, because they are a far later faerie, in terms of the development of their folklore, than 1220, and so I'm not as strongly versed in their sources as for some of the other creatures

listed. They are basically, in terms of their game stats, a variant of brownie or dwarf, but with slight alterations in their wards and powers.

Imagine if you will a small sprite that looks like an elderly man. He acts as a shoe maker. You may recall the heinzelmännchen in Realms of Power: Faerie, who are the elves that the Grimm brothers have as shoemakers in their tales. Similarly, the leath bhrógan is often found working on single shoe. Leprechauns did not wear green until the 20th Century. Their traditional colour is red. This makes them similar to the fear dearg, or red man. This is a small trickster spirit related to the redcaps which House Mercere has intermingled itself with.

There's a second similar spirit, the clurichaun, who is a wine-cellar spirit. He is always drunk, and although he is sometimes jolly, like the leprechaun, he is often surly and violent. He can be vicious to human servants who are dishonest. Some suggest that the clurichaun and leprechaun are the same creature, at work and at leisure.





## THE BURNING SCARECROWS

**Faerie Might:** 5+10 (Ignem here, but varies by court)

**Characteristics:** Int, -3, Per 0, Pre -3, Com 0, Str +7, Sta +3, Dex +6, Qik 0

**Size:** +3

**Virtues and Flaws:** 2 x Huge, Faerie Sight, Humanoid Faerie, Personal Faerie Power (Damaging Effect), Place of Power, Puissant Pretence; Monstrous Appearance, Sovereign Ward or Vulnerable to (Substance)\*, Incognizant.

\*Usually related to, but different from, the minor wards of the rest of the court. The nature of this ward or vulnerability is a useful reward for a story leading up to a confrontation with the court. In this case, if you completely douse the flames of the scarecrows, they are destroyed.

**Personality Traits:** Brave +3, Loyal +3

### Combat:

*Gauntlet*\*: Init 0, Attack +17, Defense +12, Damage +9\*\*

*Stone*\*: Init 0, Attack +18, Defense +11, Damage +9\*\*

*Javelin*\*: Init 0, Attack +19, Defense +11, Damage +12\*\*

*Axe*\*: Init +1, Attack +21, Defense +11, Damage +13\*\*

*Club*\*: Init +1, Attack +19, Defense +12, Damage +10\*\*

*Club and Oversized Shield*\*: Init +1, Attack +19, Defense +16, Damage +10\*\*

*Great sword*\*: Init +2, Attack +22, Defense +13, Damage +12\*\*

*Long spear*\*: Init +3, Attack +20, Defense +12, Damage +10\*\*

\*Guards have a Single Weapon Pretense of 6 and a Brawl Pretense of 3, unless they are specialized brawlers, in which case they have a Brawl of 6, and a Single Weapon Pretense of 3. Multiple statistics are given here to make these creatures more easily customized. For the

Pretense with a score of 3, subtract 7 from the Attack and Defense scores given above. These weapons are also indicative of natural weapons of similar shape.

\*\*If the guard is using the Damaging Effect power, then Damage is raised by +5

**Soak:** +3\*

\*Most guards would have features to improve this score, like scaly skin, thick bark or armor. Scarecrows don't have any equivalent protection.

**Wound Penalties:** -1 (1-8), -3 (9-16), -5 (17-24), Incapacitated (25-32), Dead (33+)

**Pretenses:** Athletics 2 (pursuing), Awareness 6 (intruders), Brawl or Single Weapon 3 (humans),

Carouse 1 (feasts), Court Lore 1 (hiding places), Etiquette 1 (doing as told), Faerie Speech 2 (orders), Single Weapons or Brawl 8+2 (varies, bonus included in combat statistics given above).

### Powers:

*Damaging Effect*, 2 points, Init. 0, Ignem (in this case, guards of other courts vary by motif) 2 intricacy points spent to reduce Init.

**Equipment:** Livery, weapon.

**Vis:** 1 pawn Ignem, burned clothes.

**Appearance:** The motif of the court extends to the bodies of these guards, in this case, they burn and have pieces of fern in their stuffing. These guards take the form of enormous scarecrows with agricultural tools for weapons.





Leprechauns are renowned for having a great deal of gold, which need not be stored at the end of a rainbow, but seems stereotypically to always be held in a crock pot. Most have an External Anchor. They put their essence into either the gold itself, since it is rare for gold coins to be destroyed before the faerie can reform its body, or into the crock pot in which the gold rests. Some suggest that this allows them to become more conventional brownies until they open the pot again. This means that the pot contains one of the unusual types of vis discussed in *Realms of Power: Faerie*, caused by faeries putting parts of their glamor aside for a time, stored in material objects.

Leprechauns are similar to brownies, in that they promise wealth, but they differ in that they seem not to ever give it, voluntarily. I find them particularly interesting because their role, basically, is to be the victims of crime that fight back against their attackers. Stealing the gold of a leprechaun is, after all, theft with menace. Is this the border they guard, between right and wrong? Are they, perhaps, infernally-tainted, given that mug-

ging people for their savings is a sin and they encourage this?

Leprechauns are unable to use their powers while they are being watched, or in some cases, held (Ward). They also have some sort of Focus or Greater Power over illusions, or over the mind, because it is often impossible for the leprechaun's captor to find his mark for the place where the gold is hidden, with because the return trail changes, or because the leprechaun has duplicated the mark, thousands of items, so that each cannot be checked. I can find no record of a leprechaun ever attempting to shiv the person holding him, so I don't see anything that indicates they are substantially better fighters than a brownie.

## Court Guards: The Burning Scarecrows

Guards are large, monstrous faeries that keep the gateways into the court safe. Guards are highly skilled in combat, but it is usual for them to only threaten characters, unless the breach the etiquette of the court. It does not suit the powerful faeries

of the court for the guards to repel visitors. The guards of the summer court look like massive scarecrows that have been set ablaze, but not yet consumed by flame. They do not participate in the wild hunts, and so they cannot fly.

Guards need modification for use as player characters. Their characteristics may need to be smoothed out a little, to make them less stupid. They have one too many Virtues to replace a companion, and four Virtues not balanced by Flaws. The player should consider taking the free Observant Virtue, swapping Place of Power for Increased Faerie Might (minor), and trading out the Monstrous Appearance Flaw. The Pretenses are concentrated too heavily into a weapon for a rounded character.





# Dar al-Nujum Covenant

Lachlan Hayes

## “The house of the Stars”

This covenant is dedicated to the discovery of a profound but pedestrian Hermetic Breakthrough, a Duration of 285 lunar months (19 standard years), called the Metonic Year. It is situated on a cliffside overlooking the upper reaches of the Ebro River in the new Kingdom of Zaragoza, in the Iberian Tribunal. Euctemon of Thebes, a Jerbiton magus obsessed with the beauty of the planets as expressed through the astronomical work of Ptolemy, founded a research covenant on the site in the 10th century.

This project has been aided over the decades by the Great Device – a mechanical construct that is part orrery and part calculator. Once assembled, it fixed forever the site of the project due to its intricacy and bulk. The Great Device occupies the rooms that form the main laboratory, nearly filling the head researcher’s sanctum. It is renowned throughout the Order.

Each successor to Euctemon’s project is granted the title of Metonist and supported by the whole resources of the site. The current head researcher is Torquetia of Bonisagus. Progress towards the goal has unfortunately been haphazard over the generations since the project’s inception. Not all researchers followed the path of their predecessor; some wandered into their own lines of research. Over the decades, lab notes were disassembled, changed, or lost, and the overall development of the breakthrough has been erratic at best. Torquetia is focussed on producing an immediately useful, rather than exceptional result and solemnly predicts that her goal will be accomplished within her lifetime.

## Magi

Currently the site is home to only five magi.

### Aratus filius Astrolabe of Jerbiton, Sahib al-Dar

**Age:** 47 (Apparent age 37)

**Personality Traits:** Congenial +2, Sly +3

Aratus is the current sahib al-Dar (Arabic: “lord of the house”), the heir and filius of the covenant’s erratic, former sahib, Astrolabe of Jerbiton. He is thus the inheritor of the burden of continuing the Metonic Year Project. Gently Gifted, he is a skilled negotiator and administrator but his magical skills are underdeveloped compared to an average Jerbiton magus of similar age. He has been required to spend most of his formative years resecuring the covenant’s dedicated status with its sponsors in other Tribunals.

Although eligible to the position of Metonist, Aratus had little interest in the inexorable grind of Hermetic Research, no particularly aptitude for astronomy and a disdain to pursue the inherited duty of his lineage. Seeing beauty in efficient structure and organisation, he has delegated his laboratory responsibilities to the

prodigal Torquetia. He concentrates on providing support and materials to the socially inept maga through skilful manipulation of the intrigues and politics of the Catalan court. His strategy has enabled the project to progress rapidly. He has consolidated the disparate talents and resources of the covenant into a collaborative effort, rather than tolerating the multiple lines of research instituted under his parents.. Aratus has a wife and a mundane family, but his duty has led to their estrangement. They have returned to Valnastium while he remains behind.

(Inspirational, Great Presence; Dutybound, Legacy)



### Torquetia of Bonisagus, Metonist

**Age:** 52 (Apparent age 29)

**Personality Traits:** Reclusive +3, Awkward +1

A quintessential Rhine Gild-trained lab-rat, Torquetia is oblivious to much of the goings on in the covenant. She lacks basic fluency in anything other than Hermetic Latin. She has an almost child-like demeanour when confronted with most social situations but is confident and clear when





## An Audience with the Sahib

### Metonist at Work - Do Not Disturb

Currently the Dar al-Hay'ah is does not encourage casual visitors. Aratus believes that his pater's policy of allowing easy access to the covenant's resources was detrimental to the Metonist Project. Visitors seeking to consult the library and requests for computations by the Great Device are politely discouraged. Those who press further are informed that intrusions distract the current Metonist, but the sahib has been known to make exceptions in return for the right favour. Aratus tolerates Al-Idhâdah's infrequent commissions for astrological devices as long as they do not divert him from maintaining the Great Device.

### Joining the House

The sahib's current policy is to consider only members who can support the progress of the Metonic Project. This provides little attraction to established magi, although young magi may find a subsidiary role appealing for a time. As Octaeteris coordinates the project's logistics, the clocksmith maintains the orrery and al-Mushtari provides defence and championship

in certamen disputes, Aratus has only two roles he considers applicants for. The first is as an assistant for Torquetia, a humble life unlikely to attract another Bonisagus and one requiring a personality compatible with the reclusive Metonist. A magus willing to sacrifice fame and respect for a secure base and comfortable living conditions would be ideal. Limited access to the Great Device may be negotiated as part of the deal. The magus would, however, have limited time to pursue interests other than accelerating Torquetia's progress or obtaining items at the bequest of Octaeteris.

The second position is as an ambassador and negotiator for the covenant with both Hermetic and mundane stakeholders. Aratus has grown tired of the endless political manoeuvring involved in keeping the covenant viable. The sahib's thoughts have turned to reconciling with his wife in Valnastium. In order to free up time he must train a successor. Any assistance towards these goals would be looked upon extremely favourably. Aratus may even offer the use of the Great Device to those able to resolve his succession troubles.

### A Matter of Obligation

As allodial titles are uncommon in the eastern Catalan lands of Iberia, the

covenant's early magi quietly entered into a feudal obligation with the contemporary Count of Barcelona, Miro (940-966). As inheritor of the Metonist Project, Aratus is also required to pay homage for the lands on which the covenant is sited. Although the obligations of the contract are minimal - a few livestock and the provision of five men-at-arms in times of war, this remains a liability for Aratus. So far the magi have been careful to conceal their magical nature from local lords and the Catalan nobility, often with the help of patrons amongst the magi of Barcelona. Should their political status be closely examined however, the covenant would be vulnerable to accusations of acting as court wizards. Only the sahib's success at reconfirmation as a dedicated research site has allowed it to escape conflict with the Quaesitors for the time being.

As the Reconquista progresses, the young Catalan king will likely increase demands on his feudal subjects. Aratus is likely to fend off a challenge through Hermetic diplomacy but if the local Catalan nobility discover the presence of magi in their midst, he will not be able to avoid being exposed for long. A more permanent solution would endear those who remove this vulnerability to him.

## The Collation of Octaeteris

To date, Octaeteris has collated and summarised about two thirds of the notes of previous Metonists. This distillation of half-finished study notes, discarded lab texts, analyses of broken astrological mechanica, and other "vain" tractati comprise an incomplete encyclopaedia (see Art &

Academe, p26). Treat the collation as containing the equivalent of 34 books for the purposes of research; seven tractati of Quality 6: Artes Liberales (Astronomy) x 4, Magic Theory (durations) x 3.

The Tremere's work also contains a separate tome containing the complete catalogue of the various writings and astrological devices used and thus acts as an Arcane Connection

to every work referenced therein (see Covenants, p98). This has allowed Octaeteris to gradually reorganise the covenant's library although there is still a large amount of material to be processed. As it contains references to numerous Lab Texts detailing research into Breakthroughs concerned with new Hermetic Duration, this summary is potentially useful to other researchers if they can gain the approval of Aratus.

articulating astrological concepts or the finer points of Magic Theory. She has maintained a sophisticated correspondence with the Yrjo, the ageing Lunarian of the Shadows of the Moon covenant regarding their common astrological interests. She has unknowingly developed an

adolescent crush on the elder magus, although they have never met.

(Inventive Genius, Magical Memory; Covenant Upbringing, Reclusive, Socially Handicapped (talks only of research), Small Frame)

## Octaeteris filius Cleostratus of Tremere

**Age:** 39 (apparent age 32)

**Personality Traits:** Inoffensive +2, Helpful +1

Octaeteris is the latest in a long line of Tremere "observers" that have





## The Metonic Project

The project sponsored at Dar al-Hay'ah has a specific goal - to increase the maximum standard Hermetic Duration beyond Year length. Although perhaps not as heroic as attempting to surpass one of the existing Limits of Hermetic Magic, it is nevertheless considered more and more worthwhile as it increasingly appears to be a project that may be completed prior to the main researcher's demise.

Sponsorship for the project comes from a variety of open and covert sources. It is common knowledge that House Tremere has supported the project unflinchingly since the wake of the Schism War, but the extent of their influence and motives for involvement are unknown. For several periods Coeris led magi appear to have been the only major sponsors of research at the site. Other notable past and current patrons have included various archmagi, one of the former Primi of House Jerbiton and various Mystery cults.

Significant recent progress with the project has been aided, paradoxically, by the prior Metonist's inability to concentrate on one line of research for any significant length of time. Astrolabe's pursuit of multiple, tangential enquiries by visiting magi greatly diluted the covenant's resources. As a result of Astrolabe's unstructured experiments, the covenant has developed a collection of eclectic Greek astronomical texts and a myriad of mechanical creations. Though these are of little use on their own, each now provide fertile ground for Torquetia's reductionist approach.

She quickly ruled out the blind avenues raised by Astrolabe's stumbling, such as the imperfect Octaeteris Duration (see below), and discovered the Enneadecaeteris Duration. She is currently attempting to stabilise her Breakthrough through developing spells incorporating her new Duration, so it can be integrated into Hermetic theory without requiring an additional hermetic Virtue (see HoH :TL, pages 26-30). The Metonist has been aided greatly by the reorganised library instituted by Octaeteris, and

by Aratus's decision to focus all available resources on her research alone.

As a result of her rapid progress, Torquetia has recently developed several spells with the following unique Duration as their unintended by-product. She has yet to teach spells with this Duration to anyone but has just made her Lab Texts available to the Colentes Arcanorum and hopes they will be included in the next folio (see HoH :TL, pages 22-23). Although only a marginal improvement over the current Year Duration, it represents the first concrete progress on the project since the Schism War.

### New Duration: Intercalary Year

The spell lasts for 13 Hermetic Months (equivalent to lunar or synodic months). This Duration is the same magnitude as Year.

### New Duration: Octaeteris

The spell lasts for 8 years (99 lunar months) and must be cast as a ritual. This flawed Duration is 4 magnitudes higher than Year Duration, but requires a successful Intelligence + Astronomy roll against an Ease factor of 18 to use. The roll can be aided by the usual astronomical apparatus (see TMRE, pages 51-54). Although technically a success, this forgotten discovery by the pre-Schism War era Metonist, Eudoxus of Jerbiton, is sadly flawed. It was further complicated through its development by his incomprehensible descendant Astrolabe. Its complex astronomical calculations are too restrictive for practical use so the original notes were never circulated. Only a handful of forgotten Lab texts containing spells with this Duration now exist, due to Astrolabe's extreme disorganisation.

### Consequences of Success

If a Metonist succeeds, the breakthrough will have immediate applications for Hermetic culture. Initially limited in immediate application to reducing the vis required to maintain Hermes Portals or other rituals, a further Major Breakthrough is required to integrate the Enneadecaeteris into the Aegis of the Hearth ritual, an accomplishment that would revolutionise Hermetic defences. This may

be the aim of House Tremere's involvement in the project, although an attempt at a greater duration based on the 76 year Callipic cycle has been proposed by past Metonists..

### New Duration: Enneadecaeteris

The spell lasts for 19 years (235 lunar months or 6940 days) and must be cast as a ritual. Currently, Torquetia has accumulated only half the Breakthrough points needed. A significant degree of astronomical knowledge is still required to interpret the movements of the stars - an Astronomy score of at least 5. This preliminary Duration is 4 magnitudes higher than Year Duration, but if successfully stabilised will be only 2 magnitudes higher than the current Year Duration and will require an Astronomy score of 2.

(Design Note: the consequences of success of the Metonic Year project are based partly on Alex White's work on Hyperborean Magic from Ancient Magic, specifically pages 108 and 120 which introduced the concept of a "Great Year" style Duration. As a Breakthrough from within Hermetic Theory rather than integration of a non-Hermetic power it is somewhat weaker).





resided at the covenant. Although not officially documented in the covenant's charter, it appears that the membership of at least one Tremere magi is a condition of the sponsorship by the House. Octaeteris replaced the former Tremere magus only a few years ago. Like many of his predecessors, this Transylvanian Tribunal native has an interest in the application of astrological practices to Hermetic magic. He has written several respectable works on pragmatic aspects of Artes Liberales (Astronomy) during his short time at the covenant. A skilled translator of Greek and Arabic, it is rumoured he was originally groomed as a potential Metonist but withdrew his application at the orders of his superiors on recognising Torquetia's potential. Rather than pursue his own astrological research like many of the magi attracted to the orrery site, Octaeteris has become a team-player.

He has frequently assisted Aratus in preventing external concerns from distracting Torquetia from single-minded pursuit of her goal. Aratus has delegated the immense task of collation, indexing and deciphering of the mad scramble of texts produced by previous generations of obsessive researchers to Octaeteris. Neither he nor his House has asked anything

## The Clocksmith's Creations

Despite being fluent in Greek and translating several genuine Heronic works successfully into corrupted Arabic (see Ancient Magic, page 75), Al-Idhâdah's poor social skills and negative reputation as a hedge wizard have prevented even other Arabic speaking magi from seeking him out. Unknown to many Seekers or the wider Order, his collection is an excellent resource for Insights on integrating Heron's art into Hermetic theory. He has collected a small but invaluable cache of uncorrupted Greek texts attributable to Heron and other mechanicians. Unfortunately, he stubbornly refuses to produce works in Latin and his own Arabic translations of the Alexandrian mechanicians are corrupted by his lack of the Mechanica of Heron Virtue. Despite their flaws, each of his texts would be of great interest to mundane scholars and craftsmen, should he ever deign to share them.

In marked contrast to his literary work, his constructions are highly sought out. The clocksmith can infrequently be persuaded to produce the most beautifully intricate and accurate astrolabes, armillary spheres and other astrological devices for other Andalusian magi. His asking price for such a commission is a superior Longevity Ritual or a rediscovered text on his rare specialisation. Examples of his work with superior Aesthetic Quality (see A&A, pages 123-126) are valued by other Andalusian magi as sources of experience in Craft (Mechanism). So far his seemingly limited magical skill has been deemed beneath the attention of the magi of House Verditius, although a few Sicilian magi, raised in the court of Frederick II have heard of his work. Many of the letters addressed to him from hopeful young magi remain unopened. The Redcaps know to hand them directly to his assistant, a young child rumoured to be the surly clocksmith's own daughter.

in return for the young Tremere's efforts. Although the current sahib is grateful for the young mage's help, he is becoming concerned at the pos-

sible price he will have to pay for his guaranteed assistance in the future.

(Puissant Artes Liberales (astronomy), Linguist; Follower, Humble)

## Story Seed: A Father's Daughter?

Al-Idhâdah's young assistant is secretly a girl - a Gifted child prodigy who has learnt the Mechanica of Heron Virtue (ancient Magic, p75-88). Her talent stems from reading a copy of the Kitab al-Hiyal (Arabic: "the Book of Ingenious Devices"), hidden between the covers of a simple flap-bound manual.

Story potential arises when a French Bonisagus magus arrives and claims the youth as an apprentice, charging Aratus of the Hermetic Crime of preventing the opening of the Arts in a Gifted child. Aratus may be unaware or unwilling to acknowledge the child's potential, but risks drawing further scandal upon the Metonist project he has only recently salvaged

from the administrative errors of his parens. To make matters worse, al-Idhâdah claims blood rights over his assistant, claiming she is his daughter and asserting his Hermetic rights to train an apprentice. This risks revealing he is unGifted in the subsequent investigation.

Even if successfully claimed as an apprentice, the girl refuses to learn the Hermetic Arts for fear of risking her unique magical talents, demonstrating her skills by constructing a replica of Justinian's nightingale to the amazement of her irate father. One way through this political tangle would be for Aratus to sponsor her membership into House Ex-Miscellanea, where her talents may align with the craft-magic Rusticari, but a suitable parens would need to be identified.

## Kitab al-Hiyal, "the Book of Ingenious Devices"

Summae: Mechanica of Heron, Summa 4, Quality 4 (flap-bound, damaged)

Published in Arabic in 850 at the orders of the Caliph al-Ma'mun, this text was written by three Persians brothers known as the Banu Musa. As experts in geometry and mechanics, they invented and described over a hundred mechanical devices. Drawing on various original Greek texts and written by a Gifted scholar with the Mechanica of Heron Virtue, this is an incorrupt work detailing the lost art of the Alexandrian mechanicians.

Gifted characters who do not already have a Major Supernatural Virtue or the Hermetic Arts opened can the Mechanica of Heron Virtue after a season of study.





## Al-Idhadah of Jerbiton, (Fiducius the Clocksmith) Master of the Orrery

**Age:** 91 (Apparent age 56)

**Personality Traits:** Grumpy +2, Surly +1

Although clearly a genius with mechanical devices, this reclusive member of the Order is rumoured to possess no true Hermetic magic and cannot even raise a rudimentary Parma Magica. His talent lies in an unparalleled proficiency in the crafting of sophisticated mechanical devices, some of which appear to possess almost magical properties or intelligence. His caustic demeanour gives many magi the first impression that he possesses the Blatant Gift, an illusion aided by his self-enforced seclusion and Aratus's careful misdirection. He spends nearly all his time maintaining and adjusting the Great Device or consulting his extensive collection of Greek texts on geometry, mathematics and mechanics.

al-Idhâthah is a Maestro Mythic Companion (Art & Academe, pages 133-135), adopted into House Jerbiton to protect his remarkable artistic and astrological skills. He has little magical ability other than a minor potential to enchant non-Hermetic effects into his constructions. This is enough to pass a carefully fabricated Gauntlet but insufficient to resist deep enquiry.

(Maestro; Puissant Craft (mechanism), Affinity with Craft (mechanism); Magical Air, Hedge Wizard, Reclusive)

## Al-Mushtari ibn al- Mash'al (Jovius Mauri of Flambeau)

**Age:** 84 (Apparent age 71)

**Personality Traits:** Calm +3, Proud +1, Noble +2

A Flambeau archmage-elect, al-Mushtari al-Mash'al, or to use his less commonly used Latin nickname Jovius Mauri of Flambeau, is a noble and quietly proud Berber that acts as the research covenant's resident champion and protector. Like his

## The Banu'l-Mash'al

This esoteric lineage claims descent from one of Flambeau's earliest followers, the Mercurian wizard Cassius Niger. Cassius was a noble from mixed Berber and muwalladin stock - a Visigothic convert to Islam during the invasion of the Iberian Peninsula in the 8th century. Perhaps only a convert of convenience, the Mercurian Cassius is named as one of the seven champions of Flambeau in the Iberian Apocrypha of House Flambeau. The Founder's feud was with the Arabian sahir and not Muslim magi in general, as is commonly assumed by the wider Order. Wizards who came later to Islam were often oppressed by the Arabian sorcerers and treated as inferior because of their race, despite their faith's teaching of equality. The descendants of Cassius, styling themselves the Banu'l-Mash'al (Arabic: "sons of the torch") or more commonly to non-Arabic speakers, the Banu Mazal, are proud of their origins and purpose. They remain strong in their adopted faith, despite existing within a predominantly Christian Order and society. Traditionally, ever since the Schism War, the bodyguard of the Praeco of the Iberian Tribunal is formed from a trio of Banu Mazal magi. This has caused some conflict with more liberal minded magi who see their persistent grudge as.

Their bitter belief that the Hermetic Sahir betrayed Flambeau the Founder and his lieutenant, Cassius, define their ethos. They pass up no opportunity to discredit the descendants of the Iberian sahir. Proficient in Vim as a rule, each is trained in their ancestor's style of combat. They are capable at neutralising Jinn with Perdo Vim magic and even Apotropaic spells, so as to better frustrate their chosen foils. Many develop exceptional skill in the Penetration Ability and have contributed greatly to this field of study that was pioneered by Elaine, Flambeau's second apprentice. Most develop specialty in one or two elemental Forms to defend against the strengths of their Jinn-allied opponents.

### Key Facts

**Favoured Tribunals:** Iberia, al-

though some dwell in southern areas of the Provencal and Roman Tribunals.

**Favoured Houses:** predominantly Flambeau, but occasionally members of Guernicus and Tytalus

**Free Virtue:** as per normal House Virtue. Most Flambeau members employ the School of Apropomor (Puissant Perdo) although some concentrate on Minor Schools that utilise proficiency in elemental forms other than Ignem.

**Required Virtues:** Mythic Blood, Minor Magical Focus (Jinn, with Mythic Blood), Puissant Vim, Exotic Casting (HoH:Societas, page 107)

**Required Flaws:** Beloved Rival (a single Hermetic sahir), Driven (To discredit Hermetic Sahir, with Mythic Blood), Legacy, Mudejar, Proud

**Required Spell:** Reveal the Lurking Watchers (HoH:Societas, pages 99-100), Suleiman's Wrath on the Oath-Forsaken Jinn (HoH:Societas, pages 137). The latter spell is often mastered to allow multi-casting and increased Penetration or created in different versions aligned to the Magic, Faerie or Infernal Realms.

**Mythic Blood Power:** Bismi Allah Invocation, words & gestures only, Pe(Re)Vi 30; R: Voice, D: Momentary, T: Special; this non-Hermetic power weakens Jinn with a Might score aligned to either the Faerie, Infernal or Magic Realms within Voice range of the magus. If the power penetrates the Jinni's Magic Resistance, the Jinn loses 1 Might point and cries out in alarm revealing their presence. Only Jinn (including Infernal Jinn) are harmed, although they need not be sensed by the magus to be affected. Most Jinn also suffer from the effects of the Vulnerable to Folk Tradition Flaw (HoH: Societas, page 107) upon hearing this invocation (see Sub Rosa #2: "Jinn as Characters", pages 6-11 for more details). Other creatures with a Might score are unaffected. (Base non-Hermetic effect 1, +2 Voice, +2 Special Target: Jinn (equivalent to Group/Room), Penetration 15, +1 Rego requisite, +1 complex effect).





famous forebear and his distant Hermetic relative, Phillipus Niger of Durenmar, al-Mushtari is a Perdo Vim specialist, although his particular focus is the destruction of magical spirits such as Jinn.

He has recently narrowly failed the challenge of the ex-Tytilus Flambeau Archmage, Pietro of the Covenant of the Icy North and has returned to rethink his next attempt. While reviewing his options, he has made himself available to those Andalusian magi suffering from the unwanted attentions of Jinn.

Given the chance to set his own archmage challenge, he has declared it will be created with a view to promoting the greatest amount of suffering on his ancestral enemies, the Banu Mazzal, the Hermetic sahir of Andalusia. This attitude has the Quaesitors of Iberia greatly concerned. Although clearly proud of his part Berber ancestry, the Hermetic prestige of his lineage and his formidable talent allays some of the prejudice of his Christian Housemates.

(Puissant Perdo, Minor Magical Focus (Jinn); Legacy, Proud (Minor), Feud (Hermetic sahir), Mudejar)

## Covenfolk

The majority of the covenfolk are mudejar, remnants of the Moorish population that have chosen to remain in their lands and live under Christian rule as the forces of the Count of Barcelona push southwards. Unlike many other research covenants, the site has only a low Magic aura. Warping is only an issue for those who rely on long-lasting

enchancements to carry out their duties. Much of the daily speech within the walls of the covenant is in Arabic rather than the Catalan of the region's rulers. All the magi can converse fluently with their staff except Torquetia - the linguistic barrier only heightens her focus.

A small group of grogs from the Transylvanian Tribunal originally formed part of the retinue of Octaeteris the Tremere. They have integrated reasonably well with the native population so far. Most have learned the local Andalusian dialect of Arabic to better aid their master coordinate the logistics of running a dedicated research facility but their foreign appearance limits their role outside the grounds.

## MUDEJAR

### Minor Flaw, Social Status

Although you are clearly an Iberian Muslim or Moor and therefore belong to a group normally considered an Outsider (ArM5, page 57) in most of Christian Mythic Europe, your race is tolerated more readily in the lands of the Iberian peninsula. You instead suffer effects equivalent to the Judged Unfairly Minor Flaw (ArM5, page 55). Most mudejar live in the regions surrounding Valencia and Toledo. They are found only rarely outside of these areas. The effects of this flaw only apply while within the Christian kingdoms of Iberia - should you travel northward into France and beyond you will be treated as an Outsider like any other Moor, but you may pass freely through Islamic lands without fear.

**(Design note:** constructed to be equivalent to the dhimmi Flaw which applies to Christians living in Muslim lands)

## The Great Device

The Great Device is the covenant's name for the specialised astronomical laboratory assigned to the current Metonist. Its centrepiece consists of a large orrery etched with Greek symbols, phrases and astrological coordinates. Within the chamber are several other integrated astrological mechanisms that combine with the

central planetarium to effectively form an analogue astronomical computer. Numerous dials, cogs and gears reflect and calculate the movements of the Sun, Moon and five other planets. Great spirals etched into interlocking dials mark out the various astronomical cycles of antiquity: the Metonic, Callipic, Saros, Exeligmos and Sothic cycles. Unusually, the orrery seems to propose a heliocentric model of the heavens although this has no effect on the accuracy of its computations.

Some previous Metonists have argued that the orrery is the actual device of the great astronomer Posidonius mentioned in Cicero's writings. Others have suggested that it incorporates devices built by the Banu Musa. Regardless of its exact origin, it is a powerful non-Hermetic artifact. The Great Device provides many benefits to an astronomical researcher, particularly one focused on discovering new Hermetic Durations. Less widely known are the detrimental effects which suborn the personality of the researcher to Euctemon's original purpose.

At a simple level, the unusual orrery component provides all the benefits of an Enchanted Armillary Sphere and incorporates non-Hermetic effects equivalent to Know the Heavens and Track the Heavens (TMRE, p52-54) providing bonuses to all Astronomy rolls, including Astrological Inceptions (A&A, p72-74). The combination of astrological mechanisms within the laboratory chamber act as a Greater Feature and Greater Focus, providing bonuses for Experimentation, Intellego and Vim (Covenants, p106-124).





Additional features of the laboratory are gained only after a prospective Metonist spends at least two seasons in exploring and familiarising themselves with the space, becoming the designated master of the chamber and its contents. This can be achieved by any magus fluent in Greek (Ability score of 5 or more) with an Astronomy score of 3 or greater. Once familiarised with the lab, the designated Metonist can exploit the full potential of the devices. Such a character is referred to as the designated Metonist and gains the benefits of the Puissant Astronomy Virtue and the Celestial Magic Major Mystery Virtue (TMRE, p48-51) while casting magic or studying only within the designated laboratory chamber.

The designated Metonist can also command the lab to affect the following magical spells once per day (TMRE, p51):

- ✿ Sense the Hour
- ✿ Sight of the Astrological Hour
- ✿ Divine Heaven's Aspect

These significant advantages are offset by becoming permanently afflicted with the Major Personality Flaw Driven (to complete Metonist Project) and the Minor Personality Flaw Reclusive. If the researcher already suffers from these Flaws, additional Flaws should be substituted. This is treated as a powerful non-Hermetic effect with a Penetration Total of 60 with duration equivalent to Until (new Metonist appointed). The consequences of this curse may result in a magus with two Major Personality Flaws, which will result in dramatic effects on the researcher's behaviour. The disorganised state of affairs left for Torquetia to inherit is a consequence of the previous Metonist, Astrolabe of Jerbiton, developing such an unwieldy combination of Flaws.

**Virtues & Flaws:** Greater Feature (astronomical calculator), Well Insulated, Elevated, Grand Entrance; Awkward Shape, Greater Focus (astronomical calculator); Greater Expansion, Living Quarters, Guard, Servant; Site of Legend.

**Specialisations:** Experimentation 5, Intellego 3, Vim 3



(**Author's Note:** This central concept was first inspired by the illustration on page 117 in the Laboratories Chapter of Covenants by Jeff Menges... and I got to thinking about Aughra's observatory from the Dark Crystal. Then it just gained a life of its own...)

### Acknowledgements

The initial idea for this research covenant stems from Timothy Ferguson's Sanctuary of Ice Apocrypha covenant "Shadows of the Moon" coupled with the fascinating device in the Covenants artwork by Jeff Menges. Special thanks to Eric Vesbit and Timothy Ferguson for their proof-reading and comments on earlier versions of this draft. I'd like to acknowledge Jeff's talent and kind offer to have the piece reproduced for this article. Thanks also to Mark Faulkner and Niall Christie for development of the Banu Mazzal concept. Lastly, I am again indebted to Niall for correcting my execrable attempts at Arabic translations and names!

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# The Invisible World

## The Magical Empyrean

*Draw in breath from the rays, drawing up 3 times as much as you can, and you will see yourself being lifted up and ascending to the height, so that you seem to be in midair. You will hear nothing either of man or of any other living thing, nor in that hour will you see anything of mortal affairs on earth, but rather you will see all immortal things. For in that day and hour you will see the divine order of the skies: the presiding gods rising into heaven, and others setting.*

- PGM IV 540-545, *Helios Liturgy*

There are three layers to the Invisible World, which is only found in areas with Magical Auras (other auras have other kinds of “Invisible Worlds”, with other kinds of inhabitants).

The ether closest to the earth, the Lowest Heaven, is where the small, insignificant gods and spirits dwell, as well as the restless dead. This layer rises as high as the tallest building or the tallest tree in the area, and as low as the deepest cellar. Most spirits who live here preside over minor elemental or spiritual functions, responding to prayers, creating thoughts and going about the business of their airy masters. They have a Magic Might between 1 and 5.

The next is the Middle Heaven, which ranges between the top of the tallest building to beneath the lowest cloud; chthonic gods also reside between the lowest cellar and the bottom of the deepest well, chasm or mine pit. This is the home of the airy spirits, the medium ranked gods who rule over their lesser brethren, directing the weather and natural forces, and mediating the prayers and hopes of mortals to the higher gods. Their Magic Might varies from 5 to 20.

Above them in the Highest Heaven, are the presiding gods of the spheres, the thunderers and shakers of the magical world. These are the lords

and kings of the Invisible World, the equivalents of Faerie princesses and barons. They live in eternal and intangible temples amidst the clouds, carried on the boundless winds or hidden amidst the crashing thunder and darting lightening. This Higher Heaven ascends from the clouds to the limit of the Lunar Sphere. Most of the immortal lords in the Higher Heaven have a Magic Might ranging from 20 to 50 or more.

On the limit of the Lunar Sphere (and possibly extending beyond it) are the Pole Lords, the Immortal World Gods, and the almighty Aions, the Kings of Kings, who issue immutable decrees and whose will resounds throughout the Invisible World. In the ancient past, the powerful deities of the Greeks and Romans, Zeus, Mercury, Artemis, resided in their palace homes on Olympus and the other high places. These entities are largely hidden from mortals, and are rarely seen since the

## Alex White

coming of Christ; many have withdrawn altogether into the Unknown. Some Hermetics believe these beings to be the Old Ones who taught the original wizards of Chaldaea, Babylon and Egypt their arts. Should they be encountered, their Magic Might is never less than 60.

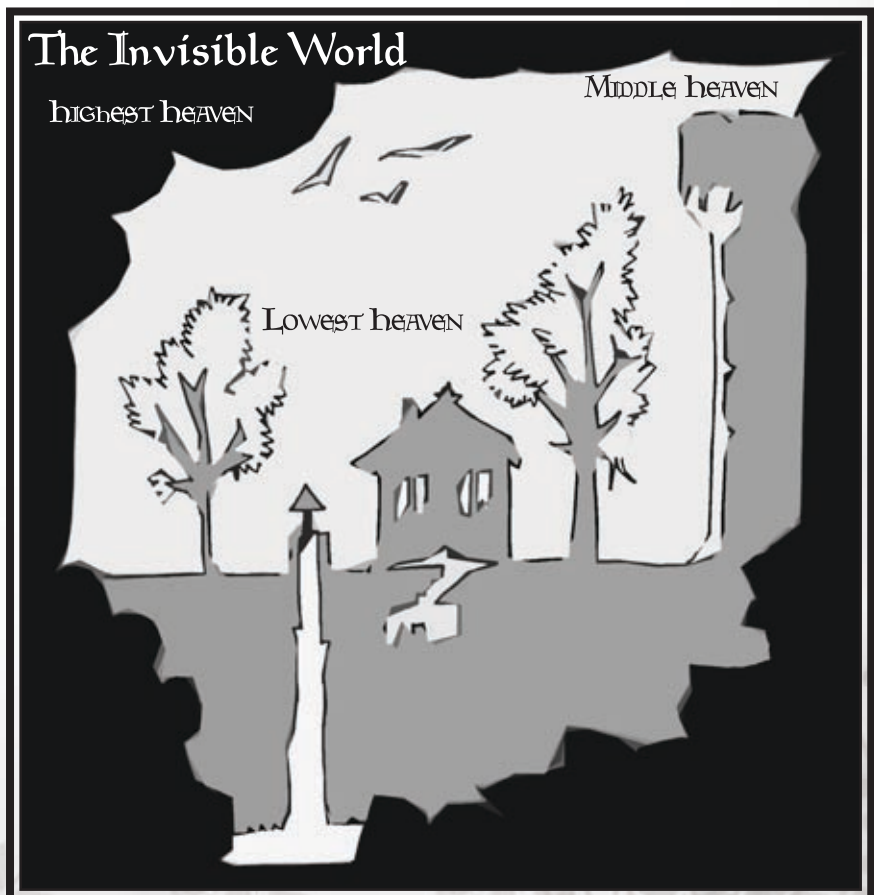
There are also those among House Criamon who believe that wizards who enter into Twilight have their souls elevated to this sphere, where they are bombarded by the divine signs and wills of the unfathomable gods. Positive Twilight effects are the result of the blessings of these gods, and negative effects are expressions of displeasure or punishment for hubris and impiety. That the soul is catapulted to the limit of the Lunar Sphere explains why magi under the effect of Twilight are immune to magic.

## The Invisible World

HIGHEST HEAVEN

MIDDLE HEAVEN

LOWEST HEAVEN





### Where and What is the Invisible World?

The Ethereal domain of sprits and elementals is never really dealt with in *Ars Magica*. The closest that it gets is to suggest that spirits reside in the invisible, radiant vis that sustains, saturates and encompasses the created, material world.

The ancients had a very materialistic view of the divine, believing it to be an element in its own right, transcending the other elements, but having a real substance, invisible but part of the material world. In Antiquity, philosophers and magicians believed that spirits and daimons inhabited the lofty places of the earth—literally. Minor gods and elementals resided in the sky between the earth and the heavens, carrying the prayers and hopes of mankind to the Divinities who resided above the World.

In the third century, this changed with the advent of the Neoplatonists, who rediscovered Plato's authentic works after centuries of it being lost or corrupted. The Neoplatonists argued that the divine substance was entirely spiritual, and that the material world was a dilution of true divinity. Orthodox Christian theologians agreed, and so the divine became utterly otherworldly, transcending the mortal coil. From the third century, spirits and daimons ceased to literally reside in the sky, instead travelling through the "airy" space between the material world and the spiritual.

In *Ars Magica*, both can be true, to an extent. Radiant vis could be imagined to be a membrane that holds together the mundane world, nourishing it and giving it form. Spirits, ghosts and daimons (and intangible fae, angels and devils) reside within this membrane, which stretches across all Supernatural Realms. The membrane takes on different qualities, depending on the Aura. The thicker the membrane, the more powerful (and thus effectual) is the aura. The Realms are a place entirely beyond the physical world.

Spiritual creatures aren't just invisible, but they are only really partially

present in the material world, and only to the extent that they may influence something through affecting the "membrane". Regiones could be imagined to be "air pockets" in the membrane, their nature determined by the Aura. All spiritual beings naturally lie within the Invisible World, and must either have a power that allows them to appear in the material world, or be magically summoned.

### Why Visit the Invisible World?

Mages travel through the ether for a variety of reasons, the most common of which is to facilitate divination. Performing an Augury (as per *The Mysteries*, p.107) within the ether grants a bonus, depending on which layer on is it (Lowest +3, Middle +6, and Highest +10).

Spirit mages also voyage through the Invisible World in search of knowledge and lore. All manner of spirits and elementals dwell here, and a mage wishing to learn the secrets of an enemy, or some profound truth may very well find a knowledgeable spirit, or daemon to aid them in their quest.

Journeying through the Highest Heaven can also induce Twilight-like effects, granting enlightenment, insight or esoteric awareness to a brave magus. This is done in a similar manner to checking for Temporary Twilight, but the minimum number of Twilight Points gained is zero, instead of one, and the mage may add Magic Lore (as well as Enigmatic Wisdom) to the Twilight Control roll.

### Bilocation

This is the art of appearing in two places at the same time, it is also known as multilocation or replication. Pythagoras was a master of this art, as were many other philosophers and mages of the Ancient World, such as Apollonius of Tyana and Empedocles; saints in more recent times have also bilocated, including St. Anthony of Padua, and St. Ambrose of Milan. It is unclear as to whether bilocation takes place via a phantasm, whether the philosophers

were physically present in both places at once, or whether they were able to transport instantaneously from one distant place to another. In some cases, the double appears hazy or ghostly, and in others, it is solid, but acts strangely and does not respond when spoken too.

The Order of Hermes has this ability to a degree with the spells Seven-League Stride and Leap of the Homecoming, which allows the mage to appear in two distant places within a short period of time; Imaginem spells may also achieve this wonder.

Within the Church there is developing a complicated philosophy to explain the miracle of bilocation. The explanation in essence is that the location of a body is a natural but unnecessary quality, which may be suspended in its actualisation being delocalised by God. This allows for the multiplication of the body's local relations to other bodies (the body is not duplicated, but its location is).

Two Hermetic Theurgy spells exist, which when used in conjunction, allow for mystic bilocation (both require the caster be initiated into Hermetic Theurgy).

### AWAKEN THE UNREASONING SOUL

CrMe 20

R: Per, D: Special, T: Ind

Requisites: Rego, Vim

This Hermetic Theurgy spell animates the Emotive or Animal Soul of your body, the active life force that gives movement and animation to all living things, and grants it the ability to proceed without the direction of the rational soul. This spell is generally cast just prior to performing the Turn to Lofty Heights ritual (above).

Having two active souls at once creates an internal conflict, requiring that the Rational Soul maintain control. This is done through an opposed stress roll, the Rational Soul rolling the higher of Int or Sta + Concentration, versus the Emotive Soul which rolls your highest Personality Trait + Perception. Success for the Rational Soul means that you may act freely; failure means that all of your actions



suffer a penalty equal to your highest Personality Trait due to the unusual activity of the Emotive Soul.

The real effect of this spell is to allow your Unreasoning Soul to animate your body while your Rational Soul travels into the Invisible World. While the Emotive Soul does so, it has access to all of your sense-memory and sense-imagination, as well as the base appetites of the flesh, sensation and generative faculties. It is unable to access any of your knowledge or judgement, but otherwise is effectively a less wise and more emotional version of yourself, able to talk, walk, laugh, perform mundane tasks and use all your Abilities, although not Arts or supernatural Abilities. While your Unreasoning Soul is active, the Animál Form (“mind-like” effects), as well as Mentem may affect it.

This spell ends when your Rational Soul makes the Emotive Soul return to a dormant state, requiring a second contested stress roll, exactly the same as the first. Failure by the Rational Soul means that the Unreasoning Soul remains active, with the same results above. You may try again after two minutes.

(Non-Hermetic design)

## The Three Souls

According to Classical philosophy, each human has three souls, although the precise definition of each class of soul varies. Within the Order of Hermes, there are two leading strains of thought, one Platonic, and the other Aristotelian.

The Platonic perception of the Soul, espoused by Plotinus and Porphyry, has the lowest soul as the Unreasoning or Emotional Soul, whose Act is Animation, the source of emotions, sense-imagination and sense-memory, rooted in flesh and generative faculties. The middle soul, the Reasoning Soul, whose Act is Discursive-Reasoning, reaches and evaluates knowledge, reaches opinion and is the source of the Will, intellectual-imagination and memory, which deal with higher faculties of judgement. The Intellectual Soul is the highest soul; its Act is Intuition, the true knowledge of existence, and

it is entirely untouched by matter. Most people are unaware of their Intellectual Soul, only the greatest philosophers become conscious of it.

Aristotle held that the lowest soul was the Vegetative Soul, whose Act is Reproduction, the unconscious part of a human's being that regulated automatic functions, such as digestion and circulation. The middle soul was the Animal Soul, whose Act is Perception, the conscious essence that was the home of emotions, desires and appetites. The highest soul was the Rational Soul, whose Act is Thought, that part that thinks, evaluates, judges, forms beliefs, and may attain wisdom. Both the Animal and Rational Souls may exhibit excellent rationality, with the Rational Soul being rational in itself, and the Animal Soul being subject to rationality.

It should be noted that these three souls are really different characteristics of the one soul; both Plato and Aristotle held that each being has a single soul, although they ascribed different, hierarchical qualities to the soul.

## Medieval views of the soul and the spirit

By the thirteenth century, medieval theologians and doctors were in the process of developing theories of the spirit and the soul. They believed that the soul and spirit were distinct, although intimately connected.

The spirit was believed to have an actual physical substance, a refined, colorless, odourless liquid that pervaded the material body. Its source was the heart, and through it, the humors of a person were kept in





balance. The spirit was the buffer between the gross physical body, and the refined soul, transmitting and refining physical sensations from the body's organs, the eyes, ears, skin, etc. The soul transcended matter, although it too was centred on the heart, and it was impervious to possession or direct supernatural interference (except Divine possession). Demonic or magical possession occurred through the creature infusing itself into the spirit. Because the spirit transmitted information to the soul, a possessing demon is able to confuse or deceive the soul by feeding it false sensations, although the soul itself was immune from being directly affected. Likewise, illness that affected the spirit would quickly pervade the entire body.

In *Ars Magica*, the human soul is protected by the Limit of the Soul, and most supernatural powers that effect the mind or essence of a person actually target their spirit. Magic that allows a person's mind to leave their body is also affecting the spirit.

### Soul-projection

Out-of-body experiences were common place mystical occurrences, and in Late Antiquity was a requisite for any kind of significant magical working. Through purification rites, imbibing of sacred substances, and breathing patterns, the *mystês* (practitioner) could cause his soul to leave his earthly body and take on a golden brightness of immortal brilliance. Once in this form, the practitioner could travel free of his mortal flesh, moving through the ether, and able to see the divine order of the skies: the presiding gods rising into heaven, and others setting.

Such travel was exceedingly dangerous however, and only the skilled *mystês* could hope to achieve anything without bringing down the wrath of the gods. By deceiving the divine host into believing that he was of divine origin, the practitioner could then speak the divine names of the great, unfathomable, and sacred God, using the holy *synthemata* (divine symbols, or passwords) and *voces mysticae* (mystical names).

The Order of Hermes is heir to these secrets, albeit in a changed form. There are two spells that exist within the Order. The first is an exoteric Vim ritual, called Opening the Hidden Eyes, which allows the mage to see the liquid vis of an area, and to detect regiones, auras and the like. The second ritual is an esoteric secret of the theurgic colleges and mystery cults within the Order, and allows them to truly project their souls into the ether (Turn to *Lofty Heights* requires the caster be initiated into *Hermetic Theurgy*).

### Deceive The SUMMARY GODS

CrVi Gen, Ritual

R: Per, D: Special, T: Ind

Requisite: Mentem, Intellego

This spell infuses you with ethereal energies, which can only be detected by spiritual creatures, such as elementals, daimons and faeries, or angels and demons (who are rarely deceived). It magically brightens your "soul-spark" the liminal glow of your spirit in the Invisible World.

It will make you appear to spirits as though you possess a Magic Might equal to half (the level of this spell). This spell's duration expires when your soul returns from the Invisible World. If you do not enter and return from the Ethereal Realm in short order, you may begin to accrue Warping Points.

(Base: General guideline, +1 special Duration)

### The Effects of Entering the Ether

1. Your mortal shell is completely immobile and helpless. It appears to be in a deep coma and will not respond to any external stimuli. If it is killed while your soul is travelling, you do not die, but will live in a half-life within the ether, slowly diminishing over a number of years equal to the number of Confidence Points you have. Unless someone feeds and cares for your body, you start to suffer from Deprivation (ArM5, p.180). Your Parma





Magica protects your body; most mages lower their Parma when they enter the ether, since returning a soul to a body with an active Parma requires that the soul ‘penetrate’ its Magic Resistance.

2. Your spirit can now see the Invisible World, the home of the magical creatures of the firmament, filled with all kinds of elementals, spirits, daemons, gods and all the immortal things. The mortal world is hidden from you, and appears indistinct and hazy, as though through thick gauze. The realm of immortal affairs appears as an incomprehensible collage of symbols, colours and sounds. Use Magic Lore instead of Awareness and Survival, unless the character has Area: Invisible World Lore.
3. Your ethereal body is a shining body, gleaming with the light of your spirit. Your Physical Characteristics are replaced, Dexterity becomes Intelligence, Quickness becomes Perception and Stamina replaces Strength; your Social Characteristics remain the same, as does Stamina. In this spirit form, you can move as fast as a flying bird.
4. You may interact with the spirits and elementals of the Invisible World, although they are deeply hostile of interlopers into their realm. Enigmatic Wisdom or Magic Lore is used to speak to spirits, which is done through breathing, silences, and popping and clicking sounds, as well as secret, magical words and signs.
5. While travelling through the Invisible World, you are gain a Magic Resistance equal to your Vim score divided by five, or any other natural Magic Resistance you may have (not including Parma Magica). You appear to other travellers and inhabitants of the ethereal realm as a magical creature with a Might equal to your Confidence Score plus your highest Art divided by 5. This affords no special benefits, such as extra Magic Resistance,

it merely dictates how much respect (if any) you are accorded by the spirits.

6. You can only sense the Invisible World unless you have a supernatural Ability (such as Magical Sensitivity) or spell, or Arcane Connection that allows you to detect the mundane world. This means your magic is very limited and typically will only affect spirits (which can be affected through spells that directly target their Form if they are elementals, through Mentem if they are daemons, or Vim, which will target any spirit). You may use Creo Imaginem spells to make it appear as though you are present in the mundane world.
7. Other mages or sorcerers in the mundane world may affect your spirit using Mentem spells, although they must detect you first, using Intellego Mentem. You may resist using your Magic Resistance from your Mentem score. Theurgists may treat you like a spirit, and you are vulnerable to them, particularly if they know your name or True Name.
8. Returning to your body requires a Sta check of 9+, with success resulting in the rejoining of body and soul, and failure resulting a Twilight check, and a botch resulting in you being immediately Incapacitated. The spell’s duration ends when you successfully return to your body. If you body has an active Parma, you must penetrate your Magic Resistance using a CrVi(Co) casting total, with a +6 Penetration modifier (due to your intimate connection to your body).
9. Spending any great length of time in the Invisible World can cause Warping. After a number of hours After a number of hours equal to their Stamina + highest Hymn Ability + 3, you begin to lose Fatigue, at a rate of one level every hour until you leave—once your Fatigue is exhausted (i.e. you become

Unconscious), you gain Warping Points instead, at a rate of one per level of the regio every hour. If this gain is two or more, then it may cause Twilight, in which case you will not gain any additional Warping Points until your Twilight experience is finished.

**PROLONGED EXPOSURE LIMIT:**  
**Stamina + highest Hyperborean Hymn Ability + 3**

**FATIGUE LOSS AFTER EXPOSURE**  
**LIMIT: 1 per hour**

**WARPING POINT GAIN AFTER**  
**UNCONSCIOUSNESS: regio level per hour**

### Wandering in the Deep

Travelling through the realm of the immortal things is a dangerous undertaking, for mortal men were not meant for such journeys. Strictly speaking, the ether extends across all the lands touched by a Magical Aura, and can bleed into mundane areas, and weak auras of the other Realms. The chief danger is the hostility of the inhabitants of the Invisible World, the spirits, gods and elementals.

Upon appearing in the ether, mortal travellers are immediately accosted by all the local spirits, who stare intently and rush about. The traveller must convince the spirits that he is a natural denizen of the Ethereal Realm by rolling Communication + Guile + stress die. Note that your Guile score is limited by your Magic Lore or Enigmatic Wisdom. This is compared to the spirits’ Per + (Might / 2).

**DECEIVE SPIRITS: Communication**  
**+ Guile + stress die**

**EASE FACTOR: Spirit’s Perception +**  
**(Might / 2)**

To ascend to further layers requires similar deceptions of that Heaven’s inhabitants, with increasing difficulty. Should you fail the roll, then the nearby spirits assault you, otherwise they treat you as a native inhabitant of the ether.





# The Poppele

## Historical Background

At the southern border of the Rhine tribunal, between the little market of Radolfzell and the South-Eastern corner of the Black Forest, there is the Hegau, a small region characterized by several steep volcanic mountains surrounded by fertile fields: ideal for castle building.

There, the young baron brothers Ulrich and Hermann of the Hohenfriedingen family, had started an ambitious project in 1185: Building not one, but two stone castles on top of the Hohenkrähen and Hohenfriedingen mountains. Hermann had become bishop of Constance in 1183, so the financial

future seemed secure. But when Hermann died young in 1189, his brother had to resort to robbing merchants to pay the Jews. He also employed the landvogt (=bailiff) Johann Christoph Popolius Mayer around 1200 to tax the peasants. This landvogt was called the Poppele by the farmers because he was small and thin. He was reputed to be a tough fighter and a great drinker, and it is also said that he felt pity with the poor and tried not to demand unfair taxes.

One evening, an obese travelling abbot from Swabia stayed at the landvogt's manor house. Inebriated, he started to make fun of the Poppele, telling him that he was thin

## Andreas Volker

enough to crawl through the eye of a needle. The Poppele had his men seize the abbot and throw him into prison to starve him until he was thinner than the landvogt. When the abbot returned to his abbey, he took a magic book and used it to curse the Poppele, who broke his neck falling off his horse soon after.

Ever since, the people in the region have been telling stories about a supernatural presence called the Poppele, who is said to play tricks on people but also helps the poor. Even in the 21st century, the Poppele still figures in regional traditions (like Carnival).





## Role-playing adaption

In truth the abbot who cursed the landvogt was a young travelling fairie-blooded Merinita magus disguised as an abbot. Too drunk to put up a fight and helpless with the iron shackles around his hands, the Merinita magus had no chance to escape the Poppele's dungeon. As a revenge he used a fairy curse to turn the Poppele into a fairie.

The characters are sent to the Hegau to investigate rumours about magical activities.

## Peasants' tales

Everyone has heard of the Poppele, but many people are afraid of talking about him, because they think he might not like it. The first sources could be unreliable (a drunkard, a child, or a crazy-seeming old woman). Tension can be raised if peasants want to say something, but fall silent when they hear or see somebody nearby. If the characters meet a group of peasants, some might caution others not to talk to the magi. They could look around furtively, insist on whispering the information into a grog's ear, refuse to talk anywhere but in a church, or demand some kind of compensation for informing the characters. It is more atmospheric (and realistic) to have them ask for a piece of clothing or a pair of boots than for silver. If it is clear that the characters are magi, a shrewd peasant might even try to bargain for healing or fertility spells (for himself or his cattle).

To make the investigation more interesting, some false leads could be included. A Storyguide can easily adapt the following leads by adding her own stories, changing existing stories, or leaving out stories.

The characters that are used to play this story can be of a low level – life-threatening situations are avoided to leave room for role-playing.

## Leads

The following leads are based on real Poppele stories from the Hegau

## The POPPELE

**Fairie Might:** 30

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

**Virtues and Flaws:** Ways of the Hegau, small frame

**Personality traits:** kind to the poor +2, vengeful +2, trickster+3

**Damage:**

*Weapon – Shortsword:* Init+4, Attack+10, Defense+8, Damage+7

*Kick:* Init+2, Attack+6, Defense+6, Damage+5

**Soak:** +5

**Wound penalties:** -1 (1-4), -3 (5-8), -5 (9-12), Incapacitated (13-16), banished for a year (17+)

**Abilities:** High German (Alemannian) 6, Awareness(Sounds) 3, Bargaining (taxes) 4, Brawl (kick) 3, Carousing (insults) 2, Folk Ken (peasants) 4, Guile (disguise) 4, Hegau Lore (peasants) 6, Stealth (hide) 5, Second Sight (Fairie realm) 2, Single Weapon (short sword) 4

**Powers:**

*Fairie nature:* As a fairie, he is immune to diseases, old age and fatigue. He can automatically see through fairie illusions.

*Presence* (0 points): Poppele knows most of what is going on in the Hegau, because he can hear what people say. Magic Resistance protects the speaker from being overheard, but not from becoming gossip between mundane peasants.

*Illusions* (5 points, Init+3): the Poppele can create visual illusions that last until the sun sets/rises.

*Appear/disappear* (5 points, Init+3): The Poppele can appear/disappear in any mundane or fairy aura within the Hegau. He can only

be in one place at a time but can travel as fast as lightning.

*Poppele's laughter* (10 points, Init+3): Poppele laughs when he has fooled someone. For moon duration, the victim both loses the ability to use confidence points and gains the virtue Clear Thinker.

*Poppele's theft* (10 credits): Poppele can take something (coins, wine, ...) anywhere in the Hegau (up to Divine Aura 2) and make it appear instantaneously somewhere else in the Hegau. He usually uses this power to take from the rich and give to the poor. The power can last until a condition is (no longer) met.

*Poppele's disguise* (0 points): Poppele can take the form of any human being that could be found in the Hegau up to 5 feet 3 inches (160 cm) tall. This disguise includes any clothing and tools needed.

**Vulnerability:** Iron – with the exception of his short-sword, Poppele dislikes Iron because contact causes him pain; Poppele cannot enter a divine aura stronger than 3.

**Vis:** The Poppele's clothes (which are part of him and remain after he is killed) contain 6 pawns of Imagonem Vis.

**Appearance:** The Poppele appears to be a smallish human that can take on different looks. Since he often rides a grey horse, some people also call him the Grey Rider. He usually defends the poor, but expects to be obeyed and respected. He also likes playing tricks on people. The Poppele can only be permanently killed with PeVi spells or by erasing him from the minds of all the Hegau peasantry. Otherwise he will reform after a few years.

There may be some other way of making him rest permanently.

region. For each lead, a few story suggestions are given.

## The EGG TRADER

*A selfish rich peasant woman carried eggs to the Radolfzell market. When*







*she saw a tree stump, she sat down, but the tree stump jumped away. So all her eggs broke. Then she heard the telltale laughter of the Poppele.*

You could use this story as story told by the woman herself, or by someone who dislikes the woman. It could be a true Poppele story, or alternatively, the player characters could find out that the woman made up the story because she doesn't want to admit her clumsiness to her husband.

#### PLAYING AT SKITTLES

*Two poor travelling carpenter apprentices saw a man playing at skittles poorly. He offered to bet large gold coins against them. After winning a few games, the apprentices had lost the little money they had and walk on, depressed. Then the first one realized that he had a skittle in his backpack, which he threw away. A few hours later, the other apprentice found a bowling ball in his backpack. Looking at it closely, he realized that it was pure gold. They went back but couldn't find the skittle. All they heard was the Poppele's laughter.*

This could be a true Poppele story, one that happened some time before the investigation. It could be told

by the apprentice who threw away the skittle – a disillusioned and very unhappy young man who drinks too much because he reproaches himself for missing his big chance of becoming rich. A visit to the other apprentice, now an arrogant man settled down in a stone house with a pretty but cold wife, could show that money without wisdom does not equal happiness. Alternatively, a crook could have invented the whole story. He could claim to be the apprentice who found the golden ball to find an explanation for his ill-gotten wealth.

#### A GIFT FOR THE POPPELE

*A drunken man who was returning with friends from an inn puked onto a field on the way home, yelling: "That is for you, Poppele". Then, he heard laughter and felt a boot kick him, so he fell into his own offerings head-first.*

This is a story of an inebriated evening that has grown with telling till it came to include the Poppele. In fact, it is just a drunken tale that has nothing at all to do with the landvogt.

#### TAKE CARE OF THE PENNIES

*One evening, a poor man stopped a rich miller and asked him to be taken*

*along on his cart for a few miles. When they arrived, the miller noticed that his money bag was empty. He suspected the stranger of theft. The poor man pointed to the road and laughed: In the moonlight a coin was glittering, and a few feet onward the next one. So the miller had to walk back all the way. In the end he found a few coins more than he had had in the first place.*

This story could be told by the miller himself, or alternatively, you could use it as a trick the Poppele plays on the characters to dissuade them from disturbing his peasants.

#### EMPTY NETS

*The fishermen from village of Moos reported that people often called them at night from across Lake Constance, or that there were noises as if the nets were full, but none of it was true. They sometimes heard laughter when it happened.*

This could be a Poppele activity, but more likely it's just the local youth playing tricks on the fishermen. The magi could convince the young men to stop, or tell the fishermen who the perpetrators are – one of them might





even turn out to be the fisherman's younger brother.

### POPPELE'S JUSTICE

*A transport of salted fish, sent by a rich merchant from Constance to Radolfzell, was robbed shortly before arriving in Radolfzell. The only guard, a man who escaped, claimed to have seen a small thin rider on a grey horse who had suddenly appeared, laughed, and told him to flee, because he was the Poppele who wanted to punish the rich fish merchant for his greed.*

This story could have taken place only a month before the characters arrive. The local sheriff is reluctant to investigate the case because he doesn't want to make an enemy of the Poppele. When the characters investigate, they can talk with the guard who will confirm that he saw the Poppele, even if magic is used for interrogating him. That is because he believes in what he saw that night. In truth, a clever conman has used the Poppele myth and stolen the fish to sell it in Engen. With a bit of magic, the characters should be able to find out which way he went and follow his tracks. At a crossroads, the wagon trail leaves the main road and leads into the forest. There they find the body of a man starved to death, his hands tied to a tree so that his head is only inches away from the salted fish. Since the man has not received a Christian burial yet, his ghost can be talked to. After making the characters give the fish to the poor and in exchange for the promise of giving the corpse a Christian burial, the dead impostor will reveal that he was tortured to death by the Poppele for impersonating him. Alternatively, the man could still be alive and give the information in exchange for his freedom.

### EASING THE PAINS OF CHILD BIRTH

*A poor pregnant woman was married to a drunkard. She was afraid he'd drink all the wine, leaving none to ease the pains of childbirth. The Poppele heard of it and, dressed up as a hunter, gave her a little barrel of wine, telling her not to give any to her husband. She shared the never-ending wine with the other poor. Her husband heard of it and demanded some. At first she refused but when she finally gave in, the Poppele reappeared*

*suddenly, hit the pregnant woman in the face, and said: "The wine is not for you, drunken brute", and the wine stopped flowing.*

The troupe first hears this story from a wandering storyteller at Radolfzell market. He claims to have heard the story first at an inn in Engen (which is a day's ride to the Northwest). From there the characters are sent to a midwife in Mühlhausen (8 miles to the south) who hides from the troupe because as a minor hedge wizard she is afraid of Order magi. Once she has been found, she can tell the characters that the woman from the story lives in Schlatt (the next village to the south). The woman, who is now the mother of a baby of two weeks, is still weak from childbirth, corrects the story and claims the Poppele never hit her. Behind her back, the neighbors have started to whisper that her husband, a disgusting drinker, is not the father of the child: Although the mother doesn't know it, the Poppele is the child's father. The daughter is Gifted, and the landvogt pays special attention to his daughter's well-being: She can be used as an Arcane Connection to him. He will not willingly consent to her being taken away and raised by Order magi unless one of the magi manages to earn his trust.

### THE BRUDERHOF FARM

*For some time, many tasks on the Bruderhof farm did themselves if you said: "Not too little and not too much" and put out the most beautiful bowl in the house empty to invite the Poppele for dinner. After a few happy weeks the peasants forgot their part of the deal and the Poppele vandalized the farm and never helped them again.*

The farmer who tells this story wrongly assumes that the help comes from the Poppele. In truth it was a minor fairie who wanted to explore humanity. She stopped helping the humans because she doesn't want the landvogt to be

credited for her deeds. She complains about the Poppele, who she considers to be a newcomer and a show-off and falsely claims that it was him who vandalized the farm. She says that he is very unpopular with the minor fairies in the region, because he usurps all the humans' attention. She is willing to give the troupe a flute that will call the Poppele. She won't tell them that he hates to be called that way, especially if the caller plays poorly, because she hopes the troupe will drive him off.

### Meeting the Poppele

Eventually, the characters will find the Poppele and talk to him. The Poppele is not unhappy about his new state of existence which permits him to look after the Hegau. His reactions will depend on how they behaved towards the Hegau's peasantry, how made contact and if they want to keep the landvogt's daughter as an apprentice. It is up to the storyguide to decide whether the Poppele knows that it was an Order of Hermes Magus that made him into a fairie.

Of course there is the option of killing the Poppele for his Vis – but since he is hard to kill permanently, there is always the chance of running a "revenge of the Poppele" adventure a few seasons later.

It may be a better idea to reward the players by making the Poppele an ally of the characters' covenant. For this, it may be necessary to move the story closer to the character's base of operations. He would be willing to help the characters, if they help him protect the peasants.

Finally, a few questions remain open: Who was the magus that cursed the Poppele? How will the Order react when they learn of the Poppele's existence?





# Tribunals at Play

Ben McFarland

A tribunal is an opportunity for many things: to gain resources, to further a political cause, to defend a Covenant's actions in trial, to seek a specialist, to learn the broader news of the Order, perhaps to make a friend or a foe. No matter the specific focus, a tribunal means stories. As a Storyguide, it means dedicating time to showcase particular Nonplayer characters, spread story hooks, and foreshadow future events. It especially means an ambitious chance to explore more social aspects of the Order of Hermes—an uncommon possibility in a game where the Covenant is often an island amidst a sea of mundane peasantry. For those covenants that do actively engage the rest of the Hermetic community, the tribunal is a place where accounts and debts from the last seven years can be settled, issues can be debated face to face instead of over correspondence, and popular opinions can be swayed.

## Before it Begins

There are a flurry of activities possible even before the tribunal convenes. The site must be prepared, an Aegis of the Hearth might be performed, and the local populace might need to be dissuaded from approaching. Those with a political agenda could start campaigning in this preliminary period, attempting to engage each new arrival to advocate their issue or decide if a Praeco's compromise would be more advisable. Redcaps, Bonisagi, and Verdi all might take advantage of the time before any scheduled events begin to socialize, swap anecdotes, and prepare for presentations or displays. Apprentices about to take their Gauntlet probably arrive early with their masters to learn the conditions for their test, and newcomers to the Tribunal use the opportunity to learn names and faces firsthand. Flambeau might try declaring an Enemy of the Order. Quaesitors and Hoplites



might make the final preparations for cases regarding violations of the Code.

## Bonisagi Gathering

The Bonisagi of a Tribunal likely meet before a tribunal to participate in theoretical discussions, review proposed Folio submissions, and make private requests for research materials. While there might be some secrecy regarding a magus' projects, allowing for a limited transparency at tribunal permits a certain amount of informal collaboration, brainstorming, and campaigning for their personal theories and agendas.

Occasionally the topic of apprentices will surface, depending on particular stage of the Bonisagi's careers. It's not outrageous for a small group to

conspire to claim a particular rising star in order to train the apprentice jointly and share in the laboratory benefits.

Trianomae might use such a prelude to organize popular support for a political issue or a sensitive topic that might increase overall friction between members of a Tribunal, or even between Tribunals. In many ways, Trianomae's Line sees the time just before a tribunal equally as important as the tribunal itself. Like research, campaigning requires the proper preparation to go smoothly and successfully. Attempting to do so after all the magi have arrived onsite would be too late; the Trianomae



need to be ready to persuade before the debate ever begins.

## Verditi Displays

A tribunal is a place for a Verditius to build a reputation—the majority of a Tribunal's magi are in attendance and they are often looking for answers to problems. With any luck, a Verditius has the hammer for another magus' nail of a problem. Verditi want to arrive to a tribunal ahead of the crowds to set up displays, cast wards, and prepare to dazzle the impending throng of possible customers.

One might think that there is little incentive for a Verditius to spend time creating items for another magus, but remember that the lab notes and creation process remain with the Verditius in addition to any payment he collects. Nothing prevents a Verditius from only accepting commissions that further her own esoteric research goals. Some sample items for sale might include:

### Lantern of Unflinching Light (Suggested Price: 5 pawns)

Creo Ignem 15

Pen +0, 24/Day

R: Personal, D: Conc, T: Ind

Upon command, this lantern produces a smokeless, pale light that does not flicker. The lantern maintains concentration and also dims upon command.

If the optional rules from Covenants are utilized, the Lantern could be used to provide the Superior Lighting Virtue in a laboratory.

(GL4, +1 Concentration, +5 levels for 24/Day, +5 levels for item maintaining concentration)

### The Scrivener's Alembic (Suggested Price: 5 pawns)

Creo Ignem 15

Pen +0, 24/Day

R: Personal, D: Conc, T: Ind

This series of glass spheres heats the center portion to a boiling temperature upon command and maintains that temperature until commanded to stop. It is very useful for many alchemical, medicinal, and magical processes, aiding in the creation of



potions, tinctures, and the distillation of vis.

If the optional rules from Covenants are utilized, the alembic provides a +1 bonus to a Vis Specialization and Items Specialization in a laboratory.

(GL4, +1 Concentration, +5 levels for 24/Day, +5 levels for item maintaining concentration)

### Researcher's Table (Suggested Price: 7 pawns)

Rego Animal (Creo, Aquam, Herbam) 30

Pen +0, Unlimited

R: Touch, D: Concentration, T: Ind

This small wooden table with quill and inkwell acts as a notary, transcribing the notes from their wax tablets to a stack of provided parchment. The ink must be supplied, but the table keeps the quill sharp and functional.

Each wax tablet is traced first by the quill, set aside, and then the quill copies the contents over to the parchment. The parchment is then moved to a drying space on the table, and the process repeats. The table

knows no languages, and really just transcribes the wax tablets. If it runs out of ink or parchment, the table pauses, awaiting resupply. When it completes a stack of wax tablets, it stops.

If the optional rules from Covenants are utilized, the table provides a +1 bonus to a Texts Specialization in a laboratory.

(GL1, +1 Touch, +1 Concentration, +1 for complexity, +2 for requisites, +10 levels for unlimited use, +5 levels for item maintaining concentration,)

### The Invisible Brewmaster (Suggested Price: 8 pawns)

Rego Herbam (Aquam) 33

Pen +0, 6/Day

R: Touch, D: Mom, T: Ind

Placing appropriate ingredients (grain, fruit, or honey), water, and any desired seasonings within this small keg and closing it, the user describes the alcoholic beverage they wish brewed, which is instantly processed and transformed as if by a brewer. The edibility and quality is unaffected.







The resulting beverage is as described by the user, and limited by his understanding or imagination, and quality of description. A Communication + Finesse roll by the user replaces the Craft: Brewer roll, with a target of 13 for beer, 15 for wine or mead. The liquid will be technically consumable, provided consumable ingredients, though a poor Finesse roll may result in a less palatable drink. A Communication + Craft: Brewer check may be substituted for Communication + Finesse if the user has that skill.

Written directions may be read to the device. Use a quality score of 6 (or the Verditius' Communication + 6, if known) in place of all die rolls. In any case, the user may request "Rotgut Small Beer." This is a very weak beer usually brewed for children, and has an Ease Factor of 6.

(GL5 +1 touch, +1 requisite, +1 flexibility, +2 Group, +3 levels for 6/Day)

## Redcaps Playing at Work

For Redcaps, a tribunal provides a fantastic situation; nearly every possible recipient for vis, correspondence, or packages will be present. The amount of vis available will likely be a near embarrassment of riches. For once, it's almost as if the whole Tribunal has instead come to the Mercere Chapterhouse, making the trade or sale of acquired magical items very feasible. All this means there's more time for a goblet of wine, a mug of ale, a good story by a fire, or a game of dice with grogs doing their best to avoid trouble. By arriving early,

the Redcaps can ensure that deliveries are made just as recipients arrive, freeing the Mercere to enjoy the rest of the tribunal. The volume of activity also means that there is less risk to Redcaps from a roadside ambush or a knife-point robbery; few are foolish enough to attempt that sort of skullduggery with all the Quaesitors in the Tribunal hanging about. Redcaps might also use this opportunity to acquire seemingly innocuous information from idle conversation or the drunken ramblings of grogs too deep in their cups.

## Covenant: Blackthorne

**Votes:** 13

### Representative:

Carnassus of House Jerbiton. Somewhat grim and haughty, Carnassus acts as the Order of Hermes' representative to the English royal court and has a keen understanding of what he is and is not allowed to do in that capacity. Distant, and many would claim of foul temperament, he is intended to act as the official ambassador to the mundane lord, and receives a small stipend from the Tribunal to do so. His strengths are Rego and Mentum, but he dislikes Certamen. He is personally in search of a tractatus on Rego.

### Primary Goals:

- ✦ Pass initiative making contact with King of England a violation of the Peripheral Code unless a reasonable attempt is first made to notify and work through the Order's Ambassador, currently Carnassus of Blackthorne.

- ✦ Limit the creation of new covenants in Stonehenge, such that only those new covenants with the sponsorship of an established covenant may be recognized.

### Secondary Objectives:

- ✦ Prevent Cad Gadu from acquiring any further resources
- ✦ Maintain free access to vis sources throughout Tribunal.

### Compromises and Concessions:

Blackthorne will trade anything and everything in their power to advance their objectives. They value their first primary objective as more important than the second primary objective, and would prefer maintaining free access to vis sources over starving Cad Gadu further.

### Resources for Trade:

Carnassus is authorized to trade up to 30 pawns of Technique and Form vis (40/60 split) and 15 pawns of Vim vis to buy votes and other decisions. Blackthorne has three good quality summa and 5 tractati it available for trade, as well. It can provide some livestock or two items of no more than 30 levels of effect. For those crass enough to demand it, Blackthorne's coffers have 100 silver pennies available in reserve. If pressed, they have access to a glassblower who can provide quality work for a laboratory in a season, but would prefer to keep this resource secret.

### Enemies and Alliances:

Blackthorne considers Cad Gadu a rival ready to be put down, and well beyond saving.

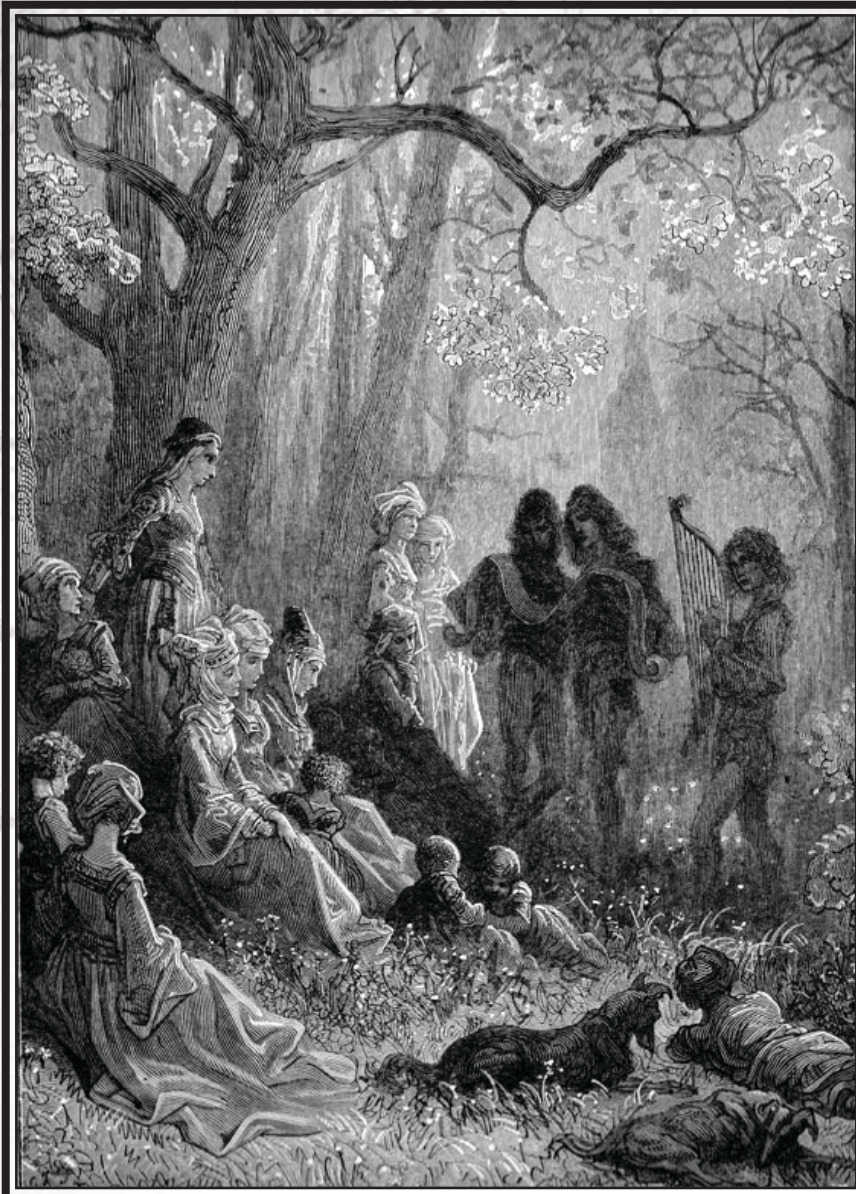
It considers Ungulus an unreliable ally, prone to irrational decisions, but worth keeping.

Carnassus is certain of the support of the Tremere covenant of Libellus (six votes).

## Business of the Day

You'll be designing a covenant for almost every player in your troupe. Determine a schedule of issues ahead of time, in order to allow players to decide how their own magi will vote—unless they plan to vote as a block, thus allowing the player in charge of the Covenant to vote at the appropriate time. This is where a covenant's allies and contacts, which they've hopefully spent some effort developing, can provide them insights about the key issues of the tribunal.





Each other player will be playing the representative of another covenant in the Tribunal, and attempting to further the objectives of that covenant. It's important to note that some players might not approach this idea with enthusiasm; consider the attitudes of your troupe before engaging in such an arc. The steps you'll need to complete for a tribunal include:

1. Design and assign covenants for every player but one.
2. Schedule the issues and events you want to occur before, during, and at the end of the tribunal.
3. Create the list of *Dramatis Personae*.
4. Predetermine how NPC covenants will vote on issues.

5. Decide how to reward successful completion of objectives.

### Assigned Roles

Each player in the troupe, but one, will be assigned another covenant's representative. It's useful to create a summary sheet for these magi and their covenants. Provide an outline of the speaker for the covenant, that magus' personality and attitude. You'll need to note the number of votes available for any issue, and create a list of primary and secondary objectives pertinent to that covenant. Some covenants might want to register all vis sites and enact *Certamen* dueling for rights to collect vis. Others might want to sponsor a chartered covenant. Another might wish to place restrictions on the creation of new covenants. Consider what

### A Little Local Flavor

Each Tribunal runs its gatherings a little different and activities or aspects that held a major focus in one region might not be that important or might not even exist in another. Consider an Order of Hermes Lore check, Ease Factor 12, to determine the basic events one can expect at a particular Tribunal's convocation, while more specific or esoteric details require a check result of 15 or greater. An Area Lore (Tribunal) skill of 3 or more can reduce this Ease Factor by 2.

political stories you wish to seed, and which covenants would want to further those initiatives. You'll also want to note what sorts of compromises and concessions the covenant would be willing to make, and which ones would be absolutely refused. Be certain, also, to indicate what kinds of resources the covenants are willing to trade to make those concessions—but make sure you remind them to approach you if they are uncertain about a trade for any reason.

A summary might look something like this: (See insert)

You might also need to create small stat blocks for important nonplayer characters, such as the Praeco, Quaesitors, renowned eremites and House notables—Exarchs, Primi, even Hoplites. These summaries could be nothing more than a name, age, house, relevant virtues or flaws, any important skills of note, and the four best arts of the magus. This should give you enough information to role-play any small asides or chance encounters, even extrapolate for *Certamen*, if you need. If you want the character to know certain information, like rumors, plans, or intended actions, you should note these as well. Remember that you cannot expect to detail every character the players may want to interact with; consider making a list of *dramatis personae* establishing who is available for interaction.



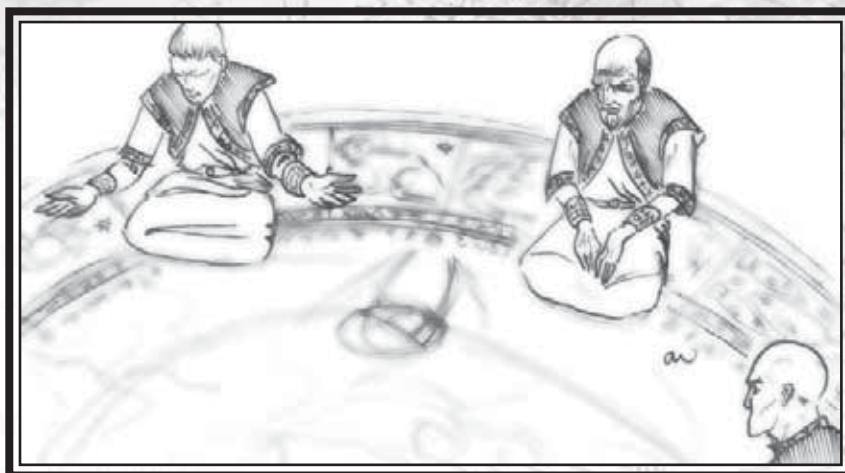


## Everyone Wants Something

What sorts of goals might other covenants have upon arrival at tribunal? Spring covenants might need resources, like vis, books, items, or better rights within the political landscape. Representatives might use their position to further personal goals as well as covenant needs; truly idealistic members might have the health and well being of the entire Tribunal in mind. There are the cold, hard demands of any covenant that wants to remain functional—vis for the Aegis and research, books to improve skills and arts, craftsmen to better the standard of living or improve the facilities, and grogs to maintain the covenant's defense. Consider both the season and the standing of the covenant within the Tribunal; that will help identify its needs. Spring covenants want to grow and establish their infrastructure while maintaining rights. Summer covenants want to build their power. Autumn covenants want to prevent the erosion of their power. Winter covenants either no longer care, or desperately seek to rejuvenate themselves. Using those rough guidelines should make selecting goals much easier and give the players representing a covenant more focus.

## Making It Work

As SG, you'll likely be taking the role of Praeco, coordinating business, calling votes when the time is right, and declaring recesses when necessary. If there is any issue that



## Event Timeline

As you complete preparations for running the tribunal arc, you'll want to create a schedule of events to keep the whole arc from stagnating or going off track. One possible timeline might be:

### Prelude Events

- |  |                        |
|--|------------------------|
| Setting up the site and the Verdi Displays | (Six days beforehand)  |
| Meeting of the Bonisagi                    | (Four days beforehand) |
| Redcaps at the Gate                        | (Two days beforehand)  |

### Tribunal Proper

- |                         |   |
|-------------------------|---|
| Meeting with the Praeco | (First day of tribunal)   |
| Debating the Issues     | (Set time period as appropriate, Scheduled and Unscheduled Recesses perhaps three days, perhaps as Tribunal specific activities long as a fortnight.) |

### Concluding Tribunal

- |                  |                                   |
|------------------|-----------------------------------|
| Decision Summary | (Day before last day of tribunal) |
| Final Quorum     | (Last day of tribunal)            |

involves the misbehavior of the covenant, you will likely play both the accusing magus and the Praeco. You might decide to use some semblance

of Robert's Rules of Order. This will help you ensure that pacing remains steady, and allows you to force votes when a debate reaches stalemate. It's also feasible that you'll need to represent a minor covenant engaged by the players. You'll want to make sure you at least have a short description of the spokesperson, and definitely predetermine how each minor covenant will vote—however, be sure to allow the words and actions of players to sway these minor characters when appropriate.

Tribunal specific activities might be competitions, like those depicted in *Lion and the Lily*, or *Certamen* tournaments, possibly a familiar







pageant—where new and unusual familiars are placed on display. These events might be the Tribunal's mechanic for distributing vis, like the Normandy Tribunal, or an integral portion of the culture, as might be the case in the Transylvanian Tribunal. Remember, the longer the tribunal, the more time for misadventures to occur. This is the opportunity to create traditions and a unique flavor for a particular Tribunal, don't let it go to waste. Does this Tribunal have a special ceremony for administering the Gauntlet and the Oath? What about declaring a Wizard's March or having someone named an Enemy of the Order?

The decision summary is a brief ceremony shortly before the tribunal closes. It reviews the rulings of the tribunal to all those present and dictates what is expected. It is at this point where many magi make up their minds to stay or leave to prevent a

quorum from making decisions official—an action that often happens in the more contentious Tribunals, such as Stonehenge. On that last day of a tribunal, the Praeco takes the final quorum. This consensus of attending magi must represent at least twelve wizards from four of the Tribunal's covenants with the Praeco present in order for the results to be binding. Participating magi vote once to ratify the resulting decisions, requiring a two-thirds majority and canonizing them as official rulings that can be later referenced as support for various positions and situations.

## As the Dust Settles

Success for a player's surrogate covenant translates into Troupe successes and rewards for the players' Covenant—even if those goals conflict with the Covenant's plans. This might entail new allies who reveal themselves, items won by grogs in

games of chance or by sly theft, texts gathered in trade between sessions. Just because the political landscape might have shifted against the players doesn't mean their roleplaying shouldn't be appropriately compensated! The number of major and minor goals accomplished should contribute to more rare and valuable rewards.

There are a couple of methods you can consider for providing awards. First, ask the players what they're hunting for in game, and have them provide three possibilities. Have them rank these items from the most to the least important. For each major goal or three minor goals accomplished, provide an item, beginning with the least important. You can also randomize disbursement with a die roll, assigning the choices 1-3, 4-6, 7-9, with a 0 indicating that the player may choose the reward.

Another option is to put a point value on each goal, and create a list of rewards with a point value on each one. After the tribunal is concluded, allow the Covenant to pool the points they've earned through completed goals and purchase the rewards they desire from the list you've provided.

In either case, the goal of encouraging the players to work for objectives that might be contrary to the optimal state of their Covenant is accomplished. By trying hard to complete the goals of their assigned covenant, they improve the state of their own, and create their own stories in the process. When all is said and done, they know exactly how the political landscape and the current issues of the day were created and what the motivations were behind them. That's an opportunity that will create good memories and better emotional investment, ensuring your game has fodder for many sessions to come.





# The Bishop's Bird

Ben McFarland with  
CJ Romer

## Overview

Welcome to Winchester!

It is a cold night, in early December, and the snow lies on the ground, deep and crisp and even. Suddenly a shout goes out from a watching grog - torches in the darkness, the panting of exhausted horses ridden to near collapse, and the clank of armor. Visitors have arrived at the covenant, and visitors in a hurry... Peter de Roches is terribly ill, and many feel he will not survive. He lies in his chamber in Wolvesey Castle, constantly attended by physicians, yet his strength waning from day to day. A party has come seeking expert help - is there a curse on the bishop, can his disease be healed, and do they have an expert falconer? Astrologers or others with knowledge of if he will survive or not are also much needed, though this will be privately raised by certain members of the household - if the bishop succumbs to his malady there are many who want to make for the coast, with or without all they can steal from the Castle, to avoid the wrath of Hubert de Burgh's faction once their protector is dead, or simply to make sure they have a little something to live on in their enforced retirement from the political life.

So what is it that has brought this misfortune down upon the Bishop? In truth, it is a Bjornaer magus, Marcus. He is not long from his Gauntlet and had hoped to return home to propose to his childhood friend and sweetheart, the Lady Anna. When he found that she'd been seduced by the Bishop de Roches as he traveled through the region, he was at first despondent, then furious. His anger drew the attention of a nearby minor demon, Callowtongue, who nurtured these sins and whispered encouragements to the wizard. Was he not a magus? No corrupt churchman would prevent him from realizing his love, and he decided to find a way to reclaim her. Utilizing his skill of divination, and not realizing Callowtongue subtly altered by the results, he learned that in order to regain Anna, she must never learn of his actions and that he could never wound the Bishop. Knowing that outright killing the priest was forbidden by his foresight and likely to draw unwanted attention, he crafted a spell to do the deed for him. Callowtongue ensured that Marcus learned of the local legend of that presaged the Bishop's doom—a heron roosting upon the cathedral spire meant death for de Roches. And now, with the time right, he put his plan in motion, casting the spell upon the Bishop as de Roches traveled between holdings.

What Marcus, unfortunately, knows nothing about the tradition of the Boy Bishop, and when he learns of it,

he is just as likely to try accelerating the process of killing de Roches. His plan depends on there being only one Bishop, and the Boy Bishop eliminates his convenient scapegoat for de Roches' death and may bring further investigation. These are things he cannot have, not if he hopes to regain Anna.

Into all of this, come the player characters...

## Dramatis Personae

### The Lady Anna

The Bishop's mistress and a woman who truly loves de Roches, Anna is a Norman from a village near Saint-Paterne-Racan. While pious, she feels that de Roches cannot be taken from her yet, not when there is still a chance for a family.

### Peter de Roches, The Bishop

The former Justicar of England since the death of William the Marshal in 1219 and one of the most powerful men in England, he is one of the guardians of young Henry III. Currently in residence at Winchester, he holds that Bishopric, and has since 1202.

### Edmund, his Clerk

Aggressively protective of the Bishop and the power he provides Edmund, this clerk is ruthless in matters regarding de Roches and his survival. He would like to see the issue resolved prior to the ceremony of the Boy Bishop, as he has no desire to enter into conflict with de Burgh, knowing that this will waste much of the Bishop's resources. It was he who suggested the Order of Hermes to Lady Anna.

### Milo, the Boy Bishop

Truly blessed by his Faith, Milo knows what his sacrifice will bring and wants to take his place, so that





his lesson will bring de Roches to later protect the Dominicans and build more monasteries. His guardian angel has told him this is God's will. His father is a miller and staunch supporter of de Burgh, but Milo is well liked within the parish, and his election to the Boy Bishopric is certain.

### The heron

A Bjornaer mage desperately in love with the Lady Anna, this is Marcus filius Longfang doctrinae Ilfetu Bjornaer ab Gallia Transalpina. Gifted with Visions and Divination, Marcus returned home to find Anna after his Apprenticeship only to learn she had run off with de Roches. Marcus' love is very unrequited and his divinations have told him that his plan is the best way to cause the Bishop a great loss and to regain Anna. He hopes that with the Bishop eliminated, Marcus can have her heart.

### The Demon, Callowtongue

This demon of sadness and revenge happened upon Marcus the night he returned to find Anna departed with de Roches. He whispered in the magus' ear, twisted the Bjornaer's visions and divination to show what he wanted, goading Marcus along a path of pride, greed, lust, and soon, murder.

### Summary of Events

Entreaty for help at the covenant: Lady Anna and her retinue arrive and make an impassioned plea for the aid of the magi. The can offer texts, silver, perhaps even the Bishop will look the other way when it comes to the covenant location.

Visiting the Bishop: Upon examination it is uncertain if the Bishop suffers from some sort of terrible, magical disease or the Wrath of God.

His symptoms are reminiscent of the same illness that struck Herod the Great. The Dominion about his residence makes magical impractical and his weakened state makes moving him unfeasible.

Seeing the Heron: Going to Cathedral to observe the phenomenon of the Heron, the magi have the chance to investigate the nature of the beast and see the situation for themselves. Should Marcus flee, his path leads the characters to the corrupted shrine of St. Swithun, providing some insight to the catalyst for Marcus' actions.

The Boy Bishopric's Election: With the continued appearances of the Heron, Edmund and the Bishop enact their plan to elect Milo, son of the miller, as the Boy Bishop. Marcus, not knowing the consequences of this ceremony, continues to haunt the spire of the Cathedral. The ceremony occurs three days after the magi speak with the Bishop.





Milo's Sacrifice: Marcus' plan spirals out of his control as Milo accepts and suffers the consequences of de Roches' affliction with the help of his guardian angel, dying to teach the Bishop the generosity that will benefit future servants of God.

### Locations

#### Wolvesey Castle, the Bishop's Residence

Built in 1138 by the Bishop Henry, he remodeled the building within the first 20 years of its existence, raising the hall to first-floor level. Appointed abbot of Glastonbury in 1126, Henry became bishop of Winchester three years later. When his brother Stephen was appointed king in 1135, he took on the role of the king's chief advisor, and in 1139 he became papal legate in England. With so many important duties, Henry required an appropriately great hall to hold large meetings, receive important visitors, and entertain his guests. Measuring 27 meters long, and designed the latest fashionable architectural features, the castle was clearly intended to impress.

Standing on the site of an earlier Saxon fortification, Henry de Blois enhanced it during the Anarchy of his brother King Stephen's reign. He withstood a siege there for several days.

#### Winchester

Located in Hampshire, in South East England, Winchester lies at the western end of the South Downs, along the course of the River Itchen. Winchester's major landmark is Minster, Winchester Cathedral, one

##### TIMELINE

- +0 days Magi visit the Bishop in Wolvesey Castle.
- +3 days Boy Bishop is anointed.
- +25 days Boy Bishop dies of his disease.

#### LADY ANNA OF SAINT-PATERNE-RACAN

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

Size: +0

Age: 28 (28)

Decrepitude: 0

Warping Score: 0 (0)

Virtues and Flaws: Wealthy; Ability Block: Martial, Driven, True Love.

Personality Traits: Devoted +1, Proud +1, Unscrupulous +1

Reputations: None.

Combat:

Dodge: Init: +0, Attack N/A, Defense +1, Damage N/A

Fist: Init: -1, Attack +1, Defense +1, Damage -1

Kick: Init: -1, Attack +1, Defense +0, Damage +2

Knife: Init: -1, Attack +2, Defense +1, Damage +1

Soak: +2

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

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

Abilities: Artes Liberales 1 (philosophae), Awareness 3 (onlookers), Carouse 2 (remaining sober), Charm 4 (authority figures), Craft: Seamstress 4 (dresses), English 3 (greetings), Folk Ken 4 (attraction), France Lore 2 (Normandy), Guile 3 (authority figures), Intrigue 2 (churchmen), Latin 1 (religious terms), Norman French 5 (Church terms), Philosophae 1 (ethics), Profession: Launderer 2 (River washing), Stealth 2 (Indoors), Swim 2 (rivers), Theology 2 (Saints)

Equipment: None

Encumbrance: 0 ( )

Appearance: Lady Anna is a striking brunette with sultry blue eyes and a pouting demeanor. She had been certain that she would end up married to the town butcher until Peter des Roches passed through her small village. She caught his eye, and he begged for her to run away with him, promising her all he had and more. Her feelings for the Bishop are True, and she genuinely desires to start a family with him, even if it means living in secret.

of the largest cathedrals in England, with the longest nave and length of any Gothic cathedral in Europe.

The town has an Anglo-Saxon cross-shaped street system, overlaying the older Roman street plan. There are six gates, one at each cardinal direction, and the Durngate and King's Gate. It developed from the old Roman town of Venta Belgarum and the old Roman walls are still largely apparent. Once the capital of England and boasting a population of about 10,000 in the 1200s, it has faded in comparison to London since the Norman Conquest of 1066, a process accelerated by a fire in 1141.

Winchester is divided into quarters; the tradesmen are in the northeast, the southwest holds the judicial

quarter, and the ecclesiastical quarter lies in the southeast. It has weekly markets and an annual fair. For two weeks at the end of August and into September, the town hosts the St. Giles Fair on St. Giles' Hill.

The town primarily produces wool, but still has a mint in the mid-thirteenth century.

#### Minster, Winchester Cathedral

Construction of the cathedral began in 1079, and on April 8, 1093, in the presence of nearly all the bishops and abbots of England, the monks moved from the Saxon church of Old Minster to the new one. The crypt houses the remains of many notable persons, like St. Swithun, William II of England



## EDMUND THE CLERK

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

Size: +0

Age: 25 (25)

Decrepitude: 0

Warping Score: 0 (0)

Virtues and Flaws: Clerk, Improved Characteristics, Privileged Upbringing; Ability Block: Martial, Blackmail (Bishop), Driven (Maintain position).

Personality Traits: Compromising +1, Loyal +2, Self-interested +1

Reputations: None.

Combat:

Dodge: Init: +0, Attack N/A, Defense +1, Damage N/A

Fist: Init: +0, Attack +1, Defense +1, Damage -1

Kick: Init: -1, Attack +1, Defense +0, Damage +2

Soak: +0

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

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

Abilities: Arabic 1 (Religious terms), Artes Liberales 3 (rhetoric), Awareness 2 (eavesdroppers), Charm 2 (authority figures), Civil & Canon Law 3 (taxes), Common Law 3 (Local law), England Lore 2 (Winchester), English 5 (Legal), Folk Ken 2 (authority figures), Guile 2 (authority figures), Latin 5 (Religious Terms), Medicine 1 (humors), Norman French 5 (Legal terms), Order of Hermes Lore 1 (covenants), Philosophae 2 (ethics), Profession: Scribe 2 (copying), Teaching 1 (Artes Liberales), Theology 3 (Holy days)

Equipment: None

Encumbrance: 0 (0)

Appearance: The illegitimate third son of a baron, Edmund is thin and drawn, but with an iron stare and steady hands. He has a sharp mind and a willingness to make sure his goals are met, regardless of the final cost. One day, he might be an excellent autocrat.

## MILLO, THE BOY BISHOP

Characteristics: Int -2, Per +0, Pre +0, Com -1, Str -1, Sta -1, Dex -2, Qik -2 (age penalty applied)

Size: +0

Age: 10 (10)

Decrepitude: 0

Warping Score: 0 (0)

Virtues and Flaws: Improved characteristics, Student of Dominion, True Faith; Plagued by Supernatural Entity (angel).

Personality Traits: Cheerful +1, Generous +2, Pious +2

Reputations: None.

Combat:

Dodge: Init: -2, Attack N/A, Defense +0, Damage N/A

Fist: Init: -2, Attack +0, Defense +0, Damage -1

Kick: Init: -3, Attack +0, Defense -1, Damage +2

Soak: -1

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

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

Abilities: Athletics 2 (running), Bows 2 (Bow, Short), Brawl 2 (dodge), Dominion Lore 1 [3] (Angels), England Lore 2 (Winchester), English 5 (mill terms), Folk Ken 2 (adults), Hunt 1 (small game), Profession Miller 1 (maintenance), Purity 1, Stealth 1 (forests), Swim 2 (rivers), Transcendence 1

Equipment: None

Encumbrance: 1 (0)

Appearance: Milo is a cheerful round-faced boy who once spent his days assisting his father and playing with other boys along the river, occasionally sniping a rabbit or squirrel. However, in the last year he has spent a great deal of time at the Cathedral, where he says voices tell him he has a purpose.

and his older brother, Richard, Duke of Bernay. Begun in 1202, the squat, square central tower replaces an earlier version that collapsed, partly due to unstable ground. Popular opinion holds that God's Wrath caused it to fall, as punishment for the bishop's indiscretions.

## The heron's Lair

This is a mostly frozen pond lined with dried, dead reeds and nestled along a small tributary of the River Itchen that passes St. Swithun's crypt. Marcus has established a small camp here where he survived primarily in the form of his heartbeast.

## St. Swithun's Crypt

A small, dark sepulcher once a pagan shrine to the Celtic goddess Ancasta and that previously housed the remains of St. Swithun, Marcus' slowly forced the Dominion aura here to give way to an Infernal aura

through the methods the demon following the Bjornaer used to meet Marcus' study requirements.

## Scenes

### Meeting with Lady Anna

Lady Anna arrives at the covenant with a trio of hardened men, some of the Bishop's trusted guards. Bold, spirited, she doesn't fully understand the sort of people the magi are, but loves Peter de Roches too much not do the utmost in her power to save him, exploring every avenue of possibility. Through her discussions with Edmund, she is prepared to offer a decent amount of material wealth, or permit the magi to come take a text from the Bishop's library if they will travel to Wolvesey Castle and diagnose and treat the terrible disease that has afflicted the churchman—a sickness that Edmund and Anna believe has been brought upon the





## What is a Boy Bishop?

The Boy Bishop is, for all intents and purposes, the Bishop during his tenure, and thus the subject of the Heron's doom once anointed. Edmund and the Bishop (mistakenly) hope that this misdirection will deflect the disease and permit De

Roches to survive. In truth, though, it is all a part of the greater plan to teach generosity to the Bishop and perhaps some measure of humility to the magi. Wikipedia has a good reference page on the Boy Bishop:

[http://en.wikipedia.org/wiki/Boy\\_Bishop](http://en.wikipedia.org/wiki/Boy_Bishop)

Bishop by the heron that now circles the church spire. The lady's optimal agreement would be for the magi to come to Winchester, deal with the Heron, and cure the Bishop. She is not above hinting that God will look poorly on those who have the power to stop this tragedy from passing and do nothing.

For Lady Anna's soldiers, use the Standard Soldier statistics, with a weakness for gambling, women, wine, or food. Replace any magi-

related specialty with priests. (ArM5, pg 22)

## The Castle Wolvesey

### Dominion Aura: 3, at night: 1

The magi arrive at Wolvesey on an overcast day. The crisp winter air bites the skin and flurries dust the grounds. Peter de Roches is bed-ridden, suffering from a variety of ailments—very bad breath, an ulcerated colon, swollen feet, convulsions,

shooting pains, burning sensations, and worm-ridden, gangrenous genitalia. At his bedside, with a very business-like demeanor, is his clerk, Edmund. The Aura here will prevent most spontaneous spellcasting, and Edmund will not permit any ceremonial casting within the Castle until the Heron is eliminated. Intelligo magics reveal a lingering aura of a PeCo spell, and could reveal Marcus' sigil, the faint scent of iris. In his current condition, the Bishop cannot carry out an extended conversation, but can definitely deliver a key sentence at the appropriate moment, possibly to secure the aid of the magi. Neither man knows how the Bishop became sick, and both wonder if this is a punishment from God.

### Dominion Lore, Ease Factor: 12

Marcus of Bjornaer

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

Size: +0

Age: 30 (30)

Decrepitude: 0

Warping Score: 0 (0)

Virtues and Flaws: The Gift, Hermetic Magus, Animal Ken, Inoffensive to animals, Major Magical Focus: Health, Puissant Corpus, Piercing Gaze, Divination (See TMRE, page 58); Dark Secret (Plot against Bishop of Winchester), Cabal Legacy (See TMRE, page 20), Lost Love, Small Frame, Study Requirement, Visions.

Personality Traits: Angry +2, Foolhardy +1, Jealous +3, Proud +2, Suspicious +3, Vengeful +2

Reputations: None.

Combat:

Dodge: Init: -1, Attack N/A, Defense +1, Damage N/A

Bow, Short: Init: -1, Attack +6, Defense +3, Damage +7

Fist: Init: -1, Attack +1, Defense +1, Damage +1

Kick: Init: -2, Attack +1, Defense +0, Damage +4

Knife: Init: -1, Attack +2, Defense +1, Damage +3

Soak: +2 \*(remember to modify for arts)

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

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

Arts: Cr 5, In 9, Mu 0, Pe 9, Re 5, An 4, Aq 0, Au 0, Co 9 (12), He 3, Ig 0, Im 2, Me 4, Te 4, Vi 3

Abilities: Animal Ken 1 (Birds), Artes Liberales 1 (Astronomy), Athletics 2 (hiking), Awareness 2 (game), Bjornaer Lore 2 (Initiations), Bows 2 (Bow, Short), Concentration 1 (Twilight), England Lore 2 (Winchester), English 1 (greetings), Finesse 1 (Perdo), Folk Ken 1 (peasants), Heartbeast 1 (shifting forms), Hunt 2 (deer), Latin 4 (Hermetic), Magic Theory 3 (Inventing Spells), Norman French 5 (hunting terms), Parma Magica 2 (Animal), Penetration 1 (Corpus), Stealth 2 (Forest), Survival 2 (Forests)

Spells: Disguise of the Putrid Aroma ReAn 5, Panic of the Elephant's Mouse ReAn 15, Purification of the Festering Wounds CrCo 20, The Improved Chirurgeon's Healing Touch CrCo 25 (As Chirurgeon's

Healing Touch, but able to heal a Medium or less), Endurance of the Berserkers ReCo 15, Shriek of the Impending Shafts InHe 15, Wizard's Sidestep ReIm 10, Earth's Carbuncle ReTe 15, The Suffering of Herod PeCo30 (As Curse of the Leprous Flesh, but +2 for voice range)

Equipment: 5 pawns of Corpus vis, 3 pawns of Perdo vis, 2 pawns of Terram vis.

Encumbrance: 0 (0)

Appearance: Marcus is not a good-looking man, with a pocked face and a perpetually tired and hungry look about him. His garments, once solid and high quality, are now dirty and threadbare.

Notes: If you don't have The Mysteries, Revised Edition, consider Divination as an Intelligo spell with any form. For this story, it allows Marcus to have some foreknowledge of any attack by the characters once they've tipped their hostile intent, and is the vehicle Callowtongue used to corrupt him. Cabal Legacy allows him to take this virtue during character creation.





The Bishop's symptoms are very similar to those suffered by Herod the Great before he died.

#### **Artes Liberales (Astronomy), Ease Factor 15**

Dark omens hang heavy, as planets enter zodiacs that foretell of great, but possibly necessary, sadness presaging bittersweet happiness.

### **Winchester**

#### **Dominion Aura: 3**

The town has a number of important structures, craftsmen, and amenities, and it is possible the magi may choose to stay in one of its several hundred inns, or couple their visit with an opportunity to recruit more grogs or covenfolk. The most impressive structure is, by far, Minster, Winchester Cathedral.

#### The Cathedral

#### **Dominion Aura: 4**

Small knots of peasants gather each day to watch for the Heron and a fair

bit of wagering has been occurring, making wild guesses as to the day of the Bishop's demise. They will cheer when the bird appears and taunt any falconer attempting to kill it. Marcus idly circles above the cathedral spire, taunting the Bishop, knowing that his divinations will tell him when to alight on the spire.

Marcus himself will use his animal ken to dissuade any raptor, save a magically compelled one, and even those must contest with his Wizard's Sidestep and other defensive magics. If affected by Hermetic magic, he immediately flees back to his lair at the stream and crypt. There, he nurses his wounds and prepares a divination to determine his next course of action while unknowingly conversing with Callowtongue.

Milo and his family live in the tradesman's quarter, regularly visiting the cathedral when duties permit. The boy is particularly devout and pious, and his home has a Dominion Aura of 4. The ceremony to anoint Milo the Boy Bishop will occur three

days after the magi visit the Bishop in Wolvesey Castle. When that occurs, Milo will cure the Bishop's disease during the ceremony and proceed to grow weaker and more ill over the course of his tenure before dying on the last day of his Bishopric, which is December 28th, Holy Innocents' day. He does this by using his Purity and Transcendence to create a miracle, (RoP:D, Transcendence GL:25, +1 touch) but since he doesn't have enough skill, he suffers a Major Tragedy—taking on the disease. The angel that plagues Milo completes the cure. If you don't have Realms of Power: Divine, consider the transference of the disease part of the story and don't worry about it.

Almost nothing can prevent Milo's death once he has willingly taken on the disease from de Roches, given his Magic Resistance from his True Faith and the Dominion Aura. On his deathbed, he calls the now healthy de Roches to him, and explains the gift he and his guardian angel have given the Bishop and what they





## The Demon Callow- Tongue:

Order: Deluder

Infernal Might: 25

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

Size: +0

Confidence Score: 1 (3)

Virtues and Flaws:

Personality Traits: Credible +3, Cruel  
+3, Ravenous +3, Sly +2

Reputations: Deceitful +5, Vengeful  
+5, Vicious +5

Hierarchy: 3

Combat:

Fangs: Init +9, Attack +9, Defense  
+9, Damage +12

Shortsword: Init +4, Attack +12,  
Defense +10, Damage +8

Soak: +3

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

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

Abilities: Brawl 5 (fangs), Charm 6  
(convincing), Folk Ken 6 (jilted  
lovers), Guile 6 (deflecting blame),  
Intrigue 6 (create jealousy),  
Profession: Actor 7 (accents),  
Single Weapon 5 (short sword)

Powers:

Delusion, 1 or 5 points, Init +3,  
Imaginem: A consummate  
deceiver, Callowtongue can create

elaborate illusions. As per RoP:tI,  
page 41.

Duplicate the Magi's Perception,  
Variable points, Init +1, Intelligo:  
Callowtongue can duplicate any  
Hermetic Intelligo spell. This  
costs the demon 1 point of Might  
per magnitude. It cannot create  
any effect with a level greater than  
its Infernal Might, or duplicate  
ritual effects.

Coagulation, 3 points, Init -1,  
Corpus: As per RoP:tI, page 31.

Obsession, 3 points, Init -5, Vim:  
Anger, Jealousy, Suspicion. As per  
RoP:tI, page 31.

Envisioning, 1 or 5 points, Init +0,  
Mentum: As per RoP:tI, page 32.

Possession, variable, Init +2, Mentum:  
As per RoP:tI, page 32. Weakness:  
Protected Group (True Lovers)

Vis: 5 pawns of Intelligo, in his  
heart.

Appearance: In his natural form,  
Callowtongue is a smear of  
purplish darkness filled cinder-  
like eyes, and gnashing mouths  
with swollen purple tongues, all  
of which orbits about a pulsing  
human heart. He conceals this  
visage with an illusion of a small  
man in plain farmer's garb, or a  
blue-grey cat prone to licking.

Callowtongue wanders, seeking out  
unrequited and spurned lovers,  
and driving them to greater and  
greater sins, spreading misery,  
doubt, and suffering in his wake.

ranging from blood, to feces, to mud.  
What was once an ancient shrine to  
Ancasta, a potent river spirit, became  
the crypt of a saint, and now most  
recently, the lair of a demon. During  
the day, Callowtongue hides in the  
ossuary in his feline form. At night,  
he sits near Marcus, who's consider-  
ing making the creature his familiar.  
At the Storyguide's discretion,  
Callowtongue likely has a 5-point  
fragment possessing Marcus, one that  
infiltrated the magus as he completed  
his Parma ceremony.

The demon remains awaiting  
Marcus' return so that he might work  
to increase the aura and bring about  
the death of the Bishop through his  
whispered lies to the Bjornaer. If  
attacked and not destroyed, he goes  
to Wolvesey Castle to finish the task  
through a possessed servant, fearing  
that Marcus is free of his influ-  
ence. While Lady Anna's True Love  
protects her from Callowtongue,  
the Bishop has no such defenses. If  
investigated by a lone grog or other  
well armed and armored individual,  
Callowtongue attempts to possess the  
person, investing 10 points of Might  
and biding his time.

### Versus The Heron

#### Dominion Aura: 3

Marcus can be found here from  
sunset to sunrise, performing his  
Parma Magica ritual and consum-  
ing a small meal before departing to  
taunt the Bishop. Rarely, he might  
go to watch Lady Anna's quarters in  
the form of his heartbeast, but only  
after the Boy Bishop is anointed. He  
could be challenged to Certamen,  
and Callowtongue will whisper his  
opponent's two worst Arts into the  
Bjornaer's ear. He is so determined  
in his cause that he will attempt a battle  
if pressed, one he is fairly certain  
to lose, but his death will bring an  
investigation by his sept-mates from  
the Normandy Tribunal. Ordinary  
persuasion is insufficient to dissuade  
Marcus; he remains steadfast in his  
plan to see the Bishop die.

If somehow unable to flee, he  
retreats into the crypt, where the  
Demon Callowtongue will join the  
battle.

expect from him in the future: Peter  
de Roches must give his patronage to  
the servants of God that will come  
asking to establish monasteries in the  
area without question.

If Marcus learns of the plan to anoint  
Milo, he and Callowtongue will take  
drastic measures—burning down the  
mill, kidnapping Milo for a few days  
to hold him at the crypt, making a  
direct attempt on de Roches' life,  
possibly even worse. He wants de  
Roches to be the only Bishop when  
his plan runs its course.

## The heron's Lair

### St. Swithun's Crypt

**Dominion Aura: 4 during the day,  
Infernal Aura: 4 at night, Magic  
Aura 1 on Spring Solstice.**

During the day, this small cave  
appears empty. An old stone cracked  
and broken ossuary lies piled in the  
corner and a small fire pit has been  
made in the center of the room.  
Strange symbols, characters, and  
partial phrases are painted on the  
walls here in a variety of materials





## Rewards and Developments

### The Boy's Sacrifice

Should Milo be permitted to complete his sacrifice, the Bishop recovers over the course of winter. Appreciative of the magi's efforts and willing to provide them some small token of his goodwill, de Roches considers them a resource that could be utilized as the situation merits. He is doubtful of their powers—after all, if they were truly powerful, wouldn't they have cured him first? The message and lesson taught to him by Milo ensures that when the various monk orders seek him out for patronage, Peter de Roches will welcome them with wide, generous arms.

### The Heron's Gift

If Marcus can be freed from the demon's influence and is not significantly harmed, he becomes an amicus to the magi involved, providing an ally within the Normandy Tribunal and sending a gift of 5 pawns of vis a year for 7 years to the covenant. Should the magi ever need a laboratory or sanctuary, Marcus is willing to assist.

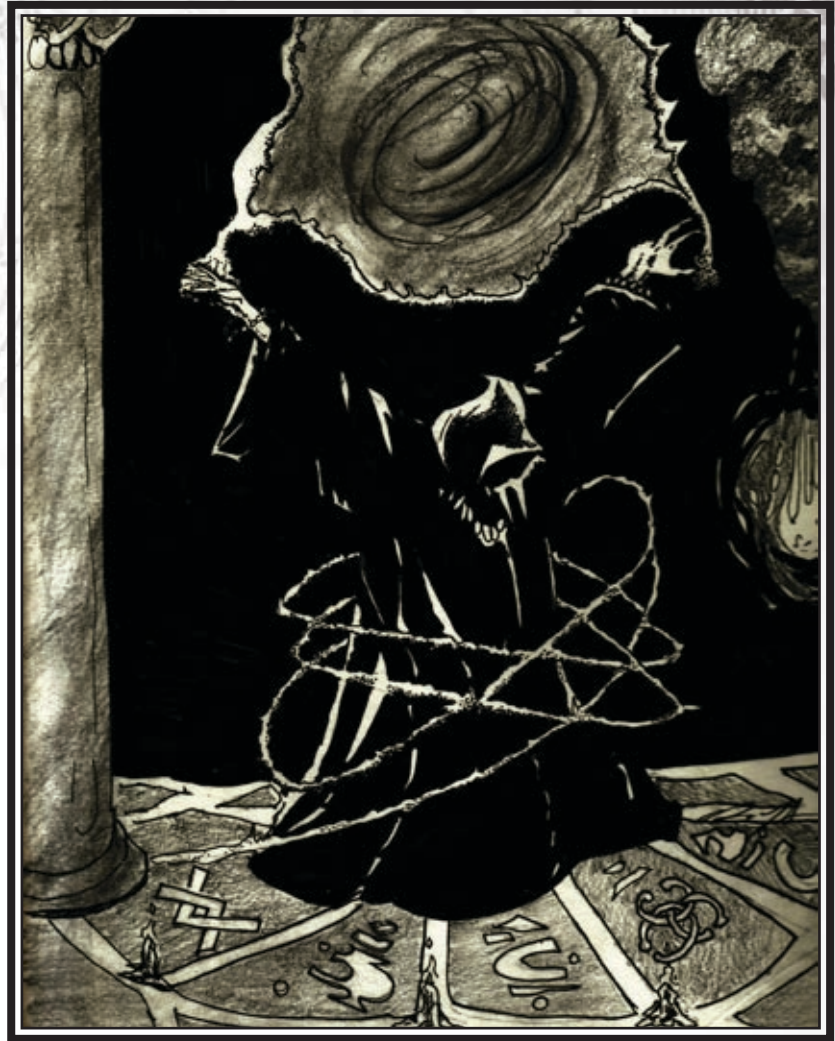
If Anna's True Love for the Bishop is revealed, Marcus is saddened, but understanding. He dedicates himself to his Arts and Bjornaer Mysteries, seeking the ritual of a second naming to rid his heart of the pain associated with this one.

If Marcus is simply killed, he will become a ghost, haunting the magus responsible and tormenting any loved ones, but always found at the Cathedral on the day of his death.

### Gratitude of the Bishop

Should the Heron be destroyed and the Bishop's disease cured, the magi are granted whatever boons they negotiated for with Lady Anna and Edmund. The Bishop views them as potent allies and considers them for assistance in times of trouble. He will even take some steps to ensure they are left unmolested.

If, somehow, Milo did not cure the Bishop's disease and he manages to survive, Peter des Roches may still



support the various monk orders when they come to Winchester, but his motives will be financial and political, rather than divinely inspired.

### Machinations of de Burgh

Milo's father, the miller, is less accepting of his son's sacrifice and blames the Bishop and his strange scholarly advisors, the magi. He entreats Hubert de Burgh to provide him some measure of revenge. The Earl of Kent complies, perhaps by seizing mundane supplies, or investigating the pedigree by which the magi's covenant claims its lands and possibly orchestrating the ascension of a new mundane lord over the region.

### The Ire of Callowtongue

Callowtongue is frustrated at the loss of his plans to kill the Bishop and possibly angry as he realizes that Milo's guardian angel has twisted the demon's plan enough that the death

of the Boy Bishop will bring even greater Dominion and piety to the area. He focuses his fury on the magi, haunting them and attempting to corrupt their turb of grogs through their various weaknesses.

### It All Goes Wrong

Should the plan to name the Boy Bishop somehow be leaked to the demon, and the boy corrupted, such that Peter de Roches dies of his disease and Marcus still doesn't gain the love of Lady Anna, then everything has gone totally wrong. Callowtongue learns of the magi and works to corrupt them or their servants. Edmund works with the new Bishop to turn the Church against the covenant. Anna commits suicide out of depression and becomes a ghost that haunts the betrayer. Marcus blames the magi for his lost love and conspires against them. Suffice it to say, this could have gone better.







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By Niall Christie

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