

CASTLES[®] & CRUSADES

cðdex celtarum



BRIAN N. YOUNG

CASTLES & CRUSADES

CODEX CELTARUM

BY BRIAN N. YOUNG

EDITOR: MAC GOLDEN, ALICIA STANLEY & TIM BURNS

ART: PETER BRADLEY, ZOE DeVOS

LAYOUT/CARTOGRAPHY: PETER BRADLEY



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1818 North Taylor, #143, Little Rock, AR, 72207

email: troll@trolllord.com // website: www.trolllord.com

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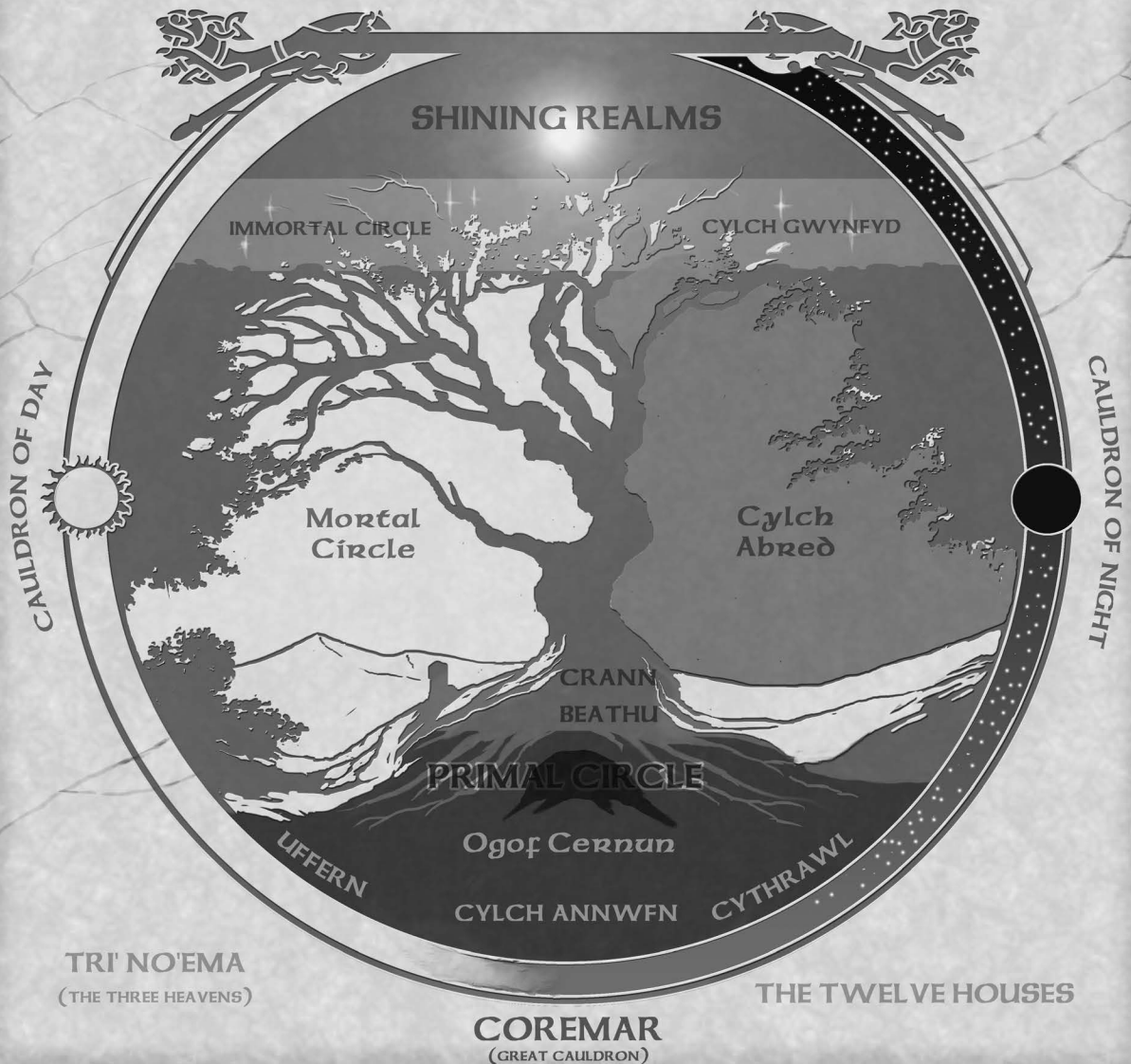
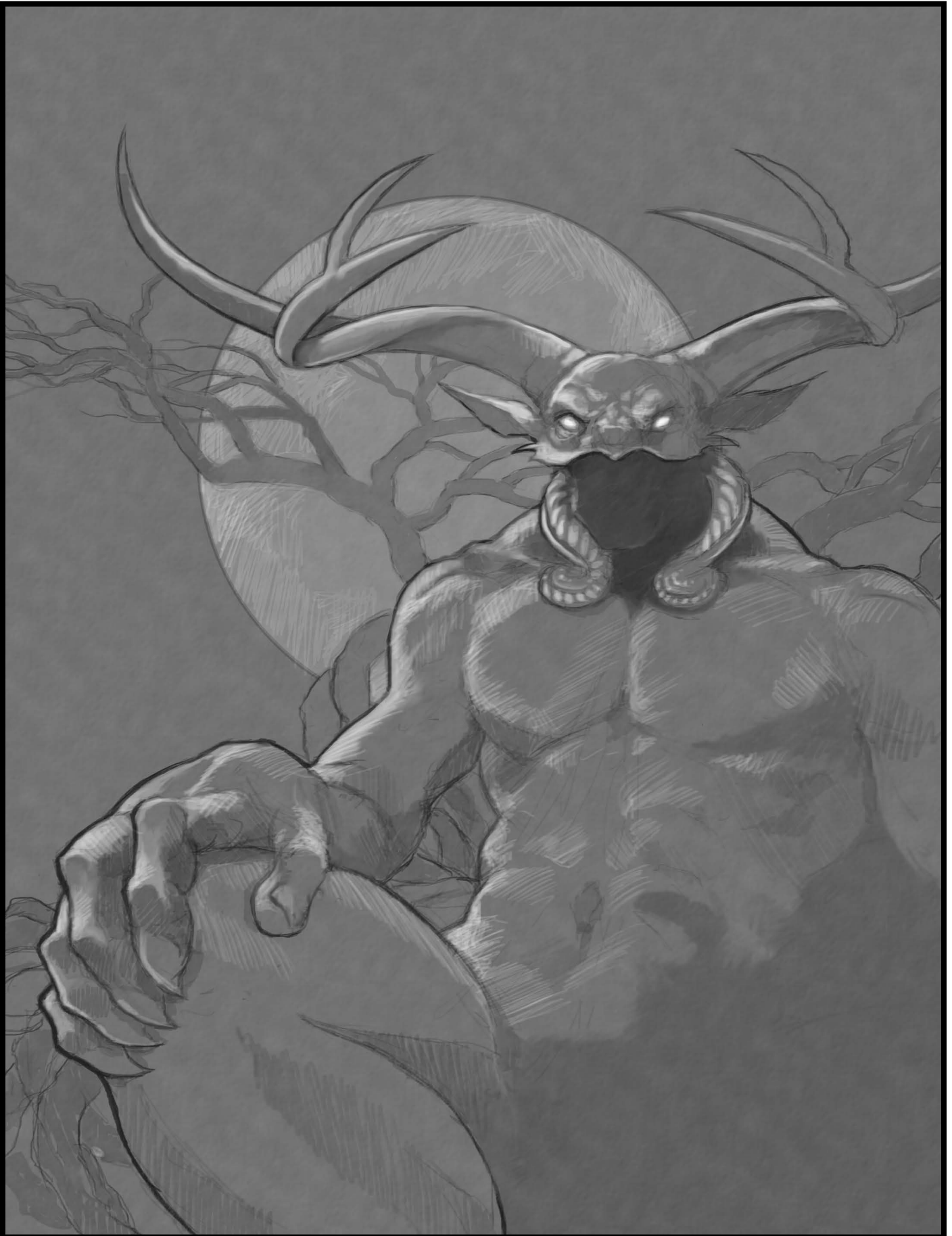


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INTRODUCTION



As mentioned before, in the original 1st Edition, this World Book project took decades of play-testing and hard research to see it through. Many groups of dedicated gamers came and went through each draft of my various rules (see their names on my dedication page), each contributing in their own way before it ever got to the next millennium. What originally was inspired by my own sources of early 80's childhood amazement in the cinema, *Excalibur*, *Dragonslayer*, *The Dark Crystal*, *Legend* and *The Black Cauldron*, evolved into its own sylvan world by the late 80's. Little did I know that my own Celtic Studies and gaming fell together by the early 90's and this was born. The two were made for each other perfectly. I realized that the Celtic Otherworlds of early belief and my own project were very similar. I just needed to do the hard work of making mine fall in line with the now lost and misunderstood Celtic Afterlife.

Had I known what a long and complicated path it would take me. What started as a gaming project to create a fun and vibrant world-setting, ended up being my own academic calling in life and what I was destined to do, or my expertise – Celtic Studies. It was all natural to me: the languages, the myths, the histories, and more.

It just so happens I earned my Masters in "Arthurian Studies" from the University of Wales Lampeter, or more properly, *Prifysgol Cymru Llanbedr-Pont-Steffan*, in 2007. I seem to be the only one as the university had to close a year later before reopening in 2010. I have been an educator since 2002, and a Game Master and designer since 1984. Gaming, history, and academics for me go together. It is what kept me out of bad company and, therefore, trouble my entire life.

This edition is how the Codex was meant to be envisioned from the beginning. When the first edition was written, it was done so hurriedly and under some pressure, putting over two decades of play-testing and notes into a final form quickly and leaving out a massive amount of data and other useful goodies. Now, that will be fixed, and no longer will it be a problem as I go over the book without regrets. It is completed, as intended, from my vision.

The Celtic peoples, from all over Europe and beyond, now are included in this weighty volume with plenty of additional rules. Faery-Folk and monsters and the Faery-Powers reorganized the way I first intended. I had neglected to include the Gauls, Celtiberians, and other Continental Celtic speaking peoples in the first book due to a restraint of time and being unable to sort out how best to do so. Time has passed since releasing the 1st Edition and seeing how this can be corrected, I now understand how such a method easily can be employed.

This Codex fits tightly together with the *Codex Classicum* and *Codex Germania*, as a set, due to the nearness and similar analogs culturally shared between each peoples. Castle Keepers should be able to design an Ancient World campaign easily with these Codices using the information in the books. The 1st Edition of this Codex sadly was edited to death in places and made its simple rules incomprehensible. Those problems will be re-deemed in this final edition, and no longer will that be an issue!

The complexity of the nature of the many Otherworlds envisioned is portrayed differently in this edition as well. This is due to my own private research, soon to be published, but will be made most certainly playable and even more excitingly available for gamers. Other role-playing games trying to give some idea of the Celtic Otherworld simply will not have this data, and can't, and this is something only Troll Lord fans are privy too, and then later, the world. This edition will also more completely redefine the Druid and Bard in their proper Celtic roles and give a few new character classes according to Celtic civilization and myth to add to the mix of the other codices, unlike the 1st Edition. The Druid and Bard character classes, which already exist as basic Fantasy staples are presented in their proper Celtic ethnic occupations therein with appropriate abilities and extras and given their due names: *Draoi* (Irish), *Derwydd* (Welsh), and *Druidos* (Gaulish); and *Bárd/Fili* (Irish), *Bardd* (Welsh) and *Bardos* (Gaulish). Both are presented with all their venerable knowledge and information available – to a point.

For over three hundred years, since the inception of Celtic Studies, fierce debate has raged over what "Celtic" exactly means and what it doesn't. Scholars has written books and articles arguing back and forth on the topic and its minutiae of details but only in recent years has it finally come to a point in which matters have calmed. Logic, a scientific methodology, and a coherent approach were needed to sort out the clutter of detritus of millennia of confused cultural debris and remnants to makes sense of who was "Celtic" and not in Antiquity. This can be broken down to a few basic criteria, the first and most important is: (a) speaking/using a Celtic language; (b) a shared history or belief system of known peoples from earlier times; and (c) a material culture that is identical or nearly so. Using this criterion, spotting what used to be a "Celtic" people somewhere in Europe can be done with some efficiency. Modern descendants, or those who live in regions where Celtic peoples used to live, wish to grant themselves the status of being "Celtic", but do not use the language, which is the is the most essential element. Without the language, no one is from this culture of civilization, past or present, and it is as simple as that. The other criteria in the present have no importance, only in Antiquity. People seek identification and end up chasing ghosts or wishful ones in the end.

I hope this revised and final edition is loved and finds use at the gaming table,. The rough edges were polished and then gilded in gold, chiseled in intricate design-work akin to that attributed to the Celtic peoples. My expertise in both gaming and this ancient civilization took over, and this Codex you have before you is what became of it. The only thing that remains the same is the chapter layout, and this brief section from an Irish poem concerning the Otherworld. Dive into the magical realm of Faery and don't look back; this is truly another world rarely seen or experienced by Man. *Oh come away with me, Human Child...*

This book's chapters are arranged in a very Fey manner to help the reader find their way by memory wherever they have to go:

- 1 INTRODUCTION
- 2 IN LANDS FAR AWAY
- 3 MYTHICAL LOCATIONS IN THE REAL WORLD
- 4 ONCE UPON A TIME
- 5 OTHERWORLDLY HISTORY
- 6 THE OTHERWORLD OF FAERY
- 7 THERE LIVED A PEOPLE
- 8 GREAT OF MAGIC AND POWER
- 9 WITH GREAT GODS AND LORDS
- 10 WHO HAVE MIGHTY NAMES AND FEATS

In this song given to Oisín mac Finn by the Faery princess Níamh Chinn Óir to entice him to her world, the Land of Youth or Tír na nÓg holds wonders unimagined:

*“Delightful is the land beyond all dreams,
Fairer than anything your eyes have ever seen.
There all the year the fruit is on the tree,
And all the year the bloom is on the flower.*

*“There with wild honey drip the forest trees;
The stores of wine and mead shall never fail.
Nor pain nor sickness knows the dweller there,
Death and decay come near him never more.*

*“The feast shall cloy not, nor the chase shall tire,
Nor music cease for ever through the hall;
The gold and jewels of the Land of Youth,
Outshine all splendors ever dreamed by man.*

*“You will have horses of the fairy breed,
You will have hounds that can outrun the wind;
A hundred chiefs shall follow you in war,
A hundred maidens sing thee to your sleep.*

*“A crown of sovereignty your brow shall wear,
And by your side a magic blade shall hang,
And you will be lord of all the Land of Youth,
And lord of Níamh of the Head of Gold.”*

A NOTE ON THE PEOPLES OF FAERIE

While the 1st Edition of this Codex briefly covered the many faery-folk and monsters from *some* of the extant Celtic nations, this edition will address the short-comings and enhance the many weaknesses. There are so many minor and major beings from lore that were oddly skipped in the hurried writing in that edition and play-testing stages. Over the many years in between I had spotted so many that were simply glossed over, or poorly defined on my part, or avoided entirely.

This edition will deliver where my 1st fell short and redefine the faery-folk more thoroughly, which is a difficult task. Folklorists have tried to use many forms of terminology for decades to organize the faery-folk, and how they were perceived and I have avoided much of it for many reasons. In this Codex I have altered my own naming structure from the 1st Edition for many complex, but cultural reasons.

These are mostly due to linguistic and logical reasons, avoiding all outside non-Celtic definitions. It was something I had not done before in the 1st Edition. This was due to the rapid pace of writing and production and having little time to sort out that important detail. It isn't a matter of being a “purist”, but keeping to ancient and early traditions that people who, today, take for granted living in an English-speaking world forget. That it was not always so – that there was, and still to some extent there is, a deeply complex faery-lore system that dates to Antiquity that has nothing to do with Germanic or Medieval Christianity.

The Faery-folk appeared to be broken into three “types” based on their behavior towards Man. There were the *Faeries of Light*, *Twilight* and *Darkness*. These beings are bound by their need to perpetuate that certain purpose cosmically. Mankind has the Freewill to change and shift between the three all in one hour or day where a Faery cannot.

It is easiest to use what the Celtic sources provide us to define as to the Cosmic dichotomy, if slightly varied due to the languages, everything remains the same in the end. This chapter (and the next) and as well as the Codex will provide a crash course in a very ancient and partially understood theology and religious system externalized in the imagery of what most people know as “faery-folk”.

There are no Elves in 2nd Edition!

The faery-folk and monsters as shown in the 1st Edition and given here will vary greatly, sometimes in name but their statistics will remain the same. There are *no* elves if readers have noticed as that is truly a Germanic definition and in this final edition, such a way to define the Human-like faeries has changed.

Gaelic belief has too general a term for all faerie-folk, the word *Sí* and its many variations do not work in a way for modern English speaking gamers who are used to such clearly defined races. Earlier Man's imagination was broader and worked differently than 'sours today. The nearest to what will satisfy this is the two Welsh terms for a “Good Faery” and “Bad Faery”.

In general usage, the *Ellyll* (“*Ellyllon*” plural) are the basic faeries that are benign to others, and are very Human-like, and they will be the “elves” used throughout the Codex for “Good”. Meanwhile, their rivals are the *Gwyll* (“*Gwyllion*” plural) who are the malicious and foul natured faeries. In a, round-about way, the very word *Ellyll* is related to the Germanic term *Elf*, so nothing is being lost in translation. Surely in Antiquity there were many other Celtic terms for elf-like folk across the many Celtic speaking regions of Europe but tragically they were all lost to us. What remains through chance and a tenacity of existing Celtic peoples on the Western edges of Europe is what we are fortunate to still possess, given time, the erosion of culture, language and belief.

Early European folkloric practice was to be very uniform in describing these magical beings it seems, as those who were being told, it is assumed, already knew. Elves or elf-like beings were the closest to Mankind, and therefore easiest to understand of the otherworldly folk.

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IN LANDS FAR AWAY

"Gaul is inhabited by many tribes of different size; for the largest number some two hundred thousand men, and the smallest fifty thousand, one of the latter standing on terms of kinship and friendship with the Romans, a relationship which has endured from ancient times down to our own day. And the land, lying as it does for the most part under the Bears, has a wintry climate and is exceedingly cold. For during the winter season on cloudy days snow falls deep in place of rain, and on clear days ice and heavy frost are everywhere and in such abundance that the rivers are frozen over and are bridged by their own waters; for not only can chance travelers, proceeding a few at a time, make their way carry them on the ice, but even armies with their tens of thousands, together with their beasts of burden and heavily laden wagons, cross upon it in safety to the other side.

And many large rivers flow through Gaul, and their streams cut this way and that through the level plain, some of them flowing from bottomless lakes and others having their sources and effluents in the mountains, and some of them empty into the ocean and others into our sea. The largest one of those which flow into our waters is the Rhone, which has its sources in the Alps and empties into the sea by five mouths. But of the rivers which flow into the ocean the largest are thought to be the Danube and the Rhine, the latter of which the Caesar who has been called a god spanned with a bridge in our own day with astonishing skill, and leading his army across on foot he subdued the Gauls who lived beyond it. There are also many other navigable rivers in Celtica, but it would be a long task to write about them."

-Diodorus Siculus, Geographica, Book V, 25.



his chapter will give the Castle Keeper and players plenty of room to figure out their location, place of origin or campaign setting.

Many locations "plug" into the *Codex Germania* and *Codex Classicum* fairly easily as these locations all form a united whole in the Ancient World. One may read over the other Codices and wonder why certain locations were excluded only to find them here, but then realize the logic as to why. The culture of origin in the story may have been Greek for instance, but it was about the Celts, and there are many such unique mythic places in this Codex that purely derive from Hellenic fantasy.

A Castle Keeper can stage an epic campaign using these Codices harnessing the massive amount of data from them combined and give their players some real wide travels across the Antiquity. These books do not completely 'stand-alone' as these civilizations were fluid and interacted constantly, never remaining static. The fusion of Ancient Peoples was dynamic and genetic research shows some individuals may have traveled thousands of miles from their place of origin while most stayed close to their native region of origin. Celts, Scythians, Italians, Greeks, Illyrians, Thracians, Slavs, and Germans mixed for several thousand years before the year 1,000 C.E. Most were bred out of existence by then (the Scythians, Thracians and Illyrians for example are a few) while others had already were a tight fusion.



CHAPTER 1 -

This chapter begins with the real-world locations of early Celtic Europe and then the Mythical tribes and places in the real world, from outside tales and beliefs, before moving into the various Otherworld locations taken from the Celtic peoples themselves and over twenty years of play-testing and developing. While many regions in the real world have plentiful information to support them, others are written with some theory and academic imagination behind it to give it gaming power.

In any case, this chapter is where I believe the true gaming heart takes place after all. The journey *must* start somewhere, go to some wondrous lands and end, and here are those possible places taken from history, archaeology and legend. At the end of the chapter is a section on traveling to the Otherworld, its rules and Faery “logic” and how to use them in game-play. Since the 1st Edition, a more completed and corrected version taken straight from the notes and ancient tales will be put to good use!

CELTIC GAUL OR CÉLTICA

The “Land of the Powerful Ones” (*Gaul still remains in the Celtic languages today. Welsh in “Gallu” (“able”), Cornish as “Galloes” (“mighty/powerful”).*)

This massive region comprises modern France, Switzerland, Belgium, Western Germany, Northern Italy, Luxemburg and Holland geographically. Because of its enormous size and diversity, many peoples inhabit it that are not “solely” Celtic but a mix of neighboring peoples as well, or just local races separate.

For example, to the east, across the Rhine River, into *Germania* the Celtic peoples and the Germanic have mixed, and such a combination dominates the “Belgic Confederation”. Although they claim a Germanic origin, their names, both tribal, personal and local are Celtic however making it confusing for modern scholars to sort out. To the southwest, on the borders of what is now Spain lie what the Romans will call *Gallia Aquitania*, a region populated by the *Vascones* or “Basques”, a non-Indo-European population that still remain to this day.

To simplify this, from the “Roman” classification, when they arrived into such a giant country and found this racial diversity, Julius Caesar famously said that Gaul was divided into three parts: *Gallia Celtica*, *Gallia Belgica*, and *Gallia Aquitania*. He did not account for the Ligurians or the Greek colonists to the south in *Masalia*. Gaul originally stretched from Celtiberia to the east on the borders of Hellenic Macedonia, sitting on the northern edges of Etrurian Italy. This territory was called, to the Romans *Gallia Cisalpina* (“Gaul this side of the Alps”) and was adjacent to *Gallia Narbonensis* (“Gaul of Narbonne”) or *Gallia Transalpina* (“Gaul across the Alps”), an area that sits in southern Gaul on the Mediterranean.

The number of tribes that occupy this vast swath of land is staggering, all, aside from three or so outside peoples mentioned, are Celtic speaking and of culture. Not all share the same systems of government or even beliefs however. Uniformity was not an idea in which the Celtic peoples shared. Perhaps the only facet they did share was obeying the dictates of Druids, but evidence

was scarce on how many even did that in the whole. There was some proof that there was great variation in the Celtic world in many aspects, so generalizations are not easy. Many tribes will be listed here, for what is known about them.

Celtic Gaul, for the most part, was tribal, but many had assemblies led by elders who acted as judges in law courts. These were guided by Druids in councils, and the notion of kings and hereditary monarchic dynasties were frowned upon by the time of Rome’s arrival. Most Gallic tribes were developing into advanced States, but had been poisoned by outside forces (specifically Rome) with promises of power, wealth and position if they supported the Republic (or Caesar’s rise to power at their expense).

Many dependent tribes, weaker and fragile however, seemed to be still based on the Chieftain system with his warrior band and cycle of dependency between War-Chief and warrior. Raiding for loot, slaves and other goods brought the income that promised the eager and enthusiastic warriors their means to remain powerful amid their peers, feed their families and to impress their Chief. The more powerful tribes which were now States (*Aedui*, *Treverii*, for example) exploited these peoples against each other and outsiders. It is likely the Gauls used a system very similar to the later Scottish Clans to maintain their social ladder and leader as it was an effective Celtic system that appears to have formed often in the Celtic World.

“The Gauls are tall of body, with rippling muscles, and white of skin, and their hair is blond, and not only naturally so, but they also make it their practice by artificial means to increase the distinguishing colour which nature has given it. For they are always washing their hair in lime-water, and they pull it back from the forehead to the top of the head and back to the nape of the neck, with the result that their appearance is like that of Satyrs and Pans, since the treatment of their hair makes it so heavy and coarse that it differs in no respect from the mane of horses. Some of them shave the beard, but others let it grow a little; and the nobles shave their cheeks, but they let the moustache grow until it covers the mouth. Consequently, when they are eating, their moustaches become entangled in the food, and when they are drinking, the beverage passes, as it were, through a kind of a strainer. When they dine they all sit, not upon chairs, but upon the ground, using for cushions the skins of wolves or of dogs. The service at the meals is performed by the youngest children, both male and female, who are of suitable age; and near at hand are their fireplaces heaped with coals, and on them are cauldrons and spits holding whole pieces of meat. Brave warriors they reward with the choicest portions of the meat, in the same manner as the poet introduces Ajax as honoured by the chiefs after he returned victorious from his single combat with Hector.”

Diodorus Siculus, *Geographica*, Book V, 28.

Because nothing was documented, or survived down to us in written form (there were many “Gallic histories” but all were destroyed in time sadly), we know absolutely nothing prior to Julius Caesar’s conquest - just random incidents and battles, pseudo-historical moments in Greek sources or later Roman

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manuscripts. It was assuredly very complex, with an interaction and dynamic that we would be astounded by today, and it would explain many things that we cannot. Archaeology, language and outside sources can only give us so much.

Celtica is a forested and mountainous land, with roads between tribes, tribal forts and villages (over nine hundred known), many sacred temples and groves and other areas that puzzle modern people. It was the central region for Celtic Europe at one time, and the seat of Celticity, there is no doubt, but it was also the target, rich and attractive for a power-hungry Rome, which seized it, piece by piece for itself until nothing was left by the end of the 1st Century B.C.E. Celtic civilization lasted until at least the 6th or even 7th centuries C.E but was submerged under Frankish culture soon after Rome's fall.

GALLIA CELTICA, BELGICA AND AQUITANIA

The heart of Gaul and Celtic Europe, this territory sits in the middle of what is now France, Switzerland and Luxemburg, near Spain, the Mediterranean, Western Germany, Holland, Brittany and other minor European regions. These peoples are without a doubt "Celtic", in language and culture as surviving material remains and names reveal but those that sit in *Aquitania* and *Belgica* are not completely so as they share cultures with other outside peoples (the Basques and Germans). They were in the *Hallstatt* and *La Tène* center periods and benefited from both eras and were in the brunt of the negative relations with Rome in most situations. During *Hannibal's* journey through the Alps, it was these tribes that both joined and harassed him along the way to Italy.

Tightly knit, this region is bound by many advanced tribes with complex assemblies and governments unlike the rest of Celtic Europe. Many have histories stretching back to the infamous *Battle of Allia* and Rome and the early Republic. They maybe hundreds of leagues from Rome or Greece but their name and deeds are well-known long before the sandaled legions marched to embattle them. They formed a powerful network of trouble against Julius Caesar in *The Gallic Wars* under *Vercingetorix* and the entire fate of Gaul was decided in this region once for all.

The major tribes in *Gallia Celtica*, *Aquitania*, and *Belgica* are:

ARVERNI: At its height, the tribe had a population of over 100,000 in its central location in Gaul. Major players in the affairs of Celtica, the Arverni were among the earliest recorded involved in battles against the Romans as far back as the 2nd Century B.C.E. Led by *Luernios* ("Fox" or "*Llwynydd*" in Modern Welsh) and his father *Bituitos* against the Roman forces of *General Quintus* and *Gnaeus Ahenobarbus*, they were defeated and the tribe lost its power. In their defeat, the Aedui and Sequani tribes rose to power, but the tribe made an appeal for independence. Decades after this event, when Julius Caesar arrived in Gaul, the still prosperous and mighty tribe, were not ready to submit to an outside power. Somewhere before Caesar's arrival *Celtillus*, father of the more famous *Vercingetorix*, attempted to become "King" of the Arverni, and allegedly over

most of Gaul but he was hunted down and murdered. True or not, his son, *Vercingetorix* rose to become the rival of Julius Caesar and opposed Rome by the second half of the *Gallic Wars* at every turn. His people and home fort or *Dunon* at *Gergovia* was nearly the focus of Rome's aggression in the struggle for power, but the final confrontation was staged at *Alesia*. Lesser tribes under the sway of the Arverni are the *Gabali* ("Takers"), *Vellavi* and *Cadurci* ("strong Ones"). The Arverni were skilled in metalurgy, pottery, and craftwork and used the surrounding *Cebennos Mountains* as their defenses. Most were pastoral with sheep and cattle in the upland regions and transhumance was common. As with most Celtic peoples, they minted their own coins and traded across Celtic Europe and the Hellenic regions before Roman intervention. The *Arverni* fade from historical records by the Late Empire and merge into the Gallo-Roman population, and although they claim their tribal distinction for a time, they have lost their Celticity by the 6th Century C.E on.

SEQUANI: Living at the base of the *Monedo Joro* ("Jura Mountain") or "Forest Mountain", this religious people dedicated their identity to the River Goddess *Souconna*. Fierce enemies of many of the other tribes deeper within Celtica, this tribe have, in recorded history, betrayed them against the Romans. Their most hated rivals are the *Aedui*, but especially the neighboring Germani so nearby them. During the *Gallic Wars* they claimed *Aedui* land while losing more to the *Suebi* people of *Germania*. Working with Caesar as their moderator, the tribe gave back *Aedui* land while the Romans aided them in facing the Germani to reclaiming much of their own lost territories. For this clemency however, the tribe soon joined *Vercingetorix's* fight for Gallic freedom against Rome without too much delay. Their loyalties were clear. After the utter defeat of *Vercingetorix* and later *Octavian Augustus* rise to power as the first Emperor of Rome, the tribe were made into a province, *Sequania* for a time before being merged into *Belgica*. Losing their fighting vigor after the *Gallic Wars* and their own status as free, the tribe no longer sought to be an independent people, fully Romanizing over the following decades. The *Gallic Revolt* led by *Julius Civilis* and *Sabinus* in 69 C.E had proved their devotion to Rome as they repelled the Sabinian forces from their lands to stay out of the political mess. This won them a triumphal arch at *Vesontio* after the revolt was put to an end. By the year *Diocletian* ruled as Emperor, the territory of *Sequania* was expanded by being added to with the *Helvetii* and *Germania Superior* creating a larger province in turn – *Provincia Maxima Sequanorum*. By this time the tribe had likely been fully Romanized as it fell into the region known as *Gallia Togata* ("Gauls with Togas"). Celticism was on the decline by now surely and the Roman strength was assured now after decades. 355 C.E it was sacked by the Germani and later completely as *Vandali* took it from Roman hands and any traces of Celticism was erased forever. The name of "*savoy*" will derive from it and the *Burgundian* tribe from *Germania* will come to claim the region once and for all after the 5th Century C.E.

HELVETII: Their home territory consists of Switzerland and areas of Western Germany, and they have several lesser tribes under them: *Tougeni*, *Tigurini*, and *Verbigini*. They are one of the

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many ancient peoples of Gaul with a name that can be found in early Greek and Rome sources, although confused, they are mentioned. One of the earliest Gauls so named and mythical, *Helico*, was said to have come to Italy and to have settled. Their mountainous land has over four hundred villages and twelve *Dunon* (fortresses) scattered throughout. In the 2nd Century B.C.E, the Greek writer *Posidonius* wrote about *Helvetia's* gold rich rivers but how peaceful the people were although they had troubles from the east due to the *Germani*. The Helvetians gained Rome's hatred early on in 111 B.C.E when a Germanic alliance swept down to defeat and subdue a Roman army, and the Helvetians forced the Romans to yield and bow under a yoke in submission. This was after their shameful defeat at the *Battle of Agendicum*. The Helvetians and *Germani* however have been unfortunate neighbors for decades to centuries and this will be the catalyst that will lead to the event that will begin the *Gallic Wars* and Julius Caesar's arrival in Gaul. *Orgetorix* was the leader of the tribe at the time when the Helvetians needed to flee their homeland from the Germanic threat (See Chapter One). After the *Battle of Bibracte* and the loss of independence from the end of the *Gallic Wars*, the Helvetian peoples, from what was left, were now Roman subjects. Most of their forts were now Roman garrisons or closed down and the Romanization process began. Their once proud status placed them on the same level as their dependent tribes and little more. There was some evidence that the old native ways remained for many decades afterwards. The tribe anticipated *Emperor Nero's* death and although they were reorganized into the *civitates Helvetionum* by then, after 68 C.E on, the tribe and its four traditional regions (*pagi*) began its rising against Rome. They did not do this alone. Their purpose was to support the new Roman usurper *Galba*, but this rival to the Emperor's throne had died unknowingly and the Gallic tribe's fight was meaningless after a while. *Galba's* own rival, *Vitellius*, sought to quell these uprisings and hunted down the Helvetians and fought them in a bloody battle at *Monedo Vocetius* near the fortress capital of *Aventicum*. The Helvetians were nearly slaughtered, while most were enslaved in this confrontation. Only the skillful rhetoric of *Claudius Cosus* spared the rest of the people involved after their leader *Julius Alpinus* was executed by the Romans for this uprising. After this event, the Celtic Helvetians fade from history and merge into the fabric of Roman Gaul by the Late Empire. It is assumed that by the Empire's Fall on, the Germanic invasions completely overwhelmed what Celticisms survived in *Helvetia* and it was gone by the 5th to 6th centuries C.E. The names of the many *Dunon* are: *Arialbimum*, *Brenodurum*, *Aventio*, *Genava*, *Lousanna*, *Octodurus*, and *Vindonissa*.

TREVERI: Another populous and famous tribe that inhabit both *Gallia Celtica* and *Gallia Belgica*. Their ethnic preferences appear to modern senses confused as they, at many times, claimed to be "Germanic" and disdained their Celtic heritage and origins, yet their names, material culture and all other aspect speak of a Celtic people. Perhaps this was some form of Ancient World snobbery (the Gallic laziness or "*inertia Gallorum*" that they despised) that was unusual to see, and hard for modern scholars to understand? The *Treveri* would defiantly reject their Celticity, especially in the eyes of Rome. What is

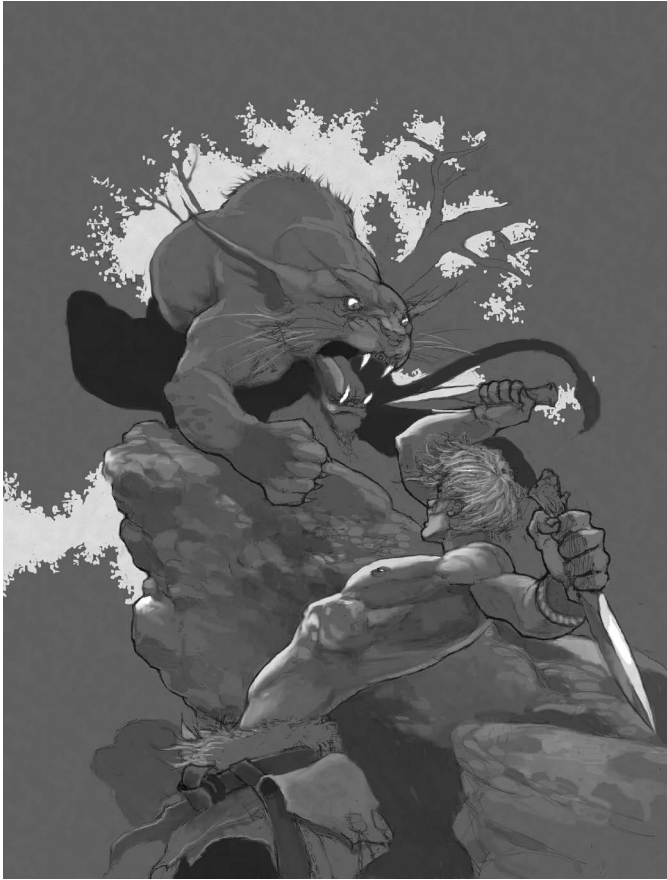
assumed, is that they were of Germanic origins but Celticized later. This tribe inhabited the region near the vast Ardennes Forest, named after the Gaulish Goddess *Arduinna*. Early on, the *Treveri* were fond of Roman culture but remained mixed in their loyalties. The *Aresaces* were a lesser tribe that claimed to be related to them, living nearby, along the Rhine and into parts of Germany, and apparently not afraid of their Gallic heritage. They were led against Julius Caesar in the *Gallic Wars* by their powerful War Chief *Indutiomaros* and were major players in the Gallic Uprising decades later. Yet in contrast, the tribe supplied the Empire with its greatest horsemen or cavalry for its armies. So trusted was this tribe and it's newly Romanized capital city, *Augusta Treverorum*, that many future emperors will reside or be born there (Caligula, Claudius and Constantine for example). After Christianity's rise in the Empire, the tribal capital, now favored in the Empire, shunned its native Celtic religion and others and embraced the different, foreign faith with a complete eradication of the other religions. Many famous "Fathers" of the Church had their stay in the city of *Augusta Treverorum* and composed many of their important works there in the Late Empire. By Rome's fall and the Germanic "Folk Wandering" period that follows, the *Treveri's* origins come full-circle as the Franks invade and absorb them. Whatever Celtic element that still existed by the 4th and 6th Centuries C.E were now submerged by the Germanic once and for all and all previous Roman and the region fell to a Germanic ethnicity without a chance of reversal.

LINGONES: This infamous tribe, one of many (with the *Boii* and *Senones*) that was involved in the *Sack of Rome* in 390 B.C.E, lives at the confluence of the Marne and Seine rivers. Two groups of them live in Europe, the nearest to Italy, by the Po Valley and involved in the famous attack and the original tribe. In *Gallia Celtica*, their capital or Chief *Dunon* is at *Andematunum*, a high location overlooking the Marne River. They are a typical Celtic people in all aspects and were very skilled in the arts of war as well, mentioned in Roman military strategic manuals for their methods. By the 1st Century C.E, however, the tribe were Romanized and their minting of coins and independence was over. As with all peoples in the *Three Gauls*, after the Conquest in the *Gallic Wars*, the tribe slowly lost its hold on what it once had. A legion of Lingones were station in Britain to resist their Celtic neighbors across the channel for a time as well. The Germanic onslaught from the East rolled over the Lingones by the 3rd and 4th Centuries on as the *Vandals* stormed through their tribe with much destruction.

SENONES: This ancient tribe has a shared history with the Lingones in both location and the *Sack of Rome* incident. They seem to have originally lived near the Po Valley in Italy on the edge of the Etruscan Twelve Cities but after the expansion of the Roman Republic, the original home of the *Senones* either was completely eradicated or assimilated by the furious Romans (forming *Senigallia*). Sometime after this event in the expansion of the Republic into *Cisalpine Gallia*, the remnants of the tribe migrated to what is (to the Romans) *Gallia Celtica* and moved "next door" geographically. The Roman story claims the tribe migrated from across the Alps to Italy with other tribes initially to settle in the area they first began to branch out from, and after their raid and

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battles, traveled onto into Galatia and Greece fading into history. *Brennos* was their famous leader who led the assault on Rome in 390 B.C.E from the North of Italy, while in Gaul they enter into history with the Chief named *Cavarinos* who was exiled from the tribe. Julius Caesar gave him a kingship and sent him back to the tribe with Rome's blessing and soldiers (much to the confusion of the other Romans considering the past with this tribe's related members). *Drappes* was a warlord who later was recorded to have raided *Gallia Narbonensis* but was captured by Roman forces and chose to starve himself in protest, a time-honored Celtic practice of protest. No longer does this venerable tribe appear in any historical records sadly and it can be assumed they fade into the Gallo-Roman society that will become the later Frankish or "French" populace. Their documented *Dunon* were: *Vellaumodunum*, *Agedincum*, and *Metiosedum*.

PARISII: Perhaps related to the tribe with the same name in Britain, as they both share similar burial practices (chariot burials of warriors), they live along the shores of the Seine River. Until the *Gallic Wars*, they were little recorded in history however. Led by their valiant leader *Camulogenos* against Roman forces, it was a disaster unfortunately to the ill-fortune of the tribe. Their chief *Dunon* is at *Lutetia*, and whose region will ultimately fall into *Gallia Lugdunensis* in later times in the Empire. Early on the tribe fell in *Gallia Celtica* but through a resorting of the boundaries of the *Three Gauls*, their territory will shift and their city become a prominent mercantile river stop for sailors. The tribe will be completely Romanized, especially due to the river and its constant traffic and garrisons. The Parisii will lose

their Celticity possibly before the Late Empire and their territory ever fall into *Gallia Lugdunensis*.

VIDUCASSUS: "Forest People", who seem to have a possible Gaelic relation in the *Uí Fidgenti*, if not by blood than by name, inhabit northern Gaul, and area that is clearly in *Celtica* but just on the edges of *Belgica* or of Germanic influence. Little to nothing is written about them in history, only archaeological remains and hardly anything else. It was known their chief *Dunon* was at *Araegenua*. Other variations of their tribal name are recorded as being *Videocae* and *Veocae* in the sources. Romanized as the rest of Gaul, it is not known when they lost their identity but it was likely before the 4th Century C.E.

CATURIGES: Living in southern Gaul, the "Kings of Battle" dwell near to the Alps and are fond of everything that centers about the concept of war and conflict. Their chief god was recorded as being *Caturix*, whom they share the name with, and their primary *Dunon* is at *Caturiogomagus*. *Hannibal* had to contend with them as he journeyed across the Alps and then likely had many of them in his army later as well. Because of their violence and terrible reputation, it is very likely they were quickly conquered and Romanized early by the Romans, but this is not recorded. Their presence remained long into the Empire as their tribal region existed in order to maintain status as a *civitates* and was given the Frankish/French version of its native Celtic name later as "Chorges".

CARNI: "People of the Cairns". Originally emerging from somewhere in the Alpine region designated *Cisalpine Gallia* near the Gaulish realm of *Noricum* in 186 B.C.E, their appearance is unknown. At first a small mountainous tribe numbering barely 50,000 according to *Strabo*, they construct a *Dunom* for the defense of their small tribe named *Akileja*. Their relation to the other nearby Celtic mountain peoples is not known, but assumed to be close, and perhaps they were exiled or sent out to find more land due to a large population. Expanding Rome however pushed them off the fresh plains back into the mountains and established a Romanized settlement, *Aquileia*, paraphrasing their original Celtic name, and began to observe their presence in the region. Angry at the Roman treatment, the *Carni* allied with other nearby tribes, the *Taurisci*, *Iapydes* and the *Histrian* to force the invader off the plain once and for all. This culminated in a fierce conflict in 115 B.C.E, 15th November with a joint defeat of the four Celtic tribes by the stationed Roman garrison. *Marcus Aemilius Scaurus*'s legions swiftly and soundly put an end to the attempt and forced the *Carni* to submit to the Romans. This submission gave Rome what it already had been undertaking, a movement of peoples and goods to the area and a dominion between the Alps and the *Veneti* (Modern Venice). By the 1st Century C.E, a major municipal station and garrison was now posted here, creating heavy traffic in the Adriatic Sea and Alpine territories. The Celtic presence remained strong however, even after the Roman Empire began to collapse and withdraw due to the arriving Slavic and Germanic hordes in the Late Empire. It is postulated the Carnic Celts, and those who gathered from nearby areas, remained Celtic in culture until at least the 5th to 6th Centuries C.E. Early Christian sources

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document sermons being preached in *rusticus* ("The Country Language") by the later Imperial centuries before Germanic intrusions or a complete adoption of Latin by the populace was evident, meaning the native Celtic language was still apparent. Today, *Friulian* is a Gallo-Italic descendant of the Celtic peoples who remained.

BITURIGES CUBI/VIVISCI: "Kings of the World". From the earliest recorded time, they are one of many of other Celtic tribes in *Celtica* who were essential players in politics and matters of culture across Gaul and the Mediterranean. When the *Sack of Rome* event occurred, the *Bituriges* were mentioned as being involved in the plundering expedition. Scholars today are divided on whether the two groups in the different areas of Gaul are related or not and if the additional names, *Cubi* and *Vivisci*, have significance or not. Druids from the *Bituriges Cubi* group were noted to have been an influence in the affairs across Gaul and against the increasingly oppressive and invasive presence of Rome. While the other tribe, the *Bituriges Vivisci*, were located amid the *Vascones* people in *Gallia Aquitania* but chose to remain uninvolved in the various uprisings and political problems that were stirring. This polarity of political divisiveness may show why the two variations in the same tribe exist and were indeed split; one, the *Cubi* remained politically active and opposed to Roman interference, while the other, the *Vivisci* wanted to be passive. The most famous *Dunon* of the *Bituriges Cubi* due to the *Gallic Wars* are *Avaricum* and *Argentomagus*. The Gaulish King and hero *Vercingetorix* decided against burning the fort or lands of this tribe because of the importance. This shows how both politically needed and perhaps sacred to the Gallic peoples the region of the *Bituriges* was and why even in his most desperate hour, he refused to scorch it. Spared by *Vercingetorix*, the Roman legions were ordered later to force the population out and then bury the city. After *Avaricum's* erasure, *Argentomagus* will take prominence, but only after the conquest by Rome and saw a growth by the following decades. The tribe will remain in good standing for decades during the Late Empire and even afterwards once the Franks invade Gaul. On an odd note, the tribe will find its way into *Geoffrey of Monmouth's "Historia Regum Britanniae"* and thus most Arthuriana, and even was in some actual "Arthurian" history involving the "Riothamus" incident as well. Modern "Bourges" derives its name from this tribe but its native Celticity was long gone by the time of *Charlemagne* in the 9th Century C.E if not decades earlier.

CENOMANI: This Gallic tribe has a confusing and complex link with another similarly named group in *Cisalpine Gaul* and is said to be a branch of the *Aulerci*, who are a larger group themselves. They openly opposed Rome and followed *Bellovesus* into Italy, but were led by *Helitovitos* and founded the city of *Brixia (Brischia)*. Their home *Dunon* in Gaul was *Vindinum*, sometimes recorded as *Suindinum* in various sources. Traveling with the *Volcae*, the tribe settled alongside the Greek colony of *Massalia* in the south of Gaul as well, spreading out their territory. The *Cenomani* nearest to Italy remained "friends" and loyal, never betraying them, not even during the *Hannabalic War* or the various Gaulish uprisings. Yet their counterparts in *Celtica* were more aggressive and appeared to display some

bitter animosity towards the Romans. They aided *Vercingetorix* during the *Gallic Wars*, only able to supply him with a mere 5,000 warriors, small compared to many tribes, but their mutual dislike of the Romans was shown. Their defeat was handled in the same manner as the other Celtic peoples however after Gaul's loss of independence, and their capital *Vindinum* was converted into the Roman garrison and colony of *Civitas Cenomanorum* by the 1st Century C.E. Initially in *Gallia Celtica*, by the reckoning of the Roman Republic, it was under *Octavian Augustus* that this tribe's boundaries (and many others") fell into the other province of *Gallia Lugdunensis* and then even later still *Gallia Lugdunensis III* in the Late Empire. By the 4th Century C.E on the *Cenomani*, both branches, are assumed to have blended into the Gallo-Roman society across the Empire and lost their Celtic identity.

VOLCAE: One massive tribe that spread from Gaul, to Eastern Europe, Asia Minor, and some conjecture even farther east into Asia. Their name may either derive from the Celtic word for "wolf", or "hawk", which is a byword for a hero or traveling warrior. So well-known and exposed is this tribe and its members in Antiquity that the Germanic peoples will adopt a variation of their name for all Celtic speaking peoples (and in some cases Roman and foreign groups) they encounter, and this will evolve into *Wealha* or "Welsh" to be used ironically later in history by the Anglo-Saxon to define the Celtic peoples of Britain. There are several branches of the *Volcae* that have since broken off and went their own direction after leaving their original home in Southern Gaul near *Aquitania*. Their *Dunon* or center was at *Tolosa*, and this founding branch is called the *Volcae Tectosages* ("Wolfish Land Takers").

"Accordingly, the *Volcae Tectosages*, seized on those parts of Germany which are the most fruitful [and lie] around the Hercynian forest, ... and settled there. Which nation to this time retains its position in those settlements, and has a very high character for justice and military merit; now also they continue in the same scarcity, indigence, hardihood, as the Germans, and use the same food and dress; but their proximity to the Province and knowledge of commodities from countries beyond the sea supplies to the Gauls many things tending to luxury as well as civilization. Accustomed by degrees to be overmatched and worsted in many engagements, they do not now even compare themselves to the Germans in prowess."

Julius Caesar, *De Bello Gallico*, 6.24.

The *Volcae Tectosages* traveled eastwards, raided Delphi and took its rich plunder with them into eastern Europe (while others separated to return home to *Tolosa*), and form a new tribal territory in *Galatia*. Early Hellenistic maps also show the presence of a people located north of India named the "*Tektosakes*" as well. This could either be coincidence, or the Celtic want for exploration and migration, following in *Alexander the Great's* path. There is some that even push it farther, to the odd graves in China where Caucasian bodies lie buried, bearing DNA matching those of Celtic Europeans, as well as their manner of clothing. It isn't impossible as Ancient Man was very well-

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travelled and Modern Man is naively only now realizing to his surprise. Whatever strange need or force that drove this tribe, unlike the other Celtic groups, compelled them to keep pushing onwards. They even left their mark on the Germanic nomenclature for identifying Celtic speaking groups as well. The other tribe, the *Volcae Arecomici* inhabited the region known to the Romans as *Gallia Cisalpina* or *Gallia Narbonensis*, and in some sense embodied it. Their capital was at *Nimausus*, and as Rome expanded into this region and assimilated the local tribes by the 2nd Century B.C.E, they surrendered without a fight, unlike their cousins. This tribe, after being Romanized, became essential to the merchant economy due to their port city on the river. Prior to the Roman presence the two *Volcae* were known to be separated by the river *Arauris*, with the *Arecomici* to the east and the *Tectosages* to the west. The Cisalpine branch obviously lost their Celtic identity early on, while the *Tectosages*, and its many split off groups, too many decades before it faded from history. Celticism amid the Gaulish *Volcae Tectosages* faded about the same period as many others in the Late Empire and the arrival of the Germanic threat from the east. The tribal name “*Tectosages*” has its counterpart in Irish sources in the term “*techtaigidir*”, a word whose definition is “He/She that seeks to (re)establish a land claim”, further confirming the ancient role of the Gaulish tribes across Europe and beyond.

AULERCI: This tribal name maybe in fact based on a lesser people first encountered by early Romans and only later thrown around generically at other tribes haphazardly. Julius Caesar had done so in his *De Bello Gallico* when he mentions several peoples across a large swath of Gaul: *Auleri Brannovices*, *Auleri Eburones*, *Auleri Cenomani* and the *Auleri Diablintes*. All seem to be subject peoples to greater tribes except the *Cenomani*. What the name means in Gaulish has been lost or garbled by Roman misuse in the various sources unfortunately. Each time a Classical source uses it, it is done so in passing without an attempt at trying to explain it.

SANTONES/SANTII: Their tribal capital is a sacred place, *Mediolanon*, later Romanized as *Mediolanum Santorum* this tribe sits in the region of *Gallia Aquitania* near the sea. Their close neighbors being the *Limoges* peoples and not the non-Celtic *Vascones*. Their *Dunon*, after Roman occupation, became the central location for traffic in land and sea for the *Gallia Aquitania*, bringing widespread and international peoples through the area. Quickly this de-Celticized the area after the 1st Century B.C.E on as the constant busy traffic and commerce transformed the *Santones* into a Gallo-Roman people swiftly. There was no time or patience for their previous Celtic ways with the movement of Roman goods and military might in their territory. Before the Late Empire, this tribe was very likely to have been fully Latinate and no longer Celtic in culture.

ANDECIVI: Located by the *Liger River* (Loire) next to the *Aremoric* territory, this tribe fiercely opposed Julius Caesar in the *Gallic Wars*. Initially they aided the Romans by granting them land to camp in during the harsh winter as they prepared to campaign against the Britons, but instead became embroiled in local matters when the *Veneti* tribe violently opposed the Roman plan to sail to Britain. During the chaos of the *Gallic Wars*,

and the struggle against *Vercingetorix*, the tribe, led by *Dumnacus*, attacked their southern neighbors, the *Pictones* and laid siege to their *Dunon Limonum* for personal reasons only known between the tribes. Sending for help, the Romans sent soldiers under the command of *Gaius Caninius Rebilus*. A bloody three way struggle ensued which resulted in the *Andecavi* leaving the *Pictones*’ fortress and eventually facing the Romans in a pitched battle. The Gauls lost over 12,000 warriors to the veteran soldiers, who then shattered the tribal force and causing *Dumnacus* to flee into exile. The *Andes* or *Andecavi* people fade into history and lose their Celticity by the Late Empire, perhaps they settled in with the neighboring *Veneti*, who retained their Celtic culture to the present day, it is difficult to say.

AMBARRI: Living in southern Gaul, they dwelled near the *Allobroges* people and joined in the famous migration to Rome and its attack in 390 B.C.E. Little is written or known about them otherwise aside from a few mentions in random incidents in early histories. Proudly, they are said to be kinsmen of the *Aedui* tribe as well. They are typical Celtic people so far as it is known.

ABRINCATUI: This tribe is found in *Aremorica* and lives near the *Curiosolites* people. They are a minor, dependent tribe, of many, in the region. Their main *Dunon* is located at *Ingena*. Their history and fate is unknown, like many minor tribes in Europe.

“*Tu Baiocassi stirpe*

*Druidarum satus,
si fama non fallit fidem,
Beleni a sacratum ducis*

*e templo genus
et inde vobis nomina.”*

“*If report does not lie,
you were sprung from the stock of the Druids of Bayeux,
and traced your hallowed line
from the temple of Belenus.”*

Ausonius, *Commemoratio professorum Burdigalensium* 5.7-10

BAIOCASSOS: Living in the north of Gaul, this unique tribe is known for their hair treatment. Many members of their tribe famously colored and styled, which stood out amid the surrounding peoples in Gaul, thus their name. It might have been meeting warriors and nobles from members of this tribe that gave the impression to outsiders that all Celtic peoples dyed and spiked their hair similarly. Such a fashion was common in many tribes in Celtic Europe assuredly, and mentioned at the *Battle of Telamon* and other conflicts. Their territory falls in *Gallia Lugdunensis* and counts as a Roman *Civitas* of the *Luxovii* tribe next to them as well. Their chief city’s original name was lost but renamed by Rome after the Conquest of Gaul in the aftermath of the *Gallic Wars*, finally as *Civitas Baiocassium*, but at first *Augustodurum*. After the Late Empire and its fall, the Germanic invasions came in to claim the region and maintained the names, using *Baiocas* and eventually *Bayeux*. By then all Gallicisms or Celticity was in decline or gone completely in the region.

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"Nec reticebo senem
nomine Phoebicum,
qui Beleni aedituus
nil opis inde tulit,
set tamen, ut placitum,
stirpe satus Druidum
gentis Aremoricae,
Burdigalae cathedram
nati opera obtinuit."

"Nor must I leave unmentioned
the old man Phoebicius,
who, though keeper of Belenus's temple,
got no profit thereby.
Yet he, sprung, as rumor goes,
from the stock of the Druids
of Armorica,
obtained a chair at Bordeaux
by his son's help."

Ausonius, *Commemoratio professorum Burdigalensium* 10.22-30

CALATES: "Tough/Strong Ones." This coastal people live in *Gallia Belgica* and are tough, as their name proudly announces. They are not as strong in the maritime sense as some of the many other coastal peoples, but sailing and fishing is their only means to survival. Their primary port is *Caracotinum* along the Channel. They lost their Celticity likely when the Germanic invasion swept out initially from *Germania* early on by the Angles, Saxons and other peoples in the 2nd to 4th Centuries C.E.

CURIOSOLITAE: One of many of the so-called "*Armorican States*" as proclaimed by Julius Caesar in his *De Bello Gallico*. They are a powerful tribe, with a mighty navy, minting coinage and a wide trade network across the Atlantic to Britain and south into the Mediterranean. Geographically, modern archaeologists have difficulty in locating their exact boundaries in Aremorica and only know for sure one of their cities due to its name, *Corseul* (Modern Breton: *Kersaout*). Later Medieval texts mention them in confusion, such as the Welsh *Brutiau*, all influenced in some part from Geoffrey of Monmouth's "*Historia Regum Brittaniae*". In their time, before the *Gallic Wars* and the aggressive colonization and Romanization of Gaul, the tribe were at their peak that is clear, but were submerged under the chaos and turmoil of the decades to centuries that followed. Whether their Celticity ever left is doubtful as an influx of new Celtic peoples returned to the region in the 2nd through the 6th Centuries C.E from Britain due to the Anglo-Saxons. What is questioned by many scholars however, is had the nature of this Celtic culture been similar or been merely imported?

DIABLINDI: Living in *Gallia Lugdunensis*, they dwelled in Aremorica but in a small territory wedged between two larger tribes. The *Diablindi* made coins and were maritime capable as well, but more limited in their power. Many Classical sources record them as the *Aulerci Diablintes* in a generic manner. They fought in the *Gallic Wars*, in both the coastal struggles and against Caesar during the final confrontation at *Alesia*, but little more. Their capital is *Noeodunon* (*Noiodunum*) or



Nudium, later listed as *Civitas Diablintum* to the Romans. They will remain in Gaul for decades afterwards clearly as their name will carry onto the local area as the Franks or "French" town of "*Jublains*" will show.

MORINI: "The Sea People". Living in *Gallia Belgica* and sharing a Celto-Germanic heritage, this tribe inhabit what is now an area that is now in Holland. By Roman terms, they lived in a "remote" geographic territory, but were still considered a problem. Their most important port city is *Gesoriacum*, but they had many the Romans sought to harry or control. The *Morini* had settled in an area that was closest to Britain from the Continent, and thus easiest for trade and travel, but more difficult to reach by those unfamiliar. Their land was also straddled in the "No-Man's Land" between the Celtic and Germanic cultural regions making such distinctions very difficult for outsiders, even listening for language or identifying by their dress or other visual aids. Opposing Caesar during the *Gallic Wars*, the tribe and their allies, made life difficult. Once they finally submitted, their coastal town of *Tarwenna* was converted into a Roman *Civitas*. Caesar regarded the tribe, and others in the *Belgic* group, to be very different from those in *Celtica* simply because they were Germanic with a Celtic overlay in language and other elements in character. The intermarriage between the peoples in this region is very tight, as reflected in the languages, later genetic research and place-names. Julius Caesar was unable to fully conquer them himself, leaving the task to his successor *Octavian Augustus* who combined their territory with the *Am-biani* and the *Atrebates*. By the Late Empire their territory was

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designated as “*litus Saxonicum*” (‘saxon Shore’) coastal defense, against the raiding and settlements by the spread of Saxons leaving *Germania*. This was on both sides of the Channel. Garrisons and navies were appointed meaning a constant Roman presence forced the tribe to deal with soldiers and the many problems thereof, eventually causing a decline in native Celticity, and ironically an influx in the arrival of the Germanic invaders. Sometime after the 6th Century C.E on the Celtic presence amid the *Morini* was gone.

MENAPII: One of the major coastal tribes in the North during the *Gallic Wars* and afterwards, this people played a hand in many events across the North Sea, Channel and beyond. In Roman terms, they sat in *Gallia Belgica*, but were very Celtic in culture and there is no doubt as to their Celticity unlike many of their neighbors. They never surrendered or sought peace, sent ambassadors to the Romans but somewhere before the 4th Century C.E they had submitted to the Empire completely. A military legion listed as the *Menapii Seniores* was documented serving in the Empire. The tribe has two chief capitals, *Cassel* and *Tournai*, with the first being superseded by the second in importance later as the Julius Caesar and the following Empire become a problem in Gaul. In 54 B.C.E they joined *Ambiorix’s* revolt against Caesar willingly, and in response Caesar stationed five legions in their land to watch over them. They resisted and by force he made them bow to him against their will. Using another Celt as a mediator, *Commius* of the *Atrebates*, the Romans slowly occupied their country, but this didn’t Romanize them. There is a hint that a related group of them lives in Ireland in what is now *Fermanagh* under the earlier Gaelic name of *Fir Mena* (“Men of Mena(pii)”), a likelihood which is not impossible.

ATREBATII: There are two tribes that share this name, this one is in Gaul and may have obvious links with their namesake in Britain. This group inhabit *Gallia Belgica*, but unlike many who live along the coasts, they dwell further inland. Their tribal capital or *Dunon* is located at *Nemetocenna*, and they were part of the fierce opposition to Julius Caesar’s battles in Gaul. They donated over 15,000 warriors as their portion of the “*Belgic Confederacy*” to see him defeated or slain. In 57 B.C.E, Julius Caesar was almost utterly defeated at the *Battle of the Nervii*, and this tribe played a major hand in that struggle. Sixteen Celtic tribes, led by the *Suissones* King *Galba* united to deal with Caesar’s nosing in their personal tribal business. After the battle, the Romans dealt harshly with the many tribes involved and Caesar appointed *Commius* as King over the *Atrebates* (after making a truce with *Marcus Antonius*), with a likely bitter hatred in the people for such an act. Coins were struck in his name, and after the Conquest of Gaul, many were made with other rulers, possibly his sons or line. *Commius* aided Caesar’s expedition into Britain by giving him horsemen and implying that the other *Atrebates* peoples will not be a problem as they are his own. The tribe became a typical *Civitas* and Romanized by the Imperial period on and little more. Whether Celtic culture survived far after Rome’s fall is not known as this region was deep in Frankish conquered territories by the late 5th Century C.E on.

“In the meantime, his purpose having been discovered, and reported to the Britons by merchants, ambassadors come to him from several states of the island, to promise that they will give hostages, and submit to the government of the Roman people. Having given them an audience, he after promising liberally, and exhorting them to continue in that purpose, sends them back to their own country, and [dispatches] with them Commius, whom, upon subduing the Atrebates, he had created king there, a man whose courage and conduct he esteemed, and who he thought would be faithful to him, and whose influence ranked highly in those countries. He orders him to visit as many states as he could, and persuade them to embrace the protection of the Roman people, and apprise them that he would shortly come thither. Volusenus, having viewed the localities as far as means could be afforded one who dared not leave his ship and trust himself to barbarians, returns to Caesar on the fifth day, and reports what he had there observed.”

Julius Caesar, *De Bello Gallico*, 4.21

NERVII: Considered today, and a little then by many Roman observers, to be a very German influenced Celtic people, and the most war-like in the *Belgic* region. It is assumed that the Celts and their language was the symbol of the elites in the region, and perhaps the *Nervii* were very “Middle-of-the-Road” so far as culturally. As hazy as many of the *Belgic* peoples were by definition, this tribe were the most confusing. In 57 B.C.E, led by *Boduognatus*, the tribe and other allies, nearly defeated Julius Caesar completely in the famous *Battle of the Nervii* with the assembly of fifteen or more tribes. Caesar considered them to be the most “uncorrupted” by civilization and therefore savage in his eyes. The tribe were willing to make long journeys just to wage war but by foot as they unusually possessed no cavalry. Their loyalties to their allies and hatred to their enemies was strong, there is no doubt. Their *Dunon* was located at *Bagacum*, deep in *Gallia Belgica*, but near to the forests of *Arduinna*. Roman conquest and the following Romanization was determined after the *Gallic Wars*, and this changed the “Noble Savage” Celtic nature of the tribe, making them into ideal toga wearing, Latin speaking Gallo-Romans by the time of the Late Empire. Cohorts of their warriors, now soldiers in the Empire were stationed across the various borders, as far as Antoninus’s Wall, the Rhine and other locations, harnessing their tough fighting skills. By the mid-3rd Century C.E, Frankish attacks in *Nervii* territory became out of control and the capital had to be moved to a new location, *Camaracum*. Roman defenses were not enough purely due to a decline in the power of the Empire and a withdrawal in the garrisons to Italy. Franks flooded the north while the Gallo-Romans remained in the south of *Nervian* territory in the 4th Century C.E onward. Eventually the Franks dominated the region and what remained of the Celtic Gauls to the south evolved into the *Walloons* who now remain in Modern Belgium to this day.

VIROMANDUI: Living in *Belgica*, this violent and highly religious people are fond of human sacrifices as plentiful evidence records and Classical authors relate. *Noviomagus* was originally their tribal capital, but it may have had another name as this

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appears to be a generic one, usually associated with a Roman presence. The later Roman version, *Noviomagus Viromanduum* displays the same Roman blandness in using Celtic naming methods. The tribe's territory may have been larger than what is understood at the present. As with their neighbors the *Nervii*, they denied trade with the Roman merchants, keeping wine and other goods out of the land, considering it a means to weaken and soften the populace. More than any other Celtic peoples, this tribe were fond of collecting the heads of their enemies as trophies as it was remarked by *Diodorus Siculus*. Such a comment has been generalized for the whole Celtic world, but the *Viromandui* extolled in bloodshed and human sacrifice related rituals it appears more than usual.

“...When their enemies fall [the Gauls] cut off their heads and fasten them about the necks of their horses; and turning over to their attendants the arms of their opponents, all covered with blood, they carry [the heads] off as booty, singing a paean over them and striking up a song of victory, and these first-fruits of battle they fasten by nails upon their houses, just as men do in certain kinds of hunting with the heads of wild beasts they have mastered. The heads of their most distinguished enemies they embalm in cedar-oil and carefully preserve in a chest, and these they exhibit to strangers, gravely maintaining that in exchange for this head some one of their ancestors, or their father, or the man himself, refused the offer of a great sum of money. And some men among them, we are told, boast that they have not accepted an equal weight of gold for the head they show, displaying a barbarous sort of greatness of soul; for not to sell that which constitutes a witness and proof of one's valor is a noble thing...”

Diodorus Siculus, *Bibliotheca Historia*, Book V, 29.

They used skillfully made defensive hedges (See the Chapter 5, ‘strong of Feats and Deeds’ – Celtic Warfare, for more on this method.) to take down cavalry quickly and were accomplished at hit and run warfare, as many tribes were. One thing as later archaeology reveals is their gruesome fondness for psychological warfare on their neighboring foes and rivals that is disturbing. Bone pits, and propped beheaded bodies of slain warriors, in the hundreds, sit in their land, as well killing pits with horses, men and signs of ritual cannibalism. The tribe took warfare to the far extreme and used every method to frighten their surrounding foes and outsiders away. Wealth, wine and other softening “benefits” from the Mediterranean peoples was not to their tastes. Their tribal name is recorded scarcely a dozen times from the *Gallic Wars* until the 3rd Century C.E, but without any historical context. Their fate and surviving Celticity is unknown, but by the 3rd Century C.E however a second Roman *Civitas* was documented in their territory: *Augusta Viromanduum*. They fade from history as a Celtic people after this time and perhaps meld into the populace becoming simply the Gallo-Romans speaking a form of Vulgar Latin. The modern city of *Vermand* derives from their presence in Antiquity.

OSISMII: One of the Aremoric tribes considered to be on the “Edge of the World”, at least by the Continental Celtic peoples. Their Chief *Dunon* is *Vorgium*. Rich and able to mint many coins,

they traded afar, from Britain, Ireland and beyond to the Mediterranean. Their ties to the trade networks goes back to the early Bronze-Age, possibly earlier. They were first written about and encountered by the Greek explorer *Pytheas* in the 4th Century B.C.E who related their name and wealth to selling tin. The Channel Islands were associated with them into the Roman era, which also found its way over into tribes in Britain. They opposed Julius Caesar in 57 B.C.E during the *Gallic Wars* but were forced into submission and not long after converted into a *Civitas* by Rome to administer them. The Imperial navy watched the shores and kept garrisons in the area to keep an eye on Britain and later on the Saxon raids from *Germania*. The Celtic culture hadn't fully been taken under by Rome by the time of the Late Empire or its fall as migrant Celtic peoples from Britain repopulated the region between the 3rd and 7th Centuries C.E.

VENETI: The major Aremoric tribe, and the most energetic by far, had strong and ancient connections with Britain. Their ships were among the finest of the naval Celtic tribes, flat-bottomed and solid built, with a main sail and one oar. The *Veneti* were far more capable than most of the Aremoric tribes and caused Julius Caesar the most trouble in the *Gallic Wars*. The tribe disliked and automatically was not eager to work with Caesar after he demanded they submit to him and his post as Governor, and to do this by an exchange of hostages for insurance. Having second thoughts, they took several of his officers hostage, and retreated to a fort, using the tidal change as their extra defense. Caesar had to chase the *Veneti* from fort to fort with each tide, and this was to become tedious, so quickly he had to put it to a stop. To do so he knew he had to hit the tribe where they are strongest, their ships. Employing shipwrights of his own, with some knowledge of Celtic methods, Caesar had a fleet built. Then he engaged them in the *Bay of Morbihan*. His fleet was still overwhelmed by the speed, size and skill of the *Gallic* ships and using some quick thinking, the Roman sailors had to cut the rigging and other ropes from the *Veneti* ships, making them dead in the water. By doing this, he captured them all and eventually forced the tribe into submission. *Decimus Junius Brutus Albinus* was given command of the Roman fleet by Caesar, and to destroy the Celtic ships. Sadly, when the battle was won, Caesar had the forts invaded by force and the nobles slain for resistance and the rest of the populations sold into slavery back to Rome. He made an example of them for the *Gallic* peoples. The *Veneti* survived however, just not in great numbers, and were nearly wiped out as a people after Caesar and the *Gallic Wars*. They lingered on in their territory as their modern dialect Breton proves, to join with the later immigrants from Celtic Britain who settled between the 3rd and 6th Centuries C.E. Of all of the Breton speaking regions today, they speak a form that is unique and very different from the rest and difficult to explain by scholars. Their region today is *Gwened*, a remnant of that early tribal name.

REDONES: Located in the *Armorican States*, this tribe sits near the *Liger River* (Loire) or near the area. Their *Dunon* is *Condate*, which is named for a waterway in itself. According to some Roman thinking (*Pliny* to be exact), they were located in *Gallia Lugdunensis*. During the violent *Battle of the Nervii*, they were

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said to have contributed in part, sending warriors to the Sambre to try to destroy Caesar. In response, Caesar sent a legion into Aremorica to subdue the many peoples and had in turn – for a time. During the *Battle of Alesia*, they sent thousands of warriors to aid *Vercingetorix* against Caesar. During the Empire the *Redones* were incorporated into the whole as the many others and had not fully lost their Celticity even after the fall of the Empire, or the Germanic Invasions that followed. Their tribal capital was renamed *Condate Reidonum* and several variations thereof in the sources. The arrival of Brythonic Celts from various parts due to the Anglo-Saxon troubles in Britain caused a resurgence in Celticism in the tribe. “Breton” was now spoken there and their former tribal name was altered to fit their new regional capital as *Roazhon*, converting the ancient capital of *Condate* to serve the same purpose.

NAMNETES: Another *Armorica State* located next to the *Veneti* and *Redones* and to the south of them the *Pictones*. From what is known about them, they supported the *Veneti* against Caesar every step of the way, sending ships and warriors, and had a sacred isle on the *Liger River* inhabited by *Druïdesses* (often incorrectly named the island of *Samnitiae*) as recorded by *Posidoniae*. Their Chief *Dunon* was *Condevicnum* which was on sea shore and after Roman occupation renamed *Portus Namnetum*. Their history and involvement in matters after the Conquest of Gaul seem to have been quiet, and it is assumed they silently lost their identity as well and transformed into a Gallo-Roman culture by the time of the Empire. Their capital eventually will become the city of *Nantes*, reflecting their tribal name in memory.

AMBIANI: Living in *Belgica*, the tribe is overly devoted to the Horned God, which is assumed to be *Cernunnos*. His image appears on their coins and other artifacts commonly. They had a strong trade network with the tribes in Southwestern Britain. Their capital is located at *Samarobriva*, and although they fiercely fought against Caesar using 10,000 warriors, in 57 B.C.E, they were forced to submit to him finally. After Roman submission, their tribal *Dunon* was renamed *Civitas Ambianensium* for administrative purposes. The later Gallo-Roman people consolidated their territory into their capital which became *Amiens* in Frankish or French history.

CAEROSI: This tribe lives deeper into *Germania* and slightly out of Gaul obviously making their Celtic nature more difficult to pin down. Even in the time of their existence from the outsiders’ observance, their ethnic origin was uncertain. The Roman historian *Tacitus* considered them to be one of the first *Germani*, but the meaning as well as the word holds a different definition and a Celtic origin then than now. From the Celtic language, the tribal name *Caerosi* simply mean “The Sheep People” and little more. Rome granted them the status of a *pagus* and let them exist with some measure of peace in the Empire with no signs of animosity. Their territory was purely woodlands, deep forest, and from the limited evidence they were not war-like, only pastoral. Their eventual fate is unknown but likely they were assimilated into the Germanic populations that gradually migrated out from *Germania*.

BELLOVACI: Situated north of the *Parisii* people, this powerful tribe live in the *Belgica* region. They were one of Rome’s greatest problems during the *Gallic Wars* many times, with mighty warriors. The tribe dealt with Caesar first hand while trying to personally conquer the land of the *Suessoniones* people. The tribe were led by *Correus* against both foes, which turned into a siege. It was a game of chess or *Gwezhboell* between both sides until the *Bellovaci* were tricked and overwhelmed, and *Correus* slain in the battle. Caesar, instead of slaughtering more of the warriors in ruthless retaliation, had shown clemency and allowed the rest of the tribe its freedom for their poor behavior against him. It is not known what happened to the rest of the tribe after the *Gallic Wars*, but the nobility fled to Britain leaving their populace at the mercy of the neighboring tribes and Rome. The existing city and region of *Beauvais*, which had been at one time the Roman administrative and garrison city of *Caesaromagus*. This shows the tribe did remain long after the departure of the nobles following the Conquest of Gaul.

EBURONES: A mighty tribe living in *Belgica*, with a Celto-Germanic mixed population, being so close to both regions. They enter into the fight against Rome after the *Battle of the Nervii* and its disastrous failure, continuing the struggle against Caesar and all Roman intervention in their country and personal affairs. Roused to attack camping Roman legions in the winter months by other tribes, they soon changed their mind, but King *Cativolcus* had wished to support his countrymen however possible. Finally deciding to do so, the Celtic king sent his warriors to attack the Romans stationed in his territory, inspired by the words of the *Treverian* leader *Indutiomarus*. If Caesar hadn’t arrived at the last minute with his soldiers, the *Eburones* would have completely slaughtered the legions and their commanders. Having turning the tide, the Celtic leaders were routed, *Indutiomarus* was slain and spent the next year hunting *Prince Ambiorix*. Eventually they caught up with King *Cativolcus* who poisoned himself with the yew tree’s sap, perhaps in a tribal form of symbolism due to their name. The rest of the tribe retreated deeper into the marshes and woods out of Rome’s reach and into Germanic territories. Their Chief fort was at *Civitas Tungrorum*, the area of the Germanic *Tungri* tribe, showing how they merged into a separate ethnic group after the Conquest of Gaul.

MEDIOMATRICI: Living amid the *Belgica* by the Rhine and south of the Rhine and south of the *Treveri*, this Celtic people are highly religious, devoting their lives to the *Matrona* (“Mother”) or Mother Goddesses, perhaps the later Gallo-Roman images of the Triple Mother Goddesses derive from them or their influence. Their Chief Fort was *Divodurum*, a fortress of many: *Saravus*, *Noviomagus* and a few others whose names have not survived. A small group settled in Italy as well, showing amicable peace with Rome at some point in their history. Their fate is unknown but it is assumed they merged into the Germanic speaking population that invaded gradually by the late 3rd and 4th Centuries C.E.

REMI: Of the many powerful tribes in *Gallia Belgica*, they were at the top, in both Roman and Gaulish terms. Their territory sat near to the Forest of *Arduinna* and the Plain of Champaign,

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the surrounding rivers and nearby valleys. This Chief fort sits at *Durocortum*. They gained profit from the trade on the rivers and were unwilling to be as violent or aggressive as the other Gallic tribes although they did battle against their rivals the *Senones* and *Parisii* openly with their superior cavalry and well-trained horses, but sought profit above all and so became a lazy and overweight people (a sign of prosperity and counter to most Celtic traditions). When most Germans and later Romans speak of “Gallic laziness” they might be referring to the *Remi* without thinking of their rich trading and other benefits as well. Unlike the other *Belgic* peoples, this tribe chose to be loyal to Rome early on and not lose its profits in trading or opportunities. At the worst of the *Gallic Wars* they did not send warriors to aid *Vercingetorix* against Caesar, but instead remained loyal and quiet. *Iccius* and *Andecombogius*, two of the tribe’s leaders swore their loyalties to Caesar without any conflict to Julius Caesar, clearly with profit in mind. Their Celticity remained for decades even after the Conquest and the Empire but it is unclear how long after the Germanic Invasions. The city of *Reims* preserves their tribal name to this day.

SUESSIONES: Once the greatest of the *Belgic* tribes who it was said once had a king, *Diviciacus* that ruled over all of Southern Britain and the *Belgic* peoples solely. His heir, *Galba*, was soon to claim the same power in Caesar’s time. Their capital is *Noviodunum* and it was a rich city, with minted coins that were wide-spread across its many territories. Compared to many tribes in Celtic Europe, this tribe, had true power for decades until Julius Caesar confronted them in the infamous *Battle of the Sambre/Nervii* in 57 B.C.E. After their defeat, Rome was quick to move in and secure power over the tribe, never allowing them to regain their foothold over *Belgica* or Britain again. *Galba*’s heirs were either slain or driven off from the tribe as well. After many decades the capital or *Civitas* was accorded the title *Civitas Suessionorum* and by the Empire’s end, as with most cities in the former Gallic region of the Roman Empire carried the tribe’s name as *Soissons*. This city also became the capital for the Germanic invaders, the *Merovingian* rulers over *Gallia*, and the birthplace for *Charlemagne* in 747 C.E. Obviously, by then the native Celtic population were likely Gallo-Romans.

VELIOCASSUS: A part of the *Belgic Confederation* yet they lived in the *Gallia Lugdunensis* province, they live near the *Sequana River* and were mentioned by many Classical writers both Greek and Roman, oddly with only minor detail, their Chief fort is at *Rotomagus*. Little is known about them otherwise and their history and internal details are lacking, but they did aid *Vercingetorix* with 3,000 warriors at *Alesia*. They were also recorded to have supported the *Bellovacii* against the rise to Roman power in *Belgica*. It is assumed they were typical Celtic people for the most part. This also goes for their fate. The tribe survived as Gallo-Romans most likely as their capital later became the city of *Rouen*.

ALLOBROGES: “All Lands”, this well-known Gaulish tribe first made its presence known to the Mediterranean World during the *Hannibalic War* in 218 B.C.E due to their failed efforts at preventing *Hannibal* from crossing the Alps (it was from the writings of *Polybius*). Later, the tribe refused to hand over a

fleeing king, *Teutomalius* of the *Saluvii* to Rome. They gave him shelter and safety in their lands from the Republic instead, and this incurred the wrath of Rome causing a series of conflicts. The Republic sent *Quintus Fabius Maximus* to lead the assault on the tribe to force them to submit and gain the exiled king as well. After a prolonged siege and conflict, the *Allobroges* lost to the Roman aggression and gave into the outsiders in 121 B.C.E. In 63 B.C.E, the tribe assisted *Cicero* in revealing the infamous, and second, *Catilinarian Conspiracy* and were hailed as saviors of Rome by many. His status was short lived as their King, *Catugnatus*, had other plans and lead the tribe to revolt in 61 B.C.E against Rome. They were defeated by *Gnaeus Pompeius* at the *Battle of Solonium*. Not long after, the tribe sent two scouts, *Egus* and *Roucillus*, to aid Julius Caesar in his *Gallic Wars*. The tribe’s territory fell into *Gallia Narbonensis* or *Gallia Vienensis* and their duty to the Empire was to collect the road taxes from travelers. It is assumed that by the Late Empire the tribe faded into the general Gallo-Roman masses and lost their Celticity as many had and were gone by the 5th and 6th Centuries C.E.

CAVARES: “Giants/Heroes/Champions”. This Gaulish people lived in the lower or southern Rhone Valley. Their name is scarcely recorded in the sources, but they had a presence in early Gaul and may have ruled over neighboring tribes such as the *Albici*, *Salyes*, *Segallauni*, and *Tricastini*. Three of their forts or *Dunon* are known: *Arausio*, *Avennio* and *Cabellio*. Their name is related to the existing Celtic words for “giant” in Welsh “*caur*”, Cornish “*caur*”, Irish “*caur*”.

CEUTRONES: “Border Peoples”. This Celtic tribe occupied and controlled the passes on the Alps and the Graian Alpine path. Their territory was crucial for all traffic, whether Gaulish or not, to pass through. Their Chief *Dunon* is *Darantasia*, a highly religious center later taken over by Christianity and Rome and renamed into *Monasterium* due to the proliferation of monasteries that appeared by the Late Empire. During *Hannibal*’s journey through the Alps, the tribe attempted to stop him by assault, hurling boulders, causing avalanches, etc. These were the same tactics they used against Julius Caesar later in the *Gallic Wars* as well. Many forts are known in their territory: *Axima/Axuma*, *Arebrigium*, *Bergintium*, *Clusora*, *Mantala*, and *Oblimum*.

NANTUATES: A tribe that lives to the east of the *Allobroges*, they dwell in the river valleys, thus their name (“*Nant*” is in Modern Welsh a valley), they were spread out over a wide area of Southern Gaul. Little is known about them other than confusion over their name in the many sources and the many variants. Logically, their name or identity was derived from the fact they inhabited the green and lush river valleys of Southern Gaul at one time, but their exact boundaries, forts and other details are not completely known.

SALUVII/SALYES: Infamously said to be the first Celtic peoples conquered by the Romans beyond the Alps, this people were also involved in *Bellovesus*’ trek to Italy and to ravage and burn the city. The tribe already had a venerable history before crossing paths with Roman scouting parties or sorties. They dwelled in Southern Gaul, between the Rhone and the

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Alps and mixed with the *Ligurian* peoples and were considered by the Greeks and Romans to be *Celto-Ligurian* in nature. When the Greek settlers wished to form the city of *Massalia* in 600 B.C.E, it was from this tribe who they had to make the agreement with, and intermarry with, marrying the King *Nannos*’ daughter *Petta*. This tribe signed away its land and livelihood to the Hellenic trading settlement over time, and by the time of the *Punic Wars*, the tribe (and others), became heavily involved. Rome was quick to act and put the tribe to their version of submission, attacking their many villages, holy sites and forts, causing their King *Teutomalius* to flee for safety to the nearby *Allobroges*. The Head-Hunting “Cult” was a major part of the religion for this tribe as their many holy-sites attest, with temples dedicated to the collection and display of the severed human head. Unfortunately, after the Romans defeat them, following the aftermath of the Hannibalic Wars, control of the *Saluvii* land fell to the people of *Massalia* now and the Celtic people faded from history. No one is sure why or what happened, but clearly their Celticity faded long before Celtic Gaul ever was absorbed into Roman Gaul.

VOCONTII: A minor tribe living in southern Gaul at the foot of the Alps who made a name for themselves early in Roman history by culturally integrating yet remaining Celtic for many centuries. They centered their forts and activity around the sacred mountain of *Ventur* most of all, and it is known from evidence worshipped the God *Nabelcus* atop holy sites on the mountain. They easily submitted to Rome in 125-124 B.C.E and were classified as a *civitas foederati* (“Allied State”), after *Gallia Narbonensis* was aggressively pacified and Romanized. Two of their villages and forts’ names are known: *Vasio*, and *Lucus*, although many more were lost in time. Their primary *Dunon*’s name isn’t known but the location has been located near the base of *Mount Ventoux*. *Dea* was their later tribal capital, and assumed to be one of the primary forts and cities, a place later colonized by Rome by the 2nd and 3rd Centuries C.E. As allies to the nearby *Saluvii* and *Allobroges*, they also supported the renegade King *Teutomalius* for a time. The tribe retained their Celticity for many centuries amid the Roman Imperial activity and colonization, and even donated their own armies to the Empire. The *Ala Augusta Vocontiorum civium Romanorum* was sent to many places, one in *Germania Inferior* and especially to Hadrian’s Wall. The Greek writer *Strabo* recorded that the tribe existed in his time as an autonomous state. Their fate after the 3rd Century C.E is not recorded or known, but most Celtic peoples in Southern Gaul were likely highly Romanized by then and very little of their ancient Celtic ethnicity remained. If so, the Hunnish, Germanic and other outside threats to this region endangered what was left.

GALATIA AND THE BALKANS

As Celtic Europe was once a region that stretched over five-thousand miles, and covered dozens of modern countries and had a unique conformity of its own that is only being understood after three centuries of constant academic research, many tribes of Celtic speaking peoples populated Central and Eastern Europe, the borders of the Black Sea, Steppes of Lower Russia

and into Asia Minor and possible beyond. Their travels were extensive and quite amazing.

When artifacts of their Material Culture turn up, or names, it is simply off-putting and seems to threaten the stability of many Schools of Thought, but Mankind doesn’t follow any rules, at least certain groups of it, in this case the Celtic. The definition of Celticity itself tests and stretches what culture means and how far such things as language, religion, intermarriage and many other aspects that fall under the umbrella of anthropology can go.

There certainly were not boundaries in the Celtic speakers’ minds as they journeyed, nothing “racial” or based on religion or skin-color. They seemed to blend into the Greeks, Scythians, Ligurians and many other peoples that we are not aware of yet in their travels. Eastern Europe shows this in their travels. Rome however failed to understand this in their constant struggle to conquer the world and control all of those in it, and suppress the Celtic peoples as well. The tribes listed are those that are assuredly “Celtic” in nature, and sadly, there countless more that traveled and settled, or were slaughtered or sold into slavery by Rome later, that were likely Celtic that may not make this list.

TECTOSAGES: Originally from Southern Gaul, this well-travelled tribe, also called the *Volcae Tectosages*, first set out from their home early in the “Great Expeditions” in 280 B.C.E to attack *Magna Grecia*. Being led by the mighty warlords *Brennos*, *Acichoros* and *Bolgios* to loot Delphi and other rich sites across the country following the death of the *Alexander the Great*. Of the tribes involved, it was the *Tectosages* that took the alleged “cursed” gold from sacred Delphi, but many of the commanders were split in their loyalties about it and went their separate ways. The greater part of it went to their ancient tribal home in *Tolosa* in a lake to be offered as a sacrifice for thanks to the gods, while the rest of the tribe traveled eastwards into the Balkans. In 278 B.C.E, the Hellenistic ruler *Nicomedes* of *Bithynia* hired them as mercenaries to serve him, taking them (and their families along) across over to Asia Minor to fight his battles for him. Victorious in battle, and asked to stay for more, they settled making a new settlement calling it *Ancyra* (“The Anchor”). The tribe quickly consolidated their position in the area, strengthening their numbers and being called Γαλατία (“Galatia”) to the many nearby Greek speaking peoples. Celticism survived long in this tribe and region, possibly into the 5th and 6th Centuries C.E until the Turkoman invasions.

TROCMII: Another tribe involved in the mass migration to the East from Gaul. They were likely part of the handiwork involved in the assault on Greece as well and gradual defeat and withdrawal. The Trocmii settled in Asia Minor alongside the *Tectosages* and *Tolistobogii* to form the easternmost Celts in Galatia by the 3rd Century B.C.E. Rome had other plans for them, as they would with all Celtic peoples they encounter along the way, and due to the cruel actions of *General Gnaeus Manlius Vulso* in 189 B.C.E, he confronted and enslaved both branches of the tribe (in Asia Minor and Macedonia) after battling them at Mount Olympus and Magaba. The *Trocmii* did remain in some semblance of a people for the following centuries afterwards, but

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only barely so. Rome's defeat of them had gutted them, leaving them empty. Their *Dunon* was at *Tavium*.

TOLISTOBOGII: Related in some small way to the larger *Boii* peoples, this tribe migrated to Asia Minor and settled in to become the third group to make *Galatia*. Initially they entered Greece with *Brennos* as raiders and plundered, causing havoc, being then led by *Leonarios* and *Lutarios* as they ventured into Thrace. Bold and without fear, they began asking tribute from many peoples in Eastern Europe in the following centuries including the Roman city of *Byzantium*. They remained Celtic speaking for many centuries amid a largely Hellenistic and Slavic populace until the Turkoman invasions of the 5th to 6th Centuries C.E.

AEGOSAGES/AIGOSAGES: This Celtic tribe lived on both sides of the Hellespont and served many Hellenistic rulers in their time. Many scholars feel they probably ruled over the Celtic kingdom of *Tylis* in Northern Greece beforehand, before their mercenaries were being hired by the Greek King *Attalus I* of Pergamum. Due to their beliefs, when a lunar eclipse loomed on the 1st of September in the year of 218 B.C.E the warriors were too spooked to fight and refused to do their work for the ruler, so King *Attalus I* granted them lands between *Lampsacus* and *Alexandria Troas* if they would overcome their fear. Feeling stronger, the Celtic mercenaries fought his battles for him. However, the Aegosages were a wily people and now with many of their families newly settled so close to the Hellenistic ruler and his own realm, they felt they had leverage.

"While he was here, an eclipse of the moon took place, and the Gauls, who had all along been aggrieved by the hardships of the march — since they made the campaign accompanied by their wives and children, who followed them in wagons — considering this a bad omen, refused to advance further. King Attalus, to whom they rendered no service of vital importance, and who noticed that they detached themselves from the column on the march and encamped by themselves and were altogether most insubordinate and self-assertive, found himself in no little perplexity. On the one hand he feared lest they should desert to Achaeus and join him in attacking himself, and on the other he was apprehensive of the reputation he would gain if he ordered his soldiers to surround and destroy all these men who were thought to have crossed to Asia relying on pledges he had given them. Accordingly, availing himself of the pretext of this refusal, he promised for the present to take them back to the place where they had crossed and give them suitable land in which to settle and afterwards to attend as far as lay in his power to all reasonable requests they made."

Polybius, *Histories*, 78.

When King *Attalus I* had departed the realm for a time, the Aegosages saw the opportunity and laid siege to the city of *Il-ium* (Troy). Yet, they were unable to complete their plan and plunder the rich ancient city due to the Alexandrian General *Themistes*, who quickly came to the Trojans' aid. Irritated, the Celtic army left and turned their attentions to *Abydos* instead to take out their aggressions and rage. King *Attalus I*,

noticing his Celtic colonists rebelling and trying to plunder his own realm decided to take the women and children of the warriors involved and slaughter them in turn as punishment. According to some sources, he sold most of the tribe off into slavery as well, but the tribal name does not completely fade from history. They appear in the Imperial maps of the Late Empire and are recorded as a Civitas. As with the other tribes of Galatia, their Celticity will last, if it indeed did after King Attalus I's wrath, not long after the 5th and 6th Centuries C.E.

BOII: A major and ancient tribe that lives in Central Europe, who, according to *Polybius*, lived very simply and crude in Etruscan territory, claiming the city of *Falsina* as their own. Once *Hannibal* marched on Rome, they supported him, fervently so. In fact, they aided him in defeating the Roman General *Lucius Postumius Albinus* and then famous, it is recorded, taking his skull and making it into a drinking cup in one of their temples. Unusual for most Celtic peoples, they did not wear or make torcs, and even seemed to be atypical in other areas, almost primitive, compared to much of Celtic Europe. Their tribal capital was *Mutina*, but it was later taken by an expanding Roman Republic in 193 B.C.E. This was one defeat too many for them, as the earlier decades included the slaughter at the *Battle of Telamon* and the more recent *Battle of Placentia* in 194 B.C.E. Different branches of the *Boii* had moved into other directions of Gaul and Eastern Europe over time, but after losing their capital to Rome, the tribe departed from Italy after being their centuries, possibly longer. At first they opposed *Vercingetorix* during the *Gaulic Wars* but later during the *Battle of Alesia* the tribe contribute over two-thousand warriors to aid him in saving Celtica from their common enemy. The fate of all the *Boian* people is unknown after the Conquest of Gaul and they fade from history and documentation unfortunately.

NORICI: Living north of Italy and to the edge of Germania, they straddle the Alps and Danube, this people have their own distinctive Celtic language and written form. They are also called the *Taurisci* by many early writers, they were known for their gold mining operations in the surrounding mountains. For many decades into the Roman Republic, and before it, when the Etrurian hegemony dominated, the Norican Gauls had some supremacy but by 112 B.C.E, the Germanic *Cimbri* and *Teutones* were finally laid low and defeated by Rome at the *Battle of Noreia* (with all their Gallic allies included). This included tribes such as the *Regnum Norici* who now lost their own autonomy and now were converted into a Roman realm, *Noricum*. This meant their gold mines were now in Rome's hands and all other forms of wealth. Centuries of free Celticity evaporated within a few decades of Roman control over *Noricum* and the population was submerged under colonization soon after. So famous was their iron working skills in Antiquity, swords were prized by other peoples and Rome above all other of their goods, with even an expression from the era, "*Durior ferro quod noricus excoquit ignis*." ("Harder than iron tempered by Noric fire."), first quoted by the Roman writer *Ovid*.

HERCUNIATES: Inhabiting the region that is now Hungary, they dwelled in the woodlands, naming themselves after the

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oak-trees that are common there. This tribe minted coins and populated the area close to the Danube after settling there by the mid-1st century B.C.E. It didn't take long for Roman interests to soon find their way to *Hercuniates* territory, and by the about 40 C.E they were conquered by the Empire. At this point, the tribe had now made what is now *Budapest* their tribal area.

GOTINI/COTINI: A Gallic tribe, forced to mine in the mountains between modern Slovakia and the Czech Republic, against their will by the Germania *Quadi* and the Steppe *Sarmatian* peoples. They lived dangerously close to many Germanic tribes that were hostile to them, taking advantage of them, and finally, after decades of this maltreatment, they approached Rome for assistance in 172 C.E but were denied. The *Cotini* asked for land somewhere in the Empire away from the *Marcomanni* tribe and others, but instead were attacked and allegedly destroyed by the Germanic invasion in return. Historical records do mention them later again however, by the mid-3rd Century C.E. Many inscriptions in Pannonia Latin speak of "*Civitas Cotini*" existing in the region, implying that many of the Celtic tribe moved on from their homeland and dwelled elsewhere after the initial onslaught of the Germanic "Folk Wanderings". The tribe do not survive beyond the 3rd Century C.E in any records unfortunately as Slavic invasions from the East and Steppes, Hunnish raids and other threats assuredly rid of their remnants in Pannonia.

ERAVISCI/ARAVISCI: This eastern Celtic people lived in the Transdanubian region with their capital at *Aquincum*. Little is written about them, but the remaining evidence has shown they were very cultured and advanced, being skilled in the arts. Using silver coins and trade across the Danube, they had a widespread network of connections in Europe that Rome wished to exploit – and did. By 12 C.E, the Empire gained their territory with barely a battle, as this tribe was no military threat compared to others, and turned their *Dunon* into a garrison and civic center for this part of Eastern Europe. In reaction, the tribe lost their Celticity early on and remained likely only by name for the following decades of the Empire. They merged into the new Slavic and Hungarian populations in the wake of the Fall of the West after 475 C.E.

LATOBICI: This tribe settled in what is now Slovenia, and were devoted to the God *Latobis*. Evidence is slight about them, but they had occupied a decent sized region and were very religiously dedicated with able warriors. Their name is mentioned in the *De Bello Gallicum* as participating in many of the struggles. From surviving evidence, they lived between Austria and Slovenia and had reason to be concerned with Rome's designs on taking Gaul and every Celtic territory in between. Their known forts' names are: *Neviodunum/Letiodunum*, *Municipium Latobicorum*, and *Praetarium Latobicorum*. After the conquest and Romanization they logically lost their Celticity and by the time of the Empire the tribe were effectively Gallo-Romans and gone, only a memory of the tribe.

SCORDISCI: The meaning of the tribal name is not certain but appears to center on the Serbian river *Scordus* or a related earlier deity focused on the *Sar Mountain* and was formed as a Celtic

political entity *after* the Hellenic expeditions of 280 B.C.E. They migrated over 300,000 of their tribe into Serbia and the nearby countryside soon after. The Celtic tribe was an amalgamation of nearby peoples as well, the Illyrians, and Thracians and possibly a few others. This multi-ethnic alliance became a powerful group, one of the most intense in Eastern Europe for a time. Extremely warlike, they became a massive tribe, able to break into two groups, *Scordisci Majoris* and *Scordisci Minoris* and cause terror and rule over vast Pannonian populations, exercising their power. One lesser tribe of them was known as the *Dinarii* who lived in *Dindarionum*, and another called the *Celegeri* (a part of the *Tricornensis* people near Thrace). To reinforce their ferocity, they would drink the blood of their enemies, or from the skulls of their slain foes and would display their mightiness openly to all in great ceremonies. Greek, Balkan and later Roman populations were terrified of them. Hellenic forces were repeatedly defeated by them in bloody and awful battles. Eventually Rome had to contend with them, and did starting in 112 B.C.E with attacks on Roman controlled Macedonia. Quickly, the *Scordisci* were boldly attacking Roman armies and winning across Eastern Europe, and sacrificing their captives to the gods as thanksgiving. They represented "*Barbaricum*" in the eyes and mind of all Romans and Greeks and for centuries to come for their harsh and brutal actions. The Romans sent *General Minucius Rufus* in 107 B.C.E to defeat them, and he did, but they did not surrender Pannonia, and in fact sent a second army to face them and fiercely won at Sisak. The *Dardani* and *Dacians* were both now subject peoples to the *Scordisci* tribe, each non-Celtic, a feat the Romans could not do themselves. Admired and feared as they were by Rome, the tribe were a menace in the Eastern Provinces and had to be stopped, or the entire east would have to be given up, and that is not a gamble the Empire could take for one tribe. In an unexpected series of events, the Celtic tribe were weakened. *First*, the Dacian King *Burebista* confronted the tribe in battle several times, in 56 and 52 B.C.E and defeated them enough to reverse the tide and have them pay him tribute. Then, in 15 C.E many thousands of *Scordisci* offered their services as mercenaries in the Empire (by being tempted through many means) were then defeated once more by the *Emperor Tiberius*. This was the tribe's final and shaming end to their long and bloody reign of terror across Eastern Europe. *Emperor Trajan* granted them the rights of citizenship by the 2nd Century C.E, but by then the tribe had long lost their freedoms and independence and thus Celticity. Their previous and terrible history made their enemies around them set on denying them any opportunities rise to power again (implying that most other cultures assume that Celticity might equate their "power" to such a possibility). Their Chief *Dunon* was *Singidunum*, and other forts known were *Karaburma*, *Capedunum*, and *Taurunum*.

IAPYDES: This is a Celto-Illyrian people that live near Croatia and Bosnia by the Adriatic Coast. Originally, they were purely Illyrian in origin but somehow mixed with a Celtic people and became possibly completely Celticized before Roman contact in the 2nd Century B.C.E. The Illyrian population date to the 9th Century B.C.E, while the Celtic influence reached the area over

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four hundred years later. By this time, the *Iapydes* had already well-established maritime contacts with the Greeks, Romans and Etruscans. Roman contact however was the beginning of the end as it was with all cultures and civilizations in Europe. *Cassius Longinus* attacked them in 171 B.C.E., with Roman sources claiming the tribe were warlike to justify their violence but evidence shows the *Iapydes* were not only in a decline by then, but were the opposite to what Rome was claiming and were simple miners and metallurgists. Rome wanted to exploit their wealth and population for slave labor. Several attempts by Roman generals later and they were subdued completely by 34 B.C.E. Their culture did not have elites ruling, unlike elsewhere in Celtic, Greek or Roman Europe, it was exceptional. When Rome dominated, this altered their system and forced it into ruin after hundreds of years, nearly half a millennium. Being so harmless in truth, they were granted partial autonomy under the Empire under the control of the *Praepositus Iapodum*. Their Celticity vanished soon after conquest logically.

LEPONTI: Living in the *Golasecca Culture* area, this tribe had a distinctive writing style of their own, partially influenced from the Phoenicians and Greeks, and in turn an influence on the later Germanic runic forms. Their capital was *Mediolanon*, which was to become Rome's later (of the dozen or so named by many other Celtic peoples in Europe), and two of their villages were named *Oscela* and *Bilitia*. One of the later Gaulish tribes to dominate their territory were the *Insubres* and claim their capital before Rome does. They represent a separate layer of Celticity that existed *before* any western Celts migrated or spread their influence eastwards. With the conquest of the Celts of the Po Valley, their Romanization was unavoidable being they were already under the dominion of other migrant Gallic peoples. Whether their Celticity survived long into the 1st Century C.E. is uncertain.

CAMMUNI: Debatable by many today, this people inhabiting the *Val Camonica*, north of Italy since the Neolithic, is likely Celtic in origin. Their few extant names and symbols in artwork attest at a Celticism and their surrounding neighbors were Celtic peoples. Unlike their neighbors, the *Cammuni* were very primitive and it seemed unable to enter the Iron-Age, or scarcely the Bronze. Their rock art covers the stones across the area they formerly lived expressing religious and war-like ideas, and the use of writing, borrowing from the Etruscans. For as vague as their ethnicity and origins may appear, *Strabo* explained them as being akin to the *Leponti* and therefore distantly related to the *Helvetii* and others strung along the Alps. Having no apparent cities or forts, being more rural and feral, when the Roman *Augustus* decided to conquer the Alpine tribes, he did so using his most effective generals. The *Cammuni* were easily subjugated in 15 B.C.E. by General *Publius Silius*, and afterwards an administrative city had to be built, *Civitas Cammunorum*, while the process of government and annexation occurred from nearby *Brescia*. They could still maintain their own tribal system while channeling their other matters through *Brescia* and eventually their own *Civitas*. Their many temples and other sacred places were kept and Romanized, as was their culture, over time, and it is not known if their Celtic ethnicity survived long afterwards, or

if they continued to write in their own version of the Northern Etruscan script (which is still not translated).

ANARTES/ANORTES: The Celtic peoples that settled in Romania after the massive influx of migration to the East by many Gaulish peoples following the assault on Greece. They began to find their land sometime around the 2nd Century B.C.E., and moved into surround Poland, Slovakia as well, inhabiting the vast woodlands (the "*Hercynian Forest*") region. Greek sources knew them under a larger name, the *Anartophracti* or *Anartophactoi*, and it has been theorized they might have been a hybrid people by then, being both Celtic and Dacian. Their lands were well-known, even among the Romans, as Julius Caesar commented of their whereabouts in his *Gallic Wars*. Later, in the time of the Early Empire, when the *Marcomanni* peoples were causing pressure, Rome (Emperor *Marcus Aurelius*) asked the *Anartes* for assistance against them but were refused, and in response later, Rome spitefully demanded that the entire tribe be removed from their homeland and placed in Pannonia against their will. Whether this was done or not is not certain in 180 C.E., but by this time the Celtic tribe had long been under the heavy influence of the Dacians in Transylvania and lost their Celticity.

BASTARNAE: A name given from the Roman wagon observed carrying a family on the move, "*bastarn*", and could be a play on words from the Germanic "*bastardae*" due to the mixed ethnic origins of this people in Classical eyes. In Antiquity and the present day, their absolute ethnicity isn't certain. Many surviving names are determined to be Celtic, and they do have Celtic material cultural items, but equally, there is plenty of Scytho-Germanic influence as well. Given their geographic place of origin, it isn't surprising. Perhaps they were a fusion of many of these peoples not well understood by the Ancient World, the detritus from many tribes that formed their own unique tribe by the 1st Century B.C.E. Many Classical sources were certain they were Germanic in origin, and located them deep in *Germania*, but at the same time their other factors contradicted this assumption. By 179 B.C.E. they were the allies of *Philip of Macedonia*, and sent them to attack the *Dardani*, a Thracian people. *Philip* died before the pact was sealed, but they arrived and brought battle to the Thracians as expected amid a hailstorm. The strategy failed for the most part but caught Rome's attention and forced them to annex Macedonia later. This brought the *Bastarnae* into contact with Rome again as they assisted the Greek and Dacian peoples against Roman interests in the region and attacked the armies of *Gaius Antonius*. Again, the tribe drew Roman attention, this time by attacking a Thracian tribe allied to Rome, the *Denetheletae* in 29 B.C.E. A fierce battle was fought between Rome and the *Bastarnae* in Moesia, this time personal, as the two grew to know each other better as foes. It was a Roman victory but only barely so, as the tribe fled into the woods with many casualties due to their family burdened wagons. When the Dacians were under threat, or even the Illyrian and Celtic peoples, it seemed the *Bastarnae* were there to assist them against Rome almost. Records show almost no conflicts against Rome for the next few decades until 10 B.C.E. when Pannonia was being conquered by Rome. Many peoples and concerned tribes were involved and opposed

to this invasion obviously but in the end the growing Republic won through blood and toil. By the time of *Octavian Augustus* rule the tribe made peace with the new Empire for a time. This is recorded on the Emperor's *Res Gestae Divi Augusti* inscription which records the name of the *Bastarnae* as one of many peoples he has given peace accords to during his rule. The tribe remain loyal to their pact for the duration of his reign and a little more however, waiting for a hundred and sixty years before some form of hostility erupted again, and it did. The upheavals of the 2nd and 3rd centuries of the Empire, caused by the Goths, Scythians and Sarmatians, added to the smallpox plague, was increased by the tribe's own size and presence in the Empire. The *Bastarnae*, now burdened by a truly massive tribe and clearly multiethnic, no longer just "Celtic" or "Germanic", sought land, as Goths from the Black Sea and the Scythians were on the move, pushed them westwards. Rome could only give them territory, and did, after defeating them in the East several times in many battles. Now they were the *Peucini Bastarnae*, and traveled down the Danube, Bosphorus and other rivers west. Roman Emperors had to settle tens of thousands of the tribe in Moesia and elsewhere, while quelling their need to uprising at the time and pacify the remaining tribe. At this point, the *Bastarnae* numbered nearly a million people across Eastern Europe and were truly multi-ethnic now, their traditions bound up on wagons, very similar to the later Rom Gypsies to appear from India. By the end of the 3rd century C.E the tribe kept their oath to the Emperor and would not riot or cause havoc in the Empire. They did not foresee the arrival of *Attila the Hun* and what was to follow. The last recorded battle that mentions the *Bastarnae* was in 299 C.E, against the Emperor *Diocletian* and his ally *Galerius*, who fought and re-settled the tribe and the *Carpi*. Beyond this, the tribe fade from history after the brief mention with *Attila's* horde and little more. It is assumed by then the tribe merged into a Germanic mass of the West and their Celticity was long lost by many centuries.

CELTIBERIA & TARTESSOS

The Celtic peoples in the Iberian Peninsula are just as diverse but equally unknown to us. Only a few have been documented by Classical writers and the rest only left us their art, names and artifacts to ponder over. There were many tribes, and the language they spoke was similar to the Gaelic Branch, or "Q" today, but that is what little we know, and that is not completely certain as there Gaulish elements throughout showing a diversification that is not easy to generalize.

Unlike the rest of the Celtic speaking world, Spain, for the most part, was by-passed in innovation, within the *La Tène* Period that swept across much of Europe in art, technology and culture. It remained in the *Hallstatt* Period and was carried into the Roman Iron-Age due to the conquest by the Republic and Empire vicariously. The many peoples lost their Celticity before the 1st Century C.E was even thoroughly underway, leaving their Celtic past a distant memory when the Empire fell in the mid-5th Century.

ALLOTRIGES/ALLOTRIGONES: "All Homes". Fiercely independent, they remained alone and out of any tribal confederacies allying them with their three neighbors, the *Turmodigi*,

Cantabri, and *Autrigones*. They inhabited the area near the Ebro River. The *Cantabri* became their enemies after a time and by the 1st Century B.C.E, the two were in battles often with the *Allotriges* losing more often. This was the deciding factor causing the tribe to make the awful decision to contact Rome for assistance as an ally. As with all Celtiberian peoples, they will lose their Celticity by force later after *Hispania* is ruled over by the Republic.

ASTURES: Living in the north of Spain, this tribe of Hunter-Gatherers quickly became powerful by the time of their involvement in *Hasdrubal Barca's* fight against Rome and involving Celtiberia in 207 B.C.E. Warriors joined his retinue as able mercenaries and marched to Italy. Quickly mercenary captains and their men signed on to aid in the *Punic Wars*, and this tribe was one of them. The tribe entered history due to the actions of one of their men, *General Gausón*, who participated in the many battles and events across Celtiberia in his lifetime, against and for Rome. It required the extra effort by Rome to subdue the tribe, in what they deemed the *Bellum Cantabricum et Astricum* taking a decade (29 to 19 B.C.E) across the snowy mountains. *Gausón* valiantly opposed Rome more often than aided them in that decade, trying to protect his people against the Republic bent on domination. He was captured and crucified as an example, but this made him a greater hero to not only his tribe but others for defending freedom. The tribe was pacified but not fully beaten, and would revolt often. The Emperor *Augustus* had harsh punishments for those who did, but it didn't deter the people. Frustrated, *General Agrippa* completely and brutally dealt with them in 16 to 13 B.C.E once and for all when the unlikely alliance of *Cantabrian-Astures* peoples revolted again. This ended all future hopes and set the road towards Romanization, which occurred in the next few decades on. While most of Celtiberia lost their Celticity by the 1st Century C.E on, the *Astures* maintained their own for several hundred years and even were involved in the *Invasion of Britain*, and had a legion dedicated to them, the "*Alae*". There is a mention of a last revolt in 54 C.E, hinting that Celticism was still strong in the tribe opposing Rome and then fourteen years later it was quiet. By the time of the Germanic invasions in the 3rd and 5th Centuries C.E however their Celtic culture was gone and eroded and overrun by the Germanic, if not fully Romanized by then.

AURTRIGONES: They live deep in *Gallia Aquitania* or "Basque" Country but use Celtic names and clearly language for usage but only late into the Roman involvement in Celtiberia formed into a tribe. They appeared to be a loose gathering of families and people that crystalized together for survival, perhaps adapting under the medium of a *Hallstatt Celtic* model for some means for stability. At some point, they began to be influenced by the surrounding Basques and an emergent Celto-Basque culture arose by the time Rome's conquests of Celtiberia took over. This fusion of two cultures did not keep the tribe from using Celtic place-names commonly throughout their populated area, or intermarrying with the *Belgic* peoples across into Gaul. They refused Romanization although the rest of Celtiberia fell to Rome and the Empire through the bloody wars, and even out-

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right denied Christianization as well. The tribe remained independent and solely themselves until roughly 580 C.E. when the *Vascones* or Basques finally took them over completely. These refusals ended centuries after all their hardest efforts to avoid Romanization, Christianization and even the Germanic invasions as well. The Basque acculturation was the end to their strong-willed history and distinctiveness.

BERONES: From what little story can be gathered about them, they were originally from Gaul and settled in Celtiberia early in the 4th Century B.C.E. sometime. They refused to join in any local alliances and later the “*Celtiberian Confederacy*” against Rome and remained independent. It is known that they did participate with the Confederacy against Rome in 186 B.C.E. in the ill-fated *Battle of Calgurris*. Sources record their mercenaries were involved in Rome’s *Social War*, hired to fight. In Celtiberia however, they controlled several villages and fortified areas: their *Dunon* was at *Varia*, *Libia*, *Tritium Megallum*, *Bililium*, and *Leukade*. Denying any alliances, they still had troubles from the *Vascones* peoples, as many surroundings Celtic peoples over time. When *Sertorius* invaded in 76 C.E., the tribe allied with other semi-independent tribes against the Roman threat. After Celtiberia’s freedom is taken by Rome the tribe fades from history but it is assumed they co-existed under rule and forced Romanization for decades. In that time losing their culture and whatever that had remained was completely gone by the time of the *Visigothic* arrivals later in the 2nd to 5th Centuries C.E. on.

CANTABRI: Difficult to classify as “Celtic” by many today, this rugged and mighty people live in Northern Spain and are comprised of many lesser dependent tribes: *Avarigines*, *Blendii*, *Camarici* or *Tamarici*, *Concani*, *Coniaci* or *Conisci*, *Morecani*, *Noegi*, *Orgenomesci*, *Plentuisii*, *Salaeni*, *Vadinienses*, and *Vellici/Vellicques*. Far reaching and active, the *Cantabrian* mercenaries fought across Europe for many people, bloodying their iron for profit. Their *Dunon* or *Brigum* was at *Aracillum*, with other forts at *Vellica*, *Bergica*, and *Amaya*. So large and mighty were they that they were able to hire out their warriors to Rome and did on many occasions. This power didn’t end beyond Celtiberia’s borders as they also raided nearby tribes under their leader *Corocotta*’s orders. He exploited the weaknesses of these tribes and sought their wealth. Rome saw this and wasn’t going to sit distantly and quietly, and took part to “aid” the predated tribes with the goal of obtaining the wealth and land (additionally enslaving people on the side). This will start the *Cantabrian Wars* from 29 to 19 B.C.E., ordered by *Emperor Augustus*. He oversaw the war personally and it required 50,000 soldiers and complete dedication to subdue to the mighty tribal confederation in the mountains, plus their allies. Rather than die by being crucified or otherwise in Roman hands, the warriors committed suicide by swords, fire, and taking Yew tree poison as free men after a decade of warfare. This wasn’t the first-time Celtic warriors had killed themselves using the poison. It wasn’t a true victory for the Empire, or a conquest of the tribe either. Celtiberia was taken but it was a gain with partial losses as well. So effective were the tribe’s horsemen combat maneuvers, that Rome copied them and incorporated them into the Empire’s own training thereafter for all cavalry tactics. To better control the tribe(s), Rome established garrisons at *Octaviolca*,

Iuliobriga, and *Castra Legio Pisoraca* but this never stopped the near-constant guerrilla tactics by the fierce people. Their Celticity remained even after Rome died out, as one of the few peoples left in Spain who were Celtic in culture still by this time amazingly after so long, but this was short lived. The *Visigoths* came and were brutal to them during their re-emergence after Rome’s fall in the 5th and 6th Centuries C.E. The tribe were being Christianized, although hesitantly. Ironically, they remained Celtic in culture even still through this hardship and under new masters from *Germania* and only began to adopt Latin culture and ways (from the rest of *Hispania*) in response to an invading Muslim force from Africa in the 7th Century on. It was then their ancient lineage was shattered and gone.

CARPETANI: A fairly well-known Celtic people living in the uplands of Celtiberia, or the *meseta* region. This tribe is what most people think of when they imagine the Celtiberian peoples due to plentiful Classical source and archaeological remains. Many of their villages and forts have survived, in both extant remains and name to this day across the highlands of Spain: *Aebura*, *Alce*, *Alternia*, *Barnacis*, *Caracca*, *Complutum*, *Consubura*, *Dipa*, *Illurbida*, *Illurcis*, *Ispinum*, *Laminium*, *Libora*, *Mantua*, *Miaccum*, *Paterniana*, *Rigusa*, *Thermida*, *Toletum*, *Varada Titulcia*. What is more startling is the immense number of lesser and dependent peoples or tribes under the shadow of the *Carpetani* who paid them tribute and needed their protection. Classical sources record a total numbering twenty-seven remarkably: *Aelariques*, *Aeturiques*, *Arquioci*, *Acualiques*, *Bocouriques*, *Canbarici*, *Contucianci*, *Dagencii*, *Doviliques*, *Duitiques*, *Duniques*, *Elguismiques*, *Langioci*, *Longeidoci*, *Maganiques*, *Malugeniques*, *Manuciques*, *Maureici*, *Mesici*, *Metturici*, *Moenicci*, *Obisodiques*, *Pilonicori*, *Solici*, *Tirtaliques*, *Uloques*, and *Venatioques*. The tribal capital or *Brigum* was set at *Toletum* to help administer the many duties and judgments for the tribes under the sway of the dominate people. It is surely a logistical nightmare, but just as easily was maintained for many centuries before any Roman intervention. The tribe enter history when their King *Hilemus* in the 2nd Century B.C.E. join a tribal confederation with many other Celtiberians against the Roman consul *Marcus Fulvius* in 193 B.C.E., they plotted their designs at *Toletum*. This alliance failed unfortunately and the Roman Republic shattered the short-lived alliance and their king taken captive. In 179 B.C.E., the next King *Thurru* in *Alce* joined in a pact with the Roman *Tiberius Sempronius Gracchus the Elder*, to a peaceful agreement between them, especially as Rome moved into Celtiberia slowly after seizing *Cisalpine Gaul*. These plans were ruined when the *Punic Wars* occurred and Celtiberia was thrust into the conflict, and thus forcing the *Carpetani* to pick sides. *Hannibal* defeated a tribal alliance loyal to Rome in 219 B.C.E. upon entering Spain, the *Carpetani* one of them. He pacified Spain before moving on towards his goal of Italy, taking an army of *Carpetani* with him. The loyalties of the men were divided and they departed *Hannibal* as he was about to enter Italy. Rome was reminded of their loyalties later when the conquests of Celtiberia started but it didn’t stand in their way of their plans of total Romanization. The tribe used their own writing script and were advanced in their technology and religious worship

with temples and other various dedications. It is not known if they had Druids or followed the tenets of Druidism, being so advanced of the many Celtiberian tribes. By the 1st Century C.E they were Latin speaking and Romanized as the rest however and lost their Celtic culture.

“While Hannibal was thus attempting to cross the Pyrenees, in great fear of the Celts owing to the natural strength of the passes, the Romans, having received from the envoys they had sent to Carthage an account of the decision arrived at, and the speeches made there, and on news reaching them sooner than they had expected that Hannibal had crossed the Ebro with his army, determined to send, with their legions, the Consuls Publius Cornelius Scipio to Spain and Tiberius Sempronius Longus to Africa.”

Polybius, “Histories”, Book 3, 40.

AREVACI: Living along the river coastlines up the northern sections of Celtiberia, this tribe may have connections with the *Vaccaei* people next to them. Literate as with most of the Celtiberian peoples, using their own script, and with their own traditions, the *Arevaci* practiced transhumance, traveling from the highlands in the *meseta* to the low with the seasons. They were also fond of the tradition of *excarnation*, of placing their dead on high plateaus or rocks so the vultures can feed on them (carrying them to the Otherworld). *Pliny the Elder* defined them as the *Celtiberi Arevaci*, and in Classical eyes they were one of many tribes that were definitive “Celtiberian” peoples. They seemed exotic, on the edge of the Known World, with odd customs and yet almost vaguely familiar due to the Celticisms. The names of many of their tribal *Brigum* are known: *Clunia*, *Colenda*, *Confluenta*, *Lagni*, *Lutris*, *Mallia*, *Voluce/Veluka*, *Uxama Argelae*, *Segovia*, *Ocilus*, *Termantia/Termes/Termesos*, *Tucris*, *Savia* and *Numantia*. The most important to the history of the tribe and all of Celtiberia is *Numantia* however, as later history will prove. By the 3rd Century B.C.E the tribe began to expand across new reaches of Celtiberia, antagonizing the *Celtici* and others, adding *Numantia* into their fold. Joining with three other tribes, the *Titii*, *Lusones* and *Belli*, they formed the infamous “Celtiberian Confederacy” with *Numantia* as their capital. They hoped to add more tribes to their growing empire in opposition to an expanding Roman Republic (that had now begun to spread across *Cisalpine Gaul* and was in competition with the Carthaginian Empire). Being denied other additions to their federation, the tribe pressed on, and gaining power. As the *Punic Wars* appeared across Celtiberia they chose to remain out of the matter although many mercenaries took part (on both sides). In 195 B.C.E *Cato the Elder* assaulted *Numantia* and other crucial areas but failed, even his speech was ignored by the peoples, The Roman presence was gaining a foothold and by 181 to 151 B.C.E the two *Celtiberian Wars* erupted, fierce and bloody, the tribes were not going to let Rome take the land of their people, but by attrition they eventually lost out and their confederacy crushed. *Numantia*’s siege and fall was the demoralizing end to it all, as cannibalism and slavery brought the struggle to its final end for the Celtiberians and Rome had the success it needed. Although the heart of the *Arevaci* and its confederacy were gone, the might of its warriors were not, and when the *Cimbri* and *Teutones* went for

their famous campaign of raiding and terror across Gaul, Spain and Italy, the tribe was capable of defending its borders. With this strength renewed, the tribe turned on its Roman occupiers and revolted again between 99 and 81 B.C.E. Sporadic and gory uprisings caused the resident *Proconsul Titus Didius* in 92 B.C.E to smash their strength and destroy their new *Brigum* or capital at *Termantia*. The *Arevaci* resisted Romanization for centuries, fought taxation and was uneasy with their Roman masters, never fully sitting on any side in politics. They would find any reason to jump to an uneasy violence against Rome, and side-step the process of being forced into denying their heritage. They faded from history after the Empire and Later Empire and their fate is murky but assumed that they were fully Latinate by the time of the Fall of the Empire and succeeding Germanic invasions in the 5th Century C.E.

BELLI: Possibly related to the Gaulish *Bellovaci*, evidence shows they migrated to the Zaragova region in the 4th Century B.C.E from out of Gaul. They intermarried with the already established Celtiberian natives in the area who were present in this part of the country for over a millennia. Initially, they *Brigum* was set at *Segeda*, then later moved to *Bilbillis* in time for reasons unknown. Being powerful, advanced and warlike, the names and locations of many of their forts are well-known: *Beligom*, *Belgeda*, *Contrebia Belaisca*, and *Nertobriga*. They ruled over many other urban areas as well: *Belia*, *Damania*, *Orosis*, and *Osicerda*. There were likely many others as their territory was quite large. As Celtiberian tribes go, they were the first to use coinage, perhaps borrowing from those in Gaul and Britain. They also used a form of writing, a unique *Celtiberian Script*, posting laws, contracts and constructing bronze “Hospitality Tokens” in which established the identity of the individual on the metal token where ever they traveled in Celtiberia. Such a token would list their name and lineage, clan and tribe for identity like an ID card. The tribe played a central part in the *Celtiberian Confederacy* against Rome and all outsiders that try to oppress Celtiberia. The general that fought against Rome in the Confederacy was chosen from their tribe, *General Caros*, who led the attack and destruction of *Consul Quintus Fulvius* at the *Battle of Ribbaroya* in 154 B.C.E. Their history and fate is murky after 133 B.C.E on when *Numantia* fell and all Celtiberia’s freedom is taken by Rome. What is known is their territory is consolidated with their neighbors the *Titii* and others before the end of the 1st Century B.C.E and the start of Romanization was underway. It is clearly assumed their Celticity was lost before Rome was an Empire.

LUSONES: A Celtiberian people, one of many involved in the *Confederacy*, and located in Meseta with ancestry dating back to 1,000 B.C.E. It is thought their *Brigum* was at *Turiaso*. Their many other forts are at: *Bursada*, *Calagurris*, *Cascanton*, and the more questionable town of bandits and brigands of *Complega*. In 142 B.C.E the tribe were pacified by *Quintus Caecilius Metilius Macedonius* after the *Celtiberian Wars* ended to once more subdue them and their constantly aggressive nature. This did calm them for a time until the *Sertorian Wars* where they again appeared to oppose Rome openly. The tribe were put down and all opposition stopped in its tracks once more and their lands

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annexed into that of the *Titi* and *Belli* to further shame them. By the 1st Century B.C.E little else is heard of them in the historical records and it is generally assumed they became Roman citizens as with many in Celtiberia or *Hispania* by then.

OLCADES: A people related to the Gallic *Volcae Tectosages* but Celticized in time, living in Guadalajara, having migrating there by the 4th Century B.C.E. Their *Brigum* or *Dunom* is located at *Cartala*, with other forts at: *Althea*, *Caesada*, and *Laxta*. Although Celtic in culture, due to complex trade relations, their way of life is a very unusual melding of Iberian, Greek, Phoenician and Etruscan influences as well. They were not a major people or in great number. They bowed down to *Hannibal* as he arrived in Celtiberia, and donated mercenary warriors into his army for him as he marched into Italy. Oddly, they joined on Rome's side when the battle finally happened, perhaps fearing retaliation later. Later they repulsed the *Lusitani* and the warmongering of their leader *Viriathus* in the 2nd Century B.C.E. They did this as loyal allies to Rome and not as enemies of the tribe. Their years of loyalty were misguided as Rome redrew their tribal boundaries regardless by the 1st Century B.C.E and dispossessed of their land and a Roman colony was, *Valeria*, was built on their former home. From here they fade from history.

PELENDONES: Part of the migrants in the 4th Century B.C.E from Gaul, this tribe may originally be called the *Kellendones* due to their shift in language (being similar to Modern Gaelic or "Q-Celtic"). They live in Ebro Valley and are believed to be related to the Gallic *Belendi* but since changed or were Celtiberized. Their *Brigum* is at *Visontium* with other forts and villages at: *Aregrada*, *Arenetum*, *Contrebia Leukada*, *Lutia*, *Numantia*, *Olibia*, *Quelia*, *Savia*, *Varia*, and *Viscontium*. Originally a humble people practicing transhumance in their part of Celtiberia, after being ruled over by the *Arevaci*, and with Roman aid in the 2nd Century B.C.E they gained freedom and control over *Numantia*. In the *Sertorian Wars* they donated warriors for the Roman cause. As with all Celtiberian peoples, their loyalties meant little in the end for Rome, who had other plans, as their territory was enveloped into the new province of *Hispania Terraconensis* by the Emperor *Octavian Augustus* and to reaffirm this, he placed a colony in their land named *Augustobriga*. The tribe vanished from history, specifically from the Celtic cultural map by the 1st Century C.E.

TITII: Another tribe descended from Gaulish ancestors arriving in the 4th Century B.C.E, they settled in the Meseta area and quickly became a mighty force. Their *Brigum* is assumed to be at *Titum*, with other villages and forts at: *Aratikos*, *Tagonius*, and *Titiakos*. They were allies of the *Belli* but were victims to the attacks of the *Turbolatae* but easily joined with Carthage against Rome in the *Punic Wars*. Being warlike, they participated in the *Celtiberian Wars*, even siding with their own enemies the *Arevaci*, and allying with the *Belli*, against Rome, but eventually signing on the treaty with *Tiberius Sempronius Gracchus* (The Elder) in 179 B.C.E. The *Titi* and other nearby tribes lost their identity as they were merged into *Hispania Citerior* by 134 B.C.E on and they became Romanized in the process fully.

TURBOLETAE: "Thunderous Ones." A hybrid people, part Illyrian and Celtic and one of the most violent and destructive in Celtiberia. Their deeds were infamous and hated. Their capital or *Brigum* was at *Turbola*, a location that isn't certain in their part of Celtiberia. So warlike they were, their ferocity started the *Second Punic War* by the Siege of *Seguntum*, a fort of another tribe, the *Edetani*, allies of Rome. This spurred off a chain reaction of events that led to the arrival of *Hannibal* later. The tribe won the siege, laid open the fort, slaughtered most of the inhabitants and enslaved the rest. Carthagians were involved in this event, aiding the *Turboletani*. In response, Rome with the *Edetani* retaliated and assaulted the tribal territory of the *Turboletani* and sought out *Turba* in 212 B.C.E and burned it to the ground, enslaving the survivors. The vendetta was far from over, although the tribe was tired from the warring. Rome wanted the tribe to pay for their crimes against the *Edetani*, and compensate the peoples for what occurred at *Seguntum*. The fees being paid, Rome then raised taxes on them high beyond toleration adding to the insult. After several years of this the tribe couldn't endure the fees and treatment and decided to act, placing two Generals in charge, *Baesadines* and *Busades*, to lead the revolt in 196 B.C.E. The battle was fought close to what remained of their former tribal capital of *Turba* against Rome but they were defeated by *Quintus Minucius Thermus*, who was the *Proconsul* of *Hispania Citerior*. Not taking any more chances with this volatile people, Rome dismantled the tribe and isn't known what exactly happened to them. They disappeared from the historical records.

URACI: A typical Celtiberian people from Gallic origins, possibly from *Helvetian* relations, they adopted Celtiberian language and culture early on. Their capital was at *Lutiaca* with other forts and villages at: *Arcobriga*, *Cortona*, and *Segontia*. Initially they were a subject tribe to the *Arevaci*, but through the many events of the *Punic* and *Sertorian Wars*, they emerged as masters over the *Arevaci* (with likely Roman aid). They were granted the precious city of *Numantia*, before its fall. Their loyalties to Rome, as with many tribes is meaningless as they will be Romanized eventually and lose their true freedom and individuality as people by the 1st Century C.E. They will be lost from the historical records by the time Rome is an Empire.

BRACARI: A tribe living in what is now Portugal, with a fierce warlike reputation. As with most Celtic peoples, their women had gained a name for being tough in battle, never backing down or retreating. The name of one of their forts, *Tongobriga* is known and the location but not the names of others are as well. Their fondness for the goddess *Nabia* is known based on the many statues made in her name throughout in temples. Rome built a small administrative city, *Bracara Augustum* there to watch over them, today known as *Braga*. Two subject tribes were known to be under them, the *Nemetati* and *Kallaikoi*. The fate of this tribe isn't known but easily guess at as their existence fails to continue on after Rome.

NEMETATI: A possible subject tribe to the *Bracari*, who are either devoted to a deity named *Nemetos* or to a holy grove. Their tribal territory sits near a spot where a dedication to the god

Cosus Nemedecus lies. Little is really known about them except they dwelled in the Ave River valley area.

NERII: A little known people from the Bronze Age that were located close to Tartessos, only known from a few inscriptions. What their fate was by the later Iron Age on is unknown, especially on the rise of the Celtiberian peoples and migration of the Gallic tribes into the region.

ORETANII: Located in the south, near Tartessos, the tribe were a hybrid of Celtic and Iberian, thus giving the true meaning of “Celtiberian”. Their cities were: *Amtorgis*, *Baecula/Bekor*, *Biatia*, *Castulum*, *Cervaria*, *Cusibi*, *Helicen/Helike*, *Ilucia*, *Ilorci*, *Libis-sosa*, *Luparia*, *Nobila*, *Salaria*, *Salica* and *Tuia/Tugia*. They were independent until the 3rd Century B.C.E, when their King *Orison* fought, and was defeated, in the *Battle of Helicen* in 228 B.C.E. This loss brought their tribe to the attentions of Rome as Carthage also loomed and they submitted to them. Their subject tribe, the *Germani* (thought to be from the Belgic peoples) remained separate and unhappy at this. By the *Second Punic War*, the tribe sent warriors to Africa to aid *Hannibal* against Roman assault and siege gaining the wrath of the Republic. In 156 B.C.E they were compliant in Rome’s process of transforming Celtiberia into a province, in this case, *Hispania Citerior*. The tribe remained Celtic for many centuries thereafter oddly and didn’t appear to need to resist Romanization as with many peoples in Celtiberia.

SUESSETANI: A tribe that is possibly related to the Gaulish *Suessones*, and whose ethnic origins are not certain, whether wholly Celtic or not. Their capital is at *Corbio*, and evidence shows they appeared around the 7th Century B.C.E. Their forts and villages that are known by name are: *Gallicum*, *Gordunum*, *Navardunum*, *Sekia/Segia*, *Setia*, *Viridunum*. Their enemies were the *Iacetani*, a rivalry so bitter that Rome was involved eventually. The *Seussetani* asked for a Roman alliance and together, in 195 B.C.E, they attacked the *Iacetani* and with Roman siege craft destroyed the rival’s capital of *Iace* utterly. This also gained Rome’s hold on this territory and one step closer to keeping Celtiberia their own. Sensing a terrible fate of their own at Rome’s expansion, the *Seussetani* had to resist and oppose them in 184 B.C.E. *Aulus Terentius Varro* was placed in charge of defeating them by Rome, and in doing so, he marched on *Corbio* and sieged the city and razed it to the ground. Without a capital or leadership, the tribe were weak and the *Vascones* (Basques) took the opportunity in the following decades and conquered what was left of the people. Gradually the two peoples merged and intermarried.

TURMODIGI: Another typically Celtic peoples in Celtiberia who were a subject tribe to the *Autrigones* for a time. Using the support of the more powerful *Vaccae*, they finally broke free of the domination in the 3rd Century B.C.E in series of battles. They placed their tribal capital at *Segisama*. They adopted the Iron Age trends from Gaul and other areas and were had buried their dead more often unlike many Celtiberian peoples. Many of their villages and forts known are: *Ambisna*, *Bravum/Bravon*, *Deobrigula/Teobrigula*, *Sisaraca/Pisoraca* and *Mancellus*. The tribe retained its

identity until about the 1st Century B.C.E alongside its ally the *Vaccae*, when Rome moved into to alter the region into a province, *Hispania Citerior* in 73 B.C.E, guided by *Quintus Caecilius Metellus Pius*. The Roman conquest and provincialization of the area forced the tribe to be a subject people again, especially since the Emperor *Octavian Augustus* took residence at *Segisama* and named it his own Base of Operations for the process of conquest of Celtiberia. From here, the Emperor struck out at surrounding regions. Rome called the tribal land *Turmodigia* and from here it was heavily garrisoned and the Celticity was lost.

VACCAEI: One of the most infamous and aggressive Celtic peoples of Spain. Their name’s origin and meaning is unknown but it is assumed to derive from the word “warriors, fighters” considering their hostile history. They live in the Meseta and Duero region amid the Celtiberians, *Vascones* and others. Their large and diverse territory allowed them to develop advanced agriculture skills and other talents to survive as well. Their *Brigum* was at *Pallentia* with many villages and forts at: *Austraca*, *Arbucala*, *Autraca*, *Cauca*, *Dessobriga*, *Intercantia*, *Helmantica/Salmantica*, *Pincia/Pintia*, *Rauda* and *Septimanca*. They are classified by the Classical authors as one of the many “Celtici” peoples in Spain, perhaps defining the very ethnic term itself for the whole Celtic speaking world. When *Hannibal* entered Celtiberia to start his war against Rome, the *Vaccae* allied with others to stop the intrusion. They used violent force and as much power as they could muster but were unprepared for the elephants and manpower that the Carthaginians brought. *Hannibal* took their forts of *Arbucala* and *Salmantica*, knocking the wind out of their resistance. This made them quickly choose to refuse to aid him and silently support their other enemy Rome vicariously. While the *Second Punic War* was underway the tribe did not send warriors for either side but instead stayed home. They did have to confront an angry Rome in the aftermath and were defeated in the *Battle of Tolletum* along with many other tribes. By 179 B.C.E, their pride was again shattered as they were defeated once more at the hands of *Lucinus Postimus Albinus* in one of his forays into the Meseta. Three other Generals led attacks against them in the following decades to subdue them, trying to keep them under control and calm their rage. *Pompey* sieged and razed to the ground *Pallentia* and *Cauca* to beat them in 74 B.C.E. The *Vaccae* refused to be taken under Roman control regardless, and many attempts were made again and again until the tribe’s spirit of resistance were finally shattered by *Consul Titus Statilius Taurus* in 29 B.C.E. After this, their fate remains unknown but it is assumed that they were aggressively Romanized, as with countless tribes, by the 1st Century C.E.

WARDULI: A Celtic tribe with a heavy Basque influence that lived on the Basque Coast. Their ethnicity has been debated, in Antiquity and at the present, but the use of Celtic place-names, and the worship of Celtic deities makes it fairly apparent that they were of some Celticity. Their capital was at *Olarso*, with many villages and forts at: *Deobriga*, *Tullonium*, and *Uxama*. The *Varduli* were tough and rugged, and even used as personal body guards by Romans – *Gaius Marius* had several himself. They, and several nearby peoples fell into the sway of the ever-en-

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croaching *Vascones* (Basques) by the 1st Century C.E, but were considered “united” by Classical writers. It is assumed the tribe were undergoing *Basquisition* by the 5th Century C.E. Any Celtic remnants may have survived but it isn’t likely for too long after as the Basque people took advantage of Rome’s weakness to hold over its former territories. The Germanic *Heruli* people raided the region, then labeled as *Bardulia* in the year 400 C.E. The tribe and what was left later formed the Spanish prized *Castile* by the Middle Ages.

CELTICI: The tribal group from which the Celtic ethnic world likely all inherited its name, and from where the Classical World first encountered (through early explorers) to define the speakers and similar peoples they met along the way across Europe. Greek and Roman writers had varying theories as to the origins of the *Celtici*, placing them in *Lusitania*, and other areas first. They were widespread all over Celtiberia, north, south and small regions in-between, with many connected lesser tribes thus showing their (obvious) origins. There were three main branches of the *Celtici* in Celtiberia divided across the country, each with their own capitals, separate governments and leaders, not united in any way. The *Baetici Celtici* (having Gaulish peoples of the *Eburones* and *Bituriges*) settled in the fertile and central middle area of Spain, placing their *Brigum* at *Ebora*, with forts and villages at: *Segovia*, *Mirobriga Celticorum*, *Lacco-briga*, *Nertobriga* and *Turobriga*, with more than six more cities in their power. The next branch of this massive group were the in what the Romans later called *Ultima Celtici*, and their many forts and villages were: *Arunda*, *Acinipo*, *Cartima*, *Celti*, *Obulco/Obulcula*, *Tribola*, *Munda*, *Tucci/Itucci*, *Turobriga*, and *Urso*. The final extension of this great tribe sat in *Gallaecia*, a region that exists today in Modern Spain but no longer possesses its Celticity. This tribe has several lesser, dependents under its sway; *Neri*, *Supertamarci*, and *Praestamarci*. Fiercely independent until the arrival of *Hannibal Barca*, the tribes submitted to him as he passed through their lands on his way to Rome. The *Baetici* put their loyalties to Rome, but were placed into Rome’s new provinces later, by 209 B.C.E, *Hispania Ulterior*, against their will. The most famous member of the *Celtici* was their hero and war-leader *Viriathus*, who led the fight against Rome, almost victoriously in the 2nd Century B.C.E. His campaign, although highly successful, was put to an end as he was assassinated by another Celt through jealousy, to Rome’s advantage, ending the war. The many branches of the *Celtici* gradually subsumed to Roman control by the 1st Century B.C.E after *Viriathus*’ slaying and his war against Rome. Although influenced by the Iberian *Turdetani*, Carthaginians and Greeks, they remained Celtic for many centuries after Roman control into the years of the Empire. They left an imprint on Spanish place-names as the many other Celtic peoples had, and more importantly, on Celtic speaking peoples’ identity in Europe through other peoples’ eyes as well in literature.

BRITAIN & IRELAND

Considered the “Edge of the Known World” by the Mediterranean peoples, the British Isles and its peoples have long been Celtic in language and culture since before the Bronze-Age. Its

many tribes and peoples were not “Celtic” by the Classical writers, but this means little, as the Gauls themselves hadn’t always called so either (*either Germani, Aquitani, Illyrian or some other vague culture definition the Classical World tried to use*). The definition is a very general ethnonym and hardly enough to base a modern skeptical debate after, *and there were many scholars who had tried to do so with shaky ground*.

Early peoples were more family, clan centered and rarely so easily definable by such broad based ethnic labels. The simple facts speak for themselves: these many peoples spoke Celtic languages, worshipped Celtic deities, followed their traditions and material culture. Debating this, questions the modern nationalistic motives of such people, given that descendants of the Celts do in fact remain *only* in the British Isles and nowhere else in Europe. These same people often presenting such a debate are from the dominate nation, in this case, England, over those Celtic peoples.

To the Greeks and Romans, the peoples of Britain were the *Britanni*, and not too different from the *Iberni*, but nowhere were translators needed, for all spoke the same language. Druidism was said to have originated in Britain, and to perfect its teachings, a longer stay was required. Most tribes were found in both Britain, Ireland and Gaul, which is no surprise, and this is another factor that shatters that “anti-Celtic” debate by skeptics.

Where Britain is closer culturally to Gaul and the Continent, Ireland shares its language and culture with Spain and the Atlantic Zone. For most of the recent history of Celtic Studies, scholars have denied the obvious and direct clues in the Early Irish myths about the lineage deriving from Spain, that is now not an issue. Such ideas, genetically, linguistically and otherwise are confirmed.

To define it simply: Britain straddles the European Continent, and thus it has inherited the “P-Celtic” peoples in consequence, while Ireland sits on the Atlantic and has been on the forefront of millennia of trade and other cultural innovations, inheriting the “Q-Celtic” speaking peoples. Celticity reached or evolved in the British Isles perhaps about 4,500 B.C.E as the trade language for so many peoples at the onset of the Late Stone Age.

It is no surprise that a religious innovation must derive from there and spread to the rest of Celtic speaking Europe. First, this may have been the Monolithic Culture responsible for Stonehenge and other massive structures, which coincides with the arrival of Celticism, and second, and later, Druidism. Britain and Ireland’s place in Celtic Europe was central and more important than ever first realized. Modern studies are beginning to unveil this greatness more as time goes on.

From the first Greek explorers, to Rome, the Isles will remain the last bastion of European Celticism long after Rome’s fall in the 5th Century C.E and the Germanic Invasions. Perhaps this is an ironic twist as European Celticity may have some origins that lie here over six millennia ago with the Late Stone Age.

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BRITAIN

ANCALITES: In the “Kentish” region, this tribe rallied behind the war hero *Cassivellaunos* who opposed Julius Caesar, in his forays into the country. Where their exact territory was isn’t completely understood today, but they were part of the unified attempt by the Britons to violently stop the Romans, along with the *Cassi*, *Cenomagni*, *Bibroci* and *Segontiaci*. Little details about them, their history, kings, or fate is recorded or known. It is easily assumed that by the end of Roman occupation in the early 5th Century C.E they were Romanized and had lost their Celticity, speaking a Celtic influenced form of Latin as most of Roman Britain. Soon they would be the first to lose their identity and likely existence of the Romano-Britons as the arriving Anglo-Saxons appear to take this region somewhere in the mid-5th Century C.E.

ATTACOTTI: The people and the meaning has been disputed for centuries ever since it was documented in the 5th Century C.E *Notitia Dignitatum*. They were inhabitants of both what is now Scotland and parts of Ireland during the centuries of the Roman Empire. Their exact ethnicity isn’t clear in the sources, but discerned to be likely the Pictish populace amid the other Celtic peoples. Many scholars have put forward endless theories to explain them, translate their name, but there is no absolute answer. Famously, they went on a rampage in Roman held territories in Britain for four years (364-368 C.E) south of Hadrian’s Wall causing terror and bloodshed until their killing and looting streak was put to a stop by *Count Theodosius* in 368 (a *Dux Brittanorum*). The meanings of their ethnic name range from “Ancient/Old Ones”, to “Rent Paying Peoples” (deriving from a Gaelic term –*aithechthúatha*). A few sparse mentions by religious texts in the 4th Century C.E and they vanished from history. It is very likely the *Attacotti* were roving Pictish marauders who were simply tribe less criminals, exiled and out to exploit the rich Roman provinces, perhaps similar to the Continental *Bastarnae* to some extent.

CANTIACI: Inhabiting the southeastern tip of Britain, they are one of the first tribes to encounter Rome. They are composed of many lesser peoples, as many were across Europe, and had Gaulish connections, advanced in culture with their own coinage with extensive trade in the North Sea and Atlantic Zone. Julius Caesar lists several kings in his *Gallic Wars* providing a glimpse into the tribe’s activities by their rulers: *Carvilius*, *Cingetorix*, *Segovax* and *Taximagulus*. These kings and their warriors were sent by *Cassivellaunos* to assault the Roman naval base to distract Caesar. The attack nearly worked but instead a royal captive was taken, *Lugotorix*, by the Romans. The tribe saw no more of Rome for almost a century, in which case they minted more coins of their newest rulers, nearly seven are named, and then the *Claudian Invasion* occurs. Their tribe’s land becomes heavily situated in Roman hands for the next four hundred years but later evidence reveals that Celtic culture remained until the Anglo-Saxon arrival. The history of the tribe is hazy after the tribe is turned into a *Civitas* and Britain is left to its own. *Nennius* claims that the King *Gwrangon* ruled here before his realm was handed over to *Hengist* and *Horsa* by the foolish King

Gwrtheyrn (Vortigern) in the 5th Century C.E. See the adventure module “*Torc of Dragons*” for more on this story and kingdom.

CATUVELLAUNI: A major tribe with Belgic connections and a possible related tribe in southern Gaul. The Warrior-King *Cassivellaunos* may likely to have come from this tribe. As with most Celtic peoples, their history is unknown, but the lineage of some of the kings can be divulged through the coinage. Their *Dunon* appears to be at *Camulodunon*, a central colonial location for settling Romans later and one of the targeted spots for *Queen Boudica*’s attacks to raze to the ground in her uprising. The *Emperor Claudius*’ invasion in 43 C.E occurred on the eastern edges to the tribal borders, facing a subject tribe, the *Bodunni*, and eventually confronting the main tribe themselves. *Claudius*’ forces marched into *Catuvellaunian* territory and wrested the land and power from them by defeating their King *Togodumnus*. From the given evidence, the tribe’s power may have extended from the Medway in the east possibly close to the edges of the west where the *Dobunni* tribe dwell (the *Bodunni* peoples may be related or an intermediary people, it isn’t known). In the occupation and invading battle, the *Battle of the Medway*, one Warlord escaped Roman hands to later harass and be a persistent problem – *Caratacos*. He will join with the tribes in the west, in what is now Wales, to gain support against the invader. He will also live on in Brythonic myth and history as *Caradog* or *Caresek*. *Verulamium*, an important city built by the Romans will play a major role in the Empire and Britain. By 50 C.E, it was an established *municipium*, and played a hand in eager people in Britain, or the surrounding areas, wishing to become citizens in Rome. *Boudica* burned it down with the city later in her rebellion. In 140 C.E, the first amphitheater in Roman Britain was built in *Verulamium*. The Celticity of the tribe would be lost rapidly soon after control was re-established from *Boudica*’s uprising on in the 1st Century C.E as the Empire assuredly did not want to repeat a similar incident. Romanization was crucial in their plans. After Roman withdrawal, the Romano-Britons would have been vulnerable to the arriving Anglo-Saxons. The hagiographical sources are misleading and vague, but they say that *St. Alban* was martyred in the city as well in the 3rd or possibly 4th centuries C.E, but most likely by fellow Romano-Britons as pagans. This is the origin of the later English name for the city of *St. Albans*.

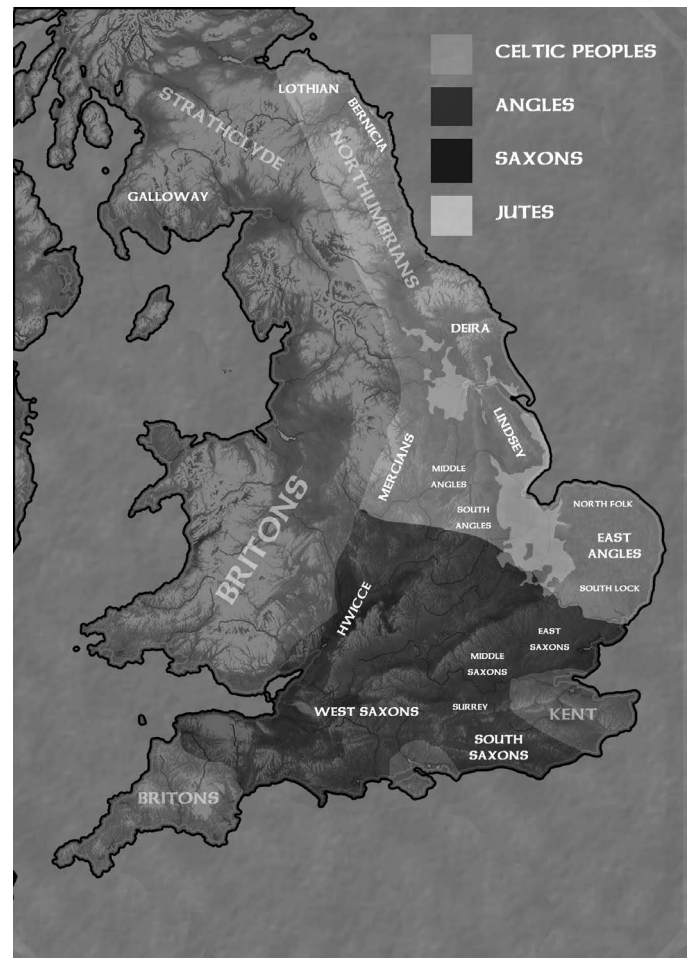
REGNENSIS: A large tribe on the southern coast of Britain whose name may either be a generic Latin for “Rulers” or “Kingly Ones”, or a similar term in Celtic. They shared territory with the *Atrebates* people and were known to have a king named *Cogidubnos*, a ruler documented by his coinage and Roman sources. He was given citizenship either in the time of *Claudius* or *Nero* and had even adopted a partial Latin name to show his allegiance, as was common practice among peoples that submitted to Romanization: *Tiberius Claudius Cogidubnus*. He was somehow a relative to *Verica*, the ruler that fled Britain to draw Rome’s attentions and eventual manpower to wish to conquer it. Unlike the other tribal areas of Britain, the *Regnensis*’ territory fell into Roman hands smoothly as evidence shows soon after King *Cogidubnos*’ death in the early 1st Century C.E before

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the *Emperor Claudius* officially began his invasion of Britain. The tribe's land was his gateway into the island. Many small *villae* were established with one central settlement for the Romans to wedge themselves into Britain. The tribe on the other hand, nothing is known, but it is easily assumed they lost their freedom and thus Celticity in the process of Roman colonization early on, before the full scale invasion of the island was underway. What remained of the *Regnensis* or *Regni* people after Rome's invasion is lost to history. Their former land became the staging area between Roman Gaul and Britain for four centuries with heavy extreme multicultural traffic eroding their ancient culture in time. It would be a wonder that any Celtic culture could survive after Rome's departure by the 5th Century C.E on only to confront the onslaught of the Anglo-Saxons next.

BIBROCI: Their exact location is not known today, but it is thought they lived in the Kentish region and were one of the "Four Tribes of Kent" mentioned by Julius Caesar in his *Gallic Wars*. Much isn't detailed about them as the only source is Caesar. By the later Roman invasions the tribe lost its identity, perhaps taken over by a more powerful neighbor in the following hundred years. They had an interest in the politics of *Cassivellaunos* and *Mandubracius* politics however, as it affected them in some way.

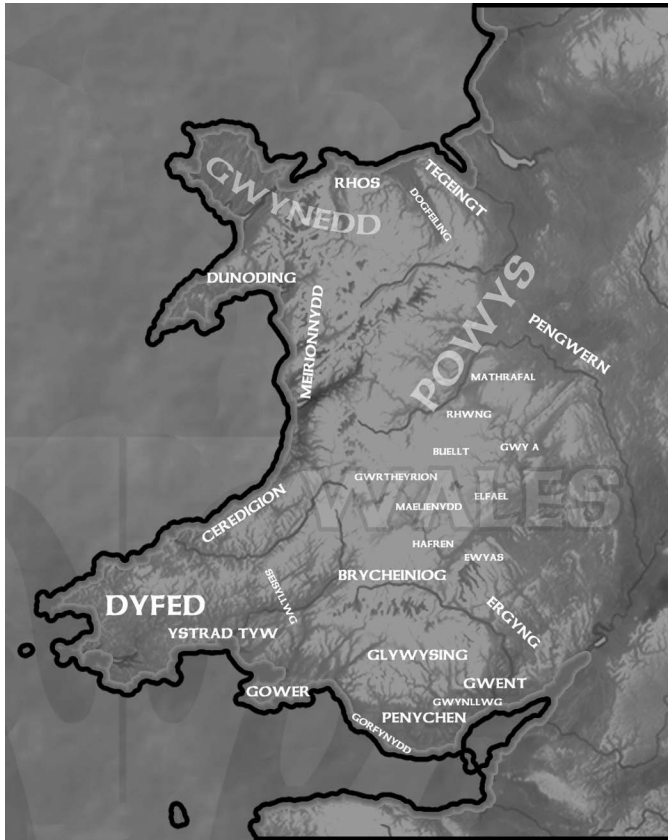
BRIGANTES: "High Ones", a tribe with many similarly named throughout Celtic Europe, who live in northern Britain. They were major players in local politics before Rome, as well as during their arrival. For what is known of them, several smaller dependent tribes dwelled on their northern borders and along the western coasts, the *Textoverdi*, *Lopocares*, *Setantii* and *Gabrantovices*. Of the many tribes in Britain, they hold the greatest land alone of all. It is debatable whether a tribe or a specialized warrior band, the *Coriototae* were mentioned being a part of the *Brigantes* as well. The word "Corio-" is the basic Celtic term for a warrior band and the other half of the name "-totae" maybe the shortened version of the word "-teuto" or "tribe, family, people". Until the 51 C.E, the tribe was unknown in history. What occurred was the hopeful amnesty of the war-leader *Caratacos*, after his feud against Rome in the territory of the *Deceangli*. The hero fled to the *Brigantes* seeking aid and a place to regroup, in the hopeful hands of *Queen Cartimandua*, instead he was betrayed by her and handed over in chains. She and her husband *Venutius* loyalty was to Rome surprisingly. Not long after *Caratacos*' betrayal, the Queen and King divorced bitterly, requiring Rome's intervention and soldiers. *Cartimandua* became involved with her husband's armor-bearer *Vellocatus* in the process, and with the massive kingdom in upheaval, Rome stepped in to aid the Queen a safe departure while giving *Venutius* control. His loyalties were anti-Roman and it was clear that he was against her betrayal of *Caratacos* originally, while she wished to be friends with the invader. *Venutius* tried to stop her from leaving the kingdom by force, but with Roman auxiliaries to aid her, she made her way out. The defeat and conquest of the tribe begins with the reign of *Emperor Vespasian* on, and require decades of bloody effort. Being one of the most extensive and obviously powerful peoples in Britain, their conquest wasn't easy. *Emperor Hadrianus*' wall was not only meant to set the Empire's northernmost extent, but also to divide the tribe



itself in the process. It wasn't until sometime in the middle of 2nd Century C.E that the tribe was thoroughly under Imperial control, from shore to shore and north to south, its many forts and subject tribes as well. Their fury and anti-Roman urge was never fully beaten, even by the end of the Empire. Their many *Dunon* were: *Brematenacum Veteranorum*, *Calatum*, *Calcaria*, *Cambodunum*, *Cataractonium*, *Coria*, *Eboricum*, *Epiacum*, *Isuriam Brigantum*, *Luguvalium*, *Olicana*, *Rigodunon*, and *Vinovium*. It is implied from Roman sources the tribe gained sentiment from other northern peoples, possibly the Picts, to oppose Rome, and was another reason for the building of the Antonine Wall later, to further divide the peoples. They splintered into many smaller kingdoms and peoples by Rome's departure and fall in the 4th Century becoming a remnant, but retaining their Celtic culture in the region until about the 11th or even possibly 12th Century C.E in Early Scotland under the common Latin identifier *Wallenses* or "Wallace" or "Welsh".

CARVETII: "The Stags". Living in what is now Southern Scotland, this wild tribe has ties with the *Brigantes* and obviously those around them. Some modern speculation has placed the *Brigantian King Venutius* origins here, but no evidence has yet surfaced to confirm it. Their easternmost territory blurs into that of the *Brigantes* with the fort of *Luguvalium* being claimed as being in the possession of both at some point. This *Dunon* may have been a point of contention or dispute. The tribe had a particular cult dedicated to the god *Belatucadrus*, which re-

- IN LANDS FAR AWAY



maintained long after the Roman occupation and was taken up by the soldiers themselves from the local populace as altars prove. Rome had taken control of the people at some point and established a *Civitas*, but the location of their governing body is not certain, possibly at *Luguvalium* but there are locations just as likely, *Brocavum* for example. This area will retain its Celticity long after Rome's departure of Britain, and until at least the 11th Century C.E, maybe a little later in various pockets, speaking a form of Welsh that is classified as "Cumbrian".

CORIELTAUVI: A fairly large tribe living south of the *Brigantes*, with their *Dunon* at *Ratae Corielaeworum*. This people didn't seem to be too resistant to the Roman presence or invasion. Other sites may have been more important, and likely were, for example at *Sleaford* (its Celtic name is not known). Later Roman sources name them as *Coritani* and their name survives into Welsh lore as monsters somehow (it is thought by some scholars) as the *Corianiaid* in the story of *Lludd ac Llyfelys*. Because they submitted easily to Rome, a major roadway was built in their territory without protest (the *Fosse Way*). Early coinage from the tribe, before Rome, displays the many kings and sub-rulers that were in power in the realm and prospered. After Roman conquest, their prosperity isn't known or assured but very likely, thus their easy submission in 44 C.E after the "*Obsessio Ratae*" (Siege of *Ratae Corieltauvi*). Whether their Celticity remained following Rome's departure is unclear, but it is very likely as the many place-names in the area retained a Brythonic form until about the 8th Century C.E, and in some cases later, until both the Saxon and Norse had completely assimilated or driven out the remaining people.

CORNOVII: "People of the Horned One". There are two to three groups in Britain who share this name. This tribe inhabited the "Midlands" region and might have been related to others by blood and not only name. As with most Celtic tribes, they possessed many forts on the highest hills and peaks overlooking their lands. By the time of the Roman occupation, the *Civitas* was established at *Viroconium Cornovium* and had developed into a large functioning city. The tribe saw heavy traffic due to its roads and lying in the between several Britains at once, with garrisons marching through it on the way into the war-torn regions of the west or what is now "Wales". Roman charts and maps list its many posts, forts and cities along the many routes in fairly good documentation: *Bravium*, *Bovium*, *Condade*, *Letocetum*, *Levobrinto*, *Mediolanum*, *Pennocrucium*, *Rutunium*, *Salinae*, and *Uxacona*, in addition to the many without documented names. The tribe contributed to the Roman military with soldiers and even had a cohort dedicated to them, that fought in Britain as well, the *Cohors Primaе Conoviorum*. Except for their size, five-hundred men, nothing else is known about them. They were stationed at the *Pons Aelius* on Hadrian's Wall. Celtic people remained long after Rome, with *Viroconium* becoming *Caer Guricon* and occupied by location rulers and the former tribal land now being dominated by the new kingdom of *Pengwern*. By the 7th Century C.E the Saxon kingdom of *Mercia* expanded and claimed much of this Celtic realm. *Caer Guricon* fell into the hands of the Brythonic kingdom of *Powys* thereafter, but was in a decline. This might be perhaps due to the arrival of Saxon people, the *Magonsæte*, a subject group to the larger Mercians who took over the Brythonic *Caer Magon* and renamed themselves after it. The area remained Celtic speaking until almost the modern area on the Welsh border.

DAMNONII: A name shared by many in Ireland, Gaul and elsewhere in the Celtic world. This tribe lives in what became Scotland, in the Strathclyde region. Whether they spoke Brythonic or Pictish is not certain, but given the later kingdom of *Alt Clud* was Welsh speaking in the Early Medieval sources, their linguistic affinities could be surmised. The *only* source for their record is the Greek *Ptolemy* in the 1st Century C.E who records their name and many villages in his *Geographica*, otherwise they remain unknown in all other sources. The few villages named are: *Alauna*, *Coria*, *Colania*, *Lindum*, *Vanduarua*, and *Victoria*. Their eventual fate is presumed to be the forbearers of the kingdom of *Alt Clud*, a Cumbrian or Welsh speaking people that will remain until a Gaelic "scotland" with arise in the 12th Century. Their ancient heritage will vanish by the following century or two.

DECEANGLI: Living in North Wales, this tribe was subdued easily by *Publius Ostorius Scapula* in 48 C.E. No extant Roman colonies or garrisons have been found in the area showing the tribe did not resist even after occupation. Only one name of a *Dunon* survives from their territory – *Canovium*. Later Welsh preserves their tribal name as *Tegeingl*, proving their continuity into the Sub-Roman period. The Romans did force the tribe to maintain to work their local lead and silver mines for their own profit and interests. Obviously, the area remains Celtic in culture to this day as a part of North Wales.

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DEMETAE: This tribe lives in Southern Wales and are very war-like. Only two of their forts are known from the early Roman sources: *Moridunom* and *Luentinum*. What made this tribe valuable to the Romans was their gold mines, located at the Dolau-cothi Mines. Roman force was used to enslave the tribe to mine for the gold deep in the mountain rocks to the tribe's resentment. Ignored by the Roman writer *Tacitus* in his histories about the many battles in Britain, but mentioned by *Ptolemy*, little is known about the early history of this people. Their name and heritage survives in the Post-Roman and later Medieval kingdom of *Dyfed*, a realm that will preserve a long Welsh history but also one torn by constant bloody war with the English. *Gildas* records the realm indirectly, as one of his "five" rotten kings in the 6th century C.E., named *Vortiporius* ("Guortepir" in Old Welsh) who ruled from there in his time.

DOBUNNI: Living by the Severn Sea, the tribe were situated in an ideal location geographically in Britain along the west. They could control traffic from land and sea by their location. The names of their forts and villages have not survived in many sources after the Roman era unfortunately, but it is evident that their Celticity had. It doesn't appear as though the tribe were very war-like and gave into Rome easily in 43 C.E. Their forts were fortified but not as heavily or aggressively as the surrounding tribes, and most the people existed on farming and fishing. Their apparent *Dunon* was converted into the Roman *Civitas Corinium Dobunorum* as well their other forts garrisoned to maintain an eye over other nearby troubled regions. By the end of the 1st Century C.E. a colony was established in the tribe, sending the tribe into a Romano-British conversion. The fort of *Glevom* was turned into *Colonia Nerviana Glevum* and populated with a full international colony of outsiders and garrison. Roman authority remained until the early 5th Century C.E. and then what might have been a mixed population of Celts and Romano-British reoccupied the land. *Glevum* was named *Caer Golau* in Welsh, *Corinium Dobunorum* is *Caer Ceri* and was the Provincial Capital for *Britannia Prima*. Celtic was spoken here long after Rome left but it is surmised that following the *Battle of Deorham* in 577 C.E. against the push of the Saxon advance, it remained. How long Celtic peoples stayed is unclear but judging from the constant determination later by Saxon kings to oust Welsh rulers and the native populations, it was thorough and concentrated. Perhaps it wasn't until *King Athelstane* in the 10th Century C.E. that any significant de-Celticization occurred in the area.

DUMNONII: A great kingdom that held what is today considered the "West Country" in the southwest of Britain, with a possible sub-tribe of the *Cornovii* to the furthest west. Roman intervention in this area isn't well understood, but it is clear they had a presence here, trying to exploit the natural resources in the tin and copper mines. The many forts appear to have been left alone except for the prime *Dunon* taken by Rome and renamed *Isca Dumnoniorum*, today "Exeter", used as a staging point for legions to march anywhere in the west of Britain. Its original name may have been the "*Durocornovium*" mentioned in *Ptolemy's "Geographica"*, as its exact location is uncertain. Many villages and forts are named in this stretch of territory:

Ictis, *Nemetostatio*, *Tamara*, *Tamari Ostia*, *Voliba*, and *Uxalla*. Heavily forested through the mid-section of the country, and only slightly monitored by the Empire, by the 3rd Century C.E., evidence shows that the massive city of *Isca Dumnoniorum* was dismantled and its people taken away, although many *villae* were deep in the tribal country for reasons unknown. The population were only scarcely Romanized after four centuries, and soon after occupied the city, later to call it *Keresk* in Cornish and *Caerwysg* in Welsh, keeping the continuity of the ancient tribal name with the new kingdom. The name of *Dumnonia* was now *Dewnans* in the emerging Brythonic language that will become Cornish by the 10th Century C.E., and *Dyfnaint* in Welsh, the later English will adapt it as "Devon". The Saxon kingdom of *Wessex* will continually hammer away at it for centuries, whittling it down until the crusade of *King Athelstane* in the 10th Century C.E. who drives the Celts out of *Keresk* and all the way west of the Tamar. The region will be called "West Wales" and be counted separate yet the English King of England will be also "Duke of Cornwall", as well as the (much later) "Prince of Wales" in consequence of the conquests. Celticity will remain in the area until the early 20th Century it is debated, or at the very least by the late 19th Century.

DUROTRIGES: Considered a tribal confederation and less an actual "tribe", their *Dunon* was located at *Durnovaria* and the region this mix of peoples inhabited sat in southern Britain. Their coins gave no names of rulers, and none were documented elsewhere in other sources, so little is known about them prior to the Roman Invasion. They were a communal, farming people, but with a strong military sense, able to protect themselves against the surrounding tribes. One of their most famous forts, today called "Maiden Castle", is a massive and dramatic earthwork in scale. It is recorded they opposed the Roman advance in 43 C.E., and the *Second Legion Augusta* in many battles across their territory commanded by *Vespasian*, but in less than a generation were Romanized, or conquered by 70 C.E. Their eventual fate during Roman occupation, and after, isn't known, but it is likely their Celtic culture survived until at least the 8th Century or so judging by the Anglo-Saxon sources and various Welsh, Breton and Cornish chronicles. The nature of this Celticity however by that time was likely a slave or subservient existence and little more.

ICENI/ECENI: Made famous by their Queen *Boudica*, the tribe that inhabited the Norfolk region, Suffolk and nearby other areas. They were well-known for their horse breeding, as their coinage displays. Prosperous and with riches, the tribe had made agreements with Rome to secure its own future but was naïve to the shady methods in which Rome uses to what it wants. *King Prasutagos* made a deal with Rome in case he died, so that his Queen, *Boudica*, and two daughters, could be secure, and remain independent. The rest is history, written from a Roman perspective unfortunately, but with undeniable was the wrath that followed with *Queen Boudica* after Rome's brutality and lies once *King Prasutagos* passed away and Rome failed to honor its deal with the tribe. Their *Dunon* was at *Venta Iceniorum* (as the Romans called it), the original Celtic name remains unknown. After the *Boudican Rebellion* in 64 C.E., the tribe was dealt with

- IN LANDS FAR AWAY

but just misunderstood. Only one Classical source talks about them, *Ptolemy*, and he speaks of two of their villages: *Locopium* and *Rerigonium*. They lived in crannogs, brochs and tight, nucleated villages in the Galloway and Carrick territories. No sizable Roman attempt was made against them, but a watch-post was constructed at *Taigh an Rathaid* with a small number of soldiers. Sporadic forays were sent by the tribe against Hadrian's Wall at times later and soldiers were mobilized to subdue them. After Rome, the two Brythonic kingdoms of *Y Gododdin* and *Rheged* absorbed much of their territory, but there is evidence they remained under the later Welsh name of *Novant* for a time. They were likely a dependent kingdom to one of the two, or both, at times, for centuries. They remained as "Cumbrians" until the Gaelic ascendancy and the new united kingdom of Scotland was formed by the 13th Century C.E. Then all Welsh and Pictish kingdoms and peoples that remained slowly melded into the Gaelic realm that gained control.

ORDOVICES: Living in the North of Wales, this tribe was expert in guerrilla warfare, and used it against Rome to good effect. It is assumed their name means "Hammer Fighters". Their history, rulers and other information is not known prior to the Roman arrival. Their fury and outrage about the Roman intrusion was stopped by *Gnaius Julius Agricola* (the, then, Governor) between the years 77-78 C.E. Although he subdued them, they remained always unhappy at the presence of the unwelcome outsiders. *Caratacos*

fled here and ruled over them, fighting against Rome on many occasions, slaughtering soldiers and gaining victories a little at a time. These battles made him highly sought after by Rome by the 50's C.E, using every method they could muster; scouts, spies, assassins, etc. *Caratacos* also gained the support of the southern tribe, the *Silures*, on his side, and with both, he waged his personal war against the Romans. This culminated in the *Battle of Caer Caradog* in 50 C.E. His family were captured in the struggle and he fled to the *Brigantes* where he was betrayed by *Queen Cartimandua*. After this epic battle the tribe were quiet for a time, regaining their strength and resentment against the Empire. In twenty years' time they were back and rebelled, this caused *Agricola* to retaliate by allegedly wiping out the tribe. Such an act was not possible as their name occurs later in Welsh sources, albeit in minor references. The Welsh tribes never were fully conquered in the four centuries of Roman occupation and thus retained their Celticity, never losing it to Romanization.

harshly and denied all freedoms. The later fate of the people is unknown and murky in the sources. Saxon sources mention *Weltha* nestled in the watery fens where the *Icenii* once lived who may have been the descendants by the later Saxon invasions (See the "Codex Germanica" adventure for this information). In fragmented Early Welsh sources the name *Igwyn* is mentioned and maybe the later Brythonic evolution of the Celtic people's identity still extant in some form by the Norman Invasion. In any case, whatever remained of them surely was gone by the 8th and 9th Centuries C.E as the kingdom of Essex was formed and the Norse Danelaw as well leaving little room for them.

NOVANTAE: A Brythonic tribe inhabiting what is now 'Scotland' and considered "Pictish" or one of the *Atecott Picts* by Classical observers. Their ethnicity was not fully understood by outsiders, but this was due to their distance and remoteness. Perhaps they were a mixture of the surrounding Pictish peoples to the east and many native Celtic peoples of Britain of the time



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The *Ordovices* obviously remained Celtic to this day, and are a part of Wales and Welsh speaking. By the end of Roman occupation, several kingdoms came in to fill the vacuum of power: *Gwynedd*, *Penllyn*, *Llyn*, and possibly the tribe remained intact as the *Orddwy*. After the rebellion and *Agricola's* bloody retaliation in the 70's C.E, no other Roman source mentions them. Only one location bears their name in Welsh today, *Dinorwig*, as a reminder of their ancient heritage and little more.

PARISII: Possibly related to the Continental Gaulish tribe of the same name, as their burial practices share the same affinities. This people inhabited northern Britain, south of the *Brigantes*. Little is known about them outside of *Ptolemy's Geographica*, but one location named *Petuaria*. Modern scholarly debate is about the meaning of their name and whether it means "Commanders", "People of the Cauldrons" or other varied meanings. They, and their Gaulish namesake share the *Arras Culture* which do have significance alone and the unique chariot burials of their warriors. Nothing is known about their history, rulers or specific individuals unfortunately. Later Early Welsh sources (poems and random lists) do use the odd name *Parym* for a people of which have no context or location and might have been them in Post-Roman centuries. Their continued existence as "Celtic" people after the Anglo-Saxon invasions would have been troublesome given their territory was quickly taken by Germanic peoples in the following centuries, but later hotly contested over by "Welsh" rulers such as *Urien* and *Caswallawn*. Whether people remained Celtic here by the 11th Century C.E is doubtful.

SEGONTIACI: "The Strong Ones". A Kentish tribe, one of several that opposed Julius Caesar in his plundering forays into Britain. Nothing is known about them except for their unique pottery, name and their opposition to Caesar. Equally, their fate during the Roman occupation and after is not recorded either as no surviving place-names or the like come from the area of Kent to document them. It would appear very likely that Celtic speakers were remaining in the Kentish portion of southeast Britain by the Post-Roman era for a time, and whether they identified themselves as *Segontiaci*, or the possible later Brythonic form *Seont* is doubtful. The first foothold of the Anglo-Saxons into Britain was in Kent meaning these peoples would have lost their Celticity early by the 3rd to 5th Centuries C.E.

SELGOVAE: "The Hunters". This northern tribe lived in what is now southern Scotland and were a British Celtic people, but as with most, with tendencies from the nearby peoples such as the Picts and Gaels. As with many northern peoples, the only source for their record is in *Ptolemy's Geographica* from about 150 C.E, which is an imperfect documentation. He lists many forts and villages, all of which were not in existence (as proven by archaeology) until later and were likely mistaken Roman posts and garrisons along the Wall. These names are Celtic however and must have had some origin prior to the Roman occupation elsewhere: *Carbantioron*, *Uxellum*, *Corba* and *Trimontium*. *Agricola* marched into the northern reaches in the 70's to suppress the discontent, using both force and tact. He built posts, towers and specifically placed garrisoned forts at locations for example at *Blatobulgium* and others in their land to keep an

eye on them. Roman sources are lacking, and physical evidence, to confirm any violent resistance by the tribe or occupation by the Empire equally for a time. Whatever discontent that may have existed was soon to change as the greatest Roman feat of engineering was about to be placed in their land: Hadrian's Wall. A dozen garrisoned forts were soon built along their land in the length of the wall and manned constantly with soldiers from across the Empire mingling with the populace. Under the rule of the enlightened Emperor *Marcus Aurelius* in 175 C.E, the forts and thus tribal territory, was left alone for a time and peace was kept, but this didn't last. Other rulers in the Empire felt the border must be maintained, and was until the year 370 C.E. By this time a major Pictish confederation was growing and Gaelic immigrants were starting a fledgling kingdom to the far north in Dál Riada. Meanwhile, the *Selgovae* were slowly becoming "Welsh" speaking as their language was evolving along with the rest of the British tribes and sources cease to record their name. What remained of this tribe seemed to have been absorbed into the emerging Welsh speaking of *Alt Clud* in the Post-Roman period. After that kingdom's collapse later it was one portion where the "Cumbrians" remained until the 11th to 12th Centuries C.E.

SETANTII: A tribe that lived along the northwestern coasts of Britain, and possibly a sept or dependent on the greater *Brigantes*. Nothing is recorded about them other than in the *Geographica* by *Ptolemy* and possible later Welsh name, *Seithenyn*, in association. They also have an Irish connection in being related to the great hero *Cúchulain's* birth name of *Setanta*. *Ptolemy* documents their existence as being related to the *Portus Setantiorum* and another nearby watery spot, the *Seteia* (the Mersey River). Whether they were a Brythonic or Gaelic or not is difficult to assess, but given that this region fell under the later territory of "Cumbria", it is plausible they were Welsh speakers in the Post-Roman era. Celtic people remained in the area until about the 10th to 11th centuries C.E when the Norse presence became overwhelming and the encroaching Saxon forces grew from the south.

SILURES: Swarthy skinned and with dark, curly hair, they seemed to stick out to the outsiders who visited Britain, noting they resembled the Celtiberians. Infamously wild and not easily tamed, this tribe will be a thorn in Rome's paw all throughout its occupation. Before the Greek explorers or Roman invaders, their history is unknown. They had no coinage or written names to divulge some degree of rulers. When the *Claudian Invasion* arrived in 47 C.E and finally made its way to the Silurian borders, they resisted. This was fueled by the arrival of the renegade warlord *Caratacos*, who led them on many successful hit-and-run attacks against the Roman legions. Rome was afraid to build forts in their tribal land due to the boldness in which they would attack and lay siege to them openly, and take captives, not fearing the Empire. The *Silures* gained a fearsome reputation in the Empire. When *Publius Ostorius Scapula* died in the 52 C.E, his goal of conquering the tribe remained unfulfilled sadly, and to put a sad touch to it, the tribe defeated his army, the *Legio II*. It took twenty years before another general was found capable to take on the task – *Sextus Julius Frontinus*. He tried to aggressively make ground in suppressing them, but he

could no more do what any other Roman general or army before could. The tribe were slippery, tough and practically unbeatable. By 78 C.E, after his campaign against them, he has given up. Passively, Rome planted administrative settlements on their territory, starting with *Isca* and then with *Venta Silurum*. These slowly worked but it never tamed them, only lured them to the riches of the Empire and tempted their need to raid and take hostages. Centuries would pass before the Empire withdrew and what remained of the tribe now was absorbed into newly emerging kingdoms: *Deheubarth*, *Gwent*, *Brycheiniog* and *Gwynllŵg* in the Post-Roman era to the Middle Ages. As with all tribes in Wales, this group remained Celtic to the present day, but not with the same tribal name, losing that identity over the Late Roman to Post-Roman period for reasons unknown.

TRINOVANTES: Living in what is now “Essex”, but covering a larger region. This Celtic people were mighty in their time. Their capital was at *Camulodunon*, later to be taken by Rome and re-named slightly as *Camulodunum* but in Julius Caesar’s time this was different – a name which was lost in history. The king was recorded as *Imanuentius*, who appeared to rule until his power was taken from him by the more charismatic *Cassivellaunos*. A small part of their history and rulers are documented due to coinage and the expeditions of Julius Caesar prior to the *Claudian Invasion*. *Cassivellaunos*’ son *Mandubracios* had sailed to Gaul and Caesar for aid, and with his support, was placed back on the throne in the tribe. This new, or former, dynasty, continued after Caesar’s time on as coins attest with *Addedomaros*, (temporarily *Dubnovellaunos*) then *Tasciovanos* and *Cunobelinos*. This succession of rulers is remarkably preserved in later Welsh sources and even in Geoffrey of Monmouth’s “*Historia Regum Britanniae*” perhaps not intentionally. In the *Boudican Rebellion* they were a major supporter and supplier of warriors, but afterwards became a beaten and pacified *Civitas* with *Caesaromagus* built as their administrative center. The tribe’s name was then taken to be used for another settlement, *Trinovantum*. Clearly, their Celticity survived in the Post-Roman era, perhaps for many centuries into the Anglo-Saxon uprisings and colonization across Britain, as their legacy persisted into later Welsh literature. The question is when did the last Celtic speakers remain in their region before *Hengist*, *Horsa* or *Octha*’s semi-legendary warriors led the charge from Kent?

VOTADINI: Living in what would be Scotland and a part of northern Britain, this was an ancient tribe of venerable ancestry. Their name was documented by many Classical writers in many forms. Their *Dunon* was held at *Din Eidyn*, later the Scottish city of Edinburgh. These Celtic Britons withstood both the Picts to their east, Romans to the south and slowly encroaching Gaels in the north over many centuries while maintaining their Brythonic heritage. They were a buffer-state with other tribes it appears for a time, and as with many, their early history is unknown completely. Evidence shows they had trade with the continent and Gaul, possibly regularly, and did so with the Roman presence or not regardless as coins attest. The *Votadini* were a wealthy tribe for much of their history, and by the time of the Roman invasions, this wealth caught their attention. To secure their future, they became friendly allies of Rome for four

centuries never causing the Empire any recorded harm or danger. This changed by the 5th century C.E as the Empire retreated and left Britain and eventually collapsed. The tribe expanded, possibly aggressively, out from their traditional lands, and took more territory. As the early Celtic languages evolved, so did the old identities, and the *Votadini* become the *Guotodin* or “Gododdin” in the Neo-Brythonic language that was emerging across Britain. The southern section of their kingdom was taken by a ruler, *Cunedda*, and a new kingdom formed, *Bryneich* from it. This would create a problem as Saxons would soon seize much of it, forcing the hand of the Lords of the *Gododdin* to act. By the year 600 C.E they mobilized a war band and famously attempted to do so, as memorialized in the earliest poem in Britain, *Y Gododdin*, which tells of the tragic failure of this expedition, told by the Bard *Aneirin*. Losing the southern territories to the Saxons and piecemeal to other Brythonic small kingdoms, the tribe, now, kingdom, persisted on into the Post-Roman period. The *Gododdin* allegedly aided in the founding of the North Welsh kingdom of *Gwynedd* and has ties with it through *Cunedda*. The northern realm will remain, albeit reducing in size by the century, until the 13th Century C.E when the Gaelic Scotland comes to fruition. The Welsh will fondly refer to this kingdom, and the others in the North, as the *Hen Ogledd* (“Old North”) and the others therein as the *Gwyr Y Gogledd* (“Men of the North”).

IRELAND

Knowledge about early Ireland and its peoples comes from strictly a few sources: Greek explorers, confused Roman observers and Old Irish manuscripts. There are many tribes and clans across the island that reigned from the earliest documented period straight through to the Middle Ages, and in some cases are still highly important families today. Gaelic Ireland’s Celticity has been a matter of debate, but it has some connection to Celtiberia, there is no doubt. This is linked in language, genetics and material culture and even Irish legend confirms it. Rome severed those ties long ago with their bloody conquest of *Hispania* and forced Romanization of the population. The tribes listed here are those given the most data on, but as with the others in Celtic Europe, there were ten times as many. Ancient Ireland was a composite of many peoples, and this isn’t well-understood today academically. These are listed in the early Gaelic sources and hazy at best in their definition at times, but it is not as simple it appears. Early Ireland was likely composed of Gaels, Gauls, Britons, Picts and other peoples we have no understanding about.

AUTINI: Later called the *Uaithni* in proper Gaelic, they lived in the Limerick and Tipperary region on the River Shannon with two branches, the other being known as the *Uaithni Cliach*. It was *Ptolemy’s Geographica* that first mentioned them as the Αὔτεινοι. They seemed to dominate the Galway area by the Medieval period.

BRIGANTES: This tribe might have connections with the other tribes across Celtic Europe of the same name, or not at all and just share the same name of origin, it is unknown. They do have an affinity to the goddess *Brigid*, later made a Saint, and the *Uí Brigte* clan. As with the other Gaelic tribes, almost nothing is

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known about them from the earliest period but some can be surmised derived from their name. They were very likely devotees to the goddess.

CAUCI: This tribe has a very plausible link to the Celtiberian people of the same name. The Gaelic name of the *Uí Cuaich* bears a likeness to the distant Celtiberian hero's name *Kaukainos*, and there are other similarities. The early and later history of this tribe in Ireland is completely blank, leaving no names or record.

CORIONDI: Recorded by *Ptolemy* to have lived in what later became Leinster, this tribe's name appears to derive from the basic Celtic word *Corio-* or "army, war-band". Much can be assumed from this name. This "tribe" might have been nothing more than a confederation of warriors gathered from many clans or peoples in this part of the country, harkening back to the *Attacotti* referred to by the Romans.

DARINI: The "Descendants of *Dáire*" and "People of Bestial Rage". They inhabited Antrim and Down in Ireland, producing the people that would eventually travel over to Scotland and form the basis of the kingdom of *Dál Riata* and future Gaelic Scotland. Their legacy is one of violence and fearmongering however, and although their early history is hazy, they have some reputation regardless. There was a time when this tribe's power was great and feared in Ireland, and this may have been in the Roman era across Europe. For this legacy lived on into later ages and was never forgotten by many related clans descended from them.

EBLANI: A tribe that lived north of where modern *Dublin* sits today. *Ptolemy* records them as the Ἐβλάνοι and having a city called *Eblana*, located between the two rivers *Buinda* and *Obo-ca* (Boyne and Liffey). The history of this tribe is lacking, as are early personal names.

GANGANI: This tribe also is found in Wales, and is likely two branches of the same. In Ireland they lived near the mouth of the River Shannon, while in Wales on the Llŷn Peninsula. After the Roman period they disappear from the records in both areas completely.

IVERNI: Located south in Ireland by *Ptolemy* as the Ἰούερνοι and related to many of the most powerful families and tribes across the country. The country gains their name as far as far as strangers are concerned. A city called *Ivernīs* is recorded as being in their territory as well, possibly a trading port in dealing with Gaul and Celtiberia. In the Gaelic sources, they are counted as distinct from the other ethnic peoples of Ireland, from the *Cruthnín* and *Laigin* for example, making their origins mysterious. They became the Érainn by the Post-Roman and Middle Ages on and gained some prestige, with many clans claiming their lineage. Whoever and where ever they are originally from

was seen as honorable and worthy in the eyes of most of Ireland, but this was kept out of the knowledge of the rest of the world. Scholarly theories range from the *Belgae* to other ideas but nothing definite has been proven.

NAGNATAE: Living in Connacht, this early tribe were recorded by *Ptolemy* as having a city as well with their name, *Nagnata*. This trading port was a tribal center, a gathering place where Phoenicians, Greeks and other Celtic peoples visited over time and mingled. It appeared to be a major route for ancient travelers in Ireland making their way from Mesopotamia, across the Classical World, Celtic Europe, to Northern Europe. All manner of goods were likely traded here in its prime from distant lands. Sadly, this knowledge is lost as to what the ancient sailors once knew, as it was kept in the *Massaliote Periplus*, a sailors' guide to Europe and the Known World.

VOLUNTI: The tribe who were the basis of the mighty kingdom of the *Ulaíd* or later Ulster in Northern Ireland. They ruled over the *Cruthín* or *Cruthnach* population in the area, a people that Romans will call the *Pictii* or the Brythonic Celts the *Brithwyr*. They were a distinctive ethnicity apart from the dominant Gaelic populace over most of Ireland. Their capital or *Dunon* was at *Emain Macha*, a sacred location that will remain one in Ireland for generations into the Early Modern period. By the near end of the 5th Century C.E they begin to settle a new branch of their kingdom in what is now Scotland, forming *Dál Riata* amid the Pictish and Brythonic tribes and kingdoms as Rome departs. In this time as well, they also expand into a powerful kingdom in their own right in Ireland, warring against the other four, and reaching out to the Isle of Man pushing the pre-existing Brythonic peoples off of it to make it their own. In the 6th Century on, the *Cruthnín* contest their hold on Pictland and in Ireland both and begin to battle on both fronts forcing an alliance with the *Uí Neill* clan to aid them. A bargain was made for land in exchange for their support to lay low the *Cruthnín*, and this resulted in the ascendancy of *Uí Neill* power over the tribe by 628 C.E. In this same year, the *Battle of Belfast* occurred between the Gaels and Picts in which the *Cruthnín* were defeated resulting in the beginning of their slow decline of their power in Ireland. The hegemony they held over the *Ulaíd* was about to finally break. The old rivalries between the Picts and Gaels, *Ulaíd* and *Uí Neill* were about to crumble in the face of the arriving Norse by the 8th Century C.E, who come to create havoc and scatter the ruling dynasties and High King at *Emain Macha*. Centuries after the Norse menace was dealt with in blood and fire, their Norman cousins arrive in 1177 to cause a final end to the ancient tribe and kingdom. They face the *Ard Rí Ruaidrí Mac Duinn Sléibe* and defeat him and his massive force, bringing an end to the ancient name and line. The last of the High Kings of Ireland and of the *Ulaíd* cease with his defeat.

MYTHICAL LOCATIONS IN THE REAL WORLD

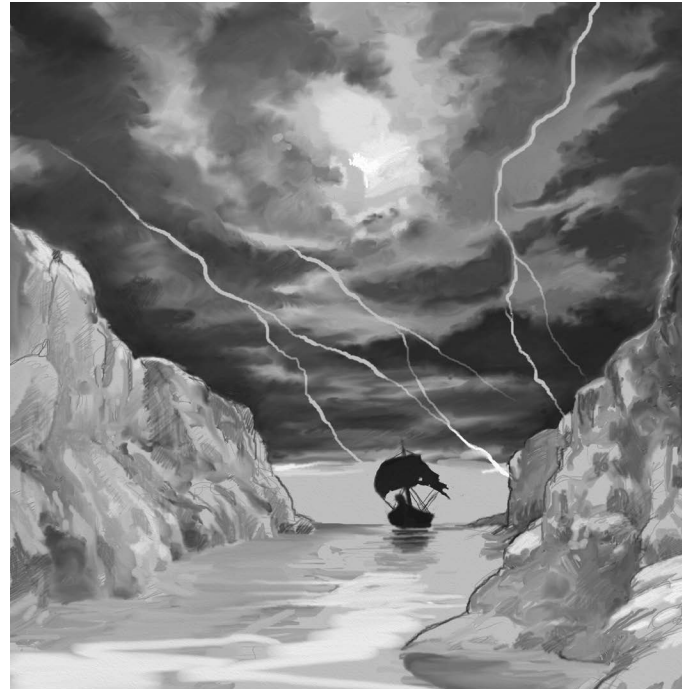


ince we do not have the names and tales associated with Ancient Celtic Europe, as those are unfortunately lost, we do have several given to us through various Classical sources. The Early Greeks and Romans sincerely believed these regions were real for the most part, not knowing much about the ethnicities therein, perceiving the Celts as the ultimate definition of “*Barbaricum*”.

Their view of the Natural World was colored by the myths and their own beliefs, stories of explorers and travelers into distant lands who returned with strange tales of odd peoples and customs. The Celtic peoples were an extension of the Natural World, being a primal, animal-like being in their eyes, a Noble Savage, and Humanity in its naïve infancy, before the corruptive influences of civilization.

To the Greeks at least, this was true. The Romans had a disdain and cynical view of the Celtic peoples and usually one of utterly loathing later in history, viewing them as less-than-human without the benefit of ever being “noble”. These locations are a mixture of the real in terms of geography and imagined.

HYPERBOREA: Ὑπερβόρε(ι)οι, “Land of the People Beyond the North Wind”. Although many different Greek sources and beliefs vary on this exactly over time, by the 4th Century B.C.E on, it appears the general idea in Hellenic nations was that the *Hyperboreans* dwelled north of the Alps (or the “Riphean Mountains”). Many however were sure it was located in lands near Thrace or Dacia, but eight of the primary Greek writers from Antiquity (*Antimachus*, *Protarchus*, *Heracledes*, *Hecateaus*, *Apollonius*, *Posidonius*, *Plutarch* and *Pindar*) all came to the same conclusion that this mythical land was that same as that of the Gauls or Celts. This was a land without true Time, where it was perpetual Spring, where the beautiful and perfect inhabitants danced, made love and played music and awaited the arrival of Apollo. It rings of the Celtic Otherworld in every way and seems to be conflated with one, perhaps from other Hellenic travelers, who have taken the stories of the Celtic Otherworld back to Greek lands and mixed them with actual physical locations. Whether it describes Britain from the Gauls’ perspective, or the Otherworld from the Britons’ is not known. Apollo is simply a Greek adaption of a Celtic God of Youth, perhaps *Maḡonos* (“Mabon” is later Brythonic mythology). The scarce Hellenic sources that mention *Hyperborea* and its people do so with reverence and wonder, as a place away from this world, and yet obtainable through the hardest travel in the real world beyond the Alps in the frigid north. The “circular temple of Apollo” described in the land of *Hyperborea* has been easily interpreted as being Stonehenge, which isn’t impossible. Running a mythical campaign, the land of *Hyperborea*, as the Ancients described it, can easily be ran and a place to send eager adventurers. Britain, Ireland and Northern Gaul all could fall under this domain should the dangerous crossing of the snowy and ice-covered Alps or Riphean Mountains be made first. This legendary land filled with giants, faery-folk and then the gods themselves, not quite as the Celts or Greeks knew them, but something more. The possibilities are endless but some research into the early tales and sagas might be needed to gather some ideas. *Theopompus* wrote



that the *Hyperboreans* once dreaded being invaded by an outside people but were too powerful and blessed and the enemy gave up – most assume this enemy to have been Atlantis. It was written by *Aelius* that the *Hyperboreans* were fourteen feet tall on average, fair-haired and skinned and beautiful in appearance, all descendants of the god *Boreas* and his bride *Chione* (Snow). Placing this in a Celtic context, if any, it would be *Bornum* (A God of the Winds) and *Damona* (?). *Apollo*, it is said, kept three priests as his own, the *Boreades*, who maintain his sanctity and temple while he is away. These could have been Arch-Druids chosen by the God over the island, or however the Castle Keeper wishes to interpret the mysterious and cryptic Greek passage from over twenty-four hundred years ago.

“Never the Muse is absent
from their ways: lyres clash
and flutes cry,
and everywhere maiden
choruses whirling.
Neither disease nor bitter
old age is mixed,
in their sacred blood; far from
labor and battle they live.”

Pindar, 10th Pythian Ode.

Riches were plenty in *Hyperborea*, amber, gold and other forms of wealth, in which the immortal inhabitants care little for, and practically bath in, but it is difficult to find. *The Castle Keeper* can make the journey to this extremely difficult to find location epic and a struggle, filled with monsters, natural disasters and divine wrath along the way if they choose. There are many ways to go on this route of legend using both Greek and Celtic myth as a guide. The idea of a *Hyperborean* campaign alone is something that would grant endless ideas and wondrous gaming opportunities!

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HERCYNIAN FOREST: Its name deriving from the early Celtic *Ercunia*, the word itself deriving from the earliest term for “oak tree” or more correctly, a “mountain covered in oak trees”, and survives in only Irish Gaelic today as *cóic*, having being phased out of use in the other Celtic languages for various reasons not known. This vast woodland and swampy region stretched from southern Germany and followed the Danube east to west. It was ancient and dark, steeped in legend and human activity. To the Classical World it was a dreaded place, a border land that marked truly the “civilized” south and “wild, barbaric” north. Many surviving German place names today derive from it and the Celtic presence that was once strong here. Mountains and dense forests are packed so tight that Roman legions were unable to move too far in them in later centuries against both Celtic and Germanic peoples without risk to themselves. Greek myths speak of many of the deeds of *Heracles* being performed in these woods and the wild goddess *Atalanta* running wild here, or even *Artemis*. Ancient Man’s imagination ran wild gazing into these woods and mountains and feared them as well. The Celtic tribes that lived here were the *Helvetii*, *Boii*, *Bastarnae* and many minor peoples whose name made only a quick mention in various sources. We do not know how exactly the early Celts viewed these woodlands as, but it wouldn’t take much to suppose they saw it as bathed in divinity and dangerous darkness, seeping from the Otherworld. It was both home and security from the harsh world beyond its leafy borders (where Greeks, Romans, Scythians, Dacians and Illyrians dwelled), and yet a terrible and indifferent place that could just as easily kill one and their family with fires, floods and inter-tribal warfare on a random day or night. This also takes into account the vast wildlife that lives here, from wolves, aurochs and other tough beasts that roam its reaches. It was effectively a green wall lining the Danube for leagues that had a history going back to prehistoric times, and man was still new to its secrets. To the Romans, it was “*silvis ac paludibus invia*” or “trackless forests and swamps” and a maze that would lose travelers and legions. Few would dare venture here if they were not native, and those who were that journeyed into other lands were seen as complete savages, almost primeval, whether in the Classical or Celtic speaking regions alike. Julius Caesar referred to the forest in his *De Bello Gallico* as the *Hercynia Silva* and made the geographical commentary that its size was from the lands of the *Helvetii* (Switzerland) to that is the *Dacii* (Romania) and would require over sixty days’ march if one followed the Danube on its course. He also made the famous observation about the “one-horned horse” or unicorn that is common with it that also has no joints in its legs. *Pliny the Elder* wrote about strange birds that flew within the woods that had fiery colored wings, as their feathers shone like “fires at night”, he called them *Ercinee* in his *Natural History*. No one was immune to the imagination stirring effects of the ancient woodlands on the mind, especially outsiders. *The Castle Keeper can easily retell the Greek legends of Atalanta or even Heracles in a Celtic context deep within the woods, replacing the Hellenic divinities with Gaulish ones. This haunting and dense mountainous woodland is a place ripe with adventure that can use this Codex and the others in the series to the fullest.*

THE ALPS: It would not seem like this massive and lengthy mountain chain would be a place of myth and mystery to the Classical World, but in their mind, it was the doorway to a dark and daunt-

ing world beyond. Savage barbarians dwelled on the other side and would stream through the many passes and send the Mediterranean regions into chaos. It is true, many Celtic peoples already lived on the borders of Italy and Greece, in Eastern Europe and in Celtiberia, but beyond the Alps it was envisioned a far worse threat. For those in Greece and Rome who did not imagine *Hyperborea* or the even the *Isles of the Blessed* to calm their nerves, it was populated by demons, monsters and the sum of the Roman *Metus Gallicus* or *Barbaricum*. Endless tribes, hundreds of thousands in size, bent on plundering *Italia* and *Magna Grecia* were imagined, waiting on the other side. Gauls were one problem, but this was *Hades*’ domain or even that of *Tartarus*. So far as the limited Celtic sources tell, the Alps were a boundary of opportunity, as mentioned in the *Táin Bó Cuilgne* and in Welsh and Cornish Arthurian sources. To reach and cross them meant, a warrior or hero achieved progress or something. The very name “Alp” is Celtic in origin thus showing its importance to their mind and naming, and the impression it made over three thousand years ago. *Hannibal Barca* and his enormous army, including elephants, crossed the dangerous length of the Alps to confront the Romans, and had to deal with untold numbers of Celtic tribes along its route. We do not know what he, or even the Gauls thought about the mountains unfortunately. It can be surmised that the Celtic logic of regarding high and lofty places as divine were akin to the gods, and caves and caverns as passages to the Underworld, would have made the Alps viewed as a rocky and holy barrier to them, perhaps constructed by the gods. Those tribes and scattered peoples who dwelled there were seen as fortunate, or insane, given that in Brythonic countries later, certain hilltops were regarded as “touched” by supernatural forces, and those who stayed atop them would either be dead, insane or poets by dawn. These Gallic peoples who dwelled in the Alps would be likely viewed as touched by other Celtic peoples given they live in such a special and dangerous place.

“From the Druentia Hannibal advanced towards the Alps mainly through open country, and reached the foothills without encountering any opposition from the local tribes. The nature of the mountains was not, of course, unknown to his men by rumor and report – and rumor commonly exaggerates the truth; yet in this case all tales were eclipsed by the reality. The dreadful vision was now before their eyes: the towering peaks, the snow clad pinnacles soaring to the sky, the rude huts clinging to the rocks, beasts and cattle shriveled and parched with cold, the people with their wild and ragged hair, all nature, animate and inanimate, stiff with frost: all this, and other sights the horror of which words cannot express, gave a fresh edge to their apprehension. As the column moved forward up the first slopes, there appeared, right above their heads, ensconced upon their eminences, the local tribesmen, wild men of the mountains, who, if they had chosen to lurk in clefts of the hills, might well have sprung out from ambush upon the marching column and inflicted untold losses and disaster. Hannibal soon ordered a halt and sent his Gallic guides forward to reconnoiter.”

LIVIOUS, *History of Rome*, 21.32.6-37.6.

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ONCE UPON A TIME



celtic history is one of conquest. Not one of their own of others, but by others of them, sadly. Their “Golden Age” was during the fifth and third Centuries B.C.E. as they were wide-spread across Europe over four-thousand miles and had to make their presence felt in regions afar as Babylon and Egypt. For as vast as Celtic history is, this chapter can only cover so much, but it is a starting point for campaigns and more.

Mercenaries, numbering in the thousands, swept into exotic lands, lured by profit and battle, and carried their culture to odd peoples who knew nothing of their strange customs and beliefs. Had they consolidated this massive dominance and settlement, Celticism would have shadowed over an emerging Rome and Europe and the future would have been a very different place.

This chapter is two-fold. It handles the real-world histories of the many Celtic peoples, from Gaul, Spain, Italy, Balkans and the British Isles from the Prehistoric Era to the Norman Period, and secondly, the mythical. The mythical is all based on intense supposition and work, decades in the making, taken from many sources. As the original tales are lost, and what remains are left in Old Irish tarnished by the Christianity of the monks who composed it and the Medieval Welsh scribes, these corruptions had to be distilled with great effort. The Continental Celtic peoples’ tales are all completely eradicated under the domination of Rome and the later intolerance of the Church.

The mythical history section is built on much speculation and guess-work, but is meant to be a place for use for all Celtic peoples, whether insular or Continental alike. What is clear, however, is that the Celtic peoples shared the same notion the world was inhabited by a mongrel race of giants before the Gods, like the Hellenic story of the Titanomachy. Man’s arrival follows in an identical manner, in the aftermath of this “war” between Monster or Giant and Divinity. Examples of this can be gleamed at in the *Lebor na Gabála* and in various Middle Welsh, Early Cornish, and Breton sources.

TARTESSOS

“They say that Tartessus is a river in the land of the Iberians, running down into the sea by two mouths and that between these two mouths lies a city of the same name. The river, which is the largest in Iberia and tidal, those of a later day called Baetis and there are some who think that Tartessus was the ancient name of Carpia, a city of the Iberians.”

—PAUSANIAS, *Description of Greece*, 6.XIX.3

Per the most recent research in Celtic Studies, the earliest written evidence of the Celtic languages and presence of the peoples now can be located (and not without some controversy) in southern Spain. Ancient Phoenician travelers and explorers mentioned their dealings with the rich ruler of the city of Tartessos, specifically King *Arganthonios*. The earliest writings from this region in Spain can be traced back, using a Phoenician script, to 825 B.C.E, but using a form of a Celtic language.



Such a new perspective alters the old traditional view that Celticism arose in the Hallstatt region of Central Europe first a few hundred years later. Atlantic Celtic civilization wouldn’t be impossible given the easy access to coastal settlements north and south, and to other cultures, and their exposure to other peoples, in this example, the Phoenicians, later the Hellenic explorers.

Tartessian Celtic society in this early Iron-Age is completely unknown to any other documentation other than their own written sources, scattered outside mentions by the Phoenicians and Greeks and little else. The connection between the people being “Celtic” isn’t new however, but has been put to the test linguistically and archaeologically and mostly has been met with favorable results. The tribes in the regions were known to be Celtic by later sources: *Cynetes*, *Cembsi*, *Sefes* and *Celtici*.

What would be assumed about Tartessian Celtic society is one of similar customs and ideas in later peoples. One bound by honor, strict vows of noble ideals and a structured social hierarchy that may have a priesthood atop it functioning in a role similarly to that of the famous Druids. Clearly a king ruled, and therefore nobles were in place, or chiefs over tribal societies, with a likely gap in the “have” and have-nots”.

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The various Divine names all have analogues in Celtic Europe, and had the famous king's name carried over into later Welsh, it would be *Arianhonydd*. Even the title for the money maker was given a name used in Gaul, all Celtic names. Sadly, nothing is known about the history or the events in this region other than that they were a vibrant and early Celtic speaking peoples who mixed with the Phoenicians and others in the earliest of ages. Their downfall perhaps came at the hands of the Iberian population, jealous of the wealth of their tribes and few fortified cities, or from some other unknown sources. Whatever the cause, the Celtic peoples of Tartessos were no longer mentioned by the Greek explorers or Romans many centuries later.

It was known that this city was rich in silver, walled, and its people well-protected. Many scholars today are fiercely divided on the claim that it was Celtic in culture at all, denying any similarity in languages or tribes, considering it a linguistic "isolate". Whatever and whoever they were, the coincidences are too many to ignore, especially being that the Atlantic Region was an active trading and cultural byway for the many tribes that dwelled there since before the Bronze-Age.

Professor Barry Cunliffe has proposed that what we classify today as "Celtic", was the *lingua franca* across much of Atlantic and Europe until the Roman intervention. Tartessos would have to be very aggressively isolated to ignore and deny this overwhelming linguistic presence.

"I am willing to believe that [the Nile] rises at the same distance from its mouth as the [Danube], which has its source amongst the Keltoi at Pyrene and flows right through the middle of Europe, to reach the Black Sea at Miletos's colony of Istri. The Keltoi live beyond the Pillars of Hercules, next to the Kunesioi who are the most westerly people of Europe."

-HERODOTUS, THE HISTORY, 2.34

CELTICITY IN EUROPE

The exact time when peoples associated with the various languages and material culture known today as "Celtic" began to appear in Europe is not completely evident. From the time Celtic Studies began in the early 18th Century C.E, many competing theories and general academic views dominated but none took hold permanently as the need for understanding and methodology and sciences were advancing.

Generally, most adopted the view that Celticism "began" in the Hallstatt region of Central Europe between the 9th Century B.C.E and Mid-4th Century B.C.E, but this isn't viewed as absolute anymore. A broader understanding is necessary to grasp how far reaching Celticism spread, and what it exactly was in Prehistory and Antiquity. These archaeological groups that have taken on the mantle of Celtic culture throughout Europe: *La Tené*, et al. These "Culture Groups" acted as surrogate material groups to the arising Celticism, whether in the future West, Central or Eastern European regions. None may have been fundamental as a change in the overall evolution of the civilization in general, this data is unknown at the present.

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Perhaps the easiest analog would be in viewing the Pre-Hellenic *Pelasgoi* peoples of Greece. Although more than likely not "Celtic", they serve as a reminder that little is known about them except as a vague memory and underlying strata to the later peoples that came. Due to purely archaeology alone, we only possess data on Prehistoric Europe and little else, having no tribal names, personal or otherwise until outsiders, Greek and Roman, tell us about the *Keltoi* or *Gallici* or *Celtici*.

How far back into the past Celticism reaches archaeology cannot tell us with complete certainty. Bronze-Age European culture, in most regions, shares a commonality with later identified "Celtic" regions, and must therefore have had a continuity for millennia. With this uncertainty follows the other elements of Celticism: Druidism, myths and folklore, etc. It is this immensely vague area that Castle Keepers can explore using what is known in surviving Celtic mythology as their guide. Unfortunately, it is also in this distant past that we do not have the Romans, Greeks or other documented peoples. This is the earliest Bronze-Age in Europe emerging in the Iron and is free territory for any campaign to make use of ideas to explore.

HALLSTATT CELTIC PEOPLES

Typically associated with the "rise" of the Celtic peoples, this era began in the 8th Century B.C.E, as Central and Western Europe discovered Iron technology. Bronze-Age culture was slowly being discontinued for war, but still retained for tools and other purposes. Named for a site in Austria, this flowering Celtic society arose in a wide swath throughout Western and Southern Germany.

Centered on the vast salt mines in the mountains, the chiefs made their fortunes from these wealthy locations on the backs of their peasant populations while trading with the Hellenic south. Early on, the Hallstatt Celts had met and were influenced by the Villanovan peoples of Northern Italy. Burials were simple, kept in modest tombs for a time, but gradually this changed as another phase of Hallstatt culture altered and lavish tumuli for tribal chiefs became normal by several hundred years.

All the Hallstatt period in Celtic history was not documented, giving no names of tribes or people, so it remains unknown largely what occurred. Only through the material remains can these peoples' existence be understood. Place-names with the Celtic suffix "*Hall-*" or "salt" help to identify many of the mining locations in what is now Austria and Germany, and in the later *La Tené* era documented tribal names.

By the later centuries of the Hallstatt era, it remains unsure what led to the instability generally, but one factor may have been the Greek colony at Marseille by 400 B.C.E. This was after it was taken from the Phocceans, who held it since 600 B.C.E. This trading post, now turned major settlement, may have created instability in Hallstatt regions due to trade relations, causing a collapse in diplomacy and other matters abroad. The Celtic peoples of this era were not as aggressive minded as they will be famously later.

Chiefs were buried with rich platters, cauldrons and assorted knives and weaponry, but warfare was not central to their life-style. This was evident in their burials, warriors and leaders, as most were concerned with entering the Afterlife being supplied with their finest clothes and eating ware rather than being prepared for battle. Spears, swords and other accoutrements of war were present, but not central to the Hallstatt peoples' view of life and what followed.

Most of the art was an imitation of Hellenic themes, but put with a Celtic style to it. It wasn't until far later, by the near the end of the era, that innovation began to appear in the art work and Hellenic imitation ends. Much of the iron work technology relied on the earlier bronze metallurgy before it in technique, and often the two styles were used side-by-side. The full adoption of the iron and shunning of bronze had not occurred.

The religion and belief of this period is unknown. Only the artifacts and art tell us any indication of what they might have believed, and this is divulged from the burials. There was very likely priesthood with complexity but not Druids or "Druidism" per se, as that doctrine may not have reached this part of Celtic Europe yet from the British Isles. That there was an Afterlife, or perhaps an "Otherworld" to some degree is evident the burials of the chiefs and elite warriors, there is no doubt.

Most early scholars view that Austria and West Germany only fall into this Hallstatt zone but many other regions do as well. The Czech Republic, Moravia, Bohemia, Alsace-Lorraine, Champagne, Switzerland, Northern Italy and Spain, and sections of Portugal. Hallstatt culture was widespread for its limited time in four hundred years. By the mid-5th century B.C.E this Hallstatt culture ended across much of Europe. Evidence shows it was brought about violently by some unknown upheaval and many fortresses and old territories were set alight and abandoned.

The end of this era and whatever it represented to its peoples was over in Central and Western Europe. Its influence on the rest of Europe and the Mediterranean was felt, albeit likely in trading and other material matters.

GOLASECCA CELTS OF ITALY

Located in the Po Valley region and considered more of a 'substratum' to the Hallstatt peoples, the so-called Golasecca peoples are some of the earliest known groups in this part of Italy. They inhabited the Alpine Passes north of Italy for centuries, back into Prehistory and documented by the later Romans.

Their history dates to 900 B.C.E and was swept up in the later Gallic Invasions of Italy by 390 B.C.E and likewise fell to Roman wrath a hundred years later. Scholars have considered them the "Lepontic" peoples who have written some of the earliest in the Celtic language.

The Golasecca Celts were considered isolated from the other Celtic speakers for a time, and developed a very Mediterranean culture. They had a belief system driven by Ancestor Worship, with elaborate burials and tombs or *tumuli*. They acted as the

intermediaries between the Etruscans and the rest of the Celtic world beyond after a time, specifically the Hallstatt era.

The Golasecca peoples were what remained of the earlier "Urn-field" peoples from prehistory that once were widespread across Europe. They also had built their own Celticity of culture without influence from that of the Gauls, Britain, or elsewhere in the West, making them an enigma in the Celtic World and unique.

As with the other earlier groups of peoples prior to written, or translatable, documentation, the history of this people is unknown. We do not know more than their physical evidence gives us and that their brief mention by the Romans later can spare. The Gallic Invasions of Italy in the 4th Century B.C.E were merciless, even to them, fellow Celtic peoples, who became caught up in the hysteria and terror led by *Bellovesus* and his War Chiefs.

The Golasecca Celts were a different but similar society of people from the others across Europe, based on evidence. They lived in small villages with few forts for their leaders. What is completely unknown is their social structure, or religion essentially, aside from the extant artifacts. They did not possess any Druids, or any of the later cliché "Celtic" elements.

Materially and linguistically, they were Celtic, but beyond those elements they were not and were more of a Mediterranean people, living alongside the Etruscans, Pelasgoi, Ligurians and Greeks, and eventually Romans. By the 4th Century B.C.E, after the Gallic Invasions, Rome dealt harshly with all Celtic peoples, far and near to Italy, and either slaughtered or assimilated them into the Republic. This people were among those who were made to swear their allegiance to a Latinate power and lose their identity, and therefore their ancient Celticity. They, with neighboring Celtic peoples in Italy, were now made into Romans by fire and sword.

CELTIBERIA

A complex region filled with a network of tribes, living in a Hallstatt based society, Spain flowered by the 6th Century B.C.E with diversity and was about to burst from its borders. Ethnically, Celtic peoples mixed with a darker skinned group, the Iberians, while living alongside the Basques, and the Tartessians to the south. Unlike the rest of Europe, there were tribes here that called themselves "Celts" by name.

These tribes lived by transhumance, changing their homes by the season, taking their livestock with them, following their leaders to shelter in the protection of their *castros* or fortresses (*Brigum* in Celtiberian). Regionally, many lived in Northern Spain around the Ebro River, Portugal, Galicia, Cantabria, and Asturias, but can be found further south. They were quickly caught up in the politics between Carthage and Rome later and paid the price.

Unlike their Western and Central European Hallstatt counterparts, the Spanish Celts were very warlike. Tribal warfare was common and expected, and plentiful artwork displays this fact

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clearly. Society was structured on the clan system, a notion and word concept that is Celtic in origin in itself. Each tribe was fierce to protect itself territory and interests.

Rome adopted many of their words, *lancea* being one. The early history of the Celtiberians remains a mystery but by the 3rd Century B.C.E. on they enter fully into history as they become involved in the *Punic Wars*.

There is evidence that before this time however, Celtiberian society was evolving towards its own urbanization in its many large fortified *oppida*. The many tribes were transforming into states with elected leaders or statesmen, from a Roman mention merely lesser “kings”. The religion was displaying many characteristics of the later *La Tené* innovations and complexities, and the Celtiberians may have had a Druidic caste by the later end of the Hallstatt era or the Roman intervention.

“And, in fine, he carried on the war not for the sake of personal gain or power nor through anger, but for the sake of warlike deeds in themselves; hence he was accounted at once a lover of war and a master of war.”

-Cassius Dio, Roman History, Fragments of Books XXII through XXIX. (Concerning the Celtiberian Leader Viriatus during the “Celtiberian Wars”).

Celtiberia first became involved in documented history when *Hannibal* and his massive army sailed to Celtiberia from Carthage during the *Second Punic War* in 218 B.C.E. *Hannibal* arrived with 90,000 infantry, 12,000 cavalry and his famous 37 war elephants to cross the Alps. The Celtiberians at first opposed him, as did most of the Celtic peoples across the length and breadth of Europe, but with the promise of shedding Roman blood, their loyalties quickly changed. *Hannibal* gained support soon and many thousands of Celts joined his cause.

The Hannibalic War ended in disaster and so followed the same for all of Carthage’s allies, specifically the many Celtic ones. Rome set about putting down the Celtiberian “problem” within years of ridding of Carthage. This started the bloody suppression in the *Celtiberian Wars* (181 to 151 B.C.E), which will persist for a set of two periods. Each required Rome to ruthlessly slaughter and enslave the Celtiberian peoples wholesale, a practice they have already perfected on other Celtic peoples across Europe. The fall of Numantia in 133 B.C.E ended Celtiberian resistance for a time across the country and Celtic culture survived until the *Sertorian War* (80-72 B.C.E). Roman toleration to Celtiberian culture was over and a complete Romanization was put into effect after this to end all opposition. This eventually killed what remained of all native Celticity in Celtiberia before the end of the century or later.

Latin was adopted as the language, thus evolving in Spanish and Portuguese, and its many variants, and Celtic culture was completely eradicated before Rome’s own collapse centuries later. The many thousands of years of Celtic culture previously spent is now only barely just a memory in folklore, in place-names and certain other rare elements across Spain today and little more.

LA TEN- SOCIETY

The most well-known of Celtic civilization, and certainly European, Celtic speaking societies blossomed and matured. Named for a location in Switzerland at Lake Neuchâtel, a religious site where over two-thousand weapons and human skulls were ritually deposited.

This dominate phase or influence on Celtic societies in Europe will stretch from roughly 500 B.C.E to 100 B.C.E, and in some regions longer. The expansion of Celtic societies will occur due to this influence, east and west, and the entrance into history as well fully. A unique art will develop, open-ended in style, spiral in form, natural and floral and complex and displaying a predominance in the use of the number of three (or factors of).

Gaul will flourish and prosper and be caught up in Roman politics. Evidence shows that many Gallic tribes were evolving into complex urban centers, shunning monarchies and older systems of tribalism. There was a seamless continuity from the Hallstatt era to this in many regions of Europe however; while in others it simply “appeared”.

Understanding early European societies, much less Celtic ones, is difficult. Genetically, the population hasn’t changed or altered since the last Ice-Age, implying continuity, and only a change in a way of living. Somewhere in the Rhineland near the valleys of the Marne and Moselle, it is thought, this cultural change occurred in the early 7th to late 6th Centuries B.C.E.

As the Hallstatt Chiefs and their way of life were dying out, it was being eclipsed by this new change with vigor. Unlike the previous, a more war-like approach was now normal, that idolized the role of warriors and their headhunting as trophies, while grand feasts were held in their honor now to display this fact, led by War-Chiefs. Graves were packed with weaponry now proudly, not as minor details, but as the first chosen items.

Druidism and its secretive tenets were clearly widespread across Central and Western Europe, likely from Britain, as sources tell. Celtic speaking societies were developing into something new, and changing, altering before entering documented history. Society in general will become more complicated, with several strata from the bottom, or slaves, to the top where the Druids sit. Intricate rules and mores are developed, in both display and behavior perhaps a carryover from earlier ages.

THE KELTOI AND THE EAST

The Celtic peoples of this bright and loud era enter history for the first time and do so with violence. Prior to this violence, during *Alexander the Great’s* period, many Celtic peoples expanded through migration and trade. This took them eastward on the borders of Macedonian and the Mediterranean World. Between the 6th and Late 4th Centuries B.C.E, a tension was developing as the Celtic populations were increasing on the borders of Hellenic, Etruscan, Ligurian, Getic, Germanic and other ethnic regions due to unexplained over-population.

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"Their ambassadors came to him from Syrmus, king of the Triballians, and from the other independent nations dwelling near the Ister. Some even arrived from the Celts who dwell near the Ionian gulf. These people are of great stature, and of a haughty disposition. All the envoys said that they had come to seek Alexander's friendship. To all of them he gave pledges of amity, and received pledges from them in return. He then asked the Celts what thing in the world caused them special alarm, expecting that his own great fame had reached the Celts and had penetrated still further, and that they would say that they feared him most of all things. But the answer of the Celts turned out quite contrary to his expectation; for, as they dwelt so far away from Alexander, inhabiting districts difficult of access, and as they saw he was about to set out in another direction, they said they were afraid that the sky would some time or other fall down upon them. These men also he sent back, calling them friends, and ranking them as allies, making the remark that the Celts were braggarts."

-Arrian, The Anabasis of Alexander, The Ambassadors of the Celts, 17.

Alexander the Great made a pact with them in 335 B.C.E before he set off to make war against Persia, knowing they were a menace on his western borders. If he were to lessen his own guard, they would raid or worse, invade. So, he took hostages, and made a bargain with them. These tribes gave him thousands of warriors as "insurance" for their pledge of surety that his realm was safe while he was in Persia and beyond. Alexander left with over 30,000 Celts in his army, which he used as expendables; much to the dismay of the tribes he was trusted with back home in his own arrogance.

Hovering like vultures, the Celtic tribes waited for news of his death abroad before marching on the Hellenic regions. After his passing in 323 B.C.E in Babylon, and the splintering of his Empire and thus, the Hellenistic Period to follow, the Celts then stormed into the Balkans without mercy by 279 B.C.E, scarcely fifty years after their pact with *Alexander the Great* ended.

The Gallic Invasion of Greece of 279 B.C.E was foreshadowed by an earlier movement of Celts led by *Molistomos*, who attacked the Dardanians, Triballi and Paeonians in 310 B.C.E. His assault paved the way for the massive invasion, guided by multiple war-chiefs, each with giant forces behind them. Initially, the warlord *Cambaules* attempted to do so alone but turned back due to having a small force of men.

His failed personal invasion however was redeemed by that of *Cerethrius*, *Brennos* and *Achicoros*, each taking their giant armies, into separate regions of Greece, Illyria and Macedonia for loot and territory. *Bolgios*, another Celtic general, was given command to take Illyria and Macedonia personally, who achieved more victory than the others, who sought more ambitious endeavors.

While *Bolgios*' successes were met by defeats, his counterpart, *Brennos* took his forces into Thermopylae and was met by a large alliance of Hellenic warriors, prepared since the previous Persian invasion, and were driven away in utter defeat. *Brennos* didn't

give up, as he took his large army to sacred Delphi to the north and began to plunder its riches. History becomes vague here as Hellenic sources inaccurately document this event, insisting the divine retribution by the Olympians on the Celts for daring to enter and loot this sacred place. Later Roman sources claim this gold was indeed taken by the Gauls and given to the waters of a lake as an offering but "cursed" to any who touched it.

"The second Apollo the Delphians call Sitalcas, and he is thirty-five cubits high. The Aetolians have statues of most of their generals, and images of Artemis, Athena and two of Apollo, dedicated after their conclusion of the war against the Gauls. That the Celtic army would cross from Europe to Asia to destroy the cities there was prophesied by Phaennis in her oracles a generation before the invasion occurred:-

Then verily, having crossed the narrow strait of the Hellespont,

The devastating host of the Gauls shall pipe; and lawlessly

They shall ravage Asia; and much worse shall God do

To those who dwell by the shores of the sea

For a short while. For right soon the son of Cronos

Shall raise them a helper, the dear son of a bull reared by Zeus,

Who on all the Gauls shall bring a day of destruction?"

-Pausanias, Description of Greece, 10.15.2/3.

Brennos was said to have scoffed at the human form the Greeks gave their gods, remarking that such divine beings could never be bound in such shape. Such ideas were naïve. The Celtic mockery to Greek civilization on all levels seems to have had its effects, as the former opinion held in the Hellenic World about the *Keltoi* was one of an enlightened and noble race of people, and now they were a violent and purely barbarous group of tribes.

Celtic defeat in Magna Grecia wasn't the end, as other tribes and warlords led migrant bands elsewhere in this time following 279 B.C.E. Allegedly these swelling tribes and migrating peoples were caused by disasters or overpopulation in their homelands to the West, but little else is known for sure. The City-State of *Tyle* was formed in the tattered remnants of Thracia by Gauls. Its nearly two-hundred-year history was recorded in the Greek historical book, that is now lost, called *The Gallika*.

GALATIA - THE CELTIC EAST

After 277 B.C.E, and the formation of *Tyle*, many Gauls were hired by the Hellenic ruler Nicomedes I in Asia Minor as mercenaries. This was the impetus needed to send other Gallic peoples, with interest, into Anatolia gradually, three tribes: *Volcae Tectosages*, *Tolistobogii*, and *Trocmii*. They will harry the local peoples into order and carve out a kingdom for themselves called Galatia, centered on the neutral capital *Uindios* ("White" or "Holy/Sacred Place"), or Gordium. Quickly, they will exact tribute from all surrounding peoples in time, a "Gaul Geld", or terrorize them. The later capital will be made at *Ancyra*, or the "Anchor" to their tribes, a name still held to this day by all of the peoples that have kept the region to the present.

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For a time, the Galatians will dominate and even spread back to Eastern Europe their presence, renaming regions and ruling over a Post-Alexander Hellenistic Empire. Their presence will leave an unmistakable mark over Eastern Europe and its pre-existing peoples, even to this present day.

Gaining a strong foothold in the east, the Gauls, had a hand in politics from Africa to Mesopotamia, as well as their native Europe now. Mercenaries were sent to various kings and leaders, exploring their power and riches, as was theorized the chiefs had done to *Alexander the Great* decades before. *Leotarios* and *Leonnarios* were the two documented leaders who first established the Gallic settlement here, after leading their people, first through Thracia, and then onto Asia Minor in 270 B.C.E.

Most Hellenistic rulers across Asia Minor attempted to keep the Galatians under control, either by bribes or threat of impending war, but in the end they still satisfied the need of the Celtic leaders and lost. Few succeeded to overcome the mighty and bold Celtic rulers and their near suicidal warriors for a time. So entrenched in the east were the Celts they intermarried with the Greeks later becoming the Ἑλληνογαλάται ("Hellenogalatai") or "Greek-Gauls". Before this however, they settled on the edges of the Black Sea on the lower reaches of the Steppes and mixed with the fierce Horse-Peoples of Scythia making the Κελτοσκοφθαι or "Keltoskythai" peoples. Everywhere the Keltoi traveled they modified, mixed with the local peoples and remained "Celtic" somehow along the way amazingly.

This changed when one Greek ruler challenged them – *Antiochus I of Pergamon*. With his army and use of elephants in 275 B.C.E, he became the savior of the many Greek and other peoples of Asia Minor by defeating the Gauls, gaining the title "soter" and shattering their hegemony over the region. They were not wiped out, only their control, and left to remain in their region of Galatia, beaten and egos now deflated. *Antiochus* had commissioned the many famous statues to honor his victory over the Gauls. The most famous of which is the "Dying Gaul".

Gnaeus Manlius Vulso, a General, was sent from Rome in 189 B.C.E early on, and spurred off the *Galatian War*. What had resulted was another Celtic Holocaust of many wherein whole-sale tribes were slaughtered or sold into slavery by its end in 188 B.C.E. This defeat forced Galatia into a client kingdom, although Romanization was not imposed.

The "Mithradatic Wars" freed Galatia later from Rome's grip for a time, between the years 88 and 63 B.C.E, but Rome regained control again, this time reorganizing the government based on the tribal system. One ruler for each tribe now was put in place, with a large assembly gathered at *Drunemeton*. Later Pompey threw off this well-ordered system and designated the figure of *Deiotaros* as singular "King". This caused chaos and turmoil in the country after peace had been in place for so long.

The Celtic king *Deiotaros*" court case, represented by Cicero, was a situation that made not only the dynasty, but the entire country

forced into the Roman Civil War later on and pick sides. *Deiotaros* chose unknowingly, the losing side, against Julius Caesar, and thus, his country suffered in the aftermath harboring Pompey.

Later, Galatia was formed into a Roman province and broken into two sections, *Galatia Prima* and *Galatia Secunda/Saltuaris*. The Celtic population of Galatia blended into the neighboring Greek sometime after the 5th century C.E. They lost their identity and by the later 6th or 7th centuries C.E were gone.

GAUL: A CELTIC HEARTLAND?

Considered by many to be the heartland of Europe, this vast territory held many numerous tribes. Steeped in well-populated areas going back to the last Ice-Age, and Cultural Hearths, Gaul was rich in culture already. Its early is obviously unknown and only surmised through archaeology and the occasional outside Classical source until events bring it into the light of history.

The Atlantic Zone skirts around it, populated with trading and Celtic speaking groups going back to before the Bronze-Age (4,000 B.C.E). Professor Cunliffe's newest view surmises that the interior of Europe, Gaul, used or developed a different form a Celtic ("P"-Celtic) as opposed to those on the exterior ("Q"-Celtic). This would explain the difference in the present day between the two existing forms that remain in the Celtic language families and why the Gaulish language is nearly identical to that of the Brittonic or later Brythonic branch, and Gaelic and Celtiberian is very different – to put it simply.

The *Canegrate Culture* that inhabited the region Rome later designated "Cisalpine Gaul", dwelled on the "other" side of the Alps since the 13th century B.C.E and are considered proto-Celtic by many. They lived alongside the Ligurian peoples. The many Alpine passes were their domain for centuries, and were very protective of them as Hannibal discovered on his way to Rome.

390 B.C.E : ROME'S SHAME

Falling in the wake of the deluge of the Hellenistic East, the Celtic peoples also find opportunity in Italy, closer to home. The Roman Republic, now new and fairly rich due to trade, catches their attention. The Etruscans in Northern Italy possessed wealthy cities and were ripe for plunder, and had been by many of the northern raiding tribes and war-bands for a time by the 4th century B.C.E.

Streams of families and entire tribes made their way in the mountain passes of the Alps to the horror of the Italic peoples and Greek. Stories were spread of what awaited them. Their neighboring Celtic speaking peoples were aggressive enough, but nowhere near on the level of what was to come.

For many decades to centuries, streams of Celtic peoples had been filtering into the Italic peninsula, for trade and settlement, but on peaceful terms. Many deriving from the Golasecca peoples not far from away, but others from Eastern regions near Greece or beyond the Alps west. This changed by the early 5th

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century B.C.E as the rumor of the wealth of the Italic peoples" territories spread to enterprising warlords.

The Senones and Boii tribes had settled near the Adriatic and Rimini region at the northern top of the peninsula of Italy, causing the Etruscans havoc and worry. So much distress they sent envoys to a young and more powerful Roman Republic to the south for aid against this Celtic menace. The Republic sent armed envoys to meet with the Celtic armies near Clusium.

"A peaceable enough mission, had it not contained envoys of a violent temper, more like Gauls than Romans. After they had delivered their instructions in the council of the Gauls, the following reply was given: "Although we are hearing the name of Romans for the first time, we believe nevertheless that you are brave men, since the Clusines are imploring your assistance in their time of danger. Since you prefer to protect your allies against us by negotiation rather than by armed force, we on our side do not reject the peace you offer, on condition that the Clusines cede to us Gauls, who are in need of land, a portion of that territory which they possess to a greater extent than they can cultivate. On any other conditions peace cannot be granted. We wish to receive their reply in your presence, and if territory is refused us we shall fight, whilst you are still here, that you may report to those at home how far the Gauls surpass all other men in courage." The Romans asked them what right they had to demand, under threat of war, territory from those who were its owners, and what business the Gauls had in Etruria. The haughty answer was returned that they carried their right in their weapons, and that everything belonged to the brave. Passions were kindled on both sides; they flew to arms and joined battle. Thereupon, contrary to the law of nations, the envoys seized their weapons, for the Fates were already urging Rome to its ruin. The fact of three of the noblest and bravest Romans fighting in the front line of the Etruscan army could not be concealed, so conspicuous was the valour of the strangers. And what was more, Q. Fabius rode forward at a Gaulish chieftain, who was impetuously charging right at the Etruscan standards, ran his spear through his side and slew him. Whilst he was in the act of despoiling the body the Gauls recognized him, and the word was passed through the whole army that it was a Roman ambassador. Forgetting their rage against the Clusines, and breathing threats against the Romans, they sounded the retreat."

-LIVY, A HISTORY OF ROME, 5.36

The three Sons of *Fabia* were sent by Rome to act as "ambassadors" and instead, took out their aggression and personal local squabble on the Senone chief by killing him. Then, with bloody hands, they fled back to Rome. Angering the entire tribe, and in consequence ruining all future relations between the Latinate Romans and Celtic speaking peoples across Europe, triggered a series of battles.

Furious, the Celtic tribe sent ambassadors to Rome to demand the Sons of *Fabia* be handed over to them, but after

some debate, the Senate refused. Now twice as enraged, the Senones gathered their forces in north and began to march on the Etruscan City-States plundering as they made their way south to Rome. While they marched, their numbers grew and became unstoppable.

The Etruscans were unable to stop them and were weakened, asking for aid from the Latin League or Republic of Rome, whoever would come to their support first. The Romans could muster two able legions, although they were inexperienced and only trained to fight in a Hoplite phalanx method of battle and were to be eventually met by two more legions. The rallying point to deal with the Celtic forces was at the River Allia.

THE BATTLE OF ALLIA

By most reckoning, this occurring on the 18th of July in 387 B.C.E. The Roman forces, arranged in Greek manner faced a large, if not larger sized horde of Celts at the confluence of the Tiber and Allia. Until this time, no Roman army truly dealt with a Celtic army before and didn't know what to expect. This battle will be a bloody awakening for them, and an awful defeat.

While the Romans tried to hold their ground, and use the phalanx system, it was ineffective against the Celtic method and charge. It proved useful in Hellenic regions, but not in imitation. Here it turned into a slaughter as Roman soldiers were unable to slow, kill or alter the events that unfolded. The Senones and their special mercenaries called the "*Gaesati*" or 'spearmen' plowed through the Romans.

It was told later that much of the afternoon was spent by the victorious Gauls collecting the severed heads of their slain enemies for trophies. There were thousands of these gory heads heaped by the Celts for their own personal display, but they didn't know that Veii and Rome awaited them.

The Gauls moved through the Romans so swiftly they then directed their gore stained forces towards the Etruscan city of Veii. In horror, the Etruscans hid and word was carried to Rome, but it was almost too late as the mass of victory engorged Gauls swarmed over Veii on their way to the prize itself. Rome was their target and source of revenge.

At this point in history, Rome wasn't significant, or had the influence yet that it would in later centuries. It was merely a city that possessed some naval trading power and some minor control over its own peninsula, but had little in the way of a powerful army or generals. It was untried as a true mighty Superpower, compared to Carthage, Alexandria or Babylon or other exalted chief cities of Antiquity. To the Celts, it was the source of their problem and where alleged riches sat as well, and they could solve multiple problems at one time.

THE CELTIC OCCUPATION OF ROME

Most of the wealthy and influential in Rome, who heard about the arrival of the Celtic hordes, took their possessions and families and fled to higher ground or south. Others could only go to

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the walled and protected Capitoline Hill, where soldiers were stationed to be on guard. By this time night had fallen and the Celts had entered Rome. For the most part the city lay open to them to cause havoc and sack as their please, the *Plebs* were left at their mercy, the Upper Class didn't care.

The elderly and sick were left to the Gauls for the most part, as the rest of the Romans were fleeing to barricade themselves from the Celts. The occupation was a terrifying and confused affair for the Romans who saw it as the end of their world, while for the Celts it was likely one of curiosity and revenge. The Gauls explored the city, plundered its riches, set alight much of it in rage for the outrages committed to them, and sought the *Fabia* family. Nowhere were the guilty party to found, and likely hidden away in Capitoline Hill or on the run far to the south.

Occupying most of the city, the Celts were unable to get into Capitoline Hill and its gates without a struggle, or making it obvious. The messenger who carried word between the Etruscans of Veii and Rome left his prints in the earth and his secret to and from the walls however, and the Gauls quickly realized how to exploit this. Using their shields, they began to form a means of scaffolding to climb of the walls in the dark.

Not alerting the guards or even the dogs they were almost able to make their way to the top except Juno's sacred geese nearby which honked and alerted the guards to the Celts' presence. Once alerted, soldiers, led by Manlius stormed out from the Hill to confront the Gauls and drive them away from the area. Due to diseased beef, the Celts fell sick and was unable to continue their siege of Capitoline Hill (with a plan to starve out the Roman families and people left inside over time). A truce was finally made by both sides.

Shamed, half-starved and now unsure what to do next, the Roman leaders fell to bribery to make the Gauls leave the city. The honor of the Senones was still unanswered for after the dreadful action of the *Fabia* Sons days earlier, and they asked for justice one way or another. The warlord *Brennos* demanded a thousand pounds of gold for the death of their chief that was slain and the wrongs dealt at Clusium. The Romans gathered every scrap of gold they could find from the affluent to put them on the weights and make the deal.

Once done, *Brennos* tossed his large broadsword on the scales and tipped them completely out of place, horrifying the Romans. He then dealt them a second shock by saying "*Vae Victus*" or "Woe to the Conquered". The pride of the Romans was burning as they refused to be a ransomed people to these outsiders. Their fate was merciful that, unlike the manner they will give to future Celtic peoples in turn, as they could have been enslaved or exterminated. *Brennos* and his tribe took the gold and the other wealth gathered from the Italian adventure and began to depart back to Northern Italy and beyond the Alps.

This invasion led to a long lasting "Fear of the Gauls/Celts" or "*Metus Gallicus*", which will cause the Romans to commit great atrocities towards all Celtic speaking peoples they meet elsewhere

in Europe from this point in history onwards. The only other phobia that will rival it will come with the Huns or Germanic problems in Rome's later centuries before its own final demise.

CELTIC RELATIONS WITH LATIUM

Since the Invasion of Rome and the Hellenic World, the Celtic speaking world of Central and Western Europe was now in the attentions of those regions and peoples without doubt. The *La Tené* inspired Celtic peoples brought on a new presence in Europe that it hadn't before, but mainly with negative consequences.

Latum, or what will be "Roman" territories of Italy and south of the Alps (the Celtic regions soon to be considered "Cisalpine Gaul") will be first among the holdings of a very determined new Rome. More raiding parties will attempt to try their hand at Rome and the Italian peninsula, but with mixed success. To 'solve' this, Rome with either reinvented armies, evolving to struggle against their powerful and aggressive hordes, or sacrificing a Gallic couple yearly to the Underworld God *Pluto* to thwart their advance.

By 290 B.C.E, the *Third Samite War* was the start of the end of the end for the Gauls living on "This Side of the Alps" or in "Cisalpine Gaul". This victory paved the way for an expanding and newly aggressive Roman Republic. Sensing trouble, the Celts renewed their raids and traveled southwards wishing to return to the glory days of Clusium and the plunder of Rome. Unfortunately, they met their utter defeat at *Telamon* in 225 B.C.E. A dramatic and typically colorful Celtic army was crushed between two Roman armies soundly at Telamon.

Slowly Rome began to conquer the many Celtic peoples of Cisalpine Gaul one by one until the first *Punic War* ensued. This feud with Carthage was the conquest of the final Celtic region in this region – the Cenomani. By the time of the second *Punic War*, all Cisalpine Gaul was now Rome's and being slowly Romanized, while on the other side of the Alpes sat what was called *Gallia Comata* or "Hairy Gaul". This was opposite to what Rome was engineering near to home, *Gallia Togata* or "Gaul with Togas". Italianate culture was erasing the many untold centuries of Celticizing that had already been in place since before the Bronze-Age.

After the second *Punic War*, Rome's goal was clear – to pacify the many other Celtic regions beyond its borders. Its old *metus Gallicus* had to be satisfied, whether the innocent tribes they encountered knew the story of Rome's plunder and fate or not. Celtiberia was now being conquered, and so was the Celtic East. What was left, to make a long and complex story short was Gaul and the British Isles.

DE BELLO GALICO

The Helvetii tribe inhabited what is now Switzerland, and were likely descended from some of the oldest peoples dating back to the founders of the catalyst *La Tené* movement that swept across mainland Celtic peoples like wildfire. Now, they had a problem.

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Germanic tribes were flooding over the Rhine in the freezing depths of winter and forcing them to flee their ancient homes for better shelter or perish.

Other tribes soon were being bothered by the influx of thousands of Helvetii moving through their lands in the winter seeking refuge from the Germani. Irritated, and unwisely seeking aid from the outside, these tribes went to Rome. This was brought to the attentions of an ambitious *Gaius Julius Caesar*, who recently was a minor Governor in Spain. He saw the opportunity to act on the part of Rome and intercede and “mediate” relations between the tribes in this delicate situation knowing the Celtic peoples are volatile and he could exploit it to his advantage.

Caesar had debts in his time, and this opportunity would possibly give him that chance to settle those old financial troubles – at the expense of the Gauls. He didn’t have any scruples or care for the people he dealt with, it was an opportunistic moment in time he was handed.

Guiding four legions, Caesar marched into Gaul from Spain after hearing about the news of this situation and began what would be the long and terrible holocaust for the Celtic peoples of Western Europe. Broken down, the complex and intricate conquest of Gaul, by Caesar, follows:

DEFEAT OF THE HELVETII: The Helvetii’s defeat was the catalyst that set events into motion across Gaul. Caesar had herded the tribe up, forced them back under sword and fire to go home in the depths of winter, and sold many into slavery, gaining profit by winter’s end in 106 B.C.E. Beginning in 107 B.C.E with the *Battle of the Arar*, Caesar’s legions faced the Tigurini tribe while trying to contain the Helvetii menace as they ravaged multiple Gallic tribes allied to Rome. Caesar repulsed the raft and boat bound Helvetii, crossing the Arar River, and the other tribes as well. Orgetorix, the Helvetii Chief was defeated, but his children and family fled and lived on. This battle then led to the next, the *Battle of Bibracte* on the 20th of June against the Chief Dumnorix of the Aedui, this was a fierce battle at the tribal capital of Bibracte. 238,000 Celts were slain or captured by the end of the Bibracte struggle.

THREATS FROM GERMANIA: Caesar then confronted the Germani led by Ariovistus. First he tried to intimidate them with his superior engineering skills and manpower, then simple threats, but eventually battles broke out. Ariovistus’ Suebi tribe were harassing the Gallic Sequani people near the Seine River and he was determined to put a stop to it. Ariovistus had made the Aedui tribe suffer for years and they called for justice, but before Caesar could act, the German Chief appealed to Rome and the Senate and was declared a “friend” and made untouchable. Caesar knew the German chief would never hand over his Celtic hostages or keep the peace and waited for reasons to give battle. In time, he had it, as Ariovistus was poised to attack the Celtic town of Vesontio. Peace talks were asked by Caesar but the Germans were unable to do so and before long battle ensued. By its end the Suebi lost over 120,000 men and were forced back across the Rhine and never returned for decades.

THE BELGAE CONFEDERATION: Before Caesar could prepare, the mighty Belgae tribal confederation to the north was a danger to his legions. The *Battle of the Sabis* in 57 B.C.E opens this next chapter of the *Gallic Wars* as Caesar and his legions intervene to aid a tribe allied with Rome against aggressors. Dangerous and threatening tribes, the *Nervii*, *Remi*, *Atrebat*es and *Viromandui* were a terribly threatening force that nearly ended Rome’s presence in Gaul together. Caesar’s life was almost ended by the sudden and near-suicidal fighting style of the *Nervii*. The Celtic warlord *Boduognatos* was determined to slay all Romans who dare to set foot in their land however possible, but the Roman military and their war-machines combined thwarted his efforts. Forced to burn the villages and make the client tribes suffer, the Romans had to bend the dominant tribes of the Belgae to their will to win, and barely they had in this bloody and intense conflict. Caesar took the advantage and claimed possession over most of the region, naming it “*Belgium*” or “Land of the Belgae”.

RAIDS OF 56 AND 54 B.C.E: In this interim, Caesar let his legions raid the Atlantic coastal tribes of Armorica (now Brittany), with two failed attempts in Britain, and one against the Suebi in Germania. These were likely to give his soldiers some training and extra loot. Back in Rome it caused great controversy and scandal in his “Illegal War”.

AMBIORIX’S UPRISING: By the time the snows fell in the winter of 54 B.C.E, fifteen Roman cohorts were slaughtered by the Eburones tribes, directed by Ambiorix. Cicero was stationed at Atuatuca Tongrorum, where this occurred and almost perished had Caesar and his legions not arrived in time. The Eburones’ uprising was the beginning of a massive unrest that now stirred across all of Gaul from Caesar’s bloody greedy campaign.

VERCINGETORIX AND GAUL’S FATE: Pushed into the role of Gaul’s single unifying leader, the Gallic leader Vercingetorix son of Celtillus, from the Arverni tribe was now chosen to oppose Caesar, a man twice his age. He rallied the tribes, used scorched earth techniques to deny the legions food and shelter. For a time, his methods kept Caesar on his toes and unsure what was going to happen next, but his inexperience was his undoing and what Caesar was expecting and waiting for to his own advantage. Eventually the Gallic King rode to Alesia, the chief fortress of the Mandubii tribe, where he hoped to regain some strength and forces before attacking the Romans once more. This was his undoing as Caesar trapped him and the *Battle of Alesia* began in 52 B.C.E sometime in September. The siege was to be horrific for the Celts, although they summoned an army of a quarter million from across Gaul to their aid. This powerful force failed to break Caesar’s army and save Vercingetorix. In the many days that followed the siege, the Gallic chiefs decided to surrender and Vercingetorix be handed over to Caesar. In shame, he rode in his finest armor and clothing and surrendered, then five years later was ritually strangled as a sacrifice to Caesar in his honor. The *Gallic War* had de-populated a third of Celtic Gaul’s peoples by death and famine, and another third by slavery alone nearly in the aftermath. Caesar’s relentless quest to pay his debts and climb the social ladder at home was at the

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expense of the millions of innocents he couldn't have cared less for in his life. Later ambitious men tried to imitate him (Generals Custer and Napoleon for example).

ASSESSMENT OF THE GALLIC WARS: After the eight long years of Julius Caesar's wars in Gaul, he has swept in Central and Western Gaul with greedy campaigns bent on exploitation of the many tribes for his own gain. In Rome, what he was doing was considered illegal, and he a criminal, but he bought off his naysayers or bullied them later with manpower and wealth. Millions of Celtic peoples were slaughtered or enslaved for his mere political gain, and then later more were subjected to worse as the Roman government moved into place to begin the process of control over *Gallia Comata*. The large part of Celtic speaking Europe would be now in Roman hands by the 1st Century B.C.E except for the British Isles and scattered regions on the Continent that were somehow overlooked. For the most part, the Celtic "reign" was over as power now radiated from Italy and the Romans. It has been estimated that over three-hundred clans were pacified while over eight-hundred cities conquered or destroyed by Caesar. This includes those de-populated entirely through wholesale slaughter or his decision to sale the entire tribe into slavery on a whim. He de-Celticized many regions alone in his campaigns aggressively, only to later assign the emptied land to his veteran soldiers or to Roman colonists.

THE ROMANIZATION OF "LONG HAired GAUL"

When Rome stepped in to "claim" the ancient Celtic region of Gaul, they formed new boundaries and provinces to administer. To do this, they broke it into three territories, to better define the ethnic groups: *Gallia Aquitania*, *Gallia Belgica*, and *Gallia Lugdunensis*. The first contains more of the Basque population mixed with Gauls, while the second the Germano-Celtic peoples and the third, the solely Celtic groups.

Following their pattern elsewhere in Celtiberia, Galatia and Cisalpine Gaul, the Romans were quick to begin the process of Romanization of the local peoples. This meant assuring them that to succeed, they needed to dress as Romans, cut their facial and head hair as Romans do, and speak Latin, and adopt Latin names as well. Otherwise, they will remain a subject people without political power and be ignored as colonists settle in and take over their land. Many chiefs from the tribes were quick to adopt Roman names and methods, to save their status and families, but others resented the bullying strategy and saw it for what it was, and held onto their ancient traditional ways.

Rome now had in its possessions *Gallia Cisalpina*, *Gallia Narbonensis* and *Gallia Comata* and it could contain the old phobia "*metus Gallicus*". No more could wild roaming bands of Celts threaten Italy as it once had in the early days of the Republic. Rome had control over these peoples more or less. Unfortunately, the Gauls were the great populations that held back the violent Germans, Slavs and eventually the Huns. It was a chain reaction that the Romans could not understand.

Gallic religion syncretized with the Greco-Roman while retaining its own form. There is evidence that Druidism remained for many centuries until later Emperors began outlawing and suppressing it. Earlier holy temples and sites in Gaul were being converted to a more Roman style in form in many places, while retaining their original Celtic religiosity.

Gallo-Roman society evolved with the times but with an underlying resentment, seeking an opportunity to rebel against Rome. All Celtic peoples, from East to West, sought the chance to break free from the, now, Empire, and did a few times. In the year 21 C.E, two Gauls, *Julius Florus* and *Julius Sacrovir*, one from the Treveri tribe and the other Aedui, formed a team to revolt against Roman oppression and colonization. The Treveri were being actively colonized and debtors were maltreating the Gauls. *Florus* and *Sacrovir* and their supporters were unable to raise enough power to drive Rome out of the tribal territory. *Florus* was defeated by a rival, *Indus*, while *Sacrovir* led his people, the Aedui in revolt but both were crushed by Rome by 21 C.E.

Aside from many sporadic revolts and tribal uprisings, the next opportunity for any freedom came along many centuries later. This opportunity came unexpectedly by the 3rd Century C.E when Rome fell weak.

THE GALLIC EMPIRE

From the year 260 to 274 C.E, led by the *de facto* Emperor *Postumus* of Gaul, the "Gallic Empire" broke away from Rome. After centuries of unrest and uprisings and purposeful contrary behavior against that of the Empire, this rare opportunity came. What remained of the Celtic peoples of Gaul and its nearby regions united under the Emperor in defiance of the tyrannical Empire.

Postumus, Governor of Germania, had dealt with the Germanic tribes while the Emperor was away in Pannonia quelling uprisings. Seizing the chance, he saw the moment in time to form an empire of his own. Quickly he set his capital at both *Augustus Treverorum* and *Lugdunensis*, and building his royal guard and army to protect himself.

An able general, *Postumus*, protected himself against the others from Rome who were sent against him, such as *Gallienus* in 263 C.E, at the *Battle of Mogontiacum*. He and his personal Gallic version of the Roman Praetorian Guard, swiftly moved to secure his Empire. The question remains, was this "Empire" more for his own political gain or for that of the Gallic peoples in the end? He was typical from the Late Empire politically, as any able-bodied scheming general seeking power and using or exploiting peoples for his cause. *Postumus* was not of Celtic origin himself and so held no personal love for the Gallic peoples personally. He was just nearest to that region at the time of his opportunity.

His next confrontation was against the Roman Commander *Laelianus*, one of his own, and defeated him at *Mogontiacum*. Once more, his skills at generalship had shone through. In this period, coins were struck in his image and honor to be circulated throughout his Gallic Empire.

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Spain even tended to side with *Postumus*, and this might have to do with the Celtic population wishing to join with the Gallic against their common old enemy. There seemed to be hope and a leader that might oppose the cruelty of Rome. Not since *Vercingetorix* has there been a fiery warlord with enough battle-sense to confront and defeat Roman forces, and the German alike.

Unfortunately, *Postumus*'s luck was soon to run out. After he defeated *Laelianus* at *Mogontiacum*, he occupied the city with his troops but he denied his army the opportunity to loot and plunder the fairly rich tribal city. Possibly due to some resentment, they rose against him and he was slain in the aftermath of his victory. Whether this was orchestrated as an assassination on the part of Rome, or accidental, it is not sure, but the Emperor of the Gallic Empire's days were over. *Postumus*'s son, who shared his first name *Tetricus*, quickly wished to claim the title of Emperor of Gaul.

Rome wasted no time in taking back Gaul. The Emperor of Rome, *Claudius Gothicus*, sent armies into *Gallia Narbonensis* and *Gallia Aquitania* to regain control. His health made it impossible, as he perished soon after. *Victorinus* arose to claim the title of Gallic Emperor to Rome's horror and the problem renewed, as Britain and Gaul recognized his claim but not Spain. He fought Rome to regain both *Gallia Aquitania* and *Narbonensis* and based his capital at *Augustus Treverorum* (Trier). Most of his reign was spent battling Rome, with the goal of creating the Gallic Empire and he is a Gaul. Unfortunately, he dies at the hand of a jealous husband later. His son, *Tetricus*, will take over in 271 C.E.

Tetricus will aggressively take on what his father had done for Gaul (and largely for the Celtic peoples) and march against Rome). By the time of his rule, Germans were beginning their raids from across the Rhine once more and Rome appointed a new regional "governor", *Faustus*. Roman propaganda purports that Emperor *Tetricus* was not happy with his role and sought to lose his crown and position.

Aurelian from Rome, moved quickly to Gaul, fresh from his victories in the East, ready to handle the Gallic "problem". Emperor *Tetricus* and he met, with their forces at on the fields of *Catulaunos* in 274 C.E to settle the matter. *Aurelian* documentation later says that the Gallic Emperor intentionally set his men up to fail so that he could lose as he was tired of his position. The Gallic army was slaughtered with a high mortality rate and its defeat was well-remembered for decades. *Aurelian*'s forces were highly trained in comparison.

"Post eum Aurelianus suscepit imperium, Dacia Ripensis oriundus, vir in bello potens, animi tamen inmodici et ad crudelitatem propensioris. Is quoque Gothos strenuissime vicit. Romanam dicionem ad fines pristinos varia bellorum felicitate revocavit. Superavit in Gallia Tetricum apud Catalaunos ipso Tetrico prodente exercitum suum, cuius adsiduas seditiones ferre non poterat. Quin etiam per litteras occultas Aurelianus ita fuerat deprecatus, ut inter alia versu Vergiliano uteretur: "Eripe me his, invicte, malis". Zenobiam quoque, quae occiso Odenatho marito Orientem tenebat, haud longe ab Antiochia sine gravi proelio cepit, ingres-

susque Romam nobilem triumphum quasi receptor Orientis Occidentisque egit praecedentibus curram Tetrico et Zenobia. Qui quidem Tetricus corrector Lucaniae postea fuit ac privatus diutissime vixit; Zenobia autem posteros, qui adhuc manent, Romae reliquit."

"Aurelian was succeeded to the throne after him, but in Dacia Ripensis, and a man of ability in war, but of an ungovernable temper, and too much inclined to cruelty. It also Goths with great vigor. To the ends of the past, as in the Roman Empire, by various successes. He overthrew Tetricus at Catalauni himself, indeed, betraying his own army in Gaul, whose constant mutinies he was unable to see. He had even by secret letters entreated Aurelian to march towards, among other things, to make use of the verse of Virgil: "Deliver me from these ills, unconquered one". Also took prisoner Zenobia, who, having killed her husband Odenathus, the East, having, battle of no great importance near Antioch, took the city, and when he went to Rome, magnificent triumph, as recoverer of the east and the west, Tetricus and Zenobia going before his chariot. This Tetricus was afterwards governor of Lucania and lived long after he was divested of; Zenobia left descendants, who still live at Rome."

Eutropius, *Breviarium*, Book 9.

Tetricus's defeat ends the Gallic Empire. Roman administration quickly regains control over all of the Gallic territories again. All Celtic loyalties are punished and sniffed out by the authorities, and any traces eradicated. Loyalty to Rome is rewarded, usually through bribes, land and titles. Gaul, or the Roman *Gallia* will officially lose its Celtic ethnic status later when the Germanic Franks drive the final Roman forces out in 486 C.E at the *Battle of Soissons*.

From that moment on Gaul will fall under the control of a new outside presence, across the Rhine and Rhone, as Frankish leaders consolidate their hold on this rich and lush territory and watch the Western Empire collapse. A Germanic minority will dominate a Gallo-Roman and Gallic majority for centuries. Celticism will gradually be eclipsed once and for all and perish by about the 7th Century C.E as Gaulish will die out. Oddly, the Germanic language brought over from Germania will also be overwhelmed by the Romanized populace and a new language will be born – French.

The Franks will designate their realm or kingdom as the "Land of the Franks" or *Francia* in the 750's, ceasing the use of *Gallia* for the most part by decree of the Merovingian Period. The reign of Charlemagne and his heirs will officially stamp out all use of Gaul, *Gallia* and its heritage however.

THE INSULAR PEOPLES

Known about since the earliest Hellenic explorers, Britain and Ireland, sat on the edge of the Explored World, but were in the "Celtic" sphere so far as Greek thinking was concerned. In fact, many early Greeks equated them with the mythical *Hyperboreans*. To some in the Mediterranean, the world beyond the

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Alps was likely to not even exist and was the stuff of legend and wild travelers' tales.

The earliest trace of recorded evidence about knowledge of this region comes from the Greek explorer *Pytheas (of Massalia)* from the 4th Century B.C.E. He set sail from the southern coasts of Gaul, and followed Celtiberia, to Northern Gaul, the British Isles (*Ierne* and *Albion*) and far to the Northern Sea, possibly Iceland or Scandinavia and documented his journey. Sadly only a few extant traces remain of it.

Pytheas' work, "τὰ περὶ τοῦ Ὠκεανοῦ" ("Things about the Ocean") only survives in bits and pieces, quoted from other later Classical authors. Had it survived, perhaps a more thorough and early description of Celtic religion ("Druidism"), tribal society, warfare and more would have come down to Modern times. He witnessed and mingled among the Insular and Continental Celtic peoples freely, and assuming amicably, to acquire his data scientifically.

"Britain is triangular in shape; and its longest side stretches parallel to Celtica, neither exceeding nor falling short of the length of Celtica; for each of the two lengths is about four thousand three hundred — or four hundred — stadia: the Celtic length that extends from the outlets of the Rhene as far as those northern ends of the Pyrenees that are near Aquitania, as also the length that extends from Cantium (which is directly opposite the outlets of the Rhene), the most easterly point of Britain, as far as that westerly end of the island which lies opposite the Aquitanian Pyrenees. This, of course, is the shortest distance from the Pyrenees to the Rhene, since, as I have already said, the greatest distance is as much as five thousand stadia; yet it is reasonable to suppose that there is a convergence from the parallel position which the river and the mountains occupy with reference to each other, since at the ends where they approach the ocean there is a curve in both of them."

Strabo, *Geographica* (Quoting *Pytheas*), Book IV, Chapter 5.

According to many new models of academic thinking, Celticism may have reached the British Isles by the 4th Century B.C.E. This was brought about likely through the Atlantic Zone and trade routes established from the Early Bronze Age (EBA). Although never called "Celti" or any of the variants by outsiders, it was admitted they were speakers of the same languages, and fundamentally identical peoples, only more savage and superficially "civilized" by the Continental Celtic tribes.

Ireland and the northern region where the later famous and mysterious Picts dwell were considered cannibals and even more brutish, sub-human even, compared to the rest of Celtic Europe. This of course is false and only speculation by peoples wildly separated in distance but united in culture, religion and material goods.

When Julius Caesar was involved in his *Gallic Wars*, he offered to take his soldiers and allied Gauls, on some raids into Britain during the lull period. His men, from the furthest south were nervous about the prospect, thinking they were going to fall off the edge of the world...or into a realm of the unknown such as Hades.

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Unknown to the Romans, the British Isles and the Continent had locked in a tight web of cultural trade and associations for millennia. The tribes shared names, blood and more already and only those south of the Alps were ignorant of the tides, coasts and intricate and deadly politics.

Caesar hired Gallic navigators, who purposefully failed to get him where he wanted on time, and arranged to set up their arrival with the greeting of thousands of furious tribesmen in chariots, horses and on foot on the shores. Propaganda was spread, both by the Britons and their Gallic allies, that Britain was a savage land inhabited by equally inhuman people. By the time the Romans arrived, they were in terror.

Caesar's two "invasions", in 55 and 54 B.C.E failed. He harried the tribes, gained some tribute and loot, made an impression, but little more. His soldiers met and realized the people were Celtic speakers akin to the rest of Europe, but harnessing chariots in battle, a system of warfare that was now considered antiquated.

"He put to sea by night and landed on the following day about the fourth hour, thus having completed three hundred and twenty stadia in his voyage across; and he found the grain still in the fields.) Most of the island is flat and overgrown with forests, although many of its districts are hilly. It bears grain, cattle, gold, silver, and iron. These things, accordingly, are exported from the island, as also hides, and slaves, and dogs that are by nature suited to the purposes of the chase; the Celti, however, use both these and the native dogs for the purposes of war too. The men of Britain are taller than the Celti, and not so yellow-haired, although their bodies are of looser build. The following is an indication of their size: I myself, in Rome, saw mere lads towering as much as half a foot above the tallest people in the city, although they were bandy-legged and presented no fair lines anywhere else in their figure. Their habits are in part like those of the Celti, but in part more simple and barbaric — so much so that, on account of their inexperience, some of them, although well supplied with milk, make no cheese; and they have no experience in gardening or other agricultural pursuits. And they have powerful chieftains in their country. For the purposes of war they use chariots for the most part, just as some of the Celti do."

STRABO, *Geographica*, Book IV, Chapter 4.

THE CLAUDIAN INVASION

In 40 B.C.E, the Emperor Claudius was ready to conquer Britain, to better his standing amid his peers. This conquest would show he was a worthy ruler. Unfortunately, he made his soldiers stand across the Channel and gather seashells and this was an early sign of his mental illness.

Three years later and with four legions, he was using the thin motive of placing the Chief *Verica* back on the tribal throne of his people, the Atrebates. Sailing over, his legions began to march inland in the realm of the Cantiaci tribe. Breaking into three divisions, his general *Aulus Plautius* earnestly began the conquest.

Quickly the nearest tribes engaged him, the Trinovantes and Catuvellauni at river fords. Fierce and bloody fighting began but Roman training won over and the Celtic tribes were pushed back to the Thames. The Chiefs *Togodumnos* and *Caratacus* tried to oppose them but it was to no avail. *Togodumnos* perished in the struggle.

Aulus forces moved forward. As they had done so, eleven local kings came forward to 'surrender' to the Emperor *Claudius*, seeing the terrible ease in which Roman forces are handling their own people. *Caratacus* fled to the west, but as he had done so tribes surrendered to the Romans in his wake.

General Vespasian was placed in charge of subduing the tribes of the "West Country" by 44 B.C.E on. He struck out at the hill-forts seeking surrender or death and enslavement by the locals in typical Roman fashion.

He reached what will become "Exeter" later, but named for centuries "*Isca Dumnoniorum*" where the *Legion II Augusta* will be stationed to watch over the rest of the peninsula. It will later control the tin mining and trade that the peoples have maintained since the Bronze-Age.

Governor *Publius Ostorius Scapula* in 47 C.E decides to subdue the tribes that inhabit the region now known as "Wales" (still a Celtic region at the present). His decision will be an expensive and gory one, as these tribes will not be as easily taken as those in the lowlands of Britain. He contends with the renegade Chief *Caratacos*, and after many years narrowly defeats and captures him due to the betrayal by a Celtic queen of the Brigantes, *Cartimandua*. The Chief is taken to Rome and although spared execution, he is forced to live out his remaining days in the city, but this is simply because of his skill in rhetoric.

After *General Ostorius* death, Rome chose another, *Aulus Didius Gallus*, to continue fencing in the borders into what is now the "Welsh" region and the hostile tribes within it. His efforts were wrought with difficulty, especially from the darker skinned Silures tribe.

NERO'S REIGN: WAR AGAINST DRUIDS AND BOUDICA

When the mad *Emperor Nero* came into power after *Claudius* in 54 C.E, he chose to continue the war against Druidism. The Druids were teaching the Celtic people to openly oppose the Roman Emperor's conquests and authority, and simply, he wouldn't tolerate it. There was no religious squeamishness about it, Rome wanted an end to the minds and true power in Celtic Europe – the Druids.

Coordinating with *General Gaius Suetonius Paulinus*, the Emperor wished to find and put an end to the central college or school of Druidism, and this was located on the Isle of Anglesey off the coast of North Wales. *General Paulinus* and his legions marched across the country with a grim task, to put a stop to an ancient and Sacred College, possibly older than those in Greece.

"Britain was in the hands of Suetonius Paulinus, who in military knowledge and in popular favour, which allows no one to be without a rival, vied with Corbulo, and aspired to equal the glory of the recovery of Armenia by the subjugation of Rome's enemies. He therefore prepared to attack the island of Mona which had a powerful population and was a refuge for fugitives. He built flat-bottomed vessels to cope with the shallows, and uncertain depths of the sea. Thus the infantry crossed, while the cavalry followed by fording, or, where the water was deep, swam by the side of their horses.

On the shore stood the opposing army with its dense array of armed warriors, while between the ranks dashed women, in black attire like the Furies, with hair disheveled, waving brands. All around, the Druids, lifting up their hands to heaven, and pouring forth dreadful imprecations, scared our soldiers by the unfamiliar sight, so that, as if their limbs were paralyzed, they stood motionless, and exposed to wounds. Then urged by their general's appeals and mutual encouragements not to quail before a troop of frenzied women, they bore the standards onwards, smote down all resistance, and wrapped the foe in the flames of his own brands. A force was next set over the conquered, and their groves, devoted to inhuman superstitions, were destroyed. They deemed it indeed a duty to cover their altars with the blood of captives and to consult their deities through human entrails."

TACITUS, *De vita et moribus Iulii Agricolae*,

Roman propaganda, surely inspired by the poetry of *Lucanus*, gave justification for the massacre that followed. The Romans left no survivors and scarcely no traces of the Druidic college on Anglesey. Modern archaeology has been almost unable to find evidence of this site or the battle. The Celtic peoples throughout Europe suffered another major blow again as their primary training school was now in flames and its teachers slaughtered by soldiers. Rome was merciless in its relentless task of domination and trying to keep under control its old "Fear of the Gauls". Druidism was a major element to the peoples and now it was almost eradicated.

Elsewhere in Britain, the Icenii tribe had been dealt harshly by Roman authorities. After *King Prasutagus* passing, his wealth and lands were to go to his children and *Queen Boudica*, but Roman authorities found a way to exploit it and gain the wealth for themselves at the tribe's loss – to make a long story short.

Complaining to the Romans, *Boudica* was flogged and her two daughters raped by soldiers while debtors came to take the assets. Swiftly, her fury was raised and she gathered strength to raise an army, in her tribe and many nearby, to begin her revenge on the Romans. In over a week's time she had a force of 100,000 and marched on the, now colonized, cities of *Camulodunum*, *Londinium* and *Verlamium* setting them to the torch and slaughtering all who crossed her path.

General Paulinus was sent word about the uprising and took his bloody legions from the remnants of the Druidic isle of Angle-

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sey and prepared to meet with the furious Queen. In the meantime, another leader, the future Governor, *Quintus Petillius Cerialis*, decided to act and took soldiers, *Legio IX Hispana*, from *Camulodunum* and confronted her and was utterly defeated. *Boudica's* wrath was so complete that she nearly made *Nero* decide to withdraw all Roman presences from Britain entirely, but he trusted in his General *Paulinus*. Should he fail, then the decision would be made to take all surviving colonists and soldiers out of the island.

Catus Decianus, the Roman Procurator who abused *Boudica* and her family and robbed them as well, fled into Gaul in horror. It appeared that Britain was now lost and it was his fault. *Paulinus* and his legions quickly made their way to a burning *Londinium*, just recently settled by Rome in 43 C.E. He used the so-called “Watling Way” road to cut across country.

Boudica and her fanatic hordes were gaining in rage and hysteria with victory, and becoming increasingly more difficult to manage and organize. *Paulinus* hoped this was a matter that Roman discipline could possibly overcome. He was completely outnumbered and sent word to General *Postumus* at *Isca Dumnoniorum* for reinforcements but was ignored. He had only two legions, auxiliaries, some detachments and the remnants of Governor *Quintus*’ men (about 10,000) to aid him.

Although the exact location is not known, it occurred off Watling Way in the woods between *Boudica* and General *Paulinus*. She outnumbered and cornered him against the forest, her forces wild and unruly, drunk on their victories against the invader. Surviving the dreaded “Celtic Charge”, *Paulinus* then pressed his men to rush at the Celtic forces with no break or mercy, slashing and stabbing. This caused a panic as a great number of tribesmen started to fall and perish. *Paulinus*’ men paced their attack and kept their ranks, shields held high and gladiuses close and swift.

Boudica's forces were routed until they fell back on each other and quickly the slaughter happened with her victories beforehand erasing before this massive defeat. The Romans won the day, although her fate was unclear. Some sources say she poisoned herself rather than to fall into enemy hands, while others are uncertain. *Boudica's* defeat signaled a ruthless retaliation towards all British tribes to follow for many years.

This defeat pacified most of Britain, and in the following decades a re-colonization occurred. There were early designs on



conquering Ireland as well, with some grasp that it would take a couple of legions and little more based on intelligence information from scouts, but this was never done.

THE CALEDONIAN CAMPAIGNS

After *Boudica's* defeat, Rome quickly made sure the other tribes did not move in to seize the Empire’s weaknesses as well. General *Agricola*, by 71 C.E fought to control the *Ordovices* (*Ordig*) peoples in what is now North Wales. Their subjection to the Empire was paramount, as they feared more revolts on the level of *Queen Boudica's*.

The northern tribes were divided in their loyalties. Some claimed an alliance with Rome while others did not, and this created a great complication. *Agricola* moved to face the *Selgovae* and eventually the infamous *Caledonii* peoples, a confederation. These strong and aggressive people would be known as the *Pictii* or “Picts” in a few centuries’ time.

By 79 and 80 C.E, Roman legions moved into the deepest north of Britain, setting up forts and in constant battle. They were unable to ultimately defeat the Caledonii Confederation and much bloodshed and fort building. While tribes went to them with offers of peace and loyalty, twice that number opposed them in this harsh and frigid region.

It wasn't until the utter defeat of the Caledonians at the *Battle of Mons Graupius* in 83 C.E by Rome that an idea of the expense and pointlessness of conquest of this region was apparent. Too much loss was on the Roman side to get this victory. Roman sources, *Tacitus* specifically, exaggerate the battle and Rome's hand in it.

The Emperor *Domitian* finally recalled *General Agricola* out of Caledonia and it was decided that the conquest of the North of Britain was futile. A *limes* or "limit" to where the Empire sits was placed by building a wall on the spot that is later famously called "Hadrian's Wall". To the Roman mind, this marked the end of "civilization" as they intended on Romanizing the interior peoples of conquered Britain, in those regions they have now gained control.

Later, *Emperor Antoninus* ordered a second wall farther to the north to be made, the "Antonine Wall" in 141 C.E. This was to split the powerful Caledonian tribes apart, especially the *Maeatae*, who harassed and brought death to Roman legions and soldiers. This wall was more of an earthen bank, but it contained the many tribes within it.

THE NORTH IN THE ROMAN ERA

Before there was a "Scotland" inhabited by Gaelic speaking clans, this region was populated by a multiplicity of tribes that spoke Celtic languages akin to what would evolve into Welsh, and the, as yet, unexplained language Pictish. The Irish had not emigrated over from Ireland but it was beginning in the Late Roman Empire, first in a trickle, and then gradually more common.

Rome left the tribes to themselves largely beyond the walls, but those within were expected to pay tribute and behave decently. This however never occurred as the Caledonians, or later by the 3rd Century C.E on, the *Pictii* became a problem. Their persistence in raids and piracy caused the garrisons across the walls untold anguish.

Septimus Severus campaigned against the *Meatae* peoples and ordered construction of forts to secure the region. It was clear that his plan was to slowly rule over this region one way or another as no one else before him could. He was ruthless against the tribe and their allies, killing the innocents and enslaving the rest to get his authority but in the end, he could not defeat them in the manner he intended. His poor health in 210 C.E denied his further depredations against them and by the next year he died at *Eboracum*.

His son *Caracalla* continued the conquest of the northern peoples, but after a year he was done trying and left the northern tribes to themselves in peace. Rome was effectively finished with attempts at conquest in these regions north of the walls. This was also the case in the territories of what now became

"Wales" and the much of the "West Country" in the southwest of Britain. Forts were established, mines and other profit bearing resources maintained, but little else. After centuries of Rome's obsession to battle against the Celtic peoples across Europe, it finally exhausted itself. It had other problems in other borders and lands to settle.

FOUR CENTURIES OF ROMANIZATION

For the most part, those areas of Britain now under Roman rule were Romanized. Its Celtic peoples were wearing togas, speaking Latin and functioning as those in the rest of the Empire, just as the Empire desired. Today, this territory falls into what is today called "England".

A unique form of Latin developed here, as that in other Celtic regions. Had it survived, another Romance language would have remained similar to French, using Celtic syntax and vocabulary. This wasn't the case however, not after four centuries of being spoiled and dependent under Imperial rule.

In the other regions, less conquered, or not at all; the North, West Country, Wales and Ireland, the ancient tribal systems remained intact. They fed on the wealth of the Empire however and saw the Roman territories as soft and prone to collapse at any time, unable to defend itself. A truth that was clear to them given the unstable political atmosphere in Europe.

Provincia Britanniae was accorded many special territories within it to govern by the Empire, to better handle its populace over time.

VALENTIA: The region between both the walls of *Hadrianus* and *Antoninus* to the North. The exact capital is unsure, given the documentation is scarce, but it was either at *Deva*, *Luguvalium* or *Habitancum*. The name honors the *Emperor Valens* but is also a word-play on the Latin word for "wall" (*vallium*).

MAXIMA CAESARIENSIS: Designated the territory to the North under *Valentia*, with its capital at *Eboracum*. This vast area formerly was in *Britannia Inferior* until the "Diocletian Reforms" by the 3rd Century C.E.

FLAVIUS CAESARIENSIS: This "Britain's" capital, and solely that of the whole of *Britannia* sat in *Londinium*. This rich area held the farmlands and was the most prized in the holdings of the Provinces. It was affluent and for the most part, peaceful.

BRITANNIA SECUNDA: This falls into what is now "Wales" and its capital may have been at *Deva* but many scholars today suggest that it stretched even as far as *Eboracum*. This "Britain" was not favored and torn by strife and uprisings by the many angry tribes within it. Peace here was as rare as in *Valentia*.

BRITANNIA PRIMA: The southernmost coastal regions of Britain and its peoples, the Roman capital may either have been at *Isca* ("Caerleon") or *Londinium*, or possibly another location given any century after the *Emperor Diocletian's* changes. Rich villas are here with harbors and more and deemed "blessed" due to it being closer to Rome.

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Later, when Christianity begins to spread into the Empire, these “Britains” will become different *dioceses* with each a Bishop appointed from Rome.

CARAUSIUS' UPRISING IN 286 C.E

A Celt from the Menapii tribe, now a Roman, named *Carausius* saw an opportunity to form his own “Brittanic Empire”. Perhaps this was inspired from the earlier Gaulish uprisings and Imperial attempts but it was real all the same.

Carausius was now a fairly powerful naval commander during *Emperor Diocletian's* reign, and built a stronger fleet in secret with aspirations. Hearing and seeing the unhappiness amid the Britons concerning the heavy-handedness of Roman rule, he stopped his former duties as destroyer of Saxon and Frankish pirates along the Channel and started his plan to claim Britain as his own.

He had coins minted with an official Roman style, not using the earlier Celtic methods as once common throughout Europe. *Carausius* had seen his own legitimacy and proper standing as a true Imperial ruler and had no doubt about it. Although the Roman Empire sent fleets and soldiers to oust him, specifically one by *Constantius Chlorus* but two varied sources claim a combination of poor weather and *Carausius'* superior skill as a general won the challenge.

There is no coincidence that he was part of *Postumus'* “*Gallic Empire*” previously and sought to gain his own. His coins proudly claim he was the “*Restorer of Britain*” and more importantly, the ‘*spirit of Britain*’. He was trying to gain the support from all of the tribes in Britain, north and south, east and west, to be a true representative of this imperial title. Aside from the Roman, there had never been one in the real world only in mythic belief amid the Gods from the Otherworld.

“deinde Carausius quidam, genere quidem infimus sed consilio et manu promptus, cum ad obseruanda Oceani litora, quae tunc Franci et Saxones infestabant, positus plus in perniciem quam in prouectum reipublicae ageret, ereptam praedonibus praedam nulla ex parte restituendo dominis sed sibi soli uindicando accendens suspicionem, quia ipsos quoque hostes ad incurstandos fines artificii neglegentia permetteret, quamobrem a Maximiano iussus occidi purpuram sumpsit ac Britannias occupauit. igitur per omnes Romani imperii fines subitarum turbationum fragores concrepuerunt, Carausio in Britannia rebellante...”

“Then, one Carausius, very mean but out of prudence, was full of energy, noticed when it comes to the shores of the Ocean, which at that time the Franks and the Saxons were infesting, placed himself in the advancement of the State, which would act to the detriment of the rest, save from the pirates, but to punish all, for the reason of the heir of Britain, Maximian, and who was put to death for wearing the purple at Bordeaux. So the Roman Empire suddenly had clashed, the Carausius outbreak in Britain ...”

OROSIUS, *Seven Books of the History against the Pagans*, 7:25, 2-4

Unfortunately, *Carausius* was assassinated by one of his own men, *Allectus* in 296 C.E. He was seen as a liberator by many of the Britons, who had hopes of casting the Empire out of the island once and for all after several centuries of occupation.

Allectus took over out of jealousy but proved ineffective and cowardly. Three years later the *Emperor Constantius* brought a fleet to Britain to rid of *Carausius* or in this case his usurper in a foggy sea battle. With three separate battles at the Isle of Wight, Londinium and Southampton, the Emperor planned to take this imposter by surprise. *Allectus* hid himself by dressing as a common soldier amid the rabble rather than be singled out. This proved to his undoing as he was killed by the Emperor's troops early on and overlooked.

Calleva Atrebatum was the location of the ultimate defeat. After this, the *Emperor Diocletian* will reorganize the Province into five administrative regions in place of the two. Britannia fell back into Rome's hands again completely.

MAGNUS MAXIMUS: FOUNDER OF WALES?

Later in 383 C.E, the Commander of Britain and Gaul for the Empire, *Magnus Maximus* fell into a role that will ultimately put him into a place of high importance in later Welsh history. Having experience in Britain already, he faced and defeated invading Picts and Irish pirates from the North in 380 C.E. His familiarity with the peoples of the island was already well-established although he was not a Celt himself.

He was born in a region that had once been Celtic, in Northern Spain, in Gallaecia, but had long since adapted Latin and shunned its Celticity for centuries. After building an army of his own, composed of Britons, Gauls and Alans, he decided to take on the current Roman Emperor *Gratian*.

Gratian and *Magnus* took their forces to the tribal capital of the Parisii in Gaul, now called “Paris” and defeated the Emperor. *Gratian* fled to Lugdunum where he was killed. It was after this that *Magnus* was declared the new Emperor. As many before him, he placed his capital at *Treuerorum* in the region of the Treveri tribe.

He created the title *Comes Britanniarum* or “Count of the Britons” who oversaw 6,000 troops. A position that remained until the Roman withdrawal in 410 C.E . This title will grant the Count six infantries and three cavalry units to use in the field, sometimes in conjunction with the other two *Duke of the Britains* and *Count of the Saxon Shore*.

Magnus was one of the first to persecute heresies in the Church as well and cruelly hunted and executed them. He was a religious zealot and realized that his strongest ally was in the new growing religion of Christianity. Although he was hunting “witches” and considered a “Jew”, he was well-liked as a leader.

Meanwhile both Roman Emperors, *Valentinian II* and *Theodosius I* plotted to undo him together, Western and Eastern Emperors against the Usurper. Sensing the problem, *Magnus* moved

quickly and attacked *Valentinian* at *Mediolanium* in 387 C.E. This move was successful, but by July to August in the next year, the Two Emperors campaigned against him. *Magnus* was defeated at the *Battle of the Save River*.

Taking what he could, *Magnus* fled but his fate and that of his family's is unknown for the most part. Only the name of a daughter of his is preserved on a pillar in Wales, the *Eliseg Pillar* which names *Sevira*. She is married to the later legendary *Vortigern* (Gwrtheyrn), "King of the Britons".

To the Welsh *Magnus Maximus* will be known as *Macsen Wledig* in legend. The "Fifteen Tribes of Wales" claim to be descended from him, and they were all put into legend, and the many tribes in the North, Welsh speaking, had a connection to him as well. It was said that he took his splendid array of soldiers, the finest of people and the flowers of Britain or youth before he left and never returned...and he didn't in reality. *Magnus*' time spent in Britain may have been limited serving the Empire and for his own needs as Emperor.

ROME'S DEPARTURE AND FALL

The Germanic and Hunnish threats that were directly harassing Italy and Rome by the Late Empire were now endemic. From the Eastern Empire Slavic peoples were moving in and settling and raiding, causing havoc. Something had to be done and the Western Empire knew it.

It was decided by 410 C.E. that, to protect the "Eternal City", it was best to withdraw all soldiers far and near. This move initially meant just the garrisons but ended up being the colonists as well as the Empire felt several Provinces were a burden and better off on their own, Britain was one.

The process of official withdrawal and the letters to announce this were sent by 410 C.E. While most of the peoples not conquered by the Empire relished this news, those who spent four centuries in a blur of slave-like dependence under their power were horrified. Especially so since the Channel and the coasts were now prone to raids by Germanic pirates. Irish pirates came from the West and Picts raided from the North.

The Empire told the Britons to defend themselves from here. The Romano-Britons were unable to do this, being so used to the Roman garrisons protecting them. *Britannia Prima* will be the most vulnerable to the depredations of the raiders, the other regions were more defensible by more able peoples.

Centuries in the making, Germanic peoples, greedy for the riches of Rome, Vandals and Goths, battle each other for the prize of the city and easily throw aside the paltry armies of the Empire. As predicted and feared by the wisest in the counsels of the Emperor, the Western Empire will fall and did, but in stages and not instantly.

Saxon raids were becoming persistent in Britain, while hearing the unfortunate news about Rome's departure and releasing of Britain from the Empire, the Romano-British expelled the Ro-

man officials. Most were expecting to sit with comfortable lives and remain while their Empire crumbled or returned someday and grow fat on the native populace as before.

Rome's "Fall" was placed in 476 C.E. when the last Emperor, *Romulus Augustus* was aggressively moved out of Italia by the German *Odoacer*. Another Emperor, *Julius Nepos*, rose to claim the title away from the Germanic invaders in 480 C.E. but he was slain before his goals could materialize. One more claimant stepped forward, *Syagrius* in Soissons in 487 but as before, his murder also prevented any further return of a Western Empire in Italian hands. The Western Empire was over and in German hands as the vast territories fragmented now.

KING VORTIGERN'S REIGN

Shrouded in myth and history, it is doubtful that he lived but there is enough that his name dips into both and makes his existence dwell in the paradox the Celtic peoples are so fond of, and so in this section the history is mentioned in brief.

Meaning "Over-King", perhaps a title, his later name in the Celtic language that would transform into Welsh would be *Gwrtheyrn*, he was considered the "King of the Britons". *Gildas*, one of the few writers to have extant works from near the age only considered him to be unlucky and prone to poor judgement and little more, not a bad man or evil as the rest of the Celtic Britons will later view him.

Vortigern had decided to deal with the Pictish crisis in the North, it was best to hire one group of barbarians, in this case, Saxons and Angles, to fight another, a Roman practice – called *foederati*.

This idea in practice worked for the Empire but for *Vortigern* failed. He sent them against the Pictish raiders many times but became unable to pay them enough and offered to grant them land. This was some small territory in the region of the Cantiaci tribe, *Cantium* in Latin, and "Kent" today in English. The name still remains in Welsh as "Ceint" although it was long lost to the Saxons.

Unbeknownst to *King Vortigern*, after he allotted the Saxon mercenaries their land, they called for more of their own people to join them, increasing their numbers. Slowly their settlement was swelling in size. There was secret talk that the Saxons, Picts and even Irish were conspiring together, a *Barbarica Conspiratio*, something that echoes of an earlier age in 367 C.E. This conspiracy was meant to take advantage of the Romano-Britons and their vulnerabilities to get their riches and land. What hadn't been considered was the unconquered tribes of Britons who could defend themselves and others.

Anytime *Vortigern* approached the Saxon Chiefs, *Hengist* and *Horsa*, about his suspicions concerning their activities, they sweetened the deal. Not only would they fight his battles for him and the Britons, they offered to intermarry between their royal houses. *Hengist's* daughter *Rhonwen* and this would secure the bond between the peoples.

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Sources are scarce and can be doubted, but Saxon uprisings occurred in the mid-5th Century C.E. The *Anglo-Saxon Chronicles*, depending on the version, records the last battle against the “British” or the “Welsh” in this initial uprising (both ethnic terms interchangeable in Saxon sources) in the year 465 C.E. at *Wippedsflēot*. The last mention of *Vortigern* or *Wyr̥tgeorn* in Saxon in the source dates to 455. He only led the Celts to oppose the Saxons in the first uprising it is mentioned, his son the rest and later others.

“AN CCCCXLIX. Her Mauricius 7 Ualentines onfengon rice 7 ricsodon uii winter. 7 on hiera dagum Hengest 7 Horsa, from Wyr̥tgeorne geleapade, Bretta kyninge, gesohton Bretene on þam staþe þe is genemned Ypwinesfleot -- ærest Brettum to fultume, ac hie eft on hie fuhton. Se cing het hi feohtan agien Pih-tas, 7 hi swa dydan, 7 sige hæfdan swa hwar swa hi comon. Hi ða sende to Angle 7 heton heom sendan mare fultum, 7 heom seggan Brytwalana nahtnesse 7 ðæs landes cysta. Hy ða sendan heom mare fultum. Þa comon þa menn of þrim mægþum Germanie: of Eald Seaxum, of Anglum, of Iotum. Of Iotum comon Cantware 7 Wihtware – þæt ys seo mæið ðe nu eardaþ on Wiht -- 7 þæt cynn on Westsexum þe man gyt hæf Iutna cyn. Of Eald Seaxon comon East Sexa, 7 Suð Sexa, 7 West Sexan. Of Angle comon, se a siððan stod westi betwyx Iutum 7 Seaxum, East Engla, Midel Angla, Mearca, 7 ealle Norðhymbra.”

“Here Mauricius and Valentinian seized the empire and reigned for seven winters. In their days Hengest and Horsa, invited by Vortigern, king of the Britons, sought Britain on the shore called Ebbsfleet -- at first as protection for the Britons, but later they fought against them. The king commanded them to fight against the Picts. They did so, and had victory wherever they went. Then they sent to Angeln and called on them to send more forces, and to tell people about the worthlessness of the Britons and the merits of their land. Then they sent them more support. These men came from the three races of Germany -- from the Old Saxons, from the Angles, and from the Jutes. From the Jutes came the Kentish people and the Wightish people -- that is the race that now dwells on Wight -- and that race in Wessex that is still called the race of the Jutes. From the Old Saxons came the East Saxons, the South Saxons, and the West Saxons. From Angeln, which afterwards stood deserted between the Jutes and Saxons, came the East Angles, Middle Angles, Mercians, and all the Northumbrians.”

Anglo-Saxon Chronicle, Winchester, MS 173, ff. 1^v-32^r

These four uprisings and a staged murder of British nobles caused Vortigern to gather his court and flee to North Wales, later the kingdom of Powys. He left his son, Vortimer (Gwr̥thy-fyr) to take on the Saxon threat in the southeast. This is where history and myth begin to truly merge as the Celtic ruler's fate fades and other mythical stories enter.

THE ERA OF THE WARLORDS

It is from here that many able Celtic warlords enter history. Each a candidate for the latter figure of “Arthur” that so much

of history and myth assures may have lived. In short summary, each will be described in order and their coincidental relevance to the “Arthurian” story.

As the Saxons, Frisians, Angles and Jutes exploded across Eastern Britain seizing Romano-British cities and villages, the British were quickly trying to curtail their advances across the island. This was not the only threat as Irish pirates raided and were settling on the western shores of Britain while Picts were sending hordes south across the Walls to loot and pillage a vulnerable Britain. If Britain needed a hero or one with general-like capabilities, this was the time in history.

RIOTHAMOS: “Great King”. In 460 C.E, a request was sent by Bishop Sidonarus Apollinaris to a “Riothamus” in *Brittia* for soldiers against the Germanic threat in Gaul. It is unclear if the *Brittia* was to the British Celts who were colonizing *Aremorica*, or to Britain, but a war-leader arrived with 12,000 men. He was dealt wrong in betrayal by Arvandus and his army defeated by Visigoths in Burgundy. Riothamus fled to the nearby town of Avallon which was his last known and documented location. He drew Celtic slaves from the many villages to his aid as well and had their support.

AMBROSIOUS AURELIANUS: Clearly a powerful figure that has many locations in southern England today named after him. He fought *Hengist* and *Horsa's* forces on the part of *Vortigern* and possessed great skill as a general. It is unclear if he was the British leader that led the victory at the *Battle of Badon* or not, as the evidence is so slight and ambiguous in places, but the likelihood is high. While many wish for a kingly figure in the “Arthur”, it was more plausible that such a person was a warlord that served the many kings and Petty Rulers across the country, thus his fame for battle and war and Ambrosius fits that role perfectly. He lived in the 5th Century, the second half, and this might fit the ideal time.

LUCIUS ARTORIUS CASTUS: A Roman officer who lived in the 2nd and 3rd Centuries C.E, slightly out of the time-frame of the usual, but an idea proposed by the scholar Kemp Malone in 1924. He commanded Sarmatian troops along Hadrian's Wall, fought the Picts and Britons, and was stationed near the Celtic towns of Cambolanna (Camlan) and Avalona (Avalon). His soldiers had the Cult of the Sword in the Stone and they carried the Red Dragon standard in battle (today the flag of the Welsh known as *Y Ddraig Goch*). In summary, there are many coincidences that make Artorius Castus' case for “Arthur” perfect for most, but at the same time it has many flaws in the reasoning and period.

There are many other candidates for “Arthur”, with new theories every few years, some very wild and ignoring much of history and data. The simple fact is, if “Arthur” lived, he did so in a violent age and left a mark and the saying, “there is no smoke with a fire” insists that someone *must* have lived in the Late 4th to Middle 5th Centuries C.E in Britain and caused such a stir amid the Celtic Britons to leave an impression for over fifteen-hundred years.

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Britain was a place ripe for enterprising warlords eager to make their name amid kings and chiefs, and the definition a “king” in Celtic society was a complex matter, especially in a Post-Roman country. Without risking his own retinue of men against the enemy, and there were many (Picts, Saxons, Angles, Jutes, Frisians, and Irish as well as fellow Britons), a chief or king could hire out a warlord and his own band of men to take on threats. Someone like “Arthur” and his later rival “Modred” (both documented in early Welsh historical sources, albeit in connection to do with perishing at a final battle at *Camlan*) were ideal for this purpose.

The land’s population was split between the many similar ethnicities, social divisions and those imposed by a now deceased Rome: native Britons and the Romano-Britons. Chaos seemed rampant but there was assuredly laws in tribal regions and kingdoms maintaining older traditional systems pre-dating Rome’s intervention. Roman interruption, although four centuries long and brutal, was brief compared to the many millennia of occupation the Celtic peoples had already existed in Britain and Ireland.

In the *Historia Brittanum*, allegedly written by the monk *Nennius* (820 C.E), centuries after this time, Arthur is described as perhaps more accurately as what he likely was: a *Dux Bellorum* or “Duke of Battles” or a Commander of War. This title harkens back to an earlier Roman one of a similar nature which gave Julius Caesar called the Celtic generals in his *Gallic Wars*. It is the equal to “warlord”. It may imply that Arthur was ascribed the Roman title *Dux* by many Celtic and Romano-Celtic rulers for his duties to serve them afield in battle, thus the additional term *Bellorum*. In Roman logic, a *Dux* commanded 1-2 legions of men, so Arthur may have had power over a great number of warriors numbering nearly 10-12,000 at one point serving him across the island.

Given the massive and widespread locations that Celtic society dwelled across the island at the time of Rome’s departure, there may have been many “Dukes of Battle” working but only two gained infamy among the Britons – Arthur and Medrod. Other names have remained and are garbled in the sources and misunderstood, but their original intentions were clear: other great warriors were present in those violent times. Their steeds and, at one time, stories, were famous among the Celtic speaking populations from southern to northern Britain...before the Anglo-Saxons overwhelmed and destroyed those memories.

From Rome’s departure in Britain, the 420’s, to roughly the first Saxon Chronicle recorded date of battle in 577 (or in some cases *Gilda’s* writings and the *Welsh Annals*) there is little to go by historically for nearly a hundred years. Even afterwards, history is very spotty and difficult to sort out with gigantic gaps and garbled events, names and genealogies leaving seasoned scholars spending lifetimes piecing it together to make sense of it. *This is a period ideal for gaming and the setting for the “F” Series of Adventure Modules.*

516. LXXII. Annus. Bellum Badonis, in quo Arthur portavit crucem Domini nostri Jesu Christi tribus diebus et tribus noctibus in humeros suos et Britones victores fuerunt.

516. The Battle of Badon, in which Arthur carried the cross of our Lord Jesus Christ for three days and three nights on his shoulders and the Britons were victors.

537. XCIII. Annus. Gueith Camlann, in qua Arthur et Medraut corruere; et mortalitas in Britania et in Hibernia fuit.

537. The Battle of Camlann in which Arthur and Medraut fell, and there was devastation in Britain and in Ireland.

-Annales Cambriae

THE SAXON PROBLEM IN BRITAIN

The Anglo-Saxons won. You are reading this in English, proof of those many decades of bloody battle and betrayals to get ahead of the Britons. It was clear that from their homeland of Germany, as with the other Germanic peoples, following in the wake of “Folk Wandering” after Rome’s Fall countless tribes burst from Germania’s forests and across the Rhine. Today it has become a political and strangely academic matter to go over as many are uncomfortable with the idea.

It is clear in the sources, genetic evidence and everything provided that the many Germanic peoples found their way into a Post-Roman Celtic Britain and forced their way in. One way or another, they gained a foothold and slaughtered, drove away or enslaved the native Celtic peoples as their “Anglo-Saxon Chronicles” boasted proudly. There is little to confuse in this documentation alone, but many modern scholars seem to be too sensitive to this gruesome detail about bloody and fiery conquest of the Celtic and Romano-Celtic populations across the island. It happened and it took over three hundred years before the Germanic immigrants truly had some power in the island.

Had Arthur and his ilk won, you would be reading this in Welsh or some variant of Brythonic and history would be very different. Those gory centuries were filled with land and sea battles to seize land from the Britons. The Saxon word for native Briton or slave is *Wealha*. This word will be found in “Wales”, “Cornwall” and countless place-names across what is now England. What remains today of the original and ancient Celtic population can be found in those same regions so named. *The “Codex Germania” tells more from the Germanic side of the story.*

A quick timeline of the Saxon conquests across Celtic Britain to illustrate how the native peoples were either enslaved, slaughtered or driven away in the wake of Angles, Saxons, Frisians and Jutes after *Hengist* and *Horsa’s* period in the early 5th Century C.E onward:

441 C.E: Saxon Uprisings, or as *Gildas* called it, “War of the Saxon Federates”. After *King Vortigern’s foederati* rebelled openly against him and began to take claim to regions of southeast Britain. Many Celtic warlords opposed them; *Gwrtheyfyr ap Gwrtheym*, and *Emrys* (“Ambrosius”) for example.

500 C.E: Southern Britain became increasingly dangerous until mass migrations became normal for Britons over the Chan-

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nel into Gaul. This became a process which will continue for a few centuries forming *Breizh* or “Brittany” (Little Britain) as a Romanized Celtic region on the Continent is re-Celticized. Aggressively, more ships filled with Germanic settlers and their warriors continue to travel over to Britain and increase the numbers.

516 C.E: Per both the *Annales Cambriae* and *Gildas*, the famous *Battle of Mons Badonicus* was fought around this year against the Saxon host. According to the *Annales Cambriae* and *Nennius* in the *Historia Brittonum*, it was won by *Arthur* while others in following centuries accord the victory to *Ambrosius Aurelius*. Many believe the two are one and the same. In any case, this slaughter against the Saxons proved to halt their advance across Britain for the next fifty years. This has been verified by archaeology as well. It was a major victory on the part of the Britons against their foe for a time. Where “Badon” is however is not certain as there are many potential locations across the island.

537 C.E: *Arthur's* death at the *Battle of Camlan*. Whether this was in the north at Hadrian's Wall or elsewhere is unknown, but is seems likely it was Celt against Celt and ended his legendary “Twelve Battles” as he was struck with wounds that were mortal. The Germanic threat grew again, perhaps seeing his demise as an opportunity. The next fifty years are scarce with events after his death. This seems to replicate the *Battle of Badon Hill* slaughter attributed to him in its shockwaves on the Anglo-Saxons, but it maybe just due to a lack of sources.

577 C.E: The *Anglo-Saxon Chronicles* makes its first mention of any event in this year, and this is in a series of three battles against the *Wealha* or Welsh. The *Battle of Dyrnham* and defeat of the Celtic leaders *Coinmail*, *Condidan*, *Farinmail*, and their cities (in order) *Caer Glou*, *Caer Cerin*, and *Caer Faddon*. Essentially, the midlands of what is now “England” fell to the Saxon advance and the Victory of Badon's power wore off. The Celtic retreat fell to the west from here as the Saxons began to take city, village and farmstead.

584 C.E: The Saxon kingdom of Mercia was formed cutting a wedge now between the northern Britons and southern.

592 C.E: *Battle of Wōden's Burg*. The West Saxons were defeated by a Celtic war-party.

600 C.E: The *Battle of Catraeth*, as memorialized in the later Welsh poem *Y Gododdin*. Although the details are not well-understood, a northern Celtic tribe, the *Gododdin*, traveled south to defend the former Roman fortress *Catterick* against a Saxon army and were defeated. Their vain attempt was eulogized in this poem by the bard *Aneirin*.

616 C.E: The Celtic kingdom of *Elmet* (Elfed) in the north, after centuries, down to decades of resisting was finally taken by the Anglo-Saxon realm of *Northumbria*.

616 C.E: *Battle of Chester*. This crucial battle and victory for the Saxons cut off the Welsh from their northern kinsmen. Now the

Brythonic peoples to the North, or *Hen Ogledd* (“Old North”) will be distanced by Anglo-Saxons, and in time only the Welsh, Cornish and Bretons will remain.

633 C.E: Both *Elfyd* and *Efrog* (York) return attack on *Northumbria* and regain control to the North for a time over the Saxons at the *Battle of Meigan/Hatfield*.

644 C.E: *Battle of Maes Cogwy*, the Celts of Mercia rebel against their Saxon masters but the insurrection failed. From here the native Britons become fully integrated into the Germanic population with harsh laws for any future rebellions.

722 C.E: The three bloody conflicts against the Britons of the Southwest, *Battle of Hehil*, *Battle of Pencon*, and *Battle of Garth Maelog* ended in defeat for their Saxon foes. The peninsula from *Keresk* (Exeter) to the farthest tip remained in the hands of the Celtic peoples after these victories.

720 C.E: *Northumbria* conquers the once proud and ancient Celtic realm of *Gododdin* in the north.

778 C.E: The Saxon King *Offa*, furious at the resistance of the Southern Britons begins his long campaign against them, starting with the south.

813 C.E: Unable to push the Britons of the Southwest back from the Saxon kingdom of Wessex, King *Ecgbyhrt* raids deep into the region to harry them.

816-22 C.E: Regions of Wales are attacked and looted, from Powys to Gwynedd by Saxons to conquer them.

823 C.E: The Wessex King *Cenwulf* fought the Britons of Devon in the *Battle of Gafulford*. (“*Her waes Weala gefeoht Defna aet Gafulford.*”)

927 C.E: King *Athelstan* forced the Celts out of *Keresk* and from much of the southwestern peninsula into what is now “Cornwall” or *Cornubia* over the next twenty years. His goal was to de-Celticize the region where the previous kings had failed. His first step was “cleansing” Exeter and its surrounding areas. Once Exeter was taken, the Southwestern Britons and those in Wales were now cut off by land in the south, as those in the north were after Chester (*Caer*).

936 C.E: King *Athelstan's* long term goal was reached as he pushed or drove out the native Celtic peoples westwards towards Cornwall by fire and sword. He sat the River Tamar as their boundary and considered them both conquered and separate.

1066 C.E: *Battle of Hastings*. The Normans, Franco-Norse invaders come to settle a dispute over the Saxon throne and easily defeat their Saxon foes, then begin to continue this across Angleland for the next eight years until all of the Anglo-Saxon territory of their own. Whatever Norse allies the Celtic regions had before were meaningless in the face of this new organized threat from Europe. Slowly the Celtic regions will fall to new masters.

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IRELAND : A LAND ON THE EDGE OF CELTIC EUROPE

Ireland is what most people think of when they hear the word "Celtic" but ironically it is the hardest to prove ethnically how. Clearly and obviously a Celtic language is spoken there, art and a shared culture has been present there for thousands of years but in the face of archaeology the questions arise on how this was done?

The Bronze Age began in Ireland, as elsewhere in Europe, around 2,000 B.C.E, as evidence show with bronze axes and other tools. This proof shows trade and traffic, to and from the Continent, likely along the Atlantic Zone. The usual or standard model of thinking goes with the idea that Celticism began around 500 B.C.E, but this has been pushed further back. Professor Cunliffe and Koch's theories and evidence displays that Celticism in the British Isles may have coexisted with the arrival of early Bronze Age Man, if not earlier.

This would mean for the lay person, there were people in Ireland speaking a form of Proto-Celtic around 2,500 B.C.E possibly. How they arrived on the shows would be through the Atlantic Zone of trade and cultural transmission. What today is simply deemed "Celtic" was the common language for thousands of years and millions of people, long before it had the unusual significance it does today for some.

By 200 B.C.E the *La Tené* cultural phenomenon found its way into the country from abroad. As in each part of Celtic Europe, it took on its own unique style, and it Ireland it had done so. The ancient holy site of *Emhain Macha* was expanded around 100 B.C.E. This location has used and occupied, perhaps on and off since the Neolithic Age. Now, it is taking on a grander scale with an Iron-Age vibrancy.

"At the end of three days and three nights thereafter the Sons of Mil broke the battle of Sliab Mis against demons and giants, that is, against the Tuatha De Danann. Fas wife of Uisce fell, eponym of the "Grave of Fas" and the "Valley of Fas," between Sliab Mis and the sea; and in that battle died Scota, daughter of Pharaoh King of Egypt, who was wife of Erimon son of Mil. For Mil son of Bile went into Egypt a-voyaging, with the crew of seven ships, and he took Scota to wife; and Erimon took her after him. In that night in which the Sons of Mil came into Ireland, was the burst of Loch Luigdeach in Iar-Mumu. Sliab Mis, that is, the worst mountain that they found in Ireland, for it is there that they fought their very first battle in Ireland."

-Lebor Gabála Érenn, Sons of Mil.

No history is written or exists about the peoples of Ireland from the earliest ages. Only archaeology can divulge some facts. Around 100 C.E major defensive earthen and timber dikes were built between the two kingdoms of *Connaght* and *Ulster*. Later myths speak of aggression between these two regions often.



The Greek Explorer *Pytheas* mentions Ireland in his travels in the 5th Century B.C.E but does so in passing as he likely did not travel there personally. He called it *Ierné* and the perpetuated the belief that, with the Britons, colorful tattoos were commonplace amid the population. After him *Ptolemy* next mentions Ireland but calls it *Mikra Brittannia* or "Little Britain" in his 2nd Century C.E. work "*Almagest*".

Strangely, *Ptolemy* changes his own terminology for the land in a later work, *Geography*, and coins the near modern name *Iournia*. The name very likely derives from a Q-Celtic source, borrowed in Greek. Ireland's place in the Classical World was as misunderstood as Britain's.

The Romans would later classify the scarcely known island as *Scotia* "Land of the Pirates" (by the time of the Empire), or simply *Hibernia*. Aside from *Ptolemy's* writings, there are no other surviving works about Ireland from the Roman period. He says there were sixteen tribes across the island nestled from shore to shore.

Some scholars today have the theory that Rome may have attempted a minor sortie or invasion into the country, but the evidence is slight at the moment. Many academics are divided on this strongly, as fiercely as they are about the existence of Arthur in Britain. Roman coins and various other little artifacts are evident in the country however, nothing that shows a strong military presence of a fierce battle between a legion and a local tribe.

By the Late Roman Empire various tribes began sending over boats into Britain to raid and pirate Roman and British ships. These were the "pirates" so hated and feared by the Empire and Britons, the *Scotii*. As the Empire weakened, their daring grew and colonies appeared in Britain. By the Empire's end and departure, many scattered groups of Irish were now across Britain. This bothered and plagued the Britons, who swore to slaughter them and drive them back to the sea.

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Cormac mac Airt is said to have ruled in the early 3rd Century C.E. as High King or *Ard Rí*. Sources are divided as are scholars and the historicity is uncertain in places. From the east, comes the mighty and imposing King *Niall of the Nine Hostages* in the 4th Century C.E. He will send over pirates to plunder Britain.

The many scattered isles surrounding Britain, especially the *Isle of Man*, at this time a Brythonic kingdom, will be used a stepping-stone by Gaels seeking their way to rich Britain. Eventually the *Isle of Man* will become Gaelicized and lose its Brythonic nature by the time of the later Saxon conquests of Britain.

Somewhere in this time, by the 5th Century C.E. onwards a small colony-turned-kingdom of *Dál Riata* begins to form in the far north of Britain amid the Picts and Britons. This surviving seed of Gaels will later turn into the mighty Gaelic kingdom of *Scotland* by the 12th Century C.E. Until then, it must persist around violent tribes of Picts, Welsh speaking peoples and Viking raids and attempted Saxon invasions.

Christianization in Ireland is not well-understood, but it is thought to have begun somewhere before the 3rd Century C.E, before Patrick ever was in Ireland (if he ever existed at all!). There is some very large gaps of doubt and a lack of consistent information regarding Patrick's life and story to make it credible, but he, like *all* Saints and holy figures are too well beloved and deeply ingrained into society to be taken out with logic and reason.

Another point of contention is the idea there was no clash with the native Druidism. From the earliest Christian literature in Ireland alone, it was righteous in tone and openly opposing Druidism, claiming victory at every opportunity, especially over the impossible and foolish, making folly over its druidic foes so that the Christian victors could come out ahead. It took centuries of constant propaganda and working against the status quo to defeat Druidism before the very aristocracy could agree to pass laws and reduce their own native religion to mere outlaws. By the end, in the 9th Century C.E, Christianity indeed won, as all traces of Druidism had become something of scorn and rejection by the populace as the Church wanted.

Druidism in the rest of Celtic Europe was either long eradicated, or fading, but here in Ireland it was strong until the time of the Norse invasions. Aside from the monkish calendars and chronicles written in the following centuries, any previous histories perished. There were allegedly many books of the Druids that were burned by the priests in Ireland sadly. This would have likely rivaled a small Library of Alexandria incident for the Celtic world if true.

The first Norse attacks were in 793 C.E. at *Inis Muiredheach*, *Í Chaluim Chille* and *Reachlainn*. This will begin the long and complex relationship between the Gaels and Norse. A situation not shared by the other Celtic peoples and the Scandinavians oddly enough, and this is perhaps due to Ireland's unique location and semi-isolation from the rest of European affairs. Where Britain has a more integrated network of peoples and is torn by its own internal strife, Ireland is apart from that and vulnerable. This vulnerability the Romans did not exploit, even possessing their navies, but the Norse saw the opportunity and seized it.

In 830 C.E, the *Martyrdom of Tallaght* wrote of the decline of the native religion throughout Ireland. Druidism's fall was evident

by this century, as the many previous was spent by the many tactics of the Church to make it so. Chiefs and kings were now being fully embraced by Christianity, as they were on the Continent, and so were turned away from their own native beliefs. It took generations, but the new religion had won. Laws were passed in which Druidism was outlawed finally by the 9th Century in Ireland. Previously, it had been placed on equal footing to some minor matters, insulting but minor in the country. Now, it was gone as planned by the Fathers of the Church.

"Enchatraig na ngente/iman roerud rudad/itfossa can adrad/amaíl Lathrach Lugdach."

"Ind locáin rogabtha/dessib ocus tríríib/it rúama co ndálib/co cétaib, co mílib."

"The old cities of the pagans to which length of occupation has refused are deserts without worship like Lugaid's House-site."

"The little monastic sites that were settled by twos and threes are Rome's with multitudes, with thousands."

- Mael Muire Ua Gormáin, *The Martyrdom of Tallaght*, 12th Century.

The Norse begin to place settlements across the country. One of their first and most secure fortresses sits near *Baile Atha Cliath*, or what will become *Dúbhlin* (Dublin) later. The two Norse chiefs responsible are *Olaf the White* and *Ivar Beinlaus*. Norse capture of regions across Ireland is rapacious and to their captives, dragging countless back to Norway. The two peoples' histories and story are now deeply intertwined.

Frustrated with the Norse situation, the Gaels send many armies against them again and again with little result, only slaughter. Under the reign of King *Máel Sechnall mac Domnall* were the Norse defeated in 980 C.E. at the *Battle of Teamhair*. The bloodshed was so great, it sent the Norse leader *Olaf Cuaran*, the current "King of Dublin" fleeing back to Norway. *Máel* demands the Norse pay him tribute in their city, Dublin, after his victory starting in the year 988. This is "official" founding of the city regardless of the earlier Celtic settlement.

In the year 1014 C.E, after many battles, the Gaelic leader *Brian Boru* begins to weaken the Norse hold on Ireland. He sends them back to Norway and Scandinavia when he isn't slaying them on Irish soil. It is in this year he fought the *Battle of Clontarf* and defeated his rival *Máel Mórda mac Murchada*. Unfortunately, *Brian Boru* was later murdered in his tent by a Norseman in retribution for what he has done.

The Normans will arrive piecemeal in Ireland, setting up forts, more castles built on those used in the Crusades, to secure their power over the Gaels. By the time the Normans get to Ireland however, they will be the "Anglo-Normans" and a great inter-marriage will have ensued, and many other Celtic peoples will be brought with them: Welsh, Bretons, Cornish and Scottish Gaels as well. By 1171 King *Henry II* will come ashore to Waterford to declare himself "Lord of the Irish". This will start the long and tortured relations between England and Ireland.

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OTHER WORLDLY HISTORY



Much of what is in this section of this chapter is extrapolated from Old Irish or Medieval Welsh sources, and the rest divulged from *all* Celtic evidence total. It needs to be reminded that there are no extant “Creation Stories” left to us from any of the many Celtic speaking peoples that once lived across Europe and that is a shame. What can be deduced takes plenty of intense detective work however.

The little that remains in manuscripts was written down by Christian scribes, all with a mind to edit what they deemed “inappropriate”, so it is highly likely the majority of the Celtic ideologies were erased from history. The Roman Empire was opposed to Druidism as well, but not for any religious reasons, but due to the opposition it gave them in their conquests of Celtic regions. So they simply had no patience for Druidic philosophies or teachings. They categorized it all as being like “Pythagoreanism” and little more. The Irish *Book of Invasions*, Welsh *Mabinogion* and even the *Historia Brittonum* by the so-called monk Ninnius in the 9th Century C.E all attempt to give measure of “Origin Stories”, and so have some scant traces of what could have been some at one time, but centuries of Christianization and the fact that monks were writing the extant copies down, makes it impossible to trust them as reliable.

What is here in this section will be a simplified break down that would suffice for Gaulish ideas or beliefs, and would translate over to the rest of the Celtic world, many Hellenic tales about the beliefs in which how they believed the Celts, Galatians or Gauls came into the world, and then what was included in the 1st Edition of the *Codex Celtarum* slightly updated (as with the rest of the material in this edition by far). All of which show the same general theme of the same Family of Gods dominating from the Otherworld. The “Children of Danu/Dôn/Danona” as they were called to the Gaels, Britons and Gauls were the Divine Family, akin to the Greek Olympians in many ways. They brought civilization, Druidry and so much more to the Celtic speaking peoples, and about 98% of that theology and knowledge is lost to us. In this Codex sits some of that valuable research in gaming form for all to use.

‘so that they were the Tuatha De Danann who came to Ireland. In this wise they came, in dark clouds. They landed on the mountains of Conmaicne Rein in Connachta; and they brought a darkness over the sun for three days and three nights.’

- LEBOR GABÁLA Érenn, *The Coming of the Tuatha De Danann.*

THE COMING OF THE PEOPLE OF DANONA TO CELTICA

The lands of Celtica or *Keltikē* were once wild and populated by fierce giants. Their tribes had ruled from the northern shores near *Britanniké*, to the waters of *Condate Rhenus* where the hairy tribes of the Teutons dwelled, and southwards to the



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Great Ocean into Celtiberia. Rough and monstrous, these giants made life impossible for the few brave peoples that dared to live there, but none were so bold.

Mankind was not easily found there and were few, usually enslaved by the giants. Then on one day, late in the afternoon the skies filled with clouds, dark and gloomy, as they descended from above down to the mountain of *Vintur*, which rests in the tribe land of the later *Vocontii* people in the south of Gaul, came the many gods in their splendor to challenge the giants across the land of Gaul. The *Hosts of Danona* arrived on High Clouds that day from their world to the Mortal.

KING DUSIOS AND THE DUSIOI

When the Gods first arrived in Gaul, they had to contend with the *Dusioi*, who populated the land from shore to shore. They populated the forests and fields and were ruled by their king *Dusios*, a mighty God that celebrated feasting, fornication and all festivities. Envoys were sent to his woodland realm only to be disappointed.

Queen *Danona* soon discovered that King *Dusios* ruled from the clouds, the very realm they passed through on the way to earth, to Gaul. He showered down his commands and blessings to those below from above. On winged ships, the Gods flew to greet him, bearing gifts.

King *Dusios* however was not so easily bought, for Gaul was his first, and he did not take kindly to these strangers wishing to settle in his realm for any reason. He did want rid of the constant problem of the giants throughout the land, and his people were not capable, or strong enough to do the task. The king did not wish to invite the Mortals over from across the Alps or Pyrenees as mercenaries for the task for many reasons.

Belinos offered a truce: *The People of Danona* would rid of the giants in exchange for land in Gaul. He did not mention the visions rampant in their camp of the future, which would bring about many battles across the land, building of forts, bursting of lakes, and the inevitable appearance of Man. Hoping King *Dusios* was blind to these same visions, *Belinos* offered the bargain.

Accepting it, the King of the *Dusioi* allowed them into his kingdom to do the task. The *Dusioi* were unaware of the mighty and divine presence about to take their ancient realm. *Danona* and *Belinos* guided their people down to the highest and greatest mountain in the Alps.

THE WAR AGAINST THE GIANTS

Monedo Vintur's snowy peak can be seen across most of southern Gaul. From here the gods can view all of the giants and the distant Mortal lands easily, it was ideal. The *Abona Rodonos* (Rhône River) and its valley sit below it, where the gods can swim and hold their festivities. The peak of the mountain was separated from the others in the Alps by the gods on purpose for their own devices.

Belinos, in his fiery chariot, led the attack from the snowy mountain across the country as they fought the monstrous giants in

many pitched battles. Blood filled the rivers across Gaul, and the ferocity split stones, forests incinerated, drained lakes and shook the very earth for months as the *Children of Danona* cleared Celtica of its many monsters for their own habitation. *Nodons* was the hero that day but he lost his right hand slaying the Giant Champion, *Catumaros* at the *Battle of Voconticum*. This was fought in the month of *Cantlos* and is marked by the sacred Holy Day of the fires of *Belintinos*.

But the giants were not finished, for they had plans of their own. They wished to lay siege to *Monedo Vintur*, and rallied a massive army. In a fortnight they had marched on the Gods and were determined to use brute force but were unaware of the forces of Druidry that rested in wait with the Gods. *Ogmios* and the others prepared their enchantments for what was to come and bound up the bowels of their foe, drained the lakes, collapsed their lungs and used the earth to swallow their legs up to their necks.

Cavarix, the King of the Giants, surrendered and offered to take what was left of his people to *Brittanniké* and Celtiberia and bother the *Children of Danona* no more. No one can trust giants, and he will always have plans to try to oust the Gods or Man from the land that was once his own peoples. In one massive migration, the giants left Gaul, but in so doing, they left the countryside broken and torn so that few could benefit from it.

As the giants departed Gaul, the gods celebrated atop *Monedo Vintur* in their palace. Throughout the land, it was now free of the wild and terrible monstrous bestial men, and peace had reigned for a time. This gave the *Children of Danona* an era to form kingdoms of their own across the land. *Danona*, or *Belisama* to many of her followers, traveled to Eastern Gaul amid the Alps to settle in the valleys where her most devoted worshippers will pilgrimage. To each of the many *Children of Danona*, they split into different regions of Gaul and laid claim to it for themselves. The visions were unfolding as the *Children of Danona* had realized, and *Nodens* waited for the next stage to occur.

Gaul was given beauty and the horrible damage the giants had caused was being erased. Flowers and herbs bloomed now, the air smelled of honeydew. The sun shined brightly over a gleaming and brilliant land where before, looming and awful beings lurked. The gods brought life, vigor and magic into Celtica and were happy, breathing inspiration and health upon the world from their palace atop *Monedo Vintur*, occasionally the *Children of Danona* blow gusts of wind from the mountain inland. This *Mistral Wind* will be a blessing to the later Mortal farmers.

Soon the arrival of *Lugos* came from afar, wise and many skilled to the land of Gaul by the month of *Dumannios*. He was older than the other gods and experienced in the ways of the world by far, having being well-travelled in the East and to Greece and Egypt. *Lugos* educated the gods in many new arts, sciences and methods of war. So much so that he was given a kingdom of his own in Gaul, *Lugdunon*, near to the Alps. As swift as the winds and sun's rays was his spears to defend Gaul against monster, giant and any threat that lay beyond its borders. His appearance and acceptance amid the *Children of Danona* is given a Holy Day, *Lugosnasaton*.

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The defeat of the giants was also the victory of the Gods in Gaul and that of the *Children of Danona* over King *Dusios* and the many lesser gods in the country. Now they ruled from shore to shore where the *Dusioi* once populated next to giants. *Dusios* was very displeased but powerless to change what he had started.

THE FIRST TRIBES OF MAN IN GAUL

Gaul's time spent with the gods seemed a thousand years before the first tribes of Men crept into its corners out of curiosity. It was said the *Senones* were among the first, as their name signifies. They came first with envoys through the Alpine passes to greet the gods with gifts but quickly saw the gods had no interest in them, nor their gifts. The *Senones* did see the beauty of the land and relished the thought of wanting it.

Ogmios predicted in his bubbling, steaming cauldron the Coming of Man into Gaul, first by land and then by sea. The other gods placated the Mortals through gifts and many small enchantments, to charm them and distract them from taking the land. At first this tactic worked and Mankind forgot about his want of the wonderful and lush lands of Gaul. Decades passed before *Nannos* awoke from the charm.

When *Nannos* stirred from his Druidic spell, he told his people, the *Senobriges* tribe, about what had transpired and the deviousness of the *Children of Danona*. Furious, an army was assembled without delay and they sent two, one by land another by sea to Gaul to confront the gods – as *Ogmios* predicted.

“Aristotle also, in his Constitution of the Massilians, mentions a similar circumstance as having taken place, writing as follows:- “The Phocaeans in Ionia, having consulted the oracle, founded Massilia. And Euxenus the Phocaean was connected by ties of hospitality with Nanus; this was the name of the king of that country. This Nanus was celebrating the marriage feast of his daughter, and invited Euxenus, who happened to be in the neighbourhood, to the feast. And the marriage was to be conducted in the following manner: after the supper was over the girl was to come in, and to give a goblet full of wine properly mixed to whichever of the suitors who were present she chose; and to whomsoever she gave it, he was to be her bridegroom. And when the girl came in, whether it was by chance or whether it was for any other reason, she gave the goblet to Euxenus. And the name of the maiden was Petta. And when the cup had been given in this way, and her father (thinking that she had been directed by the Deity in her giving of it) had consented that Euxenus should have her, he took her for his wife, and cohabited with her, changing her name to Aristoxene. And the family which is descended from that girl remains in Massilia to this day, and is known as the Protiadae; for Protis was the name of the son of Euxenus and Aristoxene.”

- Athenaeus, The Deipnosophists, Book 13.

Nannos and his army of 250,000 strong marched across Southern Gaul, while his navy, led by *Bellovesos* crossed the Middle Sea. Their plan was to meet at *Monedo Vintur* and then onto

Lugdunon. Through a furious exchange of swords and spears, the *Segobriges* and the *Teutonon Danona* fought at the base of the holy mountain for three days. This occurred by the end of the month of *Samonios*.

The tribe was victorious and the gods were defeated and forced to retreat either into the sky or earth soundly from this gory and enraged attack. *Bellovesos*' fleet met sailed around the coasts of Gaul to the North and harried the gods and their summoned monsters sent against them meanwhile. Although the gods defeated such beings, they could also call upon them, and did.

Bloodied at *Monedo Vintur*, King *Nannos* took his army onto *Lugdunon* where other gods resided. The victory was won for the Mortals but the loss was great. *Lugos* fought unlike he ever had before, surrounded by his cohort of the finest horsemen, the *trimarkisia*. Bravely the gods defended the fortress but the Mortals claimed the fortress. Before the snows of winter came, they decided to march onto the other palaces of the gods across Gaul and do the same.

Not even *Belinos* or his mighty spear could put a stop to them onslaught by the Mortals. What was done to the giants was now being done to the gods in some cruel irony a thousand years later. Something had to be done. *Ogmios* had formulated a plan to save both the *Children of Danona* and remain in Gaul with these land-starved Mortals. The iron these Mortals bore was a danger to them and there was no way to separate them from it and the Gods knew it.

A PACT OF EARTH AND SKY

Meeting at the spot that will become the territory of the *Caturiges* people, *Nannos* and the gods made the oath to exchange one realm for another. The Mortals were burdened with an excess of people and needed land, while the *Children of Danona* could travel between their world of *Andedubnos* and our own freely. A treaty was made on that Third Night of *Samonios*.

Man shall claim the world above the earth in Gaul while the gods can dwell in the spaces between, from whence they came. Because this pact was made where it was, this grove will become the holiest of holies in Gaul and beyond where all druids can receive their most crucial training. It will be designated the “Center of Gaul” or *Mediolanon*. Mankind and God will coexist in the world and learn to dwell in the worlds between.

Many of the gods resented this treaty and of course remained in Gaul, but others left to their new homes in hills, mountains, rivers, lakes, woodlands and the sky. *Monedo Vintur* will remain their lofty home, off-limits to Mortals however above all other sacred places. The *Vocontii* tribe will settle around it to protect it.

“But if you go by the other road — that leads through the country of the Vocontii and that of Cottius: from Nemausus the road is identical with the former road as far as Ugernum and Tarusco, but thence it runs across the Druentia River and through Caballio sixty-three miles to the frontiers of the Vocontii and the beginning of the ascent of the Alps; and

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thence, again, ninety-nine miles to the other frontiers of the Vocontii, at the country of Cottius, to the village of Ebrodunum; then, another ninety-nine through the village of Brigantium and Scingomagus and the pass that leads over the Alps to Ocelum, the end of the land of Cottius. Moreover, from Scingomagus on you begin to call the country Italy; and the distance from here to Ocelum is twenty-eight miles."

- Strabo, Geography, 4.1

Later, Nannos will marry his daughter Petta to the Phocian settler Protis in Southern Gaul. This act of peace to the Hellenic colonists shows that the Gauls were not all "savage barbarians", and by this act of union, gave the Phocaeans some land. This will be the beginning of the colony of Marsalia.

THE GREEK STORY OF GALATEA TO EXPLAIN THE ORIGIN OF THE GAULS

In the watery kingdom of Poseidon, he had many Sea-Nymphs or Nereides, each a goddess. Many dwelled in their own territories in the great Ocean. One named Galatea daughter of Nerus and Doris, because of her "milk-white" and pure skin lived off the coast of Sicily and the surrounding islands. For many years after the Olympians defeated the Titans she dwelled in peace, without a worry until she caught the eye of Polyphemos, a Kyklops and one of the Sons of Poseidon.

The Cyclops tried with his pipes, milk and cheese to draw her in but it was innocent Akis that had done so. The Nereide fell in love with the Mortal instead and this made the monstrous giant insanely jealous. In rage, he crushed the man with a rock. In sorrow, the Sea Goddess transformed the slain Mortal into the river Acis to ease his pain and torture.

Depending on the version of the story, Galatea had a tall, strong son, Galatos, either by Polyphemos or by Herakles. Galatos became the first "King" of the Galatians in Asia Minor, and to the Greeks explained why the Keltoi were so mighty in strength, white in skin and hairy. Many in Hellenic and Hellenistic ages were divided on the origins of the Galatians and Keltoi, but all were in agreement that they towered over them and seemed very strange.

"Polyphemos is said not only to have loved Galatea but to have fathered a son Galatos on her, as Bakkhylides testified."

- Bacchylides, Fragment 59, 5th B.C.

THE HELLENIC ORIGIN STORY OF THE KELTOÍ AND THE BRITANNÓI

"Now Celtica was ruled in ancient times, so we are told, by a renowned man who had a daughter who was of unusual stature and far excelled in beauty all the other maidens. But she, because of her strength of body and marvelous comeliness, was so haughty that she kept refusing every man who wooed her in marriage, since she believed that no one of her wooers was worthy of her. Now in the course of his campaign against the Geryones, Heracles visited Celtica and founded there the city

of Alesia, and the maiden, on seeing Heracles, wondered at his prowess and his bodily superiority and accepted his embraces with all eagerness, her parents having given their consent.

From this union she bore to Heracles a son named Galates (Γαλάτης), who far surpassed all the youths of the tribe in quality of spirit and strength of body. And when he had attained to man's estate and had succeeded to the throne of his fathers, he subdued a large part of the neighboring territory and accomplished great feats in war. Becoming renowned for his bravery, he called his subjects Galatae or Gauls after himself, and these in turn gave their name to all of Galatia or Gaul."

- Diodorus Siculus, 1st Century B.C.E, History.

"Hercules (Ἡρακλῆς), it is told, after he had taken the kine of Geryones (Γηρυών) from Erythea, was wandering through the country of the Celts and came to the house of Bretannus (Βρεττανός), who had a daughter called Celtine (Κελτίνη). Celtine fell in love with Hercules and hid away the kine, refusing to give them back to him unless he would first content her. Hercules was indeed very anxious to bring the kine safe home, but he was far more struck by the girl's exceeding beauty, and consented to her wishes; and then, when the time had come round, a son called Celtus (Κέλτος) was born to them, from whom the Celtic race derived their name."

- Parthenius of Nikea, Erotic Pathemata, Celtine, 1st Century B.C.E.

HANES TIR HUD

It is the logic in which our world, the Mortal one, revolves on and pivots, and cannot move without. It is filled with pure supposition and theory, but before my many years of Doctoral research, it seemed just an idea led by intuitive notions, and now I know I am onto something and more so. This 2nd Edition will fine tune that research and make it playable and work with Celtic Studies and ancient religiosity.

Know that *nothing* in this section that follows is absolutely based on evidence but pure fitting random ideas and imagination together, and the topic of the "Celtic Otherworld" is a very difficult and complex one. To make this playable and definable, with a linear history, some measure of chronology had to be done. It will switch between many extant Insular Celtic languages, primarily Irish and Welsh, as these are the two sources that the bulk of this research derives from ultimately.

THE WOMB OF CREATION

Druids had surmised that before the present Universe, there once existed a *Disharmonious Void*. Torn by destructive chaos and strife, it was completely devoid of any creative powers or life. Nothing could exist in this *Disharmonious Void*. It was death for the dead, in essence, and completely uninspired.

A spark of inspiration or *Awen* called the *Great Spark*, blazing red and shaped like a thunder-bolt, tore its way through the blackness with fury. The *Fire of Creation* split the shapeless

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Void into the (as yet empty) *Three Circles* or *Trí Fáine* (“*Tair Cyrchau*”) that were anchored around one magnificent, growing oak tree. This tree was the first in the Universe, and under its immense leafy crown hung golden acorns, swollen with potency.

This impossibly perfect and glorious oak is called the *Life Tree* or *Cran Beathu* and spanned far into the rapidly expanding Circles. The *Three Circles* brought about the *Harmonious Spheres* from out of the unstable and sterile *Disharmonious Void*. Split from this cascading of Circles within Circles emerge two more; each divide the day equally.

One is called the *Cauldron of Day* or “*Pair Y Dydd*” and the other the *Cauldron of Night* or “*Pair Y Nos*” and they both revolve around the *Three Circles*, together forming the *Great Cauldron* (“*Coremár*”) or “*Pair Fawr*” where the new Universe will reside, formed like bubbles within bubbles are the many smaller Circles or worlds that blend together with an uncertain stability. The *Life Tree* now functions as the *World Axle* (“*Cruinda*”) and keeps every revolving, shifting the Circles in place no matter how far they wander.

THE LIFE TREE & THE HORNED ONE

A force from within the *Life Tree* shook its golden acorn-laden branches, sending them to fall upon the *Three Circles*. The acorns hit the lifeless hills, mountains, plains, and landscapes of the many worlds and showered them with its intense life-giving white energies in a torrential fall.

The energies soaked every hidden nook and cranny in the many smaller worlds with the seeds of Life. The acorns’ kisses left no place untouched, but this limitless life-giving was pointless without a master to guide it and give it substance.

Deep within the *Life Tree*, a presence awoke. It is debated among the Druids of the many worlds about what created whom first, but it is clear that His emergence was one of necessity that only happened because the acorns fell first.

On his hairy pate sat antlers which resembled the *Life Tree*’s own branch-covered boughs, and his form was covered in wild hair and curly locks similar to the grassy, weed-choked landscape over a body that was both Man and beast. He was savage and wild and embodied all of Nature in divine form. He was simply called the Horned One (“*Cernun*”) by the later Druids that pondered on his mystery and the paradox of his creation.

The Horned One erupted into the *Three Great Cries of Creation* (“*Trí Caointe Mhóra*”), calling as a stag would in the deep woods while seeking a mate. From each Cry emerged a form of life that quickly populated the worlds within the *Great Cauldron*. Here is the sequence of the *Three Cries* and how they brought form to the life that was yet to be:

FIRST CRY: *The Wilder Call*. As it was the first song given by the Lord of the Oak, he needed to populate the many worlds with a plethora of foliage to worship the *Great Tree* in their own silent way. Trees, ferns, grasses, herbs, and all other forms of greenery

sprang up across the *Three Circles* in all of their diversity. Each flower, leaf and sprig now raised high into the air to stare at the *Cauldron of Day* as it traveled across the sky.

SECOND CRY: *The Beastly Call*. This great roar brought form to the multitudinous beasts of the earth, sky, and water, which the Horned One requires for His Hunt. There could be no Wild Hunt without the fauna to chase or take down, so He called them into being. From the myriad of beastly shapes, he chose six to act as guardians of the *Great Tree*. These six were chosen to protect the valuable acorns and the stability of the Universe whenever He is withdrawn into the tree.

THIRD CRY: *The Call of the Sídhe*. This noise brought about the Immortals to dwell around the Horned One in his Timeless Circle of *Gwynfyd*. These beings are comprised of the Acorns’ virile energies and do not live short, simple, or austere lives compared to the other beings yet to be created. They are soaked in the essence of the first *Great Spark* and possess many abilities that no other life form shares.

Upon the Horned One’s *Three Cries* also fell the *Three Powers* to divide up the Universe between them. Each Power represents an aspect of the Universe and Creation and the many life paths between them. The *Cland Soluis (Plant Golau)* are the *Children of Light*, the most heroic and bold of the three. Those that follow this path seek Cosmic Balance and stability in the Universe and protect it fanatically. The second, the *Cland Comáir (Plant Cyfnos)* or the *Children of Twilight*, sit in the middle path and seek no extremes in the grand scheme of things, looking out only for themselves in the end. Opposite to the Children of Light, lie the *Cland Dub (Plant Gwyll)* or the *Children of Darkness* that aim to bring the Harmonious Universe to ruin for various reasons. They represent the harsh, heartless destructive forces of the Universe.

It is by these Three Powers that the Immortal Sídhe are both divided and bound.

THE BLUE HAG

Whilst the Horned One sang his *Three Cries* after emerging from the *Great Tree* in *Gwynfyd*, another mighty presence emerged from a cave in the Circle of *Abred*. A large, bent-backed and hideous hag stepped forth, walking on an alder tree for a cane. She was the *Great Hag (Cailleach Mhór)*, who counter-balanced to the Horned One in every way.

She brought freezing ice and chill wherever she walked. Death followed her, surrounding her feet with eager wolves, deer, and wild swine. The moment she arrived into the Universe, Mortality followed as the unavoidable presence of death.

Unlike the Immortal Sídhe which dwelled in *Gwynfyd*, the Great Hag brought only one form of genuine life to the Universe – Human kind. With her rough and calloused hands she whittled into being the first Man and Woman. They were touched by the Hag’s death-dealing presence and thus were destined to age and expire, worn away by the effects of Time. In her world, the harsh seasons change and death is ever-present.

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The *Horned One* and the Great Hag split the Universe in half, leaving Humans able to choose their own side with the luxury of free will. The Faery folk, bound by their Powers, have to do great deeds to change their circumstances.

There is reason to believe that a third entity lived in the seas that binds the many worlds, but he chose to remain silent, waiting for the rest of Creation to be called forth. The Mortals call this mysterious third figure Lir – the Sea.

THE DARK TIMES

In Faery and the other worlds, memories of what transpired after the *Three Cries* are hazy and faded, but it is understood that the first to seize any control over the other Immortals in Faery were the Hateful Ones (**Fuathach**) or Goblins. Catching the *Children of Light* unaware at such an early era, the Goblins quickly enslaved and took advantage of the innocent.

Few heroes are known to have stood up to the tyranny of the foul and repulsive Dark Fey in the beginning. Torture and suffering were wrought by the Dark masters across the Faery Isles until one king rose to rule them from his fiery throne. This Goblin was called the *Fire King* (**Teine Rí**) and he dominated the weaker *Children of Darkness* under his brutal strength.

Most outspoken against this cruelty were the Ellyllon races. The fair and mystical Morwyn Elves and the feral, valiant Pren Elves emerged from the wilderness. Whilst the other Fey were unable to find their purpose or a cause to rebel, the Elves began to formulate the seeds of rebellion. Only the wood-wise Pixie folk remained free from the Goblins and their allies, by hiding about the woods unnoticed and choosing not to draw attention to themselves by taking action in the struggles.

Failed uprisings were frequent among the enslaved until one mighty Pren champion was born. It is said that his birth was heralded by storms that blackened and shook the skies, bringing fear to the *Children of Darkness*. His name thereafter was *Taran Torandar* (and Ymhaer “hammerer”), the “Thunderer, the Bringer of Tumult”. Taran led many successful uprisings in Faery atop his magnificent chariot pulled by the two unicorns, one white (**Sonead** “Good Weather”) and one black (**Donead** “Bad Weather”).

Across the worlds, Taran inspired the use of chariots by the heroic methods of going into battle, thus giving him the extra title of **Roitheachtaigh** or the “Possessor of Wheels”. It took the fury of the torrential storms that Taran rode to extinguish the flames of the Goblin King in the first Dark war, a war so intense it ignored no land or people in Faery. All were made to choose a side, by joining in the battle or perishing in the slaughter.

By the end of the Dark war the Fire King and his Dark Fey allies, so few and normally unguided, were shattered. The Dark Times were over and due to Taran's efforts and sacrifice as a mighty hero, the hegemony of the Goblins was destroyed. The many Immortals began to return to their former lives before the Time of the Goblin Lords and prosperity followed.

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THE NOBLE ONES

Many influential Ellyllon families sprang up in the aftermath of the first Dark war to begin establishing resistance to the Dark Fey and to protect the stability of the Universe.

Two chiefs, one Pren (**Tuirbe**) and one Morwyn (**Mathonwy**), appeared to guide the many races and clans along to these ends. Each chief established a separate but nearly identical kingdom on each isle. Before Tuirbe, the secret of smithing was largely unknown and the Faery were only able to use the crudest of weapons and gear. The chariots, taken from Taran's example, were constructed of well-fitted wood without the benefit of metals to reinforce it. Tuirbe gave Elves the secret of forging metals and brought forth the next generation of Ellyllon craftsmanship.

Mathonwy built the first lord's hall in any world, a magnificent structure meant to house the many minor chiefs and allies who gathered for his protection. In the wake of this prosperity there was a great conference held between the *Children of Light* and any of the Twilight that wished to take part. Mathonwy and Tuirbe both sought to keep Taran's wishes that a powerful alliance would be made between all Fey of Light and Twilight to withstand the Dark Fey.

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This alliance was designated the **Airegdach** (“Noble Ones”) and the symbol for it was taken from the Great Tree to be emblazoned on their tunics, shields and banners throughout the Immortal Isles. Since no other Faery tribes came forward with the same enthusiasm or fervor to take command, the Pren and Morwyn became the Protectors of the Isles. This alliance was called the *Kingdom of the Great Tree* and spanned the many Immortal Isles wherever the shadow of the Great Tree fell.

Emboldened by their wondrous discoveries and control, the Noble Ones struck across the Faery Isles to where the Dark Fey dwelt and plotted a return to dominion. For the first time since the *Three Cries* by the Horned One, the Fey of Light were equal to their rivals in strength and objective and would not succumb to them again. It would take a far mightier force to dominate the Nobles Ones and wrest control of the Fey, and no such force existed in the Immortal Isles... for a time.

In this early time of peace many Faery kingdoms sprang up across all three Powers, some small and others larger in size but none as great as the Ellyllon. Many influential leaders rose to power in these kingdoms: **Beli, Dón, Llŷr, Gofannon** and his clan, and the many children from both Ellyllon peoples that shaped the worlds within the *Great Cauldron*. Of them all, Queen Danu, the Fey Queen of Light, would become the greatest and most charismatic.

The Morwyn warriors fought for and created the honorable **Craeb Rúa** (“The Red Branch”) to house their finest champions while the Pren had the **Gáiscedacha** (“The Spearmen”) for their own. Each band of warriors became the representatives of peace and stability in Faery, defending the wronged and stopping Evil where they found it.

The Fey did much adventuring in and exploring of their world, eventually branching out to the many other worlds populating the universe. Lir and his clan were the first to bravely traverse the Torc of Storms which surrounds the Faery Isles, and to discover the most direct route to the world of Abred. This discovery began a long, tightly-knit relationship between the many worlds that exists to this day.

THE BROODS OF DOMNU & THE MORRÍGNA

The sister of Danu, Domnu, had been accused of secretly conspiring with the Dark Fey and even the Great Hag, and was driven out of the alliance by her own kin and clan, rejected and shunned. During her flight from the Isles she went to the sea to vanish with her children. The Druids were correct in their suspicions as Domnu was in fact secretly in league with several of the Dark Fey and was bearing many of their children.

Her children grew to become hellish offspring which resembled their mother’s Ellyllon origins, but were so much worse, their Ellyllon blood transformed into a seething black fluid of hate, carrying the wrath of their mother. Their bodies grew gigantic enough to contain their evil while their flesh changed from fair to blue, so as to blend in with the seas where they dwelled in exile. Thus, were born the **Fómorí**, notorious *Sea Giants of Faerydom*.

In short order, Domnu and her brood began to disassemble the peace that Danu and the others fought so hard to maintain. The Fómorí also took control of the now fallen Goblins and other disparate Dark Fey, to shape into their bloodthirsty armies for the many battles to come.

While the great and famous families of what would later become the Divine Families of Faery were still prospering, three odd Ellyllon sisters had begun to create their own unique brood. **Mórrígan, Baobh Catha** and **Macha** (the **Morríigna**, collectively) were making plans of their own, jealous of their relative Danu. As the grandchildren of Danu’s son **Nuada (Nudd)**, they were impatient for their share of glory and prosperity.

In times to come their female-dominated clan will become the **Gwiddonod (Góganách)** (“Witches”) who will terrorize Faery with their cruel and aggressive ways. In this era, however, the **Morríigna** are still young *Tribes of Danu (Tuatha Dé Dannan or Plant Dón)*, as yet untried in battle and still true to their Morwyn origins with no plans to cause unrest among the *Noble Ones*.

The *Kingdom of the Great Tree* brought peace to the Isles, but it slowly began to crack around the edges under the unexpected attacks by the Fómorí and their Dark Fey allies. In both the Mortal and Immortal worlds the strife slowly made it difficult for any hope for the peace Mathonwy and Tuirbe wanted. The only stability left was found in the strongest of the Ellyllon realms of **Tír na nÓg** in **Aircthech**, and **Mág Món** across the hills of **Illdathach**, but this too would soon burst from the pressure.

THE TENSION OF THE TWO SISTERS

Over time the opposition between the two most powerful clans in Faery, **Tuatha Dé Dannan** and **Tuatha Dé Domnu**, became the talk of all races. Both families were at odds, pitted against each other on land and sea. Sea voyages became a matter of territorial rivalry as Domnu’s brood now ruled the waves in large, dangerous long ships intent on plunder and raiding.

Danu, who aspired to keep peace, decided that through the power of her greatest sons and husband, King **Bíle Mór (Beli Mawr)** or “**Belinos**” to the Gauls, four wondrous fortified cities would be built in each of the four directions of the world, to serve as bastions in times of need for the local Fey. These four cities’ fame would grow to be known in the Mortal world as places of wisdom, magic and power. **Finlias, Fálías, Gorias** and **Murias** were each founded by one of the *Sons of Danu*, and each becomes the repository for an item of greatness (See “*In Lands Far Away*” chapter).

Many Faery folk sought to settle in the Mortal world, foremost among them the *Noble Ones*. They wished to bring their goals of maintaining peace and stability to all Circles, but everywhere they traveled they discovered the *Children of Domnu*. On the small green isle of Éire the repulsive son **Cichol Gríenchos mac Goll mac Garb** ruled over the many Humans and Fey on the island, thereby preventing the *Tuatha Dé Dannan* from settling without a fight. In the southern lands of the Faery isle of

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Illdáthach, the two brothers **Garb** and **Indech** violently carved out a *Kingdom of Giants* against the other Fey folk.

Waves of Mortal invaders swept across Éire over time, weakening the control of the Sea Demons. It took the strength of the *Tribe of Nemed*, however, to completely succeed in the centuries-old task. With the island free from the ravages of the Giants of Domnu, Danu and her people sought to finally lay claim to the lands. The strongest of peoples left to dominate Éire were the *Fír Bolg*, travelers from far-off lands who settled and eventually ruled over the land.

THE KING OF RAVENS

An undesired child, a boy black of soul, was left to perish on a hillside in the worst part of Faery by his mother. This boy's parentage was noble, even if it was born of force and brutality. Mórrígan and a Pren slave named **Cynwal** conceived this child together, but she rejected the boy out of contempt for the male of the species and left him to die.

Also, no longer pleased with *Cynwal* because of his many attempts at stirring rebellion with the other slaves, the Gwyll Witch mockingly cursed him into the form of the animal he disliked the most - a raven. The *Mórrígná* hadn't yet left for the Mortal world with the *Tuatha Dé Dannan*, before the birth of her rejected son and would soon follow them to Éire and Ynys Prydain.

The former Pren slave, upon finding his discarded son, was compelled to save the boy. *Cynwal* fled from the *Mórrígná's* mist-shrouded land, **Tír Tylluanod** ("The Land of the Owls") with the child held tightly in his talons, mind consumed by vengeance as he flew through the fierce storms raging across Faery.

Cynwal was tossed by the storms and crash-landed with the rescued child amidst the unhappy Dark Fey in **Tír na mBás** ("The Land of Death"). Unknown to *Cynwal* at the time, there had been unrest amongst the Goblins over their submission to the Fómori lords, but the Goblin soothsayers held an unspoken prophecy mentioning a leader who would save their people from their plight. To the fearful, huddled Dark Fey, the giant raven bearing the pale and silent child was the sign they needed. The seeds of unrest stirred quickly as news spread across Faery of the Goblins' fortuitous arrival.

Clouds of ravens and crows began gathering at the Goblin fort where the child was kept, further heralding the prophetic stories of a leader chosen to aid the Goblin-folk. The child grew into a full adult in less than a week, but his appearance was kept shrouded and mysterious, and rumors circulated that anyone who witnessed his visage was terribly frightened and forever haunted by nightmares. As his legend grew, his worshipers quickly forged enchanted weaponry and garbed him in special armor in hopes that he would use them to oust the arrogant *Children of Domnu*.

The Goblins chose him as their king, but it was the presence of the ravens that gave him his title. Having never been given a

proper name, he was simply designated the *King of Ravens*. He took his first stand on behalf of his people by giving the Giants and their wizards three challenges; each inevitably resulted in failure for the Fómori because of the *Raven-King's* cleverness (See "*The Raven-King*" in Chapter 6). Word quickly reached the Giant lords about the upstart *Lord of the Goblins*, and ships full of enraged Sea Giants sailed to stop him. Before they could reach him, the other Dark Fey gathered in support of the son of *Cynwal*, amassing in startling numbers and embittered by the tyrannical rule of the Fómori.

Thus the *King of Ravens* went to battle against the bitter and furious Sons of *Domnu*. His victory was evident early in the confrontation, and before the sun set he emerged from the needless bloodshed victorious. The Fómori were now his to rule, as were the other disparate and weak Dark Fey.

Domnu's wrath was beyond all reason at the loss of her own children. She arose from the seas of Faery and sought the King of Ravens in vengeance. A terrible battle ensued, worse than the first, but the Raven-King gave *Domnu* a grievous wound and sent her back to the sea. The *King of Ravens'* power over the Dark Fey in Faery was now complete.

DANU'S FALL

The bountiful and prosperous time of the *Kingdom of the Great Tree* in Faery was finite. Once the mysterious *Raven-King* gathered the *Children of the Dark* under his beaked helm, he plotted to bring down the well-being of the Noble Ones from his new fortress of **Din Marw**. Possessing an insight into the Fate of *Danu*, the Raven-King put plans into motion to see her demise along with the *Kingdom of the Great Tree*.

Danu's people were still split and divided between worlds and their power was weakened from its former glory. A local feud grew around a Mortal chief, and *Queen Danu* arranged a meeting to mitigate the conflict. Her escorts to the mediation were the Red Branch warriors, taken from the 12 tribes in **Tír na nÓg**. Unbeknownst to the Queen, the entire conflict had been arranged by the Raven-King for his nefarious purposes.

This Mortal, one of the *Fír Bolg*, was an assassin sent by the King of Ravens to slay the Faery *Queen of Light*. His iron blade struck deep and she fell. Rather than help their Queen, her warrior guards hesitated in fear. The *Raven-King's* armies laid in wait in the hills around the meeting place, anxious to grind *Danu's* children to ruin in the aftermath. Dying on her chariot before her people, *Danu* cursed the Red Branch warrior chiefs, taking the sun itself from them and thereby changing the course of Faery's history (See "*The Anddwiwion of Annwn*" in Chapter 4 and "*Danu – The Queen of Light*" in Chapter 6).

Danu's curse was thus:

*Accursed are you twelve,
Whose souls have gone to black,
Where sunlight shines and dwells,*

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*You are never coming back.
Below the earth's fertile blanket you shall go,
And can never view this light,
To dwell in Annwn, a place of woe,
And suffer to live an eternal night.
The Sun's spears will fall down,
Cast from the skies above,
If you shall leave the ground,
To destroy your absence of love.*

Borne on King Nuada's shield over the throng of battle and betrayal, Danu swiftly fled for her life from the ambush towards one of the Four Cities. She was taken to the apple grove-covered island **Ynys Afallach**, away from the land of Ildáthach and the power of the Raven-King.

King Nuada swore an aggressive vendetta with the *Fír Bolg* for slaying his Queen and mother at the moment of her last breath. Quickly, he mustered an army of the finest of the *Cland Soluis* in Faery and prepared to invade the Mortal world, thereby realizing yet another of the *King of Ravens*' plans.

THE INVASION OF ÉIRE

Filled to the brim with the *Tuatha Dé Dannan*'s finest warriors and Druids, 33 Swanships flew to the skies between the worlds, ready for battle against the foolish Mortals who dared to strike down their shining *Queen of Light*.

After so many waves of invasion over the years, the *Fír Bolg* were the only race left to defend the island against the *Tuatha Dé Dannan*. After much strategizing and deliberation, the two forces met in a bloody battle on the Plain of Towers (**Mág Tuired**) with the Immortal and valiant *Tuatha Dé Dannan* reigning as victors. King of the *Fír Bolg* Eochaid mac Erc was sought to pay penance for assassinating Danu, but he was killed by the Raven-King's own Bogies on the eve of battle. Nuada mac Danu, the king of the tribe and eldest son to Queen Danu, lost his right arm to the Mortal warrior Sreng, and thus lost his torc. After their victory over the *Fír Bolg* in Éire, the *Tuatha Dé Dannan* gained superiority over the rest of the isles and began to populate them, placing many fortresses about its many lands.

Nuada's loss of status was an opportunity that the Fómorí were quick to seize. The next ruler of Éire came with an iron-hand unrivaled by any of Domnu's brood; his name was **Balor Olcshuil**, feared by his own Giant kind as much as by others. Ruling from a small isle near the mainland, Balor slowly began to strangle the freedoms and life out of the peoples of Éire. The once strong Noble Ones were now weakened in the Mortal world and had no champion to challenge Balor.

Balor had been told by his Druids about the birth of a boy that would destroy him and end his reign, born of his own daughter **Ethnium**. He held her captive in an isolated tower on a desolate isle, protected by Druidesses. The only male allowed on the island was Balor himself so she would never have a chance to conceive.

Slowly the Fómorí crept back into power throughout the isle of Éire, chiefly through their puppet and diplomat Bres. He was born of both Danu and Domnu blood, and his loyalty rested with the Giants in the end. By his master Balor Baleful Eye, Bres levied harsh taxes and enforced terrible tributes from the people in his realm.

LÚGH LAMHFHÁDA

Born from a people on the west coast was a boy named Cian who wanted vengeance from Balor and his kind because of the heavy taxes and cruel deceptions upon his people. Cian heard rumor of the hidden daughter of the Giant King, and with a Druidess' help, he found his way to Eithne.

In a secret tryst, Cian and Eithne made love and conceived three children that night on Oileán Thoraigh. Balor discovered his daughter's pregnancy and on the day of the triplets' birth he threw the three offspring into the seas to die.

Unbeknownst to the cruel Giant, his grandchildren survived, carried on the waves by fate. One, a bright haired boy, found his way to the Mortal people that dwelt on the western shores who then raised him. He was named Lúgh for his brightness in manner and character.

Languishing after the victory over the *Fír Bolg*, the *Tuatha Dé Dannan* had no king to rule them until one stepped forward or Nuada was given aid to mend his severed arm. No champion was able to stand up to the injustices of Balor and the Immortals lacked the vivacious vigor they once had, until Lúgh arrived at their gates.

Besting the king and his entire court of Fey in feats, intelligence and all other arts, Lúgh was made the provisional ruler and champion of Nuada's court. His first action was to challenge the tyranny of King Balor. It took no time for the *Tuatha Dé Dannan* to muster under him and his leadership.

CATH MÁG TUIED II

Nuada was given a magical silver arm by the Ellyll smith Dían Cecht to give him back his right of rulership and place Lúgh as their champion. But this was not enough, Bres made sure that the Fómorí were able to completely strangle out the resources of the *Tuatha Dé Dannan* and their allies in Éire.

Gathered on the plains around the standing stones, the *Tuatha Dé Dannan* and *Tuatha Dé Domnu* readied for battle on Samhain. Through deception and many geasa cast upon him, Lúgh was denied the opportunity to participate in the early battles, but he soon arrived to slay his evil grandfather Balor with his golden spear.

It was in this furious and bloody battle that a great many of the *Tuatha Dé Dannan* and their allies were slain by the hand of their enemies. Just the same, the countless foul and detestable Dark Fey, with their Mortal allies, was destroyed as well under the swing of blades, jabs of spears, and the casting of spells.

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The reign of *Balor* and the influence of the *King of Ravens* were shattered upon the completion of this second Battle of the Plain of Towers and rulership of Éire was now in the hands of the remaining Children of Light. A grand funeral and wake was given in honor of the many *Tuatha Dé Dannan* that met their demise in the long battle.

A peace brought about by slaughter now hung over Éire and Ynys Prydain, but in Faery another war loomed over a world where the greatest of Immortal heroes no longer remained to defend the innocent and peaceful. They had unwittingly left the Otherworld vulnerable to the predations of the *Raven-King* in their quest for a vendetta.

THE SECOND & THIRD DARKWARS

The *King of Ravens*, with his new allies the *Gwiddonod* and the accursed *Andduwion* from Annwn, surged over the Faery Isles in a bloody war with their hated rivals with the bulk of the *Tuatha Dé Dannan* in the Otherworld.

The *Kingdom of the Great Tree* and the ancient reign of the *Noble Ones* fell swiftly to the *Raven-King* and his Dark Fey. Only the venerable warrior bands of the Red Branch and the *Gáiscedacha* remained after the departure of the *Tuatha Dé Dannan*.

Although the *Raven-King* could not besiege the *Four Cities*, he managed to acquire the *Thirteen Treasures* from the other forts and halls in Faery and reward his own for their work in the Dark war.

A new generation of heroes and champions were chosen from among the Faeries of Light and Twilight to rescue the Treasures from out of the hands of their possessors. Two new kings emerged from out of the band of heroes to take the place of those lost in the Mortal world of Abred. *King Llwynog ap Branaur* of the Morwyn and *Cathal mac Fearghal* of the Pren would lead the suffering and anguished Immortals out of this dark time.

Before the *Raven-King* and his allies could further their horrible conquests, the two Ellyllon kings directed another war to free the enslaved peoples. Thus another Dark war was born, fresh out of the ashes of the last to sweep over the isles.

Even in the furious onslaught that the *Cland Soluis* and *Comáir* wrought on the Dark Fey, only a respite was gained, but the trinity of their leaders (*The Raven-King*, *Pen Annwn* and the *Witch Queen*) was not slain.

The aftermath left Faery with the present kingdoms and Fey realms that are now found in the Immortal world. The glories of the *Tuatha Dé Dannan* and the *Airegdach* are now only memories in the minds of the descendants that remain.



The *Tuatha Dé Dannan* who stayed in Éire fell under the influence of the last wave of invaders, the *Milesians* from Spain. After many battles the island was split between them, while the Britons drove the other *Tuatha* into exile across the island. However, the Divine blood from the Otherworld now flowed in the veins of the many rulers of the isles among the Mortals, enough to make a difference.

THE GREAT BEAR

Emboldened by the Faery blood now surging in their veins and the bravery of their champions and rulers, the Mortals felt that the Otherworld needed to be taken. This was partially due to vengeance from being conquered by the armies of the Otherworld, and also because such an act would prevent future invasions.

One of the mightiest Mortal rulers to conquer a portion of Faery was the warlord *Arthur ap Gwythur* from the Island of the Mighty. He and his fierce warriors, the finest among the Britons, were led by the bard *Taliesin* to bring a different havoc to the Immortals - not one of cruelty or brutality, but his protection against the *Cland Dub*.

Many royal families from both worlds were now entwined by fate and consequence and Arthur's conquests further cemented the bond. The Britons and Gaels were beginning to settle among the Fey in the Glistening Isles in peaceful communes, this time in greater numbers. (See the "F" Series adventure modules and the "Island of the Mighty" Campaign Book designed around Arthur and his warriors, as well as the supplement for the legendary "Twelve Battles".)

From other Mortal lands, many travelers, explorers, and adventurers found portals to Faery over time. Just as the Druids had spoken about for centuries, they was discovered that Faery was the birthplace of life in the Universe, a sacred and holy place.

The arrival of the Mortal kind brought a needed balance to Faery, where the Immortals had lost in times past. The freewill of Humanity had no barriers to stop it whereas the Fey had no choice but to behave as they had since birth.

The involvement of the Gods in Mortal affairs was always a complex and often unfortunate matter, and these times were no different. *Arthur* and his champions had to return to the *Island of the Mighty* to restore order among the warring tribes and to prevent the further movement of the Saxon invaders.

Faery was left again to heal and return to normalcy with the balance that had been sought for so long since the *Raven-King's* rise to power. Among the Morwyn, the land designated *Tír na nÓg* was divided into the *Three Kingdoms*, ruled jointly by three descendants of the *Tuatha Dé Danann*. In *Illdathach*, the *Pren* remained with their ancient tribe lands of *Mág Món*.

The *Gwiddonod* now had absolute control over the land of their mother-goddesses, *Tír Tylhuanod*, with the *Witch Queen* as their ruler. The underworld of *Amwn* (*Andedubnos* to the Gauls) was a ghost-haunted realm of primal destruction and horrors populated by the Danu-cursed *Andduwion* and the *Pen Annwn Arawn*.

The *Raven-King* and his hordes of Dark Fey now mainly dwelt in *Tír na mBás* where his first fortress *Din Marw* rests. Scattered and remaining as before, the myriad Twilight folk inhabited the forests, mountains, glades, and other countless wilderness regions in the untamed world of *Gwynfyd*. For all of the many changes and wars, the timeless realm of Faery continued much the same.

THE DARK WARS OF FAERY

Unlike the often-frightful massive wars in the Mortal world, that will involve many peoples, countries and ethnicities, in Faery they envelop the entire world in a dark, gloomy whole. These "Dark" wars are few but devastating, and sooner or later sweep up all Immortal peoples in their bloody, fiery fury. When the "Powers" fall out of balance, it becomes inevitable that such a war will be the result. Many names exist in the varied Celtic languages in Faerie for these dreadful wars, mostly poetic, but simply put, the Gaelic form would be: *Cogadh Dub*, Welsh – *Rhyfel Tywyll*.

Just as the souls of those who now inhabit the bodies of the faeries and monsters in this other world were once Mortals once, they now too dwell in a new realm, and rage and violence is still unavoidable. Regardless of the many lives they had before, aggression and warfare is a natural part of the universe, it is not in the Celtic philosophy from Antiquity to be a passive or subdued people. Not even after their conquest by outsiders were they absolutely quiet, and this bled over into their mindset and way of life.

Disregarding the Modern Wishy-washy Neo-Pagan rubbish connected to an imagined "Celtic" people, their world and After-life were clearly filled with brutal violence. Life was a short and harsh matter, and although the Reincarnated form and Other-world were deemed idyllic, it was colored with a characteristic violence and brutality that they often exhibited in life.

What is presented here is completely fictionalized, meaning there is no mythological sources for this information and it is purely imagined and created to supplement the "Otherworld" as presented. The Faeries of Light and Twilight largely dread a Dark War and wish to avoid any, should the possibility arise again. The Faeries of Darkness however plot and devise a means to spark another and tip the balance in hope to conquer the rest.

All of Faerie is caught up in the Dark War as they flare up. Death, enslavement, destruction and horrible atrocities are the result endlessly, for what seems like weeks or months, or even years until a set of divinely guided events (often), leading champions to set matters right and restore the balance once more.

Listed in summary are the Dark Wars that have occurred in Faerie so far:

- 1.) **COGADH RÍ NA TEINE:** "War of the Fire King". Early in the murky days when Faerie had little in the way of kingdoms or true tribes, the *Fuathach* gained an upper hand over the *Ellyllon* and all others. Foul and cruel, the *Fire King* and his horde had enslaved, tortured and eaten on the innocent for ages until the *Ellyllon* finally had enough and rebelled. Led by the *Pren Taran Ymaer* (known as the "Thunderer"), he fought back and forever shattered the power the *Fuath* in Faerie. The Dark War spread across the Isles swiftly, and in result the first Kingdoms of Light were formed as a resistance to future depredations by the *Gwyllyon* and all others.
- 2.) **CATH RÍ NA FIACHRA:** "Battle of the King of the Ravens". Disgusted with the *Tuatha Dé Danann* and their allies, the King of Ravens plotted to take their *Four Forts* and the sacred items within, thus toppling their power. Allying with the *Gwiddonod* and *Andduwion* in *Annwfn*, the King of Ravens sends his frightful armies across the Isles to take down the many kingdoms and tribes where the *Fuathach* failed so long ago. The fate of Faerie seemed doomed, as all the Faeries of Darkness concentrated their efforts together to defeat their enemies and rule the Isles. At the end of the Dark War, the Isles were conquered, the *Tuatha Dé Danann* driven to the brink of extinction, forcing them to depart

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and journey to the Mortal World thus. Despair and gloom hung over the Faerie Isles heavy.

- 3.) **COGADH CLOINNE NA SOLAIS:** “War of the Children of Light.” Forced into exile, defeated, with *Queen Danu* assassinated, the *Tuatha Dé Danann*, aided by many champions from both worlds take back Faerie in a Dark War. Waging battles in land, sea, Underworld and by many means, they narrowly defeat the Dark Trinity allied against them. Exploiting the inherent weaknesses in the dark alliance, the *Tuatha Dé Danann* let it splinter back into the bickering realms that it once was, while reclaiming their kingdoms and restoring peace over the Isles. After regaining control over Faerie, the balance between worlds is maintained as well, and the passage of souls can be restored once more.

Another Dark War is brewing in Faerie, this time it is rumored, fired up by the Twilight Folk, the *Dark Písgies* led by their angry divine ruler the *Bucca Dhu* who lives in the depths of the *Perpetual Forest*. Fermenting with jealous rage over his rival, the *Bucca Wydn*, he has allegedly built an army of Giant Boars and worse, allying with bitter Twilight faeries across the Isles waiting for the cue to attack the Faeries of Light and Darkness alike. What their goal is remains unknown, or even ultimate purpose, but the stories are spreading across Faerie.

THE FUTURE PRESENT

Faery’s existence remains as solid as before even though the erosion of believers and those descended of their blood in the

Mortal world are now fading. Invaders and other religions now populate the isles, splintering the once strong knowledge and intimate ancestry that the Mortals had possessed since Prehistoric times.

Many Darkwars are now past and the Immortal lands remain as wondrous and magnificent as they were when the *Three Cries* of the Horned One sounded. Hidden in their many lairs, however, the Dark Fey plot and scheme their many diabolical ideas to regain leadership. The Universe is always ready to provide the ingredients that will bring about new changes and the building of heroes through quests.

Only those with *Second Sight* could see mere glimpses of the future, but would never see enough to know what to expect and prepare for. What they have seen are feats and deeds of new champions and heroes across all worlds that will rival and outshine those of the past. Greater quests, massive battles, and epic changes in the *Great Cauldron* will transpire.

NOTE: *The Brythonic (Welsh, Cornish, Breton, and Cumbrian) tales of the Plant Dôn and the other Gods will be given their place on the ‘stage’ in this Codex throughout as it complex and crosses lines with the Gaelic version shown in brief above in the “Otherworld History”. What is given above is taken from the “Lebor Gabála Éirenn” and “Táin Bó Cúailnge” and other Early Irish sources. At many points, the Gaelic and Brythonic sources converge and agree, and that is where this Codex serves its purpose – to unite all Celtic early ideas regarding the Otherworld and its inhabitants.*



THE OTHER WORLD OF FAERY



his is a realm in which too much fantasy has been injected in the Modern Age and the early beliefs and ideas have been largely lost. Modern Man is unable or unwilling to slow down and taken the time to gather the needed attention to detail that our ancestors once had towards the Natural World, Life and Death and the Seasons and these Worlds. Instead, they are caught up in the race towards ‘success’ and gaining a superior position over their peers, or living in some delusion that their belief system reflects this ancient belief (Neo-Paganism for example). All of which are wrong.

Through the intolerant and dominant force of Christianity, the original and very ancient beliefs of this faded by the Late Middle Ages in the Celtic speaking regions and it left only remnants. Mostly in folklore and scattered literary sources, and among the peasantry, but the Nobility had long since adopted the new religion and made sure it was eradicated and ironically perceived as a “superstition” while they believed in the new one derived from the Middle East.

What is here, is given a combination of extant Celtic sources and imagination (within a Celtic context), to make it work in a gaming environment for play. This has taken over two decades to play-test and research and make workable. Reconstructing a long dead belief system is not simple, as its theology also must be intact. This Codex *does* have my theories on Druidism, meant for PhD work, put into gaming form as well. It won’t be obvious and be throughout the book.

It is hoped the Otherworlds given here are places adventurers can have endless and unusual stories unlike anywhere else, that are unique and at best, very “Celtic” in nature in some way. Read and use this section, adding your own touch when needed along the way for gaming and campaigns. It has provided me over two decades of brilliant gaming and will continue to bring more.

ANDEDUBNOS

“The Unworld” of the Gauls, a place where sources and documentation is lacking. The name only exists in one *Defixiones* or “Curse Tablet” from the 1st Century C.E written in Gaulish. The name of the God *Mabonos*, a deity normally associated with Youth, a Celtic Apollo, is mentioned on the lead tablet in the spell where this dark underworld is mentioned. The inhabitants of this Unworld are the *Andedion*, a Gaulish word which has been estimated to mean roughly “Infernal Ones” or “Anti-Gods”.

All of this finds a parallel in later Welsh belief and lore. *An-dedubnos* is the Medieval Paradise of *Annwfn*, while the God of Youth can be found in various Welsh sources with the same name *Mabon ap Madron*. The *Andedion* appear to have no surviving Brythonic counterpart but do in Gaelic as the *An-Deé*. Much can be surmised from the Insular Celtic parallels however. Word for word, the Gaulish and Brythonic places are cognate: *Ande/An- Dubnos/Dwfn* and illustrate the continuity of belief.

This Underworld was very likely a grim and terrible place, where sacrifice and offerings were made, spells were cast to, in hopes of revenge and retribution. It wasn’t the later prettied up and

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less darkened realm that the Welsh *Annwfn* became. Whether Christianity had some influence in this or not is difficult to say. The Castle Keeper can decide to make this *Andedubnos* whatever ghastly realm they need being that no surviving details have come down about this Underworld and its inhabitants. It is evident that the deities that reside here are likely hostile and feed on blood and malicious spells, and the Celtic world was one of profuse sacrifice. Except for the passing comment by the Roman poet *Lucanus* about the Druids and their "Otherworld", their *Orbe Alia*, nothing else is written in early sources about the Gauls, Galatians or Celtiberians sadly. This is as close as it gets to view their Otherworld, and it derives from a Curse Tablet.

TÍR NAILLÉ (THE OTHER LAND)

This section is extrapolated from every possible Insular Celtic source. In some cases, it is based on logic or where it should be as hinted at in the legends and myths. The Gauls and other Continental Celtic peoples may have believed in an Otherworld located beyond the Western Sea as hinted at by the Byzantine writer *Procopius* in the 4th Century C.E, and this is perfectly plausible.

Their ideas of the Otherworld are absolutely unknown to us, and they might have perceived the British Isles as a gateway to them, being that Britain was a central place for expert training in Druidism since possibly the Bronze-Age (as Julius Caesar and Strabo documented). This religion may have derived from there as well and was passed around Celtic speaking Europe over time. The Otherworld islands are simply the British Isles in reverse order but enhanced, meaning they are given some strange features and additional isles and elements not found in our normal world. There are many extant names for the Otherworld ("*Bith Aile*" Old Irish) in Celtic sources, and in this Codex they are all used and as understood as well as possible, given the limited material on hand.

Early Irish sources speak of "Phantom Islands" that existed on the periphery to Ireland, and Britain likely as well. These spectral places may not have had Otherworldly presences, or "faeries" on them. They were fixed in the minds of sailors and most of the populace and could have been the dwelling places of the gods. Many were placed on later maps by explorers, making future explorers confused. In Welsh or Brythonic belief, these Phantom Islands are populated by faery-folk (i.e., *Plant Rhys Ddwfn*).

This *Tír n-íngnadh* or "Wondrous Land", as one tale names it, we today can barely associate with "Faery" or the Otherworld, has many paths to reach it. There is no generalizing in surviving Celtic sources about the Otherworld in many cases. Perhaps at one time, earlier, before the so-called "Faery Faith", was disrupted by the arrival of Christianity, Romans, Anglo-Saxons and the Norse, there was more of broad system across the British Isles and Celtic Europe. The likely and plausible date in which this semi-unity began to fragment was in the Post or 'sub-Roman' period, from the 5th Century C.E onwards. Celticism and everything it once stood for was now splintering in the remaining Celtic regions.

Surviving Scottish Gaelic phrases in reference for the Otherworld, mostly vague and never explained due to a lack of supporting tales and legends, range from *Tír na(m) Marbh* ("Land of the Dead"), *Tír nam Fear Márbh* ("Land of the Dead Men"), *Tír nan Sealg* ("Land of the Chase/Hunts") and *Tír nan Sgarbh* ("Land of the Cormorants"). The last has some tenuous connection to the "Boobrie" birds from legend perhaps. The *Creideamh Sí* or "Faery Faith" in Gaelic Scotland was strong until the early 20th Century when traditional Celtic culture waned.

TECH DUIN ('HOUSE OF DONN')

Located southwest, offshore from mainland Ireland near the spot of *Béara*, this is the holy and also dreaded gathering-place where the souls of the Dead must first go in the Mortal World (according to early Irish belief). It is a dark and gloomy place, packed full of the ghostly forms of the Dead who must stand before the throne of the god *Donn*. No one Living is allowed here, unless the Gods allowed under rare exceptions, and there has never been a case in which this has occurred.

One by one, the Dead are brought forward to *Donn*, and he looks into them and their last life and if it was worthy enough to be passed onward into the Otherworld as one of the Immortals, or to be reincarnated as someone or something less than desired. *Donn's* sight is accurate and wastes no time on each individual standing before him in his shadowy court in the stone isle.

Simply sailing to the isle and standing atop it won't grant one entrance inside it, and into his court. One will only be standing on the rocks and nothing more. It can be surmised that all of Celtic Europe's Dead are passed through here on the Ghost Ships or *Bag an Noz*, carrying the souls of Gauls, Celtiberians, Britons, Gaels and all Celts alike.

YR WYBREN ('THE SKY ROOF')

Glistening with the many stars above by night, nestled somewhere between the Moon and the Earth sits the floating kingdom of the often-malicious divine King *Dusios*. Although given a Welsh name, its original Gaulish would have been "*Aiuobrenon*" in some estimation. The later Romanized Gauls in Picardy (where the *Ambiani* tribe dwelled) believed in the powerful, floating realm that hovered between the worlds and influenced crops and the weather and much more. The Romanized name was *Magonia*, "Land of the Maones".

Commanding his faun-like people, the *Dusii*, King *Dusios* would send them below to the Mortal world to expend their lustful needs, or to do his bidding. He was not to be trifled with, or doubted. If, for any reason, the king was not pleased with the Mortals, he would send terrible storms into the world below from his palace.

Either as part of an agreement between the *Dusii* and Mortals, or just their maliciousness, they will steal crops from the orchards and damage them as well. Because of the forceful lust and menacing seizure of crops by the *Dusii*, Mortals have grown to fear and even resent the Kingdom in the Clouds but can do little to stop it.

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INNISI CHELT ('SHROUDED ISLES')

Mentioned, albeit confused, by *Geraldus Cambrensis* in his *Topographia et Expugnatio Hibernia* in 1189 under the name of **Hy-Brasil**, these endless isles are covered in mists. Tucked inside the Torc of Storms, should a traveler first arrive by sail, they would find these odd shaped, sinking, rising and shape-shifting isles drifting about them in the murky waters.

Many walk about on legs, flop about on flippers, or amble strangely if at all. From dawn to dusk they change daily, never always staying the same, but many do remain amid the chaos in the mists and mystery. It is told they are the debris from the dreams and nightmares of Mortals, half dead or alive, that find their way here in the Otherworld. True or not, the Druids and Gods do not say for sure.

The adventure module "*The Giant's Wrath*" takes place here and gives a sample of what is possible therein. Monsters, faeries, wizards and other individuals live in these odd places should they be visited. A traveler can become easily lost in these isles, never finding their way out to the *Sea of Faery* and where they intend.

Hy-Brasil, for example, would only surface once every seven years and will only stay if a heated arrow was fired on its surface. Each isle or island might have a unique set of rules or *geas* that applies to it. The imagination here is strongest in story-telling. The Irish *Imramma* ("Voyage Tales to the Otherworld") or *Echtrae* ("Adventure") are filled with examples of these islands the Castle Keeper can base their ideas from in a campaign.

Below are starter tables for possible Shrouded Isles and their inhabitants if the Castle Keeper (CK) requires a kick-start to begin:

SHROUDED ISLES GENERATION TABLES

1D8 NATURE OF ISLE

- | | |
|---|---|
| 1 | The Faery isle oves, slow or fast, by some means of locomotion across the waters. This movement can be caused by something as vague as fluid motion on the waves to something as strange and unusual as legs. |
| 2 | The isle is actually a large sea creature. It could be slumbering and is awakened by an extraordinary circumstance. Plants and other flora may cover its surface. |
| 3 | Odd shaped, and appearing more aesthetic than sensible in its overall form, this isle is seemingly impossible to traverse. There are signs of inhabitants living here, past or present. |
| 4 | The isle periodically (hour/minute/day per CK choice) changes its location, making orientation extremely difficult. |
| 5 | A mysterious fortress sits atop the Faery isle. One spiral stair hugs the rocks over the seas from a desolate dock up to the fortress. |
| 6 | The climate on the isle is unusual, maybe extreme in nature. Perhaps a dark gloom hangs over it, or harsh rains, snows, ice, or an unusual atmospheric effect. This weather is only found on this isle within view. |

Centuries have passed with King Dusios" people committing these atrocities on the Mortals below in Gaul and nothing has been done to thwart or prevent it. By the end of the Roman Empire and even Celtic Gaul, the belief persisted into Frankish times, when the Gallo-Roman population had lost their Celticity. The word passing into Old Cornish and Breton (for 'sky') as "*Uibren/Ybborn/Ebron*" in many variations. To the Bretons, *Ebrenn*, is "a cloud in the sky visible from the ground" to this day, a definition that harkens back to its earlier mysterious origins perhaps when *King Dusios*" realm was perceived in the skies above in the roof held up by the trees ("*Prenne*" or *Pren* in the Modern Brythonic languages).

The Catholic Church even had serious debates over *Magonia* and its alleged influences on the weather by the 9th Century C.E, and the fear the denizens cause on the women in Picardy alone. It was thought that ships flew from the sky down to harass the innocent and to take them up to the kingdom in the clouds. This belief persisted until a few centuries after Charlemagne when *Gallia* was now no longer used and *Francia* was the new national definition.

Reaching *Yr Wybren* or *Magonia* for Mortals willfully is nearly impossible. Only through special dreams, divine tasks or quests, or key locations can one find the pathway to the Kingdom in the Clouds. Many in Gaul rumor that sailing upon the sea to the west by sunset would bring one to the edge of the world and one could catch the special wind, the *Uenton Uendos* ("Blessed Wind"), to sail to his kingdom in the clouds. Few have done this, if ever, and those who returned are never the same or sane again. King Dusios, as all gods, has made reaching his realm nearly impossible for Mortals.

TORC NA HANFUDNA ('TORC OF STORMS')

Encircling the isles of the Otherworld are fierce and terrifying storms, streaked by intense, red lightning. This is the energy of pure *Awen* or "Inspiration" and can incinerate someone upon contact or grant them amazing visions if they survive. These swirling black clouds shroud the isles from all, it is said guided by the divine hand of *Angus Mac Óg* who protects the isles.

So awful and unbearable are the waves and storms that few can make their way, only those chosen by the Gods, and definitely no Mortals who stray here on their own. The waves are towering, crushing ships, capsizing them, while the storm clouds, rain and lightning, blind all who dare to try to find their way within. The number of leagues one must sail is uncertain as the Gods can redirect those who go within to become lost again – there is no straight line through. Sailing inside requires a attribute check of great difficulty (CL 8).

The trip through the Torc of Storms is so horrifying for the average Mortal, should they find it by accident and survive, they will never be the same and their hair will be streaked in white and grey. Nightmares will haunt them in sleep from the voyage. Because it is shaped like a torc, there is an opening, but it is rare that a traveler should find it and sail through peacefully. If this should happen, their voyage to *Tír nAille* is considered blessed by the Gods.

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- 7 The isle possesses a unique and rare treasure, herb, or item, but to obtain it, the adventurers must undergo many difficulties along the way.
- 8 Roll twice on this table and combine the results.

In addition to this, the CK can also roll to see what manner of inhabitant(s) is on the mysterious isle.

1D6 INHABITANT(S) OF ISLE

- 1 1d10 Assorted Dark Fey & monsters.
- 2 1d10 Twilight Fey and their leader.
- 3 Hermit, Mortal (or Fey), half-mad and awkward.
- 4 1d8 Light Fey that are stranded, seeking a way off the island. They will reward the rescuers once they are home.
- 5 Awful Dark Fey monster prowling the isle.
- 6 A god or goddess resides there who may be angry at being discovered, or might send the adventurers on a quest for disturbing them.

ILLDÁTHACH ('MANY COLORED LAND')

This long island is the reverse of Britain or Prydain in the Mortal World, and is filled with dramatic woodlands, rocky southern coasts, and vast beautiful plains in its interior and surrounded by glittering isles. Its Faery populations are extremely diversified and are not dominated by any certain force, being there is plenty of room for everyone here.

It harbors only two realms of Dark Faery (*Tir Tylluanod* and *Tyr Kewry*) compared to the other large island. There is one powerful kingdom of Light Faery, the *Pren* who dwell on the plains of *Mág Môn*. They are mighty enough to keep the other two in check, being bold and strong and with their *Pisgie* allies in the “Land of the Burning Stones” to the North. The balance here is delicate but this world exists in a timeless grace granted by the Gods, it is said for their amusement, or the passage of souls to travel and learn on their journey. It wouldn’t require much to upset the balance.

The *Pisgies* have two realms here, one in the aforementioned *Gwlas an Veyn usy an Lesky*, and their woodland kingdom of *Breithell*. Both are in contact and serve their common ruler, *Bucca Wydn* or the *Bucca Bu*. Other *Pisgie* folk are scattered and without a ruler. Those who follow the King, do so to oppose their rivals who follow the *Dark Pisgies* and their evil ruler *King Bucca Dhu*. Exactly where their realm lies isn’t known, not even to the Faeries themselves, but it is suspected they tend to cling to the Mortal World and prey on the weaknesses of men.

The wonder and extremes of Faery and the Otherworld can be found here across this island. There is no simple and typical place, as anywhere in this world. Except for the few organized peoples, this land is wild and untamed, and its forests and nature left to grow. Even those familiar can still get lost on paths and roads taken in *Illdathach*. The Castle Keeper can add more to those places detailed here as needed in their campaign should the need arise.

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GWLAS AN VEYN USY AN LESKY 'LAND OF THE BURNING STONES')

Named mysteriously for the amber-like “Dragon Stones” (*Meyn an Dhragon*) that are mined by the *Pisgies* deep in the earth here day and night amid the many other precious gems and minerals. This kingdom is subterranean and intrudes upon the Mortal in their various mines, whether in the tin, silver and gold mines in Britain, or the salt mines in Hallstatt and other areas of Austria. The *Pisgies* work tirelessly to find the magical stones for their jolly and slightly gluttonous King *Bucca Wydn*.

The *Pisgies* live a simple life, dwelling inside homes cut from the stone and lit by crystals enchanted by magic. Only their celebrations and festivals are extravagant and grand, and usually in honor of the King, finding a vein of riches or a victory in battle. They are called various names by Mortals, one of the most common are the “Knockers” due to their hammers and tools.

They do not use fire in their realm, preferring to use crystals and Dragon Stones set in sconces. The name of their kingdom has been taken to mean “Hell” and its embers by the Christian Mortals when they hear it, mistaking the name and its ancient purpose.

These caverns are cramped and confusing for outsiders, a twisted labyrinth of tunnels. Strangers rarely can find their way after they have gone inside, but it is said these caverns can work to and from the Otherworld, if one is lucky enough to find their way back. It exists above the complex realm and world of *Anwufyn*, and sits below the surface...but not so easily discovered.

Its exact boundaries and size isn’t given a measure or precisely mapped either, for it does not rest just *under* the land of *Illdathach*/*Prydain*, but somewhere in between. Where ever the *Pisgies* can ‘sniff’ out the next vein of Dragon Stones, the kingdom will then expand and follow. *King Bucca Wydn*’s wishes to make it so is easily swayed should the stones be found and risks worthwhile. His links to his other surface kingdom of *Breithell* can be seen here, and there by outsiders, in the art and familiar style shared between the *Pisgies* unlike the others of the same kind.

The king can muster a great army of able warriors on call, guided by Druids, in battle, all skilled in warfare in the Underworld. It isn’t exactly known how many he can summon, but stories are told that speak of thousands, hundreds of thousands of *Pisgies*, fierce, tattooed and talented in the arts of war. None have been seen since the last Dark War, but the tales speak of their great deeds and valiant acts against giants and the Dark Faery hosts. Of the Twilight Folk, they are one people that many fear and depend on in times of need.

It is spoken, but never proven by any witnesses, that the *Pisgies* have a Queen as well. Her name is *Jowanet an Tan* (“Joan the Wad”), and she is described as a fiery figure, red of hair and eyes. Whether she is married to the magnificent *Bucca Wydn* is unknown, but she is more often ‘seen’ in the Mortal world at night, and leading wandering people astray, into bogs and moors by her distracting fire. She is said to be accompanied by her “Court” of sniveling and giggling *Pisgies*. Mortals stay wary

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of the drifting fires in the woods and swamps at night, but not all do, and in Faery, whether in *Breithell*, *Cóit Sentatu* or other woodlands, where ever she might be, her shifty presence is not as positive as that of *Bucca Bu*.

CÓIT SENTATU ('FOREST OF THE ANCIENTS')

Nowhere else in the Otherworld of Faery does a woodland compare to this forest. Not in its size, depth and its inhabitants. It is simply epic and grand beyond all Mortal reckoning and comprehension. Its southernmost edge begins at the borders of the *Pren* realm of *Mág Món* and runs to the very northern tip of the island. Miles and miles of dense faery woodland, untamed and diverse in a way that has no comparison in the Mortal World.

Druids, both Faery and Mortal, have their sacred groves and temples here, ancient and constructed before Man ever imagined cities. These are among the few pruned trees in the woods, and held with the greatest reverence. Finding them is almost impossible without a Druid's help, or the Gods.

Because this vast woodland is so venerable, many of its inhabitants within are as well, thus its name. Many who live here are so ancient that their agelessness touches upon that of the Gods, and it is rumored many are divine. No single Faery race or Power dominates this forest; it is too vast. Many have tried but all have equally failed.

Spectacular vistas and realms exist, high and low, in this woodland world. Entire kingdoms, large and small, too many to detail, riddle the expanse of the *Cóit Sentatu*. Bands of Wildman exist here, of faery and mortal extraction, which sometimes live alone as hermits or with animals or others in small tribes. There is no end to the strange diversity in this exotic forest.

INNISI NA GÁISCEDACHA ('ISLANDS OF THE SPEARMEN')

These jagged, rocky islands skirt the *Illdáthach*, and are home to the *Pren* warrior Order of the *Gáiscedacha* (See "*Gáiscedacha – The Spearmen*" in Chapter 5). After being chosen and passing the many tests to join the *Ellyllon* fighting order, the *Spearmen* are sent to these isles to train and prepare for future battles.

Populations of *Pren* warriors, men and women, live exclusively to serve their Head Spear or *Cen Gái* (*Pen Gwayw* in Welsh) who holds court in one of the *Four Cities of the Tuatha Dé Danann*: *Dún Fálías*.

Training camps are scattered throughout the isle, and even though the Otherworld is not a harsh place, the *Gáiscedacha* have constructed unbearable endurance tests and other measures of the warriors' skill. The *Pren* was a people who set out to endure hardships unlike the many other Immortals, so that when the difficult times occur, they can be strong. These isles are exclusively inhabited by the *Spearmen* and no other race is allowed unless it is by special diplomatic arrangement.

DÚN FÁLÍAS - FORT OF (STONE) OF FÁL

This dark stone, circular, walled fortress, gleams on the isle, and inside houses the divinely enchanted *Stone of Fál*, one of the

four items of the *Tuatha Dé Danann*. Whoever bears the *Lia Fál*, carries victory on their side, and the *Pren* Nation have been granted the honor of guarding it.

Used on their invasion of the Mortal World, the *Tuatha Dé Danann* bore it to the sacred temple of *Teamhair*, but as tales in Ireland (and later Scotland also speak), it was left. This was false, as the Gods were not foolish enough to depart with it and leave it in the hands of mere, callous Mortals.

Standing tall in the Spear-king's court is the true *Lia Fál* in its splendor. *Morfessa*, one of the *Ancients*, a Druid, was given the duty to look over the Stone and the city by the Tribes of *Danu* personally. He may appear as an aged Faery, frail and doddering, but he was there before the *Pren*, and will likely be after too. This city, as with the other three, acts as a haven for all who protection from the *Faeries of Darkness*. *Dún Fálías* is an anchor on this world, with the other three, each holding stability and aiding in the normalcy of the Universe to unfold.

It is the sacred duty of the *Gáiscedacha* to be the guardians of the North and this city. *Faeries* and all beings of Light have little to fear so long as they find their way to these walls for protection.

MÁG MÓN ('PLAIN OF SPORT')

Stretching for hundreds of leagues in all directions, these beautiful rolling hills and plains sit in the middle of *Illdáthach*. *Pren* tribes occupy this region in their multitudes, making use of the wide and open spaces for their horses, chariots and sports. The *Pren* have lived here steadily through the many Dark Wars, their homes and lives unbroken.

Massive herds of wild horses, unicorns and other beasts roam these hills free. The *Pren* form another bastion of protection with their counterparts the *Morwyn* of *Tír na nÓg* on the other island, against the forces of Darkness. These *Ellyllon* who live here are different from them however in their alignment (Chaotic Good), and are heroic and bold, the "typical" Celtic warrior glorified as Faery.

These *Pren* are the analogs to their Celtic counterparts in the Mortal World on the bold, warrior level and lifestyle. They speak, act and dress accordingly to how the Gauls, Galatians and all heroic Celtic peoples envisioned themselves. Their hair is swept back, fair colored, plaited or tied, tattoos brightly cover their milk-white flesh, large muscles fill their form and their voices are powerful and mighty. The other faeries in this world often shudder when they encounter the *Pren* folk, finding them too boastful, arrogant and intolerable to be around.

What other folk forget is that the *Pren* are also Children of Light, and are ruthless against Darkness. They are the far extreme of the what bold heroic personalities can be like. They are constantly opposing their enemies in the nearby lands of *Tír Tylluanod* and *Tyr Kewry*, while foiling terrible schemes of the *Pen Annwfn* or the *King of Ravens* as well.

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Villages of thatch roofed round houses dot the landscape with many forts centered on many tribes, each proud and mighty in their own way. The *Pren* are highly individualistic by nature, and do not take easily to being controlled or led by others. The role of chiefs and kings has to be earned in their eyes.

Only one *Uchel Rhi* (High King) has gained power over them and kept it, and this was a struggle, his name is *Cathal mac Fearghal*, an outsider, but of half-*Pren* blood. His rise to such a title was wrought was opposition by the neighboring *Gwiddonod* and the giants, but with the allies of the other Children of Light behind him, he earned his status.

He was granted the honorific name *Penddraig* (“*Ceanphéist*” or “Head Beast/Dragon” in Gaelic) by the druids as well, for he brought the many tribes of the *Pren* together. He now commands the many war bands and chiefs and lesser kings solely and rules from *Dún Murias*.

DÚN MURIAS - FORT OF THE CAULDRON

This wondrous fortress, which sits aloft on the shores of the island of *Illdathach*, is one of the *Four Cities of the Gods*. King *Cathal mac Fearghal* watches over his *Pren* and much of the island from here atop his *Tron Ddraig* (“Dragon Throne”) or *Cathair na Phéist* in Gaelic. What it holds within however is even more important, one of the *Four Sacred Treasures of the Tuatha De Danann* – the Cauldron of the *Dagda*.

After the *Second Battle of Mág Tuired*, the divine, life-granting cauldron shattered. It was taken here to be hidden from the covetous hands of Mortals and to be one day restored. Its massive form sits enshrined in the center of the King’s Court for all to see.

It is rumored that not even the sorcery of the *Tuatha De Danann* (Plant Dôn) could fix the item, but many doubt this. *Semias*, the Druid, was chosen as caretaker for the cauldron. The *Pren* have placed an elite group of their finest Spearmen to protect it as well.

The city remains unblemished by any past attempts at sieges or attacks by Faeries of Darkness or Mortals, none have been foolish enough to try. Its white stone walls retain its original gleam. The city stands to protect all from harm and house its many ancient enchanting secrets from those who do not deserve to know them.

King *Cathal* maintains his own retinue of Dragons on hand, the poetic term for specialized warriors, his elite within his own *teulu* or “family, war band”. The fact that he is a half-blooded (of *Morwyn* origin) as well was controversial for a time in *Mág Món*, but he has proven beyond all doubts his potency and stalwart skills as a leader and ruler.

MÁG FÍNDARGAT 'PLAIN OF FAIR SILVER')

In the southern reaches of *Mág Món*, the rolling hills transform eventually to a flattened topography where a more diverse range of Faery folk live. To the natives this region is called *Maes Arianwyn* however, analog to the Gaelic name that has been handed down in the Mortal world and memory.

Silvery grassy plains sway in perfect breezes across pleasant streams here with patches of small woods until it ends at woodlands. These forests are shared by all with an uneasy peace. It is chaotic and wild, and more unpredictable than those in the northern *Cóit Sentatu*.

The instability is interrupted by horrific raids by the nearby giants from *Tyr Kewry* or lightning plundering attacks for slaves by the *Gwiddonod*. In general, these lands are unpleasant, but it is assured that many who seek to be hidden can find their way here, if they survive the random and horrible acts of other monstrous folk.

A good starting place, to both disorient but introduce Mortal characters to this world, would be in this region. It’s weird and strange dynamics display what Faery is all about perfectly as no single powerful race or Power controls it. From here, travelers can make their way to various lands where both Evil, Neutral and Good can be found equally.

Barrow mounds of fallen Faery heroes or lords are here, brooded over by *Spyryjyon* (Spriggans) who hoard the treasure for themselves. Such wealth alone is a lure for the weak and enough to tempt many, dangers aside. These barrows sit deep in the forest that borders this region and the bleak *Tyr Kewry*.

TYR KEWRY ('LAND OF GIANTS')

Often called, in Gaelic, *Tír bhFómorach* (Land of the Fomorians) due to the frequency of the Sea-Giants that dwell here, this is an awful and dreadful land. Rugged coastlines, boulder strewn, with torn and cracked earth, and nearly bare of foliage. The many giants that live here have stripped it from what life that once was plentiful.

It is quite often rainy and misty across the length of the peninsula. In the Mortal World, this is the “West Country”. Here it is neither forested nor bountiful in cropland. It is populated by many terrible giants who rule from their many stark and horrible forts. Few Lords of Light have tried to stop them with any success. Each Dark War only seems to increase their strength and daring more as they are empowered by their loyalties to the *Raven-King*.

The giants have many clans and fractional tribes that war among them, jealous of gaining the attentions of the *Raven-King*, *Witch-Queen* and even the *Pen Annwfn*. For ‘sport’ they hurl massive boulders to each other over impossible distances, sometimes with success, others not. When they fail, the stones devastate the land further, causing an added damage.

The inexperienced or the timid should never travel here. Would-be “Giant-Slayers” never last as well because they will quickly be overwhelmed. This land is populated by many races of giants. Only a few people have limited fortune here, and their names live in Celtic legend. *Arthur ap Gwythur*, who hunted giants both here and in his own world, as one would a wild boar. Another famous Giant-Slayer was *Jacca Ladher a’n Gewry* (“Jack the Giant Slayer”). Each took down these villainous giants with skill, iron and trickery and even challenged them in Giant Land and survived to tell the tale.

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"In the land of Merioneth and close to Pen Aran in Penllyn and under the place called Bwlch y Groes, is a grave of great dimensions where they say Lytta or Ritta or Ricca or Rithonwy or Itto Gaur was buried; whose body some of the giants removed from Eryri to somewhere near Mynydd Aran Fawr in Penllyn. This Ricca Gaur was the one with whom Arthur had fought and had killed in Eryri. And this giant made for himself a robe of beards of the kings he had killed. And he sent to Arthur to order him to cut off his own beard and send it to him. And as Arthur was the chief of kings he would place his beard above the other beards as an honour to Arthur. And if he would not do that he begged Arthur to come and fight him; and the victorious of them to make a robe of the others beard."

- Sion Dafydd Rhys, 16th Century, *Carnedd Y Carn*.

TIR TYLLUONOD ('LAND OF THE OWLS')

This mysterious forested land is continually mist-shrouded and ruled by the Faery Amazons, the *Gwiddonod*. Their savage land is "walled" in by the tall and divinely shaped mountains of the *Mynyddoedd Eurfydd*. They were so named because the god himself had to fence in the fierce and hell-bent descendants of the *Morrígnu* many untold ages ago for the safety of the rest of the island. He did so by using his club on the earth. It was a gesture acted under the advice of the wise and peaceful *Dôn*.

The *Gwiddonod* are *Gwillon*, where once they among the rest and considered *Ellyllon*, but have since changed their ways towards Darkness. They control the males of the Faery and Mortal kind as Mistresses and Ladies, enslaving them, or slaughtering them for pleasure.

Disenchanted with the *Kingdom of the Great Tree* early on, the *Morrígnu* brought their children here, away from all prying ears and eyes of the Court of *Dôn* to be raised in a way they wanted. Endless generations later they created what they deemed an ideal society, centered on the *Llys* (Court) and the *Pen Widdon* (Head Witch).

"Yr ydoedd ym mhob gobant

Ellyllon mingeimion gant.

There were in every hollow

A hundred wrymouthed elves."

-The Cambro-Briton, v. I., p. 348.

From there, many Courts sprang up across the misty land, each rife with gossip, power-plays, and feuding to gain the attention of the *Gwrachod Frenhines* (Queen of the Witches). She is the eldest daughter of the Goddess *Morrígan* or *Aerona* and has yet to be bested in any challenge. She rules from her isle near the land, the *Ynys o'r Frenhines Ddu* ("Island of the Black Queen").

Frequently, *Gwiddon* raiding parties will assemble and thunder across the mountains to seek fresh male captives from the neighboring *Pisgies*, *Pren* and other peoples. These raiding parties are never small or simple, and are extravagant events, equal to a stag or boar hunt for most Celtic speaking peoples. Often, they will send their *Alder Tree Hags* to snatch babies as well from neigh-

boring peoples or from Mortal lands and switch them with the *Plentyn-Newid* ("Changelings") if their hunting seasons are short.

(Said the Witch)

"Crap ar y wrach"

"A grip on the hag";

(Said the mother)

"Rhy hwyr gyfraglach"

Too late decrepit one!

Owls are companions, message carriers and crucial to the *Gwiddonod* way of life in these lands. To all Celtic peoples however, over the centuries, such birds have gained a reputation of ill-omen and death. They fly about the shadowy woods, their hoots echo deeply, and their presence is never far away. In the ceilings of the Courts, they watch and glare, using special tunnels to move about. Owls are common, and no surprise, rodents and other pests are rare here.

A fort of the *Gwiddon* is a walled structure, with timber, thatch, palisades, watch-towers, always eastern and western gates. Inside sits a circular Hall or *Llys*, with stables, slave quarters, and multiple buildings for other functional purposes. Most are built on high hills overlooking the surrounding territories they hold dominion over in the woodlands. Over thirty such forts (*Dinas*) are throughout *Tir Tyllunod*, and their hazy borders constantly shift and change.

To the *Gwiddonod*, war and all combat is embraced as a religion, and is sacred. Bloodshed and the approach of confronting an enemy is an art, as well as slaying them. The Celtic female methods of warfare are what these *Gwyllion* are solely the essence of to the far extreme.

Other Faeries gaze on in curiosity when the *Pren* and *Gwiddonod* confront each other, as the two extremes of Masculinity and Femininity go head-to-head in furious and bloody battle. Their struggles do occur often in Faery enough. Both races define the Celtic ideals of: *Saying what is True, being Strong in Limb and Staying Faithful to the Gods*. Unfortunately, each Faery race does not know how to calm themselves, and are always at the most extreme of such envisioned ideals.

The *Gwiddonod* are blood relatives to the dark and awful *King of Ravens*, and this makes them even more reviled by the other peoples of Faery. There is nothing they can do to redeem themselves in the minds of the peoples of these Immortal Lands because of this wretched heritage. He doesn't fear them, but regards them as a buffer or ally for his own causes against the Children of Light and little more.

Os y ddyluan ddaw i'r fro,

Lle byddo rhywun afiach

Do yno i ddweyd y mae'n ddinad,

Na chaff adferiad mwyach.

If an owl comes to those parts,

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*Where someone sick is lying,
She comes to say without a doubt,
That the sick one is dying.*
- Welsh Folklore

BREITHELL ('VARIED IN TEXTURE/CONFLICT')

This *Pisgie* forest kingdom sits flush against the *Mynyddoedd Eurfydd* dangerously and the rest on the other borders to the *Pren* plains of *Mág Món*. Although at a relative peace with the *Ellyll* on the one side, they are always on their guard against the War-Witches on the other.

Unlike their cousins in the *Gwlas an Veyn usy Lesky*, these *Pisgies* dwell in a more expected and normal environment. These woods are enchanted and filled with a plethora of wildlife and wondrous sights and places to encounter the woodland folk.

The *Pisgies* may rule this forest but other Twilight Folk share it as well, more often as allies. When the fierce *Guiddonod* raids do occur, many folk cower and shun opposing them, but there are those who do take up arms and try to thwart the *Gwyllion* openly.

*"Little Pisgie, fair and slim,
Without a rag to cover him!"*

*Pisgie fine, Pisgie gay!
Pisgie now will run away."*

The *Bucca Wydn* reigns here as well, and has a grand oaken palace hidden somewhere by enchantment. Few have seen it, and even fewer have stepped inside of it. His splendid court is rumored to have all the shimmering and riches of the Lords of Light and more. *Pisgies* speak of it, but they are blind to its exact location.

Unlike the *Cóit Sentatu*, Druids are fewer in number here, and their groves and temples as well. It is rumored they only accompany *Bucca Wydn* and do not risk openly planting sacred groves for fear of the *Gwrachod Frenhines* hunting them down. The *Ellyllon* and *Gwyllion* both have little true power in these woods, for it is where the *Pisgies* dwell supreme. To Mortals, the sneaky and shadowy ways of the Twilight Folk firmly place them in the world of the *Gwyllion*, but they are the furthest from it. The *Pisgies* are the most noble, even if their actions are puzzling at times.

When these woods are at peace, the inhabitants within, feast, dance, sing, make love and live life without worry. They are the definition of the many facets of Faery in excess and temptation for any Mortals who may wander too close. The *Pisgies* of *Breithell* live to live to put it simply, but they also can muster great armies of savage, tattooed warriors to defend their realm and King if needed on in the blink of a hummingbird's eye.

*"Canu, canu, drwy y nos,
Dawnsio, dawnsio,
ar waen y rhos,
Yn ngoleuni"r lleuad dlos;*

*Hapus ydym ni!
Pawb o honom sydd yn llon,
Heb un gofid dan ei fron:
Canu, dawnsio, ar y ton
Dedwydd ydym ni!"*

*'singing, singing,
through the night,
Dancing, dancing,
with our might,*

Where the moon the moor doth light:

*Happy ever we!
One and all of merry mien,
Without sorrow are we seen,
Singing, dancing on the green:
Gladsome ever we!"*

Professor Rhys" Fairy Tales

INNISI ILLDÁTHACH ('ISLANDS OF THE MANY COLORED LAND')

Hundreds of isles surround the massive island aside from the many detailed here that are just as unique and random. They carry the characteristics of those in the *Innisi Chelt* and can appear, move or disappear by dawn, sunset or at other selected times. These can depend on the particular story the Castle Keeper may have in mind behind them.

All dwell under the shadow of the Great Tree regardless, and catch the glimmer of its wonderful acorns. One isle that is known amid these various rocks and larger sized locations is the *Ynys Dda* ("Innis Su") or the "Island of Joy". This isolated island is a hermitage for the chosen, who wish to live out their lives perpetually away from all the troubles of the Universe and any future death or rebirths or reincarnations ("Athgenacht"). This is a rare privilege for any to be given, granting those who come here the equal to godhood. The island's location is hidden, more than even those of the gods".

Skirting the shores of the Many-Colored Land are many isles and islands that travelers and explorers could discover to their wonder or horror. Everyone must remember that each place has its parallel in the Mortal World, and this isn't always somewhere pleasant.

INNIS CRAN MOR ("ISLAND OF THE GREAT TREE")

This island, over five hundred square miles in size, sits in the center of the *Sea of Faery* and of the Universe. On its rests the holy and most sacred *Tree of Life*, the grand oak tree that first sprang from the mighty acorn in the beginning. A bountiful and leafy woodland rests about it, and the kingdom of *Manannán*

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mac Lír (Manawydan mab Llyr). For in the Mortal World, the very island is named after him, *Ellen Vannan*.

This tree spans from earth to the sky, and within its leaves, boughs and bark are many worlds of their own, teeming with life and Faery kingdoms and peoples unimagined. Inside the hollow of this *Tree of Life* sit layers of more worlds, too many to even attempt naming or categorizing. Scenic waterfalls and vistas not found even in the world outside can only be discovered here, if one could make their way into the tree or onto the island.

Guarding this island, as chosen by *Cernun*, Lord of Animals, are the Most Ancient and Wise amid the worlds: *The Eagle of Gwenabwy*, *Owl of Cwm Cawlyd*, *Stag of Rhedynfre*, *Ousel of Cilgwri*, *Toad of Cors Fochno* and the *Salmon of Llyn Lifon*. Each beast can protect an aspect of the island and where the other cannot from intruders and trespassers who wish to do harm. No army has ever reached the Great Tree, although many have tried.

Dangling under the boughs of the Great Tree are the golden giant Acorns of Life, filled with the essence of Creation. They have not fallen or been used since the *Three Cries of the Horned One*. Many, who are wise to them, seek to harness their energies and direct for various purposes (See the adventure module “*A Sylvan Gambit*” for an example.) Each dawn and dusk, as the sun touches them, the golden shimmer falls over Faery from them in a spectacular show. No one ever forgets their presence or the looming Great Tree far above all.

It is said the *Cernun* dwells below the Great Tree in some place unknown to all, only leaving to perform his *Hela Wyllt* or “Wild Hunt”. It is a primal and harsh place underneath the Tree, not meant for any folk from any world. Utter creation and the wheels of destruction turn here.

THE TREE OF LIFE

In Faery sets the divine anchor that holds the Three Circles together, the gigantic oak tree called the Life Tree. This tree is so immense in size that it almost cannot be comprehended by mortals. It roots go deep into the earth of the isle it sits, the *Innis Crann Mór* (or the Isle of Man), far into *Annwyn*.

The roots alone can be considered a forested region around its base, spread out in all directions wildly filled with more diverse life than even in the rest of Faery. One can spend months to years wondering lost within this labyrinth of tangled roots and vines before ever reaching the tree itself. This radius is nearly three hundred miles covering the whole island and into the sea.

Deep in the tangled vines beneath the Life Tree sits the *Ogof Cernun*, the Horned One's Cave. As described in chapter two, this is where the primal god of the wilds dwells. It is said by the wisest of the Immortals and druids that even the Raven-King fears to go here, knowing that the Lord of the Forest will be present.

The tree itself is huge, reaching into the misty skies over Faery. Its roots dig and grip each of the Three Circles tightly using

Anwnn as its foundations. Hanging under its leafy crown are the hundreds of Golden Acorns, each filled with the life spark (“*Déio*” in Gaelic) that haven't fallen since the Three Cries of Creation.

Inside the Life Tree sits a plethora of worlds in the hollow, spilling out with life in its many varied forms and abilities soaked with the essence of the acorns. The range of life here, from crown to roots, is so myriad that an entire book could be devoted to it alone detailing each level and faery-animal civilization. These worlds are lit by many sources – magical lights, glowing plants and fungi, etc. Dramatic waterfalls cascade down from the many channels of pure water running within. *An entire campaign can be ran getting inside and adventuring in the Great Tree, it would be wild and full of literally everything this Codex can offer.*

Approach to this tree however is not easy. Not just anyone could simply sail to the island and trek to the Life Tree without difficulty. The Horned One has placed the universe's oldest animals to watch over it. These beasts date back to the Second Cry of creation and are wise, powerful in magic and physical abilities and nearly gods themselves. It is not easily that someone can tread passed them and their ever-vigilant gaze. The Eagle of Gwenabwy, the Owl of Cwm Cawlyd, the Stag of Rhedynfre, the Ousel of Cilgwri, the Toad of Cors Fochno, and the Salmon of Llyn Lifon all watch the Life Tree. They cannot be defeated, and should be played as such by the CK for roleplaying reasons only.

THE EAGLE OF GWENABWY: This golden bird of prey stands twenty-feet high and soars among the branches of the Life Tree. Protected by the Horned One, the Eagle cannot be slain or seriously wounded, and will snatch trespassers with its talons and drop them to their deaths out to sea.

OWL OF CWM CAWLYD: The Owl guards by night up high in the Tree of Life when the Eagle rests. This bird's wisdom is equal to its ferocity and cannot be simply crept by when on watch from the branches.

STAG OF RHEDYNFRE: Patrolling the root forests around the Great Tree, this massive stag is the originator to the White Elk and its brood but even larger in size. The beast will be fierce and destructive when it finds strangers in the area surrounding the tree.

OUSEL OF CILGWRI: This rodent sniffs the many crevices and hideaway places around and on the Life Tree for trespassers. If it discovers them it will squeak and attack. Its noise will alert the other guardians and being notice to the danger.

TOAD OF CORS FOCHNO: The Toad sits in the waters and ponds around the Great Tree, hopping about and looking for strangers to swallow in its gullet. Like the other animals that guard the Tree it is massive in size and monstrous, but not evil intentioned.

SALMON OF LLIN LIFON: Giant and red, the Salmon swims the shores of the Island of the Great Tree and upstream towards

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the Tree. Ships and other vessels that it encounters will be sunk and its passengers devoured.

The tree produces Golden Acorns. In the game, the acorn details are as follows.

GOLDEN ACORN: *Mesen Owrek* (Cornish), these acorns stand over 20 ft. high and weigh 10 tons, filled with the glowing white energies of the life spark. They gleam in the morning from the dawn's light in a golden shimmer over the Faery Isles for a space of time and do so again by dusk each day as the sun's rays touch it. The basic attributes of a Golden Acorn is:

HIT POINTS (FOR SHELL): 500

Each acorn possesses every Faery ability (see the *Faery Abilities* in chapter 4).

Touching the Golden Acorn for 3 rounds will heal 1d12 Hit Points at a time. It will also restore severed limbs if in contact for more than a minute.

Staring at the acorn can be blinding requiring a Constitution saving throw at CL 30, but once the check is made there is no longer a need to roll unless the onlooker goes away and returns to view it again. Failing the check will blind the viewer for 1d10 minutes, giving them a -1d4 on all attribute checks.

If cracked, the fluid-like energies within will cause a deluge a mile in radius, and anyone or thing caught within the flowing energies must make a Charisma save, CL 15, or drown and then re-emerge as some other life form, entirely erasing its former self and losing all memory of such. This flood of life giving energies will consume all, nothing can withstand its presence. Everything that the essence touches transforms into another life form instantly. Victims must climb or fly out of the way of the acorn's energies or they will be caught in its powerful path.

The shell will slowly fall to the earth and become fragments of "amber" in time. Tons of amber will remain where it once sat, providing its discoverers with plenty of wealth.

*"Gwelais vesen cyn gweled derwen,
Gwelais wy cyn gweled iar,
Erioed ni welais verwi buyd i vedel
Mewn plisgyn wy iar!
Acorns before oak I knew,
An egg before a hen,
Never one hen's egg-shell stew
Enough for harvest men!"*
- Welsh Changeling Rhyme

YNYS AFALLACH ('ISLAND OF APPLES')

A blessed and holy island, of many, where shimmering, golden apples in thick forests stand. To the Gaels, this isle is *Oilean na hAbhlaich*. An enchanted misty cloak covers the island, shrouding it from Dark and most Twilight Faeries, and in most cases, Mortals who are undeserving or haven't been slain in battle yet to deserve their esteemed place here.

The Goddess *Dôn* set aside this isle as a holy place for the healing of heroes and champions of special Mortals in the Otherworld, for example those who are born to be the *Mab Darogan* ("son of Prophecy") and lead their people to greatness.

Numerous healing chambers are within the hallowed corridors of the island for the heroes, who are tended to by the gentle and careful hands of the many wispy *Ellyllon* maidens. Ghost-like, they flit between the chambers to heal, play the harp, sing, or hold audience with the many champions.

Such famous heroes as *Arthur*, *Cadwallon*, *Caradog* (*Caratacos*), *Llywelyn*, and many, many more from Brythonic and Gaulish history reside here. Deep are these corridors with heroes whose time is being readied for their return. Some may come back as themselves, and others are chosen to be reborn ("*Dadenyt*") in another life in another body. Their people, tribe and clan await them back in the Mortal world anxiously.

No army or leader with a malicious purpose has ever set foot on this island due to the enchantment, nor ever will. *Dôn's* power will never be broken. Just a bite from the golden apples is enough for many, who can never even have that. Immortals that eat or drink from the apples are given the ability of *Second Sight* (Level 2), while Mortals who are fortunate enough to do so are given immortality. It isn't quite immortality, but they will now age at a much slower rate (*a decade will take a hundred years*).

Heroes and champions slain or dying in the Mortal world are often cast off in boats, sometimes dragon shaped, from the coasts and rivers towards the Atlantic by sunset. This is given the heavy ceremony of the Druids who know how to hold such an act. These boats will be properly carried aloft on the waves towards the Otherworld to *Ynys Afallach*, where they then dock at special granite and gold chased docks. The bodies of the slain, or dying, are taken to their chamber in the shadows of the trees by the wispy maidens.

Each day *Ynys Afallach* will change its location in the *Sea of Faery* to hide from those foul and malicious beings who do know its location (for example, the *King of Ravens*, *Gwrachod Frenhines* and *Pen Annwfn*), yet remain mysteriously in the same place for its allies and friends and those of the *Plant Dôn*.

TÍR FO THUIN ('THE LAND UNDER THE WAVES')

Just as fields, forests and other natural topographical features cover the surface world, so they do below the waves of the ocean. This would appear confusing to Mortals, almost a nightmare, a mirror reflection of our world, and it is, but here it is not.

Light, Twilight and Darkness all dwell here in this kingdom amid the seaweed, coral and fishes. Reigning supreme is *Angus Mac Óg*, but as he tends to sit more in his grand palace, and rarely partakes in the events of the worlds he oversees, the other great king, *Manamán mac Lír* compensates. Riding the waves in his chariot, the boisterous Sea God proudly surveys his realm often and openly.

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Lurking in the shadows, where dangerous tides, jagged rocks and sea beasts dwell however is the Sea Hag *Domnu*, the vile and loathsome sister to *Danu*. Her spawn, the *Fómorach*, prowl where the other Children of Light are not found. *Domnu's* miserable minions slither, crawl and creep about the ocean and its reaches, preying on the weak and sinking ships.

Sitting upside down to the *Isle of the Great Tree* is the wonderful and golden palace of *King Manannán mac Lír*. It is constructed of glass and stone, dotted with gold, silver and gems. From here, he and his tempestuous wife *Fand* rule the seas, but can just as easily cloak it.

Deeper still at the darkest depths, beyond the green plains and forests of *Tír Fo Thuín*, where even the light of the sun cannot go sits more of *Domnu's* kingdom. The piles of debris from centuries of sunken ships lay here, with nameless villages and kingdoms, taken by the angry waves, haunting and ghostly. It is said that the Sea Hag herself lurks here protecting her treasure that has accumulated over the ages. Every place that has fallen to the sea's depths exists in both worlds alike.

Elsewhere the sun shines and touches upon grassy fields and woodlands where merfolk swim along with flying birds. This special place fills much of the seabed in Faery and as tempting as it is for Mortals to go, they simply cannot visit without drowning. There are many methods in which this is possible:

A traveler could find a magical charm or spell that assists the visitor in breathing underwater for a length of time.

- A deity blesses the visitor with a means to be in the sea without need for air.
- Visitor(s) may have a partial or whole heritage from the waters and can traverse them without need of magical assistance.
- Somehow (by curse, blessing, etc.) the visitors live in the parallel sea realm but never get wet or notice that the realm is in fact underwater, perhaps viewing the surface world as an alien place just the same.
- Access is found simply by swimming and exploring, hoping to discover a means to survive the waters and can breathe. Or they find, or are given the "Magical Cap" or "*Cochallin Draíochta*" to use underwater.

The sea is a portal to the Otherworld and a graveyard both, and so there are endless possibilities to use it in a campaign. Researching the Insular Celtic myths concerning the sea and what is viable will provide some ideas for any Castle Keeper.

The Druids know of the ancient feud between the Land and Sea, this is represented by the two rulers, *Angus mac Óg* and *Manannán mac Lír*. The sea erodes the land over time and yet more islands emerge from the waters and land appears. One never completely is victorious over the other.

Using clever twists and ideas, the Castle Keeper can keep players on their mental toes in the *Land under the Waves*. Untold

wealth is here and awful dangers to match. It is a world of its own that can be ran as a campaign setting if harnessed correctly.

AIR THECH ('THE SILVERY HOME')

This island is home to the Three Powers, *Kingdom of the Great Tree* (the once mighty *Airegdach*), *the King of Ravens*, and the many scattered Twilight peoples in between. In the Mortal world, it is Éire, the home of the Gaels and Cruthnín.

This wondrous and beautiful island is split between the forces of Light and Darkness most strongly, from north to south. When the *Tribes of Danu* first came together, they wanted a neutral place, away from their problems in *Illdathach*, and met here to form the *Airegdach* so long ago. When such an alliance became too dangerous and more enemies were present, and closer, they had to leave and travel back across the sea to their other home island away from here.

What they had left were the seeds to the *Kingdom of the Great Tree* in their wake as they were forming a movement to challenge the armies of *Domnu* and later the *King of Ravens*. The island was torn into opposing realms by the Faeries of Light and Darkness over time with the *Tír na mBeo* ("Land of the Living") and their rivals in *Tír na mBás* ("Land of the Dead").

The "Land of the Living" was also deemed *Tír na nÓg* or "Land of the Ever Young" boldly by the rulers who defy the *King of Ravens*' morose realm to the south. What separates the two very opposing realms is the *Cóit Búan* ("Perpetual Forest"), and little more. This thick wooded realm is populated by beasts and faeries that ally with no one.

As peaceful and idyllic as the Otherworld should be, this war-torn island can change visitors' minds if they get lost. Danger is around every step should one go south of the *Tír na nÓg*. For many, this means adventure endlessly and for the greedy, likely opportunities for treasure.

"Pan dramwyth ffridd yr Ywen,

Lle mae Tylwyth Teg yn rhodien,

Dos ymlaen, a phaid a sefyll,

Gwilia"th droed rhag dawnsva"r Ellyll.

When the forest of the Yew,

Where Fairies haunt, thou passest through,

Tarry not, thy footsteps guard

From the Goblins" dancing sword."

TÍR NA NÓG ('LAND OF THE EVER YOUNG')

The *Ellyllon* or *Sídhogí* that live here in *Tír Tairngaire* ("Land of Promise") are the *Morwyn* race, fine featured and astute in comparison to their *Pren* cousins, who also share the northern realm of the island with the remnants of the *Tuatha De Danann* (or *Plant Dón*). Whereas their cousins possess the deadly *Gáisceda-*

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cha warriors to protect their home island, these immortals have their own – *Craeb Rúa* (“Red Branch”).

These rolling breeze blown hills of *Mág Mell* (“Fair Plain”) are where the many clans and tribes innocently live out their lives, dancing, singing and perpetually in bliss. For the most part, life in the *Morwyn* realm is simple, but among the warriors and chiefs it becomes complicated. Added to that are the Druids and their Order.

The basic Celtic societal order is made less restrained by the many mores and norms that usually guide daily life. Only when life is threatened by the *King of Ravens* or one of the other Children of Darkness does society come together. Unlike the *Pren*, which is solely a society ran by the warriors, the *Morwyn* are lax as a culture generally and the people are take charge, but when danger surfaces, the Druids and warriors take the lead. Kings, chiefs and champions then are the head of the various clans and tribes.

Many imagine grand, gleaming Immortal armies charging on white steeds and golden chariots led by unicorns when they think of Faery, and such a force is a reality in the greatest of times of *Tír na nÓg*. Dark Wars have seen all the thirty small chiefdoms in the *Three Kingdoms* come together to bring this vision into a reality.

At other times, the forces of the *Craeb Rúa* are smaller, full of warriors and cavalry with many chariots, modest but still epic. Even at its less dramatic, such a force is more than any Mortal army could compare to on its best day. Powerful and mighty, the *Morwyn* (*Moren* in Cornish) are keen on strategy and the Arts of War, using methods their *Pren* cousins are usually too brutish to employ.

Unusually, Mortals choose to live here unlike anywhere else in Faery. Their children and descendants remain as well, forming half-blooded people within the local faery population, making it an odd situation. This is like the varied ethnicities in the parallel land Éire where Gael and Cruithnin also share the same land (more often with bloody and bitter animosity).

At one point in the history of this ancient realm, the servant folk known as the *Bwbachod* or *Buca* were fed up with their work. After ages of cleaning, fixing, and mending for their *Morwyn* masters and all others who live here, they finally have had enough. There was no reward or even the slightest word of “thanks” for their efforts. The *Bwbachod* were completely tired of being taken for granted and quit. Almost instantly, the land fell into ruin and it was disabled.

Stories speak of the ones that initially led this uprising, of two brothers, who at first agreed on this but quickly fell into opposition because one sought to strike at the *Morwyn* while they were down and weak, and the other who felt it wasn’t right.

During their uprising, the *Morwyn* accepted and acknowledged the hard work of the *Bwbachod*, starting the tradition of handing them new clothes to honor their work and to break their work. Thus, ending the strike, the *Buca* went back to work but

the two brothers fought and vanished into the *Sea of Faery*. It is told by many they are familiar figures and can be found among the *Pisgies* as the two rival kings, *Bucca Wydn* (White Bucca) and *Bucca Dhu* (Black Bucca). This was many ages ago, before the *Pisgies* were ever a presence in Faery or the Mortal world.

Most faery-folk trust in the *Ellyllon* who run this realm and ask for their conferences to be held here. They would rather meet in the *Three Kingdoms* for talks of treaties and the like amid druids and sensible *Morwyn* than the passionate and hot-headed *Pren*, and so do so. For Mortals and most hopeful Faeries alike, this realm is the *Tír na Sorchá* or “Land of Light”, where the Powers of Darkness are driven away from due to the might and greatness of the Kings, Druids and Gods.

DÚN GORIAS - FORT OF THE SPEAR

Chief among the many forts in *Tír na nÓg*, and there are many, is this one, built and chosen by the *Tuatha De Danann*. It houses the deadly and unequalled spear of *Lúgh Lamhfhada*, the *Gái Assail*. The fort was the palace of *Danu* herself during her most urgent councils and it was used by all her people before they decided to invade the Mortal World. Of the Four, this fort holds the highest importance.

Lúgh was the savior of the *Tuatha De Danann* at their darkest hour against their foes, whether it was in Éire against *Balor* and his giants at *Mág Tuired*, *Gaul* and the forces of *Cavarix* at *Lugdenon* or in Britain against the *Cewri*. This glittering pure white city is a haven for the many peoples of the *Three Kingdoms* should the threat to their realm get to be too much. They can flee here, and have in the distant past during some of the worst Dark Wars.

Within the walls, the *Craeb Rúa* have a sacred armory and garrison called the “*Glistening Hall*”, protected by Druidic spells. Being close to the sea, a fleet of ships are docked that retain the heritage from the days of the original *Tuatha De Danann*. Other traveling ships in this world are free to dock here, so long as they bring no trouble to the city or peoples of the *Land of the Ever Young*.

It is among the safest in Faery, for those who are here. The *Gái Assail* and the precious military history, and the deeds of the *Tuatha De Danann* are in the trust of the *Esrás*, an Ancient whose talents are safely held inside the walls. He records the military tactics and battles of the Otherworld.

CÓIT BÚAN ('PERPETUAL FOREST')

There are many grand and exotic woods in Faery, each unique and very different in character. This forest is formidable and just as exotic as the others, and even more threatening. Where there is greenwood, there is harmful and terrible fauna to match. The *Perpetual Forest* holds many secrets and dangers with very few safe havens unless one is in league with the Twilight.

In common with the forest kingdom of *Breithell* across the *Sea of Faery*, this large overgrown wilderness is dominated by Twilight folk, but these are predominately shady and harmful by nature. Rumor and gossip speaks that somewhere deep in the wood is

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the kingdom of *Bucca Dhu* and his *Dark Pisgies*. If true, they live to counter the often-positive actions of his rival, but one never knows until it is too late.

Bucca Dhu's people will infiltrate where possible and try to gain the secrets of the Dragon Stones and the sought-after, sparkling, rainbow colored *Herb of Health* ("Losowen Yêhes") which is said to heal nearly every ailment on contact. Only *Bucca Wydn*'s people know its location. Armies and strangers from the North that dare to pass through the forest will be met by them on the way somewhere, and be deceived.

It is rumored amid the *Pisgies* and the *Plant Dôn* alike that the shady personage of the *Bucca Dhu* has been seen to ride a fiery-eyed *Ky Du* ("Black Dog") or a *Dandy-Dog* in Cornish dialect, leading a wild pack of frenzied malicious faeries and monsters. He has done this in Faery and the Mortal World, and it is bad tidings for all who are fall in his path, for few survive the experience.

Another danger are the *Fír Collach* ("Boar Men") tribes that run rampant in the woods with their giant boars. These semi-intelligent beings stand upright, raid and plunder and unfortunate enough to pass their way. They linger around and worship the cursed giant boar *Twrch Trwyth* and its spawn, who wander these woods after being hunted from Britain by *Arthur* and his war-band (See the campaign book "*Island of the Mighty*"). *King Twrch Trwyth* is said to rule here now, devastating the woods with his demonic brood in various reaches.

The further south one travels, the more frightful and dangerous the *Perpetual Forest* becomes. The Druids surmise this is due to the close presence of the *King of Ravens* and his dreadful realm. Monsters roam the shadowy eaves and boughs of trees by night, their howls and roars fill the air. Packs of *Cŵnben* prowl snarling, scavenging and searching for vulnerable prey. No one is safe here, especially if they are strangers and lost.

Even the forest itself will try to attack and feed off the unwary and lost. This forest is all that separates the *Land of the Ever Young* from the *Land of the Dead* in Faery aside from a short sea voyage – and that is heavily guarded.

DÚN FINLIAS - FORT OF THE SWORD

One of the *Four Cities of the Tuatha De Danann*, this important fort sits uneasily on the doorstep of the *Perpetual Forest*. More than the rest, it is a haven for those in need of help. *Dún Finlias* is a second held fort of the *Morwyn* and harkens back to the days when the *Tuatha Dé Dannan* were at their greatest power.

Housed safely within its own chamber is the silvery sword of *Núada Argatlámh* or *Nudd – Clíabh Soluis* ("sword of Light"), or poetically the *Núada Cannail* ("Núada's Glowing Candle"). A sword so mighty, that very few can compare in the history of the worlds.

The "Fort of the Fine Stone" has withstood its name over the ages. The *Raven-King* has attempted to siege it, and other Dark Forces but it has kept all enemies back and maintained its shine

atop the grassy cliff above the sea. A garrison of the *Craeb Rúia* are always present, and during select times, the *Pren* will send over many *Gáiscedacha* as well to complement them.

The fort sits as a single bastion of Light on the edges of the foreboding forest, ever ready for the threats from the *King of Ravens* and other enemies. The Ancient *Uscias* watches over the many worlds within his tower and chronicles the histories of the *Tuatha Dé Dannan* and their descendants, even their thinly blooded Mortal ones.

The people who live in *Dún Finlias* are always cautious, never sure what danger is about to happen next from the forest, sea, the Underworld, or south in the *Land of the Dead*.

MÁG DA CHEÓ ('PLAIN OF THE TWO MISTS')

Due to an ancient curse or spell many say, these two heavy mists drift between the *Perpetual Forest* and *Land of the Dead*. Concealed inside are malicious Dark Faeries and other evils that go where ever the fog travels. Stories say that one mist carries the innocent to *Annwfn*, or even to the Mortal World at times.

Sound refuses to carry in these haunting mists as they move like sentient grey-white bands across the landscape. In truth, they were summoned by the *Raven-King* ages ago to aid in acting as one more defense for his lands against the Northern kingdoms should they ever send armies his way. It is a biased enchantment and will only affect his foes, or his own command.

Shrouded within are numerous monsters and war bands of his worse sentries that patrol his bleak and unpleasant realm. Stretching for leagues, the creeping mists fall upon the incautious and will trap them. There hasn't been a time when the *Two Mists* wasn't drifting in this space between the *King of Ravens*' realm and the *Perpetual Forest*, except before his birth.

At random times, Mortals might be dumped from their world and time into the Otherworld unexpectedly, only to find themselves in either of the two areas. Then they must survive and sort out where they are and run for shelter before they are taken or slain.

TÍR NA MBÁS ('LAND OF THE DEAD')

A wretched wasteland covering the southern half of *Airthech* influenced by the presence of pure evil. Whatever frightful and ghastly terrors that one might encounter elsewhere in Faery cannot compare to here, in the realm where the *King of Raven* resides.

The Dark Faery, giants and all aspiring wizards from distant lands who wish to be close to him come here. They find a way to live in squalor in the mud, stones and dry earth, living in his shadow. Hopefuls seek to be among those he recruits or enslaves into his masses and drags to his fortress, the *Dún Mairbh*.

Countless heroes and champions from far off lands, tribes and clans have journeyed here with dreams of defeating the *King of Ravens* only to meet a miserable end. If they are not overwhelmed by the fanatic hordes that will swarm them, then they

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might confront the Dark King personally only to be easily defeated.

Nothing is tolerable about this land: steaming swamps, rocky hills, poisonous woods, abysmal crevices and caves cover the landscape. Dark, glooming clouds fill the skies, blocking the sun letting little grow here. Fresh water, healthy herbs and sustainable food for a decent life are impossible to find here for decent folk.

The *King of Ravens* has let his kingdom become freely populated by whatever filth that comes, he isn't afraid of it all. *Fuath*, *Ciathuch*, and others fill his most common ranks and are the most devoted. A plethora of *Fuathach* live here, finding their purpose in serving this cruel king more than most rulers.

Long before the *King of Ravens*, the land has always been one of cruelty. The early reign of the *Fuathach* began here and many battles shed blood on this soil. The *Airegdach* and later, the *Tuatha De Danann*, built forts here to keep the forces of Darkness under control but they were unable to do so.

The Sea Hag *Domnu* and her ferocious brood, the *Fomórach* dwelled here for a time before the *King of Ravens* came to become its permanent master. Terrible beasts and monsters lurk in the shadows now. Scattered, and the remnants of long defeated armies, lie buried in the dusty landscape as grim reminders of what can happen to the impulsive and foolish who are daring enough to march here.

Only one realm rivals this, and that is below the earth in *Annwfn*. Petty chiefs and assumed minor "kings" have taken up residence in the shadow of his towering fortress knowing they will lose their power in an instant should he decide it so. For now, these bestial rulers do his dirty work and wait until he acts again against the other Lords of Light.

Near to *Dún Mairbh* are the vast killing fields and torture plots of land that have been set aside by his chiefs. Many of the more vainglorious are set on display racks, headless, to be shown to all the awful fate that awaits those who challenge his might (*similar to what the Celtic tribe "Viromandui" in Gaul had done to their foes*). Massive bone-pits of their enemies lay open, with ravens, wolves and other carrion-feeders feasting on the remains of the slain.

In various coves and on the coasts, are the docks for the fleet of the terrible Dark King, where his Sea Giants and *Fuathach* go to port. It might appear haphazard and chaotic, but he has a large fleet of ships under his control and can summon them. Usually they travel between worlds or *Tyr Kewry* bearing slaves or plunder.

DÚN MAIRBH - FORT OF THE DEAD

Reaching hundreds of feet high, it looms over the desolate wastes of *Tír na mBás*. It was constructed into the form of a massive perched raven with two blazing bonfires in its eyes peering over the landscape for leagues. Atop its head is where his most solemn sacrifices are performed amid his diabolical priests and wizards.

In earlier ages this was the foundation to the *Fuath* King's once mighty fort of *Dún Olc*, where the "Fire King" dwelled in his flame covered splendor. Gloomy clouds of ravens and crows now fill the skies above, circling the tower-like fort, squawking and being a menace to all who are not welcome.

Lightning strikes the fortress often in terrifying displays of power from the stormy skies. There is only one flat or level plain in front of the fortress for his armies to gather, otherwise, the ground and surrounding landscape makes it impossible for invading armies to charge.

Many floors fill the fort from top to bottom with no regularity, but are populated with his minions, captives and countless secret chambers. Pure terror and danger are thick in the air in this lair. Balconies overlooking the land are high and low for the evil king to survey his realm and armies.

When the *King of Ravens* is not afield in Faery or the Mortal World, he is within his fort, usually in his throne chamber using his *Second Sight* ability by peering into flames, fresh blood or entrails or his *Llech y Tynghed* ("Fate Stone").

From here he commands his "*Unseelie Court*" or more correctly the *Shúa* as well. They sleep, slither and lurk in the shadows around him eternally awaiting his orders. Numerous tangled faeries, insidious by nature, clutch at his every word and gesture, grabbing for scraps. Feared in every world and land, the *Raven King's* dread causing host loyally serve him and bring misery where ever they go (See '*shúa*' in Chapter 6 – "*There Lived a People*").

Resting in the "head" of the raven portion of the fortress of the King are three giant black bells. They rarely ring, but when they do, the *King of Ravens* is mustering his forces throughout the land for something epic, likely an invasion.

Those unfortunate lands that surround the *Tír na mBás* are poisoned in the earth, bereft of flora with dry soil and cracked topsoil and rocks. Well-trod by his armies on the roads that lead in all directions from his fortified tower.

In their time, the *Tuatha De Danann* sought to destroy *Dún Mairbh* utterly however possible, but have never had the opportunity to do so. The Dark King kept them distracted with many events and skirmishes afar, stretching their power too thin. Never has a war been brought to the very gates of his tower fortress by his foes. It is hoped by all in Faery that this will change.

ANNWFYN ('UNWORLD')

By the Middle-Ages, Welsh literature had one to believe this Underworld was a paradise, pleasant in every way, a place where all sought to go. This however, was not always so as earlier evidence hints in Gaulish evidence in their version called *Antedumnos*. Such a view was akin to the Greek *Hades* or *Tartarus*, a bleak and dark world where uncaring gods, or "Un-Gods" (the *Andedion*) dwelled. *Annwfn* was never located anywhere else but below the earth, just as the Gaulish Underworld, a Medieval

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Welsh source explicitly states this – “*Annwfn is eluyd*” (“*Annwfn below the Earth*”). The two were tied together at one time, in both name and belief, as a Gallo-Brittonic Otherworld.

It is this perspective that this Codex pertains to, not the later Medieval and likely conflated, Christianized Otherworld of Welsh literature. Welsh, and general Brythonic Faery-lore displays a ghastly realm where whispering and frightful beings await to prey on weak and clumsy Mortals, to tempt and draw them in. *Annwfn* wasn’t just compared to the Christian “Hell” by religious intolerance or accident, but out of similarity.

Scattered references in the *Mabinogion* hint at the fear that Mortals had at angering the *Pen Annwfn* (“Head/Chief of *Annwfn*”), for he had an unstoppable army of beasts and monsters that the other Gods, the *Plant Dôn*, even feared. Sadly, we will never know the extent of what the early Celtic Britons believed or what their stories were about the Underworld, as they are lost. Unless some manuscripts are recovered that lay unnoticed, we can only speculate and cling to random tidbits of Celtic imagination on what could have been. Mysteriously, this Underworld was referred to as *Annwfn llifereint* (“*Annwfn of the Floods*”) in the *Llyfr Taliesin*. Perhaps this was poetic, or out of practical naming due to the fall of rain and water, draining into the many holes and crevices of the earth. In a gaming perspective, such a dark place would be dank, constantly at risk for flooding and easily influenced by atmospheric conditions on the surface.

*Y bwriodd y Tylwyth Teg fi . . . oni bai fy nyfod i mewn
pryd i”th achub o gigueiniau Plant Annwfn.*

*Where the Tylwyth Teg threw me . . . if I had not come
in time to rescue thee from the clutches of Plant Annwfn.*

Annwfn is the source, the well-spring of all worlds, where the primal forces exist and ultimately derive from, and go to when they decompose. The size of this “Unworld” is limitless in comparison to the other two worlds, the Mortal and *Tir na nAill*. For where there is earth, there lies *Annwfn* underfoot.

Vast, untold reaches of *Annwfn* are unlit and completely dark, and where light does exist, it is in a myriad of forms. Entire worlds, completely independent of those found on the surface in Faery or the Mortal, are here and are inhabited by unique faery-like beings of their own, with their own histories and entirely free from any exposure to the *Tuatha Dé Danann*, the passage of Souls in the Great Spiral of *Athgenacht* or the rest.

What most understand as *Annwfn* is that ruled by the King, the *Pen Annwfn* named *Arawn*, who has ruled since before Mortal memory. He reigns over monsters and his “Children”, the frightening *Plant Annwfn*: Ghostly pale faery beings that only creep out of the earth by dusk from the earth to wander the surface. Some serve him, while others do chaotic and nefarious deeds on Mortals and faeries alike.

Billions of miles of corridors, caverns, and more exist here. Dust and cobweb covered crypts from dead tribes and kingdoms forgotten over the ages. They are haunted by the *Plant Annwfn*, but even worse, by the harsh *Andduwion* (“Un-Gods”). They are

the Gods of the Underworld that are appeased by blood, death and sacrifice alone. They gaze into this lightless realm uncaring and waiting for more souls to make their way to the pits below.

Mortal Gauls sent many a sacrificial victim to the *Andedion* below. To the Gauls they would know them as the *An Dée* amid the court of the *Tuatha Dé Danann*, and to the Brythons the *Andduwion* or *Andduwaid* (a calque word invented for a lack of one in the sources). Their expressionless faces are seen on various Gaulish and British Celtic art in circles from horse chest-plates and other artifacts.

Arawn reigns over them all here, but even he must answer to them at certain times of the year. Souls traveling here, or from, on their way to the next life, are sent by the *Pen Annwfn* or one of the *Andduwion*. Should the brave, living, wish to travel here, they risk their reincarnating souls by angering these gods. *Arthur* and his champions had done so to obtain the *Pair Y Dadeni* from the *Pen Annwfn* himself in the strange Welsh poem *Preid-diau Annwfn* (*This can be played in the upcoming campaign book “Islands of the Mighty”*.) The horrors faced there amid the *Plant Annwfn* host were enough to traumatize even *Arthur*.

Flickering ghosts, the *Anaon*, wail and drift through the corridors on their way to the next life or oblivion (as judged by the *Andduwion*). Chill cold follows them as they pass the living. Monstrous howls and bestial noises reverberate in the winding passages of *Annwfn*, making the traveler hope to meet the *Plant Annwfn* instead.

Glowing fungi, crystals and creatures are found here. Even lakes and rivers shimmer with an unearthly color. Winds and odd breezes stir and blow about the open spaces. Someone new to this realm is likely unnerved by the lack of settlements, and finding them as well, for nothing here is “right” to the senses or mind.

Numerous fortresses are mentioned by *Arthur* as he battled his way here in legend, but of the inhabitants nothing was said, only that it was “difficult to speak with them”. Each *Caer* described here is open to much interpretation, given that only source mentions them in a very obscure poetic Welsh language.

Armies of *Plant Annwfn*, accursed by *Dôn*, eagerly guard their rich cities deep in the earth from the greedy Mortals who dare to come. Many of these *Caerau* even have resident Gods, either willingly or captive and bound. *Arthur* and his men in lost Celtic legend, it is implied, freed many mighty heroes and deities deep in these forts listed on their way to seek the *Pair Y Dadeni* and challenge the *Pen Annwfn*. Simply put, these many forts’ names may just be the same fortified *Caer* of the *Pen Annwfn* where the *Pair Y Dadeni* is housed given multiple names. In this Codex, the Castle Keeper is given each as though they are separate locations to explore in the vastness of the Unworld. Academically however, it might simply be poetic names for the *Pen Annwfn*’s home, and each a tale of its own that we are no longer privy too due to possessing no extant copies about.

NOTE: The Castle Keeper can use the many resources in this Codex to enhance the given (and limited) information for the

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fortresses in *Annwfn* as needed in their campaign. They can also use the material that will be provided in the upcoming campaign book "*Island of the Mighty*" which will include the adventure to these forts in Arthur's band of champions.

CAER SIDI: "Fort of Spirits". This was the prison of the God *Gwair* who is otherwise known as *Gwydion ap Dôn* for his crimes against *King Arawn*. Assumed to be the mightiest of the *Caerau* in *Annwfn*, the strange warriors that watch over its walls make any visit or entry impossible. The *Plant Annwfn* and *Anaon* that patrol its boundaries on the island in the waters keep the Living from staying present for too long. Its walls and stones are black and haunting and without markings. Somewhere inside its keep, held by enchanted chains, is the God of Magic, *Gwydion ap Dôn*. For the theft of the favored animals of the *Pen Annwfn*.

CAER PEDRYFAN: "Fort of Four-Peaks". On each corner stands a tall tower, or "peak", high in air, very similar to a later Medieval-style castle. The poem implies there were "four revolutions", which either can mean in years having been passed, or that the fortress itself was capable of revolving on its foundations. If the second is correct, this could imply many ideas: the entrance changes each time it revolves, a new danger is introduced, etc. The *Plant Annwfn* who dwell here have clearly enchanted the fortress enough to make taking it very difficult for even the likes of *Arthur* and his men.

CAER FEDWYT: "Fort of Mead-Drunkenness". Alluring was the divine Mead of the Gods within the *Caer*, enough to tempt *Arthur* and his men, too easily at first. For those who drink from the Mead will gain Immortality and be invulnerable, but also unable to leave *Annwfn*. Feasting and celebration was had in this wondrous fort, with the Mead being brewed and passed around, but *Arthur* lost many of his men to this drink.

CAER RIGOR: "Fort of Hardness". Nothing is told about this *Caer* in the poem *Preiddiau Annwfn*, only hinted at in that "*Tri lloneit prytwen, yd aetham ni ar vor.*" ("Three fullnesses of *Prydwen*, we went on the sea."). This fort was a very difficult one to overcome by *Arthur* and his champions.

CAER WYDYR: "Fort of Glass". To the Celtic peoples, glass was a magical substance, and to view the stars, moon and all celestial activity from it was deemed especially supernatural. A fortress composed of it would exponentially make this so, and so encountering a fortified structure in the Otherworld is no surprise. The poem mentions that six-thousand men, a typical Roman legion in number, stood upon the walls. *Arthur's* valor was there against those forces, against the *Plant Annwfn*, sent to stop him. The poem mentions how difficult it was to speak to the sentinel as well, implying perhaps the gap between the Living and Dead.

CAER GOLUDD: "Fort of Concealment". Nothing is said about this mysterious reference, just a series of repeated lines in the poem. It can be assumed from the name, or one of many interpretations of it, that such a supernatural location wasn't easy to find. The average Mortal could never uncover the Otherworld forts, or their special secrets within.

CAER FANDWY: "Fort of (a) God's Peak". Who this god is was not named in the poem due to the heavy Christian element, but the praise of deities in high places was common among all ancient peoples. Druids built their fires on high hill-tops, and mountains, but in the underworld of *Annwfn* this would be a different situation. The deity in question is unknown and there are no hints about him in the surrounding lines. Given the obscure references to animals and the Mid-day and birth, this maybe a hint about *Lleu Llawhir*. His story in Brythonic myth is very different from the Gaelic version by far, and most of which is greatly incomplete to us today with countless fragments in various sources from Cornish and Breton as well.

CAER OCHREN: "Fort of Enclosedness". Sacred enclosures were everywhere in Celtic Europe, in their art and clothing ("torcs" for example). In the underworld of *Annwfn*, the poem mentions the "sorrowful strife" that *Arthur* and his men encountered here and that they lost many "but seven". The cryptic lines in the poem, purposefully by the poet trying to be the *Taliesin* of legend makes the already obscure tale associated with this fort harder to understand.

CAER PEN ANNWFYN: "Fort of the Chief of *Annwfn*". This location isn't directly named in the poem but already broadly mentioned throughout about the *Pair Y Dadeni*. This is the center of *Annwfn*, where *King Arawn* dwells with his Queen (who is unnamed in the scarce sources). Amid his court of *Plant Annwfn*, ghostly *Anaon* and other monstrous guests, little is described over ever implied in any poem, tale or folkloric source. *Arawn*, known to the Gauls as *Arubianos*, and by his other alias among the Celtic Britons, *Gwyn ap Nudd* sits here unhappy with the *Plant Dôn* for the curse that placed those that became the shadow dwelling, dark-minded and malicious *Plant Annwfn* later. He even more so is displeased with many members of the *Dôn* family for various offences against him (See "*Arawn*" in *Chapter 6 - "With Great Gods and Lords"*). Sitting here is the long-sought after *Pair Y Dadeni*, tended to by Nine beautiful *Ellyllon* maidens, garbed in thin gowns, on their knees, blowing on the flames with their breath (See "*Items: Enchanted and Divine.*" in "*Chapter 3 - Great of Magic and Power*"). Running in packs are the King's dangerous and ghostly *Cŵn Annwfn*, who obey his every command and whim. Kept in pens and deemed highly important, are his prized *dog, lapwing and roebuck*, but the God *Amaethon ap Dôn* stole them, starting a feud between the underworld and surface. There are untold numbers of deadly war bands in *Annwfn* ready to defend their King, drawn from the many *Caerau*. *Arthur* and his champions tore through all and weakened them before ever reaching the King's fortress and had left with only seven and *Taliesin* after it was over, but the Cauldron of Rebirth was in his grasp after it was completed.

TRAVELING TO THE OTHER WORLD

Faery doesn't operate on normal rules, not by any means. The Celtic Otherworld or Afterlife, the two concepts, "Faery" and the Afterlife or "Otherworld" are ultimately one and the same. Over time however there was a break and the belief system and the peoples who held it were divided, and their ancient Otherworld fell into

- THE OTHERWORLD OF FAERY

the hands of poets and writers from other nationalities and ethnicities, expressing similar sentiments in other languages. This would take place centuries after the peak of their beliefs, when the Druids had once perpetuated it across Celtic Europe amid a populace that sustained a much deeper and complex ideology.

By the Middle-Ages, the Celtic Otherworld or Afterlife transformed into various guises of Faery or Fairyland and was a poet's dream, where whimsy could be expressed. Later, other artists could join in on the idea, and did with gusto. To retain some of that original and ancient notion of what the Celtic peoples felt, feared and believed for this Codex and to game it, we need to distance ourselves from *all* of the Medieval, Early Modern, Neo-Classical and Neo-Pagan rubbish that has piled high over the centuries around the subject and retrace it back to the original Celtic sources. What it leaves us with is an often brutal and harsh reality...or altered reality or their perception of the Universe.

The Celtic Otherworld was always around the corner, in the shadows, the breeze in the air, leaves stirring in the trees or on the ground. The noise Nature makes, its innate music was the essence of the Otherworld. One could catch its hint in the mere lapping of the waves, baying of geese or cackling of certain birds, roar of flames, or the dance of its shadows.

The Early Celtic peoples were always aware of its presence, as the Otherworld bound our own World of the Living to it. The two were symbiotic and needed, one could not exist without the other. More often, the famines, disasters and other negative events in our world were always the result of influence from the Otherworld. To change and alter this, offerings, prayers and sacrifices had to be made to those spirits and gods who dwelled there. Kings were the representatives in the Mortal world that "conducted" the powers from the Otherworld to the Living, and should the King be corrupt, cruel or evil, his realm will show it. The evil or Darkness from the Otherworld will channel through him and make the Mortal world suffer. There is evidence that ancient Irish kings were quickly dethroned and sacrificed when famines and other disasters came about, and in Gaul kingship was also frowned upon, likely for the same reason.

The Otherworld existed on the "Otherside" to everything in this world. It was hidden from sight but there, and so were its inhabitants, who were always watching, and by dusk, night and dawn (their time to be free), they were out to run between worlds. Unlike the later Fairyland, the Celtic Otherworld was *not* a place to be openly embraced, but feared and respected. Gods, ancestors and the Dead dwelled there. Monsters too, and none stayed as they should, as they worlds always drifted apart and close again during certain times of the years (See the "Celtic Holidays" section.)

Modern Man will never fully comprehend how reverential and deeply the early Celtic belief of the Celtic Otherworld was held, but it can try at times. Through academics, novels and, if handled well, gaming. This early belief would have been viewed as extremely superstitious, on the point of nervous, jittery with odd and quirky customs to satiate the invisible beings. All cul-

tures shared these ideas, so it isn't exclusive to the Celtic peoples however. It is just how the Celtic peoples did them, and to whom that make them unique.

As grim and dark as many places in the Otherworld might be, it is, for the most part, filled with happiness and pleasure. This is due to the immortality of its inhabitants who live, knowing their lives are not plagued by Mortal concerns. One Irish observer said of *Tír na nÓg* to William Butler Yeats, "*Geabhaedh tu an sonas aer pighin*" ("Happiness can be bought with a penny.") The Otherworld is a pleasant, idyllic realm where life and what Mortals seek (good food, drink, company and love making, and the ability to wage battles) without consequence.

This Otherworld was another "home", as will be discussed on the section on *Reincarnation* later in this Codex, but at the same time, a strange and alien place where strange and dangerous beings dwell. Going there before one's time (or death) was a taboo. There were a few people in Insular surviving Celtic lore and extant literature that had done so and returned, but many more minor characters with terrible results as well. It just wasn't proper to want to go to *Tír Hud* or *Annwfn* or any of its varied names willingly. Doom and awful things will occur. It was silently implied (as most are in Celtic sources) that Death was the only correct way to reach these places.

Tylwyth Teg yn lluoedd llawen,

O dan noddod tawel Dwynwen,

Welir yn y cel encilion,

Yn perori mwyn alawon,

Ac yn taenu hyd y twyni,

Ac ar leiniau'r deiliog lwyni,

Hud a Lledrith ar y glesni,

Ac yn sibrawd dwyfol desni!

The Fairy Tribe in merry crowds,

Under Dwynwen's calm protection,

Are seen in shady retreats

Chanting sweet melodies,

And spreading over the bushes

And the leafy groves

Illusion and phantasy on all that is green,

And whispering their mystic lore.

In Irish and some Welsh tales, Mortal visits to the Otherworld appear to be frequent, for all of the following calamities and other consequences that befall them. The game can reflect this in its many varied and fascinating aspects of story-telling inspired from Celtic techniques.

Listed here are some quick and easy charts for those who find themselves in a position that will send them to the Otherworld, and in consequence, will result in some awful calamity for being

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there. For the “rules” of traveling to such a place are laid out in the many myths, legends and folklore across the many Celtic nations and centuries consistently. *The Castle Keeper can choose to skip these and have the avoidance of consequences, and this isn’t unusual as such actions are indeed seen in the tales of Cúchulain, Arthur’s ‘spoils of Annwfn’ and a few other exceptions. Most characters in Celtic stories that do fall victim are not heroes.*

TIME ELAPSED IN FAERY (1D6)

- 1 In the time spent in the Otherworld, the character(s) return to their normal world and find that in reality a 1d10 x 100 years has passed them by. Everything and everyone they once knew is now gone, faded, covered in ivy and ruins. Their name is just a memory or even legend.

- 2 However short the time was spent in Faery, the fickle Gods have made it so that upon return, a 1d100+10 years flew by in the Mortal world. This is enough time to create problems, with many who were family and friends now dead and other close matters now over and ‘sorted out’ before the character could have taken care of it personally.

- 3 Whatever amazing adventures were experienced in the Otherworld, friends met, and promises made, once the character(s) had returned home everything was different. 1d12+6 years flew by in a blur. Enough to be a couple of decades at the most. One must be wary when you travel in Faery.

- 4 Mabon or Angus Óg had enough playful humor in letting some Mortal time pass when the character(s) finally come home to Mortal time. 1d8+4 years have gone, not many, but enough to be a problem if there were many personal matters to deal with within the kingdom or tribe.

- 5 Lucky for the traveler to the Otherworld only a 1d6+2 years crept by while there. It isn’t too many but plenty to remind the explorer that the gap between the worlds is there and it could be worse next time.

- 6 The Gods in their wisdom only allow 1d3+1 years to pass for the character(s) who visit Faery. Be careful, as this will only be experienced at random and on the whim of the *Tuatha De Danann*. Next time, it might be hundreds of years or more.

In the few surviving Celtic stories about traveling to the Otherworld, those who *do* manage to return and notice the passage of Time and are warned or not, will often have terrible consequences once those decades catch up with them. This is a tense and exciting element to add to the game for the players in a campaign.

The great and famous *Oisín* of the Gaelic *Fianna* was in *Tír na nÓg* for over five-hundred years with his Faery wife *Niamh Chin Óir*. Longing for home, to see his friends and family, at least to visit them, she gave him a white faery-steed to ride but never dismount. If he did, he would feel the weight of the ages and never return to the Otherworld. There are multiple versions of this tale, as there are in any story, but in the end *Oisín* did fail to follow *Niamh’s* warning. He crumpled to dust as an old man and perished.

The Castle Keeper can handle this however they deem wise, but traveling to the Otherworld and back is not like just another region of the world to take for granted. It is a sacred and magical realm, the Afterlife where Gods, ancestors and the Dead dwell. It must be handled with care and such trips taken seriously.

Common places to go there are found in:

- Lakes
- Caves
- Ocean Voyages
- Dreams/Nightmares
- Mist/Fog
- Swamps/Bogs
- Deep Forests
- Islands

THERE LIVED A PEOPLE

"Gyda"r wawr bore dranoeth, awd i edrych y sach, ac erbyn dyfod ati yr oedd ei cheg wedi crychu, yn arwydd fod rhywbeth oddifeun. Codwyd hi, a thaflodd un hi ar ei ysgwydd i" w dwyn adref. Ond pan yn agos i Bryn y Fedw wele dor-pyn o ddynan bychan yn sefyll ar delpyn o graig gerllaw ac yn gwaeddi, "Meirig, wyt ti yna, dawad?" "Ydwyf," atebai llais dieithr (ond dychrynedig) o'r sach. Ar hyn, wele"r helwyr yn dechreu rhedeg ymaith, a da oedd ganddynt wneyd hyny, er gadael y sach i"r pryf, gan dybied eu bod wedi dal yn y sach un o ysbrydion y pull diwaelod, ond deallasant ar ol hyny mai un o"r Tylwyth Teg oedd yn y sach."

"The next morning the hunters returned to the snare, and at once observed that the mouth of the sack was tightly drawn up, a sign that there was something in it. The bag was taken up and thrown on the shoulders of one of the men to be carried home. But when they were near Bryn y Fedw they saw a lump of a little fellow, standing on the top of a rock close by and shouting, "Meirig, are you there, say?" "I am," was the answer in a strange but nervous voice. Upon this, the hunters, throwing down the bag, began to run away, and they were glad to do so, although they had to leave their sack behind them, believing, as they did, that they had captured one of the spirits of the bottomless pit. But afterwards they understood that it was one of the Fairy Tribe that was in the sack."

Y Gordofigion

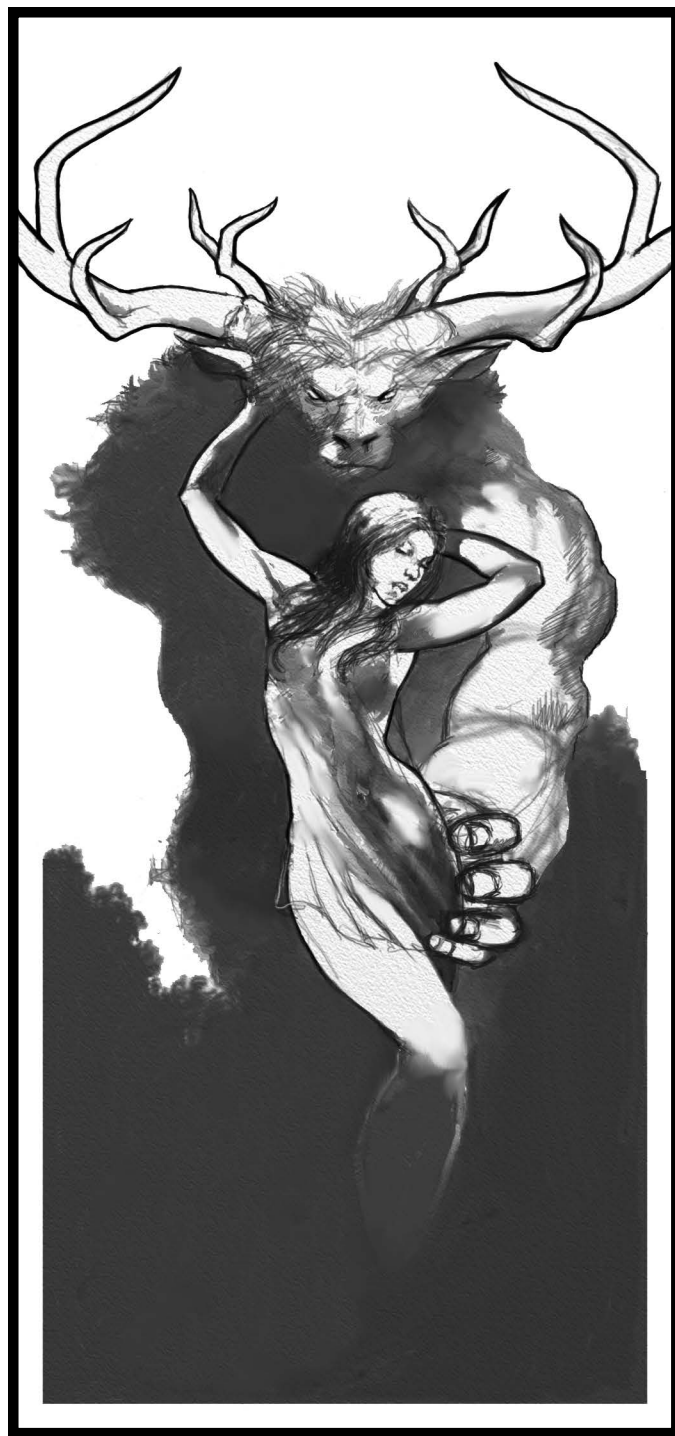
THE NATURE OF BEING FAERY

In this chapter, will be what it means to be "Faery", and what they despise in Mortals and how they treat those that display such awful behavior. Mortals must remember they are always dealing with reincarnated members of other people in new guises who happen to be these beings now. Most are likely their own distant relatives in these faery-like guises now who are unaware of their new reincarnated forms (as much as an animal is of its own existence).

Modern Man has been so distanced from this thinking that it has created a strong "Us and Them" thinking more than what our ancestors once had regarding faeries and magical monsters. These are not the cute faeries from later fancy or Victorian Romance, and not the New-Age/Neo-Pagan delusion. It is something that people today sadly are very separated from in both deeply acknowledging and grasping. Earlier Celtic people had a unique perception that wasn't so simply defined in Modern terms, in both present religious analogies and otherwise.

Faery Nature is a deeper side to Human Nature that we today understand through Psychology. It only took centuries of science to sort it out. The faery-folk were the clever agents to aid us in our problems in those dark and harsh ages when the lack of professional help wasn't available. If this doesn't make sense now, perhaps the section in this chapter will.

The faults of Humanity are the many things that draw in the faeries like magnets. Whether Good, Twilight or Evil by our needed definition here in this Codex, they will all prey on Mortals



alike for these faults equally. Humans are flawed and at one time were themselves before death and reincarnation occurred. It is said they, as faeries, punish Mortals to remind them what can happen if they do not correct their ways because one day, they will likely become like them – a faery that has untold problems.

CREATING A CHARACTER

The other Codices in the series do not dive into this directly, but it is possible to convert any magical being (given it is plausible and the Castle Keeper agrees) into a character. What went into this Codex in its early play-testing and its many stages through-

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out its twenty-five years were plenty of gaming and countless trial and error. Bravely we tried any of the old, traditional faery-folk and wanted to see what was possible. There were no boundaries as we avoided *all* existing role-playing games on the market. This was due to the fact that no Game Designer truly, deeply understands faery-folk or lore or the Celts in general.

What we found was some amazing range and dynamics of gaming. This was glimpsed in the 1st Edition, but now can be fully explored in this final edition. You can pull from this list of beings, or using the same system, other Codices, and convert them into playable characters and insert them into your campaign.

Faeries are not born or created perfect. They have flaws, as many as Humanity, but these are more physical and can be seen by Mortals. These weaknesses are many and can be used against them by those who are savvy to faery-kind. Being a mixed party, of Mortals and faery-folk, can be tricky, but possible.

Obviously magical monsters are not playable as characters, but many of the faery-folk given here can be depending on the nature of the game and campaign in mind. First are listed the basic weaknesses all faeries have, then a secret weakness or more to enhance the character or NPC for game play.

BASIC FAERY WEAKNESSES

IRON: Human constructed iron tools and weapons affect all faeries alike. This is the reason why horseshoes are hung in stables, or in rooms, under pillows, or knives, to ward off faeries.

The mere presence scares them off. Iron objects emit an aura in a radius of 15 to 20 ft., reducing a faery's Strength (STR) by 1d6 levels, forcing the faery to do all magic and abilities at CL 6. If hit by an iron weapon, it causes an additional 1d6 HP damage to the faery and will burn them. *To avoid using iron themselves, faeries make their tools and weapons out of "findruine" (Gaelic) or "gwenefydd" (Welsh), an enchanted Bronze-like metal.*

NAIVETÉ: Because they do not age like Mortals, or at all, faery-folk do not have the urgency to learn about things. They know that everything will always be there for them and act flippantly. Faeries have an amazing intelligence, but really do not harness it always due to their lack of care about the restraint of Time. Mortals rush to do everything because of their short life, and the short day or night. Faeries possess a naïvete because they know everything is always going to be there for them and there is plenty of time.

DAY TIME: This only applies to the Mortal World. Usually visiting the World of Mortals for faeries is an activity that is set for Dusk and Night, and the light of the sun repulses them. They are not comfortable in the bright glare of the heat and day, but have been known to make appearance, especially if mists, or other weather interferes. In their world or home in the Otherworld, the shine of the sun isn't a threatening thing. In the many surviving legends, which speak of the arrival of the *Tuatha De Danann*, they seem to be present in the day but with dense clouds and mists. The Gods (or Faeries) appear to only be pres-



ent at Day when there is an atmospheric alteration. This signifies to the Celtic imagination, the presence of the Otherworld.

CANNOT EAT OR DRINK: As confusing as this sounds, it was thought and seriously believed up to nearly a century ago in Celtic regions, that invisible faeries would drain the healthy essence from food and drink (but not touch it physically). This applies only in the Mortal World, and the result would mean anyone who ate or drank from it would gain a sickness. In Gaelic lore, the faerie was called *Alp Luachra* or “Elbow Eater” because the faery would not eat per se from the food, but drain the food of its life-giving essence. A faery visiting the Mortal world sometimes was blamed on devouring all the food in the cupboard at night too, physically, so this is also the opposite problem. This weakness can go both ways. Many of the strange champions in the original Celtic *Arthur’s* war band were attributed to eating too much.

FAERY SECRET WEAKNESS

Usually a central faery character in a story or myth possesses one of these ‘secrets’ and if exploited by one of the heroes, can be defeated or overcome. Typically, the faery enemy has only one of these, but if put together cleverly, they can have more for the sake of the story. Any NPC or good player character can and should as well, for depth and an extra element to role-play. The Castle Keeper can add these at their discretion as the story and need fits.

1D10 FAERY WEAKNESS

- 1 **Secret Name:** This name is left up to the CK and player, but once it is known by another it traps the Faery into servitude of the possessor of the name. Until the name is known by another, the Faery must use an alias or no name at all. *This will very difficult to play, as both character and NPC, but there are countless Faery Tales and Myths that share this theme.*
- 2 **External Soul:** In a limited sense this can make the Fey invincible, but his soul is contained within a small fragile object (egg-shell, acorn shell, etc.) around his neck. Once taken, the Fey is servile to the owner, and if broken, the Fey dies instantly. *The player character or NPC in question cannot hide this object out of sight. It must be on something that is in plain sight but not clearly obvious. Until it is struck by a Critical Attack or Critical Spell attack, the Faery is invulnerable.*
- 3 **Magical Flaw:** With CK’s call, the Fey has some side-effect every time a spell or ability is used. Either the Fey ages like a Human, a little at a time, his Alignment changes closer each time to the next (every 3 times a spell is a cast equals analignment change), or they shapeshift into random animal. *This magical flaw must be dreaded but consistent each time the spell or ability is harnessed by the character or NPC. It could bring humor or something awful to the story and game each time depending on what is prepared by the Castle Keeper.*

- 4 **Unable to Lie/Lies Continuously:** The Fey is unable to avoid this issue, meaning if they are asked about anything they must either give the truth or fabricate an untruth. This can be a curse in itself and provide for many great moments in gaming. *This weakness will provide ample role-playing opportunities either way it is chosen. It must be utilized and cleverly kept consistent however, and that will bring many moments of grief in the story.*
- 5 **Deformed:** Appearance does not matter among the Fey, but there are some that are universally repulsive. The CK can decide the nature of this hideousness for the sake of the story. This feature can be an exaggerated limb, facial feature, etc., and makes socializing awkward for the character in any company. *In some faery stories these deformities range from one large foot, to an animal feature (or several), odd skin tone, large eyes or ears, strange and awkward teeth to warts and tufts of hair. Study the artwork associated with faery-tales and the tales themselves for ideas.*
- 6 **Mischievous Magic:** The Faery’s intentions may be good but when spells are cast, the opposite effects happen instead. Targets may even be exchanged by mistake. *For gamers of the Old Style of traditional role-playing, the concept ‘spell reversals’ is not too hard to envision. This weakness is not just for spells but abilities as well. The Castle Keeper can plot out how such magic can go into opposite and terrible or comical directions.*
- 7 **Ravenous Appetite:** With no mind to manners or protocol, the Fey cannot stop eating if offered. He will not stop at just prepared food, but will stalk live animals, rummage, etc., until the nearly impossible appetite is satisfied once a day. *Mentioned earlier, Celtic legends, folklore and myths are filled with characters that are insatiable in their appetites. Various figures, not always vile or hated, would arrive and devour all of the food present and leave nothing. As a character or NPC, this could bring some very awkward and odd situations. Take advantage of it.*
- 8 **Ages like A Mortal:** For some reason, maybe divine, the Fey ages like a Human does. The ravages of Time affect the character the same way. If he stays in Faery this is suspended, but once he reaches the Mortal world it begins again. *Not all faeries are immortal and there are many stories of “Faery funerals”. Many might be out their mockery of us, perhaps a longing for it, or a misunderstanding of what it means. This or not, faeries can age. This weakness gives the faery outright the same mortality as a Human and this can be a terrible curse. The faery may not know it until they journey to the Mortal world, then the shock hits them as Time passes. As a Castle Keeper, play on it and watch as they grasp the passage of Time around them in horror.*
- 9 **Otter Mark:** The faery was born with a weak or vulnerable spot somewhere on their body that is their one

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killing spot should it get stabbed or wounded in any way. In Gaelic, this location was called the *Ball Dorain* and was the same as a dragon's missing scale. Until this spot is hit, by a Critical during combat, the faery is unable to get wounded. Once hit, the damage suffered is tripled. *The opposite to this is the "Beauty Spot" or Birthmark (Ball Seirc) that is wondrous and fair and even considered attractive that Mortals were said to have and proof of being "kissed" by the Faeries.*

- 10 **Roll Twice:** The faery was born bearing two of these traits which can make its life very complicated and unique.

FAERY TRAITS

Clearly a faery, regardless of type, is not human in appearance. The tales and myths, for what they describe in limited detail, make it clear. Most often, faeries are meant to be otherworldly and frightening, while giving a touch of awe and wonder. Never once in the early tales are they spoken about with insect wings, or are they "cute" like later Victorian and Disney versions of what modern people assume faeries appear to be.

If there is beauty, it is limited and with a dire catch meant to punish a foolish Mortal. Usually faeries are harsh and very alien, at the very least impish, and this is likely influenced by a Greco-Roman Christianity. The earlier the sources in the Celtic world, the fewer the descriptions there are of otherworldly beings in the tales and myths. The *Lebor Gabála Éirenn* ("Book of the Taking of Ireland") is minimalistic about the strange beings within it. From the *Fír Bolg*, *Fómorach*, to the most important *Tuatha De Danann*, descriptions are lacking.

The tellers and scribes already assumed those who read these manuscripts knew all about these beings, and so no further details were given. Unfortunately, this was the case in much of the extant sources in the Celtic world, as the mere mention of these powerful beings from the Otherworld was taboo. Thus, we have many careful names for them, *Daoine Sí*, *Tylwyth Teg*, and *Pobl Vyan* for example. The Celtic speakers were devoted to their ancestral spirits in the Otherworld, as we have almost 99% of nothing remaining from all the rest of Celtic Europe to testify. The Druidic tenets were strict and set into generations long after the teachers themselves were gone. What a shame.

These "traits" in this brief section are meant to give some additional character to your character or NPC. Because faeries bridge that gap between beast, plant and Man, these traits can show that well. A faery isn't one set look based on type or possesses just an appearance that cannot be altered from its race. Nothing is permanent in their world except for a lack of Time.

FAERY TRAITS

1D4 APPEARANCE

- 1 The Faery has plant-like features and coloration (leaves, ivy, tree-bark, etc.).

- 2 A distinctive animal trait is found on the Fey (fur, scales, feathers, etc.). These can be very artistic or just awkward and unpleasantly arranged on the faery's body and form.
- 3 Fungal elements are on the Faery's body (glowing mushrooms, algae, moss, etc.). The fungi might be useful or incredibly in the way at times.
- 4 The Faery has an elemental trait about it (misty form, fire eyes, bog walk, or walk without trace for example).

THE GIANTS OF WALES

Before the influence of Geoffrey of Monmouth's "*Historia Regum Britanniae*" and Christianity, there was deep-set belief in Celtic Europe that giants once populated Europe. This is evident in the Irish and Welsh sources concerning the divine family of *Danu* or *Dôn*. The arrival of these air-born Gods to their lands, which later began to host their legends, in this case Ireland and Wales, brought them into conflict with a populace of violent giants.

Only the Irish version of the stories remains more intact than the Brythonic, and it displays many types of giants across the countryside. The Gods, known to the Gaels as the *Tuatha De Danann*, swept into Ireland, defeated the lesser peoples, the *Fír Bolg* in a series of battles, but had to ultimately contend with the *Fomórach* and their cruel King *Balor Ólchshuil*. These Sea Giants dominated the island, ruled it in terror, and bullied its many peoples until the *Tuatha De Danann* arrived. Then their domination was shattered after the fateful second *Cath Mág Tuiredh*. This also was the coming together for the gods, as they gathered their forces and became the Gods of Ireland.

Nuances aside, such theology must have existed, and was shared by the rest of Celtic Europe as fragmentary evidence survives. The Celtic Britons were next in preserving this, chiefly in their vague and mysterious *Trioedd Ynys Prydain* and many other remnants. Where the Gaels come up short, the Brythons do not in places. The story of the *Plant Dôn* (the Brythonic version of the *Tuatha De Danann*) is almost completely missing, but bits and pieces remains to show it was identical, and just as detailed.

The Gauls, Celtiberians, and Galatians shared many deities that were, again, identical to the others in Britain and Ireland, all implying a theology in common. It was completely eradicated through Romanization unfortunately. What is common to them is the mention of terrible giants in the world, living before Man, and occasionally being used as an epithet for some of the mightiest of warriors or tribes.

Cavaros is the earliest Gallo-Brittonic word for a "giant", and this word is in later Gaulish *Cauros*, a word used in Old Irish as well. *Cavaros* is the name of a Gallic tribe, one that *Hamibál* dealt with on his way to Italy. The word is used in the existing Celtic languages today, but very limited, and was briefly used in the Brythonic languages to mean "giant, or large person". In Welsh the word is "*Cawr*" (*Cewri*, plural).

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- THERE LIVED A PEOPLE



Giants were given a negative connotation in Celtic meaning and terms, and only rarely honorific for large men or warriors. Such an epithet was typically insulting, and tagged on a name in Celtic lore and myth. Even *Arthur's* favorite warrior and the tallest man in his warrior retinue, *Cai*, was not named *Cai Gawr* often in literature but *Cai Hir* ("Tall Cai"). There is an almost taboo on the use of the word "giant" in Celtic society because of the ancient beliefs concerning them.

The essential idea is that, once, before the arrival of the "Children of Danu/Dôn/Danona" in the land, whether it was Ireland, Britain or Gaul, populations of giants ruled over the land. The gods came and challenged them, defeated them, and toppled their power, much in the same way that Hellenic mythology had the *Titanomachy*. Since the giants fall, they now dwell in caves, underwater, and beyond the realms of Night and Day, bitter and full of resentment. Mankind sits in between these Giants, Gods, and Faeries in a delicate balance as the new rulers.

Welsh lore provides a more complete list of giants than the other Celtic regions, less Anglicized or Christian influenced as well. This list also is an excuse to try to explain the mysterious origins of the many forts and place names across the country lost to time, and attach them to giants. Many are associated with genuine giant-lore from earlier legends. There are Irish giant lists without explanation, quite in the manner of the Welsh deriving from Middle Irish manuscripts, but there are none from the other Celtic regions.

Scottish lore preserved many forms of giant compared to other Celtic regions today, but this is perhaps due to the region being a composite of many prior Celtic peoples (Picts, Welsh and Gaels). The varieties that populate Scottish lore show what must have been common across Celtic Europe at one time in Antiquity amid Gauls and Celtiberians as well. Folk memory, for as good as it is, had to explain the building of the megalithic monuments and other massive structures that were across the Atlantic Zone.

In Celtic myth, Giant Slayers are few but when they are mentioned, they do so with frequency, either through cleverness or brutal slaughter. In common to all the Brythonic peoples is *Arthur* who reigns as the paramount Giant Slayer, and the Cornish have *Jack* or *Jacca*. Slaying giants isn't a hobby or occupation, but an occasional deed that must be done, and often in the case of *Arthur*, angry and vengeful giants seek him out wishing to end his life for the bloody slaughter he has done to their kind beforehand.

On the rare exception there are good giants, these beings are left alone such as *Idris Gawr*, who is a god and one of the *Plant Dôn*. He is merely a large divine being that wishes to aid Mankind against the evils of the world, specifically the dark plotting of King Arawn and his *Plant Annwfn*.

The Castle Keeper (CK) can use the basic Cawr or Hill Giant in this Codex for these giants in their game. Since the lore and data about these plentiful giants remains unknown and missing, the CK can fill in the gaps and put their own spin on it. Celtic mythology is stuffed with tales of rampaging giants and those heroes that slay them.

This is a list of the many giants and their whereabouts and in some cases if slain by Arthur already (* denotes Arthur has slain them):

- 1 *Yscydion* lives around the mountain of *Moel Yscydion* in Merioneth.
- 2 *Idris Gawr*, a former king, wizard and one of the kindred of Dôn, has retreated into the hills of Merioneth. His dwelling is found at *Cader Idris* (see forthcoming module "*The Idle Wizard*").
- 3 *Crychan* lingers around his namesake of *Moel Crychan* in Ystymmer.
- 4 *Ophrom* can be found around *Moel Ophrom*, a large hillside where he can be found sleeping when he is not harassing travelers or random people.
Ysbryn, also in Merioneth, lives in *Moel Ysbryn*.
- 6 *Rhitta Gawr** challenged Arthur for his beard to add to his collection but was slain by him instead. His grave was placed at *Yr Wyddfa* ("The Place of the Tomb") and his reign of terror over the Lords of Prydain ended (see module "*Goblins of Mount Shadow*").
- 7 *Iwni* lurks around *Cefn caer Iwni* in Merioneth using this rocky valley as his lair.
- 8 *Gwedros* is known to dwell around *Caer Wedros* in Aber-teifi where he hungers for human flesh daily.

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- 9 *Howel* lives in *Aberteifi*, as well at *Castell Howel Gawr* and occupies the old fortress.
- 10 Near to *Howel* is *Llyphan*, who uses the fort named after him, *Castell Llyphan Gawr* for his dwelling.
- 11 Brother to *Howel* and *Llyphan* is *Pyscog*, who stays close to them at his own ruined, unused fortress of *Castell Pyscog Gawr*. The three brothers seek vengeance with *Gwalchmai*, a nephew of *Arthur*, because he slew the three brothers' wives.
- 11 *Hedoc* also lives in *Aberteifi* using a ruined Roman fort as his own, *Castell Hedoc Gawr*.
- 12 *Chwîl*, a terrible giant, lives in *Castell Chwîl Gawr* in *Aberteifi*.
- 13 *Diddanel* occupies another ruined fortress at *Castell Diddanel Gawr* in the country of *Aberteifi*.
- 14 *Moel Gawr*, the "Bald" giant, ferociously protects his territory around *Castell Moythyn*.
- 15 *Meifod* is one more giant in *Aberteifi* that roams the land looking for mortals to devour and terrorize. His dwelling is at *Cwrt Meifod*.
- 16 Four brothers divide the territory in *Caerfyrddin*; *Mabown* (*Caer Fabon*), *Dinas* (*Caer Dinas Gawr*), *Chwilcin* (*Caer Chwilcin Gawr*), and *Celgan* (*Caer Celgan*).
- 17 *Chuvermon* lives at *Llwyn Chuvermon* in the region of *Caerfyrddin*.
- 18 *Radyr* stays in *Bwlch Rhiw Radyr* in the countryside of *Caerfyrddin* hoping the unwary will take his rocky pass with no other choice someday.
- 19 *Cynwil*, a meek and non-threatening giant, lingers around his namesake location in *Caerfyrddin*'s countryside.
- 20 *Oerbryd* the terrible giant thunders near *Castell Ourbryd* in *Caerfyrddin*.
- 21 *Cymryd* lives close to *Oerbryd* using the old Roman fortress as his own, the *Castell Cymryd*.
- 22 In the kingdom of *Brycheiniog* many giants dwell: *Gogfran* in *Aber Ysgyr*, *Mwngmawr drefi* lives around *Rosser Howel*, *Crystil* can be found in the area of *Crug*, and *Cruccast* in *Castell Y Brain*.
- 23 *Maylor* dwells at *Y Dinas* near *Aber Ystwyth* in *Aberteifi*; he is one of the oldest of giants in *Prydain* remaining since before the arrival of the Tribes of *Dôn*.
- 24 *Maylor* has three sons that live nearby him in this part of the land; *Cornippin* (*Castell Cornippin*), *Crygyn* (*Castell Grygyn*) and *Bwba* (*Castell Bwba*).
- 25 *Odwyn* can be found by the unlucky at *Caer Odwyn*.
- 26 *Cribwr* dwells in the kingdom of *Morgannwg* at *Castell Cribwr Gawr*, bitterly seeking revenge for the death of his three sisters at *Arthur*'s hand.
- 27 *Oyle* is in *Morgannwg* near to *Cribwr* at *Pen Oyle*. Like many giants he wishes to slay *Arthur* for his deeds against his kind.
- 28 *Cedwyn* stays on the isle of *Ynys Cedwyn* and with *Oyle* and *Cribwr* seek revenge on *Arthur*, but the warlord already has plans to slay the other two soon.
- 29 *Dynas** lived at *Caer Craig Dynas Gawr* before he was confronted by *Arthur* and slain for his atrocities.
- 30 *Bwch* and his sons live in the region of *Castell Bwch* near *Caerleon*. His sons and where they dwell are: *Ernallt* inhabits *Castell Ernallt* near the *Nant Wysg*; *Clidda* dwells at *Cloddau Caer Clidda*; *Buga* is at *Castell Bryn Buga*; *Trogi* dwells at *Castell Trogi*; *Cybi* lives at *Castell Cybi*; *Crou* can be found at *Castell Tir Crou*; and *Bwch* is at *Pen Bwch* in the kingdom of *Gwent*.
- 31 *Gerddan* has several abodes across *Prydain*: *Castell Erddan*, *Gogof Gerddan Gawr*, and *Bryn Bron Castell* in *Aberteifi*.
- 32 *Wallawn* lived in *Cell Wallawn* before he was slain by another giant, *Loches Gawr*, by having his head taken in a battle over jealousy. This was in the south near *Neath*.
- 33 *Dillic* was slain and lays at *Bedd Dillic Gawr* in the south of the country. His bloody legacy, however, remains due to his many decades of terror.
- 34 *Tarnoc* lives in *Hodni* in the kingdom of *Brycheiniog*, and he roams the valleys seeking the weak and vulnerable.
- 35 *Meddgym* lives not too far away from *Tarnoc* at *Aber Ysgyr* in the same kingdom. The giant lingers around the river way barring ships passage and causing other problems.
- 36 *Dyrnhwch* lives in the area of *Euas* and is hard to find.
- 37 *Gwrle* bravely claims the unused fort of *Caer Gwrle* near the mighty city of *Caerleon*, as yet not slain by *Arthur* or his champions.
- 38 *Iestyn* dwells at *Llaniestyn* near *Garth Beibio*.
- 39 *Cornburch* haunts and scares the locals around *Graig Don*. He hasn't yet met his match or rival.
- 40 In the realm of *Merioneth* the giant *Gnerys* lies dead, buried under much rubble and sod.
- 41 *Drewyn* and *Heini* share either side of the shores of the river way near *Corwen* in *Deyrnion* where they battle each other and other giants for land. Often boulders and clumps of forest are seen hurled in the skies while the giants feud.
- 42 *Meichiad* was slain, and his possessions, a knife and flute, scattered around *Glascod* (at *Nant/Cwm/Dyffren Meichiad*) along with two other giants, *Aeddan* (*Bwlch Aeddan*) and *Ceimiad** (*Dyffren Mochnant*). Two standing stones mark his tomb.
- 43 In the border territory and kingdom of *Pengwern* the land is rife with giants who dwell in the *No Man's Land* that is *Bryn Wrgan*. These giants use the animosity between the Saxons in *Mercia* and the Britons to the west and north to their advantage (see module "A Shattered Night" for the giant *Gwendol* of *Gwrrangon*).
- 44 *Arthur*'s bride-to-be, *Gwenhwyfar ferch Gogyrfan Gawr*'s (of giant blood) brothers were taken captive by rival giants but were saved by *Arthur*. The warlord slew them and littered the landscape with their remains around *Castell Y Cnwclas*.

GREAT OF MAGIC AND POWER

“Batar iaram clanda Bethaig meic Iarboneoil Fada meic Nemid in insib tuascertachaib in domain, oc foglaim druidechta ocus fessa ocus fastini amainsechta, combtar fortaile for cerdaib suite gentliuchta. Ceitri cathrachach i rabadar ic foglaim fis ocus eolas ocus diabalachdacht; it iad so a n-annama, .i. Failias ocus Goirias ocus Findias ocus Muirias. A Failias tucadh in Lia Fail fil i Temrig, no geissidh fo cach rig no gebidh Erin. A Goririas tucadh in tlegb bi ic Lug: ni geibtha cath frisin ni themadn nech uadha; o dobertha as a intig bodha, ni gebtha fris. A Muiris tucadh coiri in Dagba: ni theigidh damh dimdhath uad. Ceitri fisidh is na cathrachaib sin: Morfessa bi a Failias, Esrus bai in Goirias, Uscias bi a Findias, Semhias bi a Muirias. Is iad sin na ceitri filidh, acar foglaimsed Tuatha De Danann fis ocus eolus.”

“Thereafter the progeny of Bethach son of Iarboneil the Soothsayer son of Nemed were in the northern islands of the world, learning Druidry and knowledge and prophecy and magic, till they were expert in the arts of pagan cunning. There were four cities in which they were acquiring knowledge and science and diabolism: Failias, Goirias, Findias and Muirias. From Failias was brought the Lia Fail which is in Temair, and which used to utter a cry under every king that should take Ireland. From Goirias was brought the spear which Lug had: battle would never go against him who had it in hand. From Findias was brought the sword of Nuadu: no man would escape from it: when it was drawn from its scabbard, there was no resisting it. From Muirias was brought the cauldron of the Dagda; no company would go from it unsatisfied. There were four sages in those cities: Morfesa, who was in Failias, Esrus in Goirias, Uscias in Findias, Semias in Muirias. Those are the four poets, with whom the Tuatha De Danann acquired knowledge and science.”

- Lebor Gabála Érenn, Tuatha De Danann, Section VII, 304-5.

The Celtic peoples believed in a manner of magic that was deemed very exotic and mystical to the Classical World, it was a philosophical system guided by the *Druids*. There are many extant terms for magic and sorcery in the Celtic languages today, but what has been passed down in the cultural consciousness or psyche to be associated with the word and concept of “Druidism”.

Today’s many misconceptions about ancient magic are naively portrayed by Neo-Pagans and Neo-Druids, and very cleanly cherry-picked to avoid the unpleasanties about human and animal sacrifices and other elements that disturb Modern sensibilities. The early Celtic peoples had an entirely alien concept of magic that modern role-playing games cannot portray.

This invisible force of magic bound the universe together, and tied the mortal existence of all to the many worlds and the next in a chain that was complex and not separate. It was grand and epic in scope. Something that likely most people could not” comprehend fully. Only the Druids could contemplate it and ponder on it, then put forward their theories and discuss them with others beyond the Celtic world.

The Otherworlds and Afterlife, and those who inhabit them, were the cause of great debate among the Druids. The exchange of Souls



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between the worlds and the magic of the process of Reincarnation is one of their deepest topics, and one that is never understood in Antiquity or modern academics. This Codex will have a small portion of my own Doctoral research on this very subject put into gaming form, the academic version of which remains unpublished.

The 1st Edition was unable to contain the data and rules. This edition will have for game play the complete reincarnation rules, the *Faery Abilities*, complete and organized as they were meant to be, and the Druid and Bard classes according to Celtic tradition.

In the 1st Edition the focus in this chapter was the faery-folk and their magic, but now that isn't the case. Properly and carefully, Celtic magic in general will be covered for an understanding of the entire cosmic concept of it. The place of the "faery-folk" in the scheme of things is crucial to the chain of Reincarnation that all must undergo, and for the magic in the universe to be in balance, for the Celts feared the universe might explode should the cosmic forces go astray.

To the Ancient Greeks, the Celts were comparable to the Persians and Egyptians and Hindu Priests with their magical craft. It wasn't until the Romans came along that this venerable reputation was yellowed or ruined. Rome smeared all cultures that opposed them, and the Celts, Persians, Egyptians, Jews, and most other peoples who clashed with them gained a bad name over time.

On the other side of the Roman era, or later, Christianity, most of these civilizations were now viewed in a negative light largely due to Rome. An innumerable volume of knowledge about the Druids and their arts was lost forever after Roman persecution and almost complete eradication. Centuries of bloody outlawry and bitter animosity towards Celtic civilization created the impression of a barbaric religion that was primitive and crude.

REINCARNATION

*"Cruel Teutates pleased
by dreadful blood,
Horrid Esus with his barbaric altars,
and Taranis, more cruel*

*than Scythian Diana.
Oh Druids, now that the war is over
you return to your*

*barbaric rites and sinister ways.
You alone know the ways of the gods and powers of heaven,
or perhaps you don't know at all.
You who dwell in dark*

*and remote forest groves,
you say that the dead do not seek the silent ream of Erebus
or the pale kingdom of Pluto,
but that the same spirit*

*lives again in another world
and death, if your songs are true, is but the middle of a long life."*

Lucanus, *Civil War*, 1.44-46, 1st Century B.C.E.

It is a well-known and accepted idea that the early and ancient Celtic peoples believed in the concept of reincarnation. This was observed by the Greek and Roman writers. Roman writers, beyond their cynicisms, noticed the warriors were willing to hurl themselves towards the enemy and die without worry. *Julius Caesar* saw this many times in the *Gallic Wars* and in his few encounters with the Druids the notion that the next life was eagerly sought after and that Celtic people were fearless.

It is shocking to observe a people so quick to throw themselves into what will likely be their death and demise, but with a belief system sustaining it that perpetuates a guarantee that a new life awaits them. The Insular Celtic peoples' myths and lore gives a plethora of evidence concerning the same beliefs. What are oddly lacking in the entirety of ancient Celtic doctrines about Reincarnation are their terminologies.

In Old Irish, the word "Athgen" is used in one reference about the God In Dagda, calling him the "Reborn One" (the entire reference from the early source calls him "Athgen na-Bethene" or "Rebirth of the World"). This is the one instance of such a word in any Celtic language aside from Middle Welsh and the mythical *Pair Y Dadeni* ("Cauldron of Rebirth"). Both languages illustrate an example that the concept had survived the centuries, persecution and arrival of Christianity.

For the sake of this Codex, the words *Athgenacht* (or simply "Reincarnation") and the Welsh *Dadenhyd* will both be used for reincarnation to aid the Castle Keeper in determining the number of "lives" a character has had on their journey in a campaign.

Experienced characters based on their experience level and their charisma are able to determine how far along on their cosmic journey they have taken so far. It must be understood that the Celts believed that everything in nature possessed souls, from rocks, trees, swords, tools, animals, water, mists, and the faery-folk themselves. Many today subscribe to the idea that the Celts viewed the world as one of *Animism* but I have an alternative view, one that is more complicated. To wit, that the Celtic perception of the Universe was one equated with what today is termed *Panpsychism*: a perception that there is a mind or consciousness in all things, an almost divine one in most cases. And, that death, devastation, and other events brought about a constant change in the passage of these souls from one form to the next and from one world to the next. The Breton language preserves a word and concept that displays this still, *Anaon*. Traditions still existed in Celtic Brittany about these drifting souls without a home. It was believed they would need warmth by dusk and hide in the coals of the hearth, and need to find their way before their next stage in life begins. The *Anaon* is a term I will use in this Codex to aid in the understanding of the character's soul and their next life or lives-to-be.

The Gods could judge how these *Anaon* traveled, or where, or when. The Late Byzantine writer *Procopius* in the 5th Century C.E. observed (from afar) that ghost galleys would come ashore to the northern coasts of Gaul, or *Aremorica* (Brittany) to load up the Souls of the Dead for their passage to the Isles of the Dead in the

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West beyond Britain. It is unknown to us now how these gods judged, or who exactly did. So much secrecy was placed on Celtic religion that little remained after so many centuries. This intense secrecy was also the undoing to their preservation and posterity, should the chance of a revival ever come up in later decades. Druidism was always misunderstood throughout its history by outsiders and still is long after its own demise, and its secrets kept safe and confused. What is surmised in this section is derived largely from decades of play-testing and PhD research on the topic combined.

Athgenacht, as the Early Irish would have likely called the “*Condition or Quality of Being Reborn*” is a subject of some advanced thinking and understanding. This conception of the universe always in flux, with Souls traveling daily, monthly, and by the hour, to their newest forms is one that even a busy, modern world of today would find hard to keep pace with constantly.

Every monster, faery, and enemy confronted was another person reborn in another life. Once slain, they would then be sent to another again, unless certain measures were undertaken to prevent it. There are very few hints as to what the Celts believed could destroy the Soul, only “fire and water” was mentioned in both Classical and Insular sources. How these elements exactly denied the next life or prevented reincarnation is not explained, but this also reflects on the concept of sacrifices being burned alive, for example the “Wicker Man”.

Having a thorough belief in reincarnation, it is no surprise the Celts had little to no “Undead” in their mythology, as the Dead didn’t exist. The Souls moved on into other forms and bodies, simply withered away, or, depending on the group of Celtic people, were disposed of in a fashion to deny a shambling corpse. Only in the following Christian centuries did these ideas become entrenched in the Celtic countries. The idea of “Undead”, those who have refused to perish and move on would have been an abhorrent idea to people believing earnestly in reincarnation. Shambling corpses, rotting and decaying, just wasn’t in the theological perspective of the Celtic mindset. This fit well for the Germanic peoples, whose diverse concepts of multiple worlds and beings, and death *did* accept the notion of the uneasy dead. This also had harmony in the Classical World.

It is simple to determine the “Lives” and previous experience the characters have had in the game using a formula. Their Soul or *Enaid* (Welsh) or *Anam* (Irish) level is determined by the strength of their character’s Wisdom attribute. Whether one of the chosen is one of the Faery-folk or a Mortal, the table below helps to show where they are along the cosmic journey. Unfortunately, most go through their lives never truly knowing or understanding how far along or enlightened they are or need to be. A druid, or rare intervention by a deity might assist them on their way, but usually this is only given to them when they are dead and they make their journey to their next life. The Ancient Celts followed a triadic system of tenets that kept them in check. Stray from this, and one is sure to descend back down the path towards the animals, rocks, and basic elements of Nature itself again.

These tenets are summed up in the Irish *Fianna’s* Code:

Glaine ár gcroí (Purity of our hearts)

Neart ár ngéag (Strength of our limbs)

Beart de réir ár mbriathar (Action to match our speech)

Classical writers made comments about the Celts regarding similar statements concerning their fundamental beliefs about life. Keep true to these ideas about life and one is sure to ascend towards greatness in their many incarnations and forms.

The reincarnation table is below to be used for one’s determination in the placement in the Cosmos, and where one is yet to go in future lives. This is for fun and can be added into the story-telling as a deeper layer of substance, especially being that ancient Celtic civilization was built upon the notion of reincarnation and the Afterlife in Otherworlds.

ANAM LEVEL	FAERY	HUMAN
1-3:	Unenlightened	Child
4-6:	Enlightened	Aware
7-9:	Becoming	Traveler
10-12:	Aonfind	Journeyed
13-15:	Éola	Senta
16-19:	Anastair	Sí
20+:	Lethdía	Anchruinne-ce

DEFINITIONS: *For the Mortal Characters*

Child: The Soul of the character has barely reincarnated yet more than a few times beyond the form of plants and animals to human form and an epic road ahead before ever reaching the Afterlife and that of the Faery state. This is the lowest Mortal state to be in. Usually these people are extremely selfish, naïve, cruel and short-sighted, live impulsively and are hateful, and without any vision or aesthetics.

Aware: Mortals at this level has some minor degree of spirituality but little more in life. Perhaps they take on a religion or understanding of their own place in the scheme of the universe for just a blink of an eye, but it is fleeting. They are still caught up however in the great herd mentality of Mankind and are unable to resist it.

Traveler: Mortals who have been reincarnated at this level have at least been experienced enough in lives to see some of the universe, although they don’t yet have their minds open to it. Less convinced by the world’s trappings and its fools, they can be their own master, and the road towards the Otherworld is ever closer.

Journeyed: Considered wise and experienced for Humans, these Mortals are few and far between the rest. They are the rock in the stream, unwilling to go with the flow when it is leading to awful things, as it often does. They have lived many lives already and are in the middle path between Mortal and Faery now.

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Senta: “Blessed”. Everything in their life has fallen into place at last. The many countless lives and difficulties along the way have led to this time and present incarnation. Now, more than ever, they are closer to the Otherworld as ever before, and the Gods’ own might showers down upon them.

Sí: “Peace”. Born old and wise, the Mortal is already poised to make the journey to the Otherworld in this present life should they be offered or die. Their soul is radiant and suitable for company amid the Immortals and Gods. Very few Mortals have this honor.

Anchruinne-Ce: “Un-Earthly”. If no other previous incarnations have taken the Mortal to Faery or one of the other Otherworlds, then this is the final life they will have to live. Once they perish, their next life will be born as one of the Immortals, it is assured. Should be they offered a place in the Otherworld without death, they will among equals.

For the Faery Characters

Unenlightened: The Faery is not yet able to comprehend their place in the cosmic scheme according to the Gods. They have lived in many lives to get here and now, they simply do not know enough to go on to understand any deeper what is expected of them.

Enlightened: After several lives more, the faery understands its place better, and that of Mortals, beasts and the Gods in such a way that most will never. The faery grasps the deeper side to Re-incarnation now, and now important the purpose is for the soul.

Aonfind: “Pure One”. The faery’s soul shines within due to the many lives lived, whether it is Good, Neutral or Evil, it doesn’t matter. The soul has traversed the journey of *Athegenacht* enough to emerge from it stronger now. It remains one step closer to the ultimate goal of merging with the All, the Universe, or becoming a god.

Éola: “Wise”. The faery, whatever its type, is regarded as very smart and savvy about the Afterlife and how it works. After having gone through dozens or more of them, from the lowest stone, to a plant and Mortal and upward, the faery is now a glowing example of greatness. It is wise for its own kind and places Mortals to shame, even the wisest.

Anastair: “Un-Journeyed One”. The faery will no longer need to pass to the Mortal Otherworld when and if it dies after it re-incarnates. It is bound to the Faery Otherworld now completely. From here on, the rest of its time and few remaining incarnations are spent in this realm.

Lethdiá: “Demi-God”. (Irish) (*Hamnerduw* (Welsh)). The many countless lives of learning and perfection have finally amounted to this final reincarnation. The faery’s next life maybe a startling transformation into a *Día* (God) or remain as one of the many “Half-Gods in Faery, perpetually caught between the universal forces that guide the worlds and elements or not. (See the rules on “Hemitheoi” in the *Codex Classicum*” on page 128 to create a Demi-God.)

The Castle Keeper, working with the players in a dedicated



campaign, can plan the “Big Picture” concerning the scope of the Past Lives of their present character, and even with some foresight, the vision ahead of the future ones. Should the player character dramatically deviate from their Alignment, quest or people in their present life and perish, it is their Soul that will suffer and likewise, the next character reborn from the last will have their Wisdom attribute modified (Castle Keeper’s decision on how much this is modified due to circumstances). They must re-earn their way back upwards again in the new life/character. If they are one of the faery-folk and aware of their previous existence, then will truly suffer knowing of the damage they placed on themselves (and possibly others). The opportunities of using this in a long-term campaign, and our play-test groups had over several decades, really paid off when characters from the same lineage and reborn soul saw the error of their ways later. You really saw the wisdom of the Ancients in what they taught about Reincarnation playing it out through gaming.

Extant Insular lore and literature *does* give many scattered examples of their once dominant belief in Reincarnation before Christianity eradicated it one way or another thoroughly across Europe (but due to a lack of space in this Codex these cannot be explored). The common populace still harbored its belief through folklore, and this found its refuge in what is today termed “faery-tales” and where Modern people, so separated from that thinking, classify it as “Faery-Land”.

Few in the intervening centuries on the outside and today are thought to question the purpose of these ideas, places or be-

ings fully from the Celtic regions. The “faeries” and their worlds were there for a reason, not just co-existing with Man in quaint lore, but once a part of a complex symbiotic exchange of souls that worked in tandem towards some (now) mysterious Druidic philosophical purpose that we will never fully grasp. Using these rules and this Codex, such ideas can be explored again on a very limited scale.

FAERY ABILITIES

In this Edition, I present a comprehensive list and system of Faery Abilities for Castle Keepers and Players to harness for their characters and NPCs from this Codex and others, to have endless hours of gaming fun with, and experiment with possibilities. Personalities, names and these abilities are what make the faeries of legend and myth what they are, and so it is crucial these are presented in their original and most simplistic form.

Any character of Faery origin begins the game with these abilities. Each race usually inherits one or more naturally depending on the description, in addition to the Wisdom attribute as well. Using this chart, the Player and Castle Keeper can determine the number of additional abilities the faery character can gain in the game. Characters of half-faery blood or origin gain only half of these abilities logically. These abilities can be granted onto Mortals and faeries by the Gods as well.

WISDOM ATTRIBUTE SCORE	NO. OF ABILITIES
1-8:	0
9-11:	1
12-13:	2
14-16:	3
17-18:	4
19:	5
20:	6

Over time spent in game-play, the character can acquire more abilities by simply increasing levels. Under normal game play, every three levels the character earns, they acquire an additional Faery ability.

These abilities can be used as an action during any normal round just the same as a spell being cast or combat action, although their effects are very different and far reaching and thus not like spells. It is important the duration and requirements for each are read and regarded to maintain Game Balance, as these abilities do have their tricky rules of their own at times.

Each ability can be used three times per day without suffering any ill effect. For every use beyond the maximum, the faery (or Mortal) will suffer hit point damage equal to $1d10 + \text{Wisdom attribute score}$ each attempt. The body and soul can only contain so much power without being in pain in return. They will essentially burn themselves up trying to use these wondrous abilities more than is possible. Unless they can renew their limitations and durations, and there are many ways in the diverse universe to those smart to the secrets, they will perish.

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Faeries have many of these abilities as inherent powers with modified variations specific to them already. Otherwise, those listed here are generalized for all to use equally.

Note: A faery cannot double-up on the same ability to increase its potency, duration or other traits.

Characters can acquire more abilities during game-play through adventures, by the blessing of the gods, enchantments or by other means given in the story. The options are endless and dynamic, and entire stories can be structured around discovering and acquiring an ability.

FAERY ABILITIES CHARTS

GENERAL FAERY ABILITIES

1D100	FAERY ABILITY
01-5	Oaken Door
6-10	Wisdom of the Woods
11-15	Sense Stones
16-18	Second Sight
19-23	Fey Wind
24-26	Mist Form
27-30	Faery Lure
31-35	Wilderness Ways
36-39	Water-as-Stone
40-44	Air-as-Stone
45-47	Fire-as-Stone
48-50	Dirt-as-Stone
51-54	Song of the Stones
55-57	Song of the Wilds
58-60	Song of the Green
61-62	Song of the Sea
63	Winged Ways
64	Inner Light
65-68	Leaf Blades
69-71	Tree Hide
72-74	Limb Leap
75	Giant's Growth
76-78	Earth Scent
79-82	Nature's Army
82-84	Cernae's Call
85	Shapeshifting
86-87	Mighty Countenance
88	Fey Invisibility
89-90	Shadow Meld
91-92	Wind Dancing
93	Faery Glamour
94	Tree Song

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95	Acorns of Wisdom
96	Wind Speed
97	Fey Frenzy
98	Gnashing Teeth
99	Fey Flight
100	Special (Roll on Next Table)

SPECIAL FAERY ABILITIES

1D20	SPECIAL ABILITY
1	Sun Child
2	Moon Child
3	Cosmic Child
4	Nomadic Soul
5	External Soul
6	Tree Soulmate
7	Animal Soulmate
8	Water Soul
9	Fire Soul
10	Air Soul
11	Earth Soul
12	Rainbow Soul
13	Fire Moon*
14	Storm Moon*
15	Warrior's Moon*
16	Song of the Rainbow
17	Song of the Burning Stones
18	Jewel Song
19	Lingering Whisper
20	Light-as-Stone

* These abilities fall under the category of "Faery Moon" in the following section, which gives the CK the option of randomizing which "Moon" it falls under, or simply using the results given here.

DARK FAERY ABILITIES

Dark Faery abilities are normally only allowable for Dark-aligned NPCs, but the CK can decide to allow them for Twilight and possibly Light Fey player characters (if they are cursed or have extenuating circumstances).

GENERAL DARK FAERY ABILITIES

1D100	DARK FAERY ABILITIES
01-0	Creeping Flesh
06-08	Second Fate
09-12	Ethereal Hand*
13-15	Hand of Madness
16-19	Howling Wound

20-23	Moving Maws
24-27	Shadow-as-Stone
28-30	Dark Moon*
31-35	Shadow's Song
36-39	Hateful Shriek
40-45	Elf-Shot
46-50	Faery Flame
51-55	Third Eye
56-60	Baleful Presence
61-65	Horrible Visage
66-69	Evil Scent
70-74	Vampiric Hunger
75-79	Prickle Blades
80-84	Shapeshifting
85-89	Howl of Doom
90-92	Sluagh Flight
93-95	Evil Eye
96-97	Venomous Presence
98-100	Giant's Growth

ANDDUWION ABILITIES

1D8	ABILITY
1	Ghostly Form
2	Gwethron (Bat Form)
3	Phasing
4	Dark Eye
5	Doom Warrior
6	Rage of the Beast
7	Shriek of Dread
8	Roll on Dark Faery Abilities

GWIDDON ABILITIES

1D8	ABILITY
1	Ravensister
2	Nightflight
3	Eye of the Hag
4	Witchwood
5	Owl flight
6	Witch Moon
7	Profound Stare
8	Roll on Dark Faery Abilities

FAERY ABILITY DESCRIPTIONS

The abilities described below are given details similar to spells for game purposes. If no indicator is given for saving throws or spell resistance then neither can stop the effect of the ability.

ACORNS OF WISDOM, LEVEL 1 DRUID

CT 1	D special	R special
SV dexterity negates	SR yes	COMP n/a

The Faery can take acorns and imbue them with a one-shot magical spell effect. Once imbued, the enchanted acorn can be hurled at a target. Anyone struck by an acorn must make a successful Saving Throw versus Wisdom to negate the effect.. Each Power can place a different range of spell effects in the acorn.

LIGHT: There are three possible variations.

Blindness: This spell will make the target blind for a number of rounds equal to the caster's Wisdom score .

Sleep: If hit, the victim will fall into a sleep, lasting for a number of hours equal to the caster's Wisdom score.

Bonds: An invisible binding, similar to Hold Person, will hold the target tightly for a number of rounds equal to the caster's Wisdom score.

TWILIGHT: There are three possible variations.

Asray: If hit, the victim will become magically lost, with no way of knowing their direction for a number of rounds equal to the caster's Wisdom score.

Mushroom Cloud: A Spore cloud explodes from the acorn's husk, filling the air and 1d10 x 10 mushrooms sprout from the seed. The victim must make a constitution Save every hour, or lose 1d4 from that score. This effect must be removed by magic or it persists.

Sickenning Cloud: A green, noxious cloud will emerge from the acorn and bathe the victims in it, causing them to turn green, and denying them use of magic or spells for a number of rounds equal to the caster's wisdom score.

DARK FIRE: The husk will explode into a fireball, doing 1d12 damage to the victim.

Putrid Cloud: A black cloud of decaying smoke will cover the area of the body where the acorn struck, leaving it weakened and useless.

Black Stone: The body part struck by the acorn will turn to stone.

AIR-AS-STONE, LEVEL 2 DRUID, 3 ILLUSIONIST

CT 2	D 1 rd./lvl.	R self
SV none	SR no	COMP n/a

The Fey can take the air around them and upon a successful wisdom check form a stone object out of thin air. This ability can be used to make walls, weapons, and other stone objects or items. The length in feet of the stone object created can be no longer than the character's wisdom score. For example, a wisdom score of 14 would allow the Faery to create a fourteen foot lance. The maximum length of the stone crafted does not otherwise limit the form of the stone within that range. by the Fey do normal damage appropriate for the weapon type. If an

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enemy attempts to damage the weapon , the enemy must make a Strength attribute check to inflict damage to it.

BLEND WITH NATURE, LEVEL 1 DRUID

CT 1	D 1 rd./lvl.	R self
SV none	SR no	COMP n/a

In touch with the essence of Nature, the Faery can blend into the surrounding foliage and turn invisible. Only those with the ability to see the invisible or with Second Sight can see them.

Many Sylvan-folk have inherited this ability automatically. This will last in minutes equal to the Faery's experience level or until dispelled by some magical means.

CERNAE'S CALL, LEVEL 4 DRUID

CT 3	D 3 turns	R self
SV none	SR none	COMP n/a

The Faery can call upon the Horned One's essence to heal his severed limbs or Hit Points. It takes three rounds to do so. Ideally this ability can grant the Faery a perpetual means to recover from injuries, but it does have a catch. If HP are being recovered, the Fey can them only once per week. The amount of hit points restored is 1d4 x the character's level

If, however, a limb is being restored, the character can only heal body parts as follows, which is based on the character's experience level. The type of limb restoration is cumulative as the character progresses in level: 1-3 hand or foot,, 4-6 forearm or shin,, 7-10+ entire limb. This aspect of the ability can only be performed once a month.

DIRT-AS-STONE, LEVEL 2 DRUID, 3 ILLUSIONIST

This ability functions exactly the same as Air-as-Stone (see above) but the Faery instead forms the stone object out of dirt.

EARTHSCENT, LEVEL 1 DRUID, 3 ILLUSIONIST

CT 1	D see below	R self,
SV none	SR none	COMP n/a

The Faery's body emits strong, earthy odors that mask its presence while in the forest. This ability can add a +5 to the Hide checks for minutes equal to the Faery's experience level. Animals that track by scent will be completely confused by this earthen scent and gain no bonus in tracking the faery.

FAERY GLAMOUR, LEVEL 3 DRUID

CT 1	D see below	R self
SV none	SR yes	COMP n/a

Fey Glamour enables the Faery to magically disguise themselves or objects for a length of time. The glamour can completely fool the onlooker unless the victim makes an intelligence saving throw. The glamour created is only limited by the mind of the Faery. It can change dry leaves into golden coins, hideous Faeries into beautiful alluring maidens, or dangerous cliffs into shelters. This powerful ability is common among the Fey and often is used around Mortals (preferably in their world).

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Faery Glamour lasts a number of hours equal to the the Faery's experience level. At 5th level, the duration increases to a number of days equal to experience level. The Faery can choose to dispel the Glamour at any time.

FAERY LURE, LEVEL 3 DRUID

CT 1	D 5 rds.	R 5 feet
SV none	SR yes	COMP n/a

The Faery emits a seductive scent that can lure in any gender to the Faery if the victim fails a Charisma saving throw. Once enthralled, the seducer can order their victim to do their bidding as it does not threaten or harm the victim or others.

The Faery can select a number of targets in their radius equal to their experience level. After being entranced, the enamored will be in a dream-like state and will lose track of time. The victim will be completely given to any suggestion by the seducer. If the victim fails the saving throw, the Lure can be dispelled by a spell-caster, the Faery can release it, or it ends if the Faery dies.

FEY FLIGHT, LEVEL 3 DRUID

CT 1	D 10 rds.	R self
SV none	SR none	COMP n/a

Using a sprig, broom, tree-branch, ragwort stems, grass bundles, or anything similar the Faery can fly with a movement rate of 60 feet per round high into the sky so long as they hold the object. The object must be a natural and organic object for it to work. It cannot be created or constructed. Fey Flight can be used six times a day for ten minutes duration.

FEY FRENZY, LEVEL 4 DRUID

CT 3	D 6 rds.	R self
SV none	SR none	COMP n/a

When angered, the Faery's appearance transforms into a fierce, harsh countenance and he calls upon primal forces. This lasts six rounds, but can only be used three times per day. If used more than that the Faery will burn out from it and take 1d12 damage each time it is used. The character can call upon one of these aspects each time.

SHRIEK: The Faery's voice becomes a high-pitch shrill and he can focus it to shatter non-magical items or objects once per round. The Faery must make a successful Wisdom attribute check to shatter the item.. Magic items are allowed a saving throw to ignore the effects of the ability.

HAIR OF IRON: Like the heroes of old, the Fey's hair becomes as strong and deadly as iron spikes. If the Faery uses the character's head as a weapon (unarmed combat), the hair inflicts 1d4 hit points damage per experience level when stabbed into the enemy or struck by whipping the hair around.

RAZOR CLAWS: The Faery's fingernails become sharp with razor-like edges and will do 1d6 damage per hit.

RAGE: The Fey's flesh deflects damage for one round, making it invincible. Only a *Destiny* can make this trait ineffective.

FEY INVISIBILITY, LEVEL 3 DRUID

CT 1	D 1rd./lvl.	R self
SV wisdom negates	SR yes	COMP n/a

The Faery can turn invisible and vanish from everyone present for a number of minutes equal to the Faery's experience level. No noise, scent, or visual hint remains of the character while in this guise even though they can still behave and act as normal. Anyone of Fey blood present can make a Wisdom saving throw to not be taken for a fool by this ability. There are many herbal and magical means for Mortals to see the invisible. Faeries do not like being found when in this transparent form and will get vengeful if spotted. The Fey can choose to call off this ability at any time, but abusing this ability can also deny the Faery use of his other abilities for the day.

FEY WIND, LEVEL 3 DRUID

CT 1	D 1 round	R 5 ft. radius
SV none	SR yes	COMP n/a

Only Faeries of Light can have this ability. A glowing, spiritual wind blows forth from the Fey's presence in a personal radius of five feet, strong enough to deflect arrows and other missiles, and reducing all damage caused by such by 1d4 hit points per experience level. The Faery shines from within when using this mighty ability, as though divinely possessed. It can make the weak spirited and cowardly flee if they are not of the Children of Light. This ability's duration is one round each time used, and it can be performed three times per day plus experience level.

FIRE-AS-STONE, LEVEL 2 DRUID

This ability functions exactly the same as Air-as-Stone (see above) but the Faery instead forms an object of fire. The object created can ignite other flammable objects, causing them to burst into flame when contacted. A flammable object has a 60% chance of bursting into flame.

GIANT'S GROWTH, LEVEL 2 DRUID, 3 ILLUSIONIST

CT 2	D 3 rounds	R self
SV none	SR none	COMP n/a

The Fey can double in size, strength, and might with this ability once it is summoned. The character, for three rounds, will gain a 1d8 Strength points and an extra +2 AC. It may be used three times a day. The CK can allow this ability work in reverse, allowing it to shrink the character if the player wishes instead, which results in a +5 to AC.

GNASHING TEETH

CT 1	D 3 rounds	R 5 feet
SV dexterity negates	SR none	COMP n/a

The Faery can grind their teeth, generating fiery sparks in an aura that surrounds him in a deadly cloud. This spark-filled shroud will make seeing, breathing, and functioning difficult for others. Combustibles such as clothing and wooden objects within the five foot range of the Gnashing Teeth must roll a 4 or less on a 1d8 or burst into flames. This ability will last three rounds and can be called upon three times a day.

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INNER LIGHT, LEVEL 1 DRUID, 1 CLERIC

CT 1	D 1 rd./lvl.	R 10 ft. rad./lvl.
SV none	SR none	COMP n/a

The Faery possesses a magical inner light that can shine and illuminate in an aura around it equal to experience level x 10 feet radius. This glow can emit from within the body, eyes, the end of a finger, as the Faery desires. It can be any color and provides enough light to see in darkness. Its duration is equal to the Faery's experience level in minutes.

LEAF BLADES, LEVEL 1 DRUID

CT 1	D 1 rd./lvl.	R 15 feet
SV none	SR none	COMP n/a

Upon touching any leaf, the Fey can imbue it with a magical power that turns it into a weapon. The character can fling each imbued leaf-weapon at their foes doing 1d6 + experience level in damage upon a successful hit.

LIMB LEAP, LEVEL 2 DRUID

CT 1	D 1 rd./lvl.	R 20 feet
SV none	SR none	COMP n/a

With this Fey ability the character can make expansive leaps from branch to branch easily. The Faery's body is magically linked to the woods for the duration of the ability. The character must successfully jump by making a Dexterity attribute check against CL 9 to jump 20 feet. Each one foot distance lower reduces the the CL by 1.

At 5th level and higher, the Fey can use the ability to walk or run upon leaves. The Faery uses them as a foundation to move through the trees.

MIGHTY COUNTENENCE, LEVEL 4 DRUID, 4 CLERIC

CT 1	D 10 rounds	R self
SV none	SR none	COMP n/a

The Faery has an enhanced appearance that can rival the divine. It is a born trait for the Fey which cannot be reduced except by accident or wound. There are three levels of this Mighty Countenance and each gives the character advantages with their influence and Charisma in the presence of others. Each level (past the first) is optional as the character progresses through game experience, or at the CK's option can be replaced by the addition of a different ability. The levels are not cumulative.

Level 1: Shining. The Fey's presence glows flawlessly. The character gains +3 to their Charisma.

Level 2: Pure. One step closer to Divine, the Fey has an intense appearance that is impossible to ignore. This grants a +5 to Charisma.

Level 3: Divine. Like the Gods, the Fey now appears on a level of perfection and beauty that few can equal in any world. It grants a +10 to Charisma.

MIST FORM, LEVEL 4 DRUID

CT1	D 1 rd./lvl.	R self
SV none	SR none	COMP n/a

The Faery harnesses natural forces to transform into a misty aerial transparency. Nothing but spells and magical items can harm them while in this form (normal rules apply). The Fey can walk through solid obstructions, under doors, and the like while in this state, but cannot hold onto anything tangible. They can cast spells but cannot engage in physical combat.

Mist Form lasts the Faery's experience level in minutes or until it is dispelled by the Faery.

NATURE'S ARMY, LEVEL 1 DRUID, 3 ILLUSIONIST

CT 1	D 1 rd./lvl.	R self
SV none	SR none	COMP n/a

As a means to escape quickly or to be difficult to harm, the character can transform in an explosive burst into a swarm of small animals. These can be insects, small birds or any similarly small beast of the wilderness. This gives the Fey a +5 to their AC for the duration, and if hit, will only suffer normal damage. This ability's duration is the Faery's experience level in minutes.

OAKEN DOOR, LEVEL 2 DRUID

CT 1	D 3 rounds	R 5 ft./lvl.
SV none	SR none	COMP n/a

The Faery can use oak trees as portals to another part of the forest by simply stepping into them. In a green magical flash, the Faery can re-appear in a nearby location (range is experience level x 5 feet) as though teleported. It is the CK's decision where these oak trees stand and where the character ends up when the ability is used. This ability will last for three rounds at a time and can be used six times a day up to 5th level. It then increases to 12 times per day for characters levels 6-9, and 18 times per day for those over 10th level.

SECOND SIGHT, LEVEL 3 DRUID, 4 CLERIC

CT 1	D special	R self
SV none	SR none	COMP n/a

With this ability the possessor has the power of a Seer or prophet and can see glimpses of the future. Each level is very potent, and it rests in the CK's hands if they want to include this major story-making element. Each level can be added through experience (every four levels) and clarity heightens over time.

Level 1: The character can see vague hints of faces, muddled voices, shadowy locations, and weakly perceived emotions.

Level 2: The Fey seer can make out a few distinct faces and some dialogue, some definite locations are realized, and strong emotions come through.

Level 3: Complete visual of people, places, entire conversations, and emotions are overpowering.

CKs must note that in traditional Celtic society, the Seer (Gweledydd in Welsh and File in Irish) is often at the mercy of

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this ability and can be stricken by it unexpectedly. Sometimes simply dreaming or peering into a fire, the water, or the sky, can make the visions come. Rarely is he able to control the Sight, and it will leave him feeling drained and ragged. The Faery seer can use it three times a week, or whenever the CK wishes to interject it for the sake of story.

SENSE STONES, LEVEL 2 DRUID, 2 CLERIC

CT 1	D 30 rounds	R 20 ft./lvl.
SV none	SR none	COMP n/a

This grants the ability to sense any nearby standing stones or special sacred stone tombs, or other marks. This can aid in finding portals between worlds. It will not help in deciphering whether said stones are cursed or not. The ability's range is experience level x 20 feet and lasts for 30 minutes.

SHADOW MELD, LEVEL 2 DRUID, 4 ILLUSIONIST

CT 1	D 1 rd./lvl.	R 1 ft./lvl.
SV none	SR yes	COMP n/a

The Fey can magically meld into the shadows, and for all intents and purposes turn invisible for its duration (experience level in rounds). Only those with Second Sight, spells, or abilities to see the invisible can spot the hidden Faery. Many Faery have this ability inherently and can use it without limit per day. But character that acquire it can only use it a number of times per week equal to their experience level.

SHAPESHIFTING, LEVEL 3 DRUID, 5 ILLUSIONIST

CT 1	D 1 hr./lvl.	R self
SV none	SR none	COMP:n/a

A common ability across all Three Powers of the Faery folk, this enables the Fey to literally change into something else. The Faery, however, cannot transform into an inanimate object; it must be an animal or other living being. There will always be a tell-tale sign that the creature is not what it seems, and it will take a Wisdom attribute check against CL 25 to see it. The ability can be used three times per day.

Note: Gods not only can see those who use this ability, but can also use it themselves without being perceived. Changelings and many other Twilight and Dark Faeries naturally have this ability and can use it without penalty or limits.

SONG OF THE SEA, LEVEL 4 DRUID

CT 5	D 1 rd./lvl.	R 1 mile/lvl.
SV none	SR none	COMP n/a

Calling upon sea animals with this enchanted song, the Fey can summon aid from normal beasts and control them. Depending on the situation and the mood of the CK, the sea animals could range in size from prawn to whale. Unless the Faery has a familiar already, the Song of the Sea randomly summons creatures each time. The character cannot put the animal into the line of danger, however, or they will become marked by that species as an enemy.

This ability's has a range radius equal to the Faery's experience level in miles while at sea, and the control over the summoned

animals lasts for experience level in minutes. The Faery can use this three times a day (limitless if inherited).

SONG OF THE STONES, LEVEL 2 DRUID

CT 3	D 3 rd./lvl.	R 10 ft./lvl.
SV dexterity negates	SR none	COMP n/a

With Song of the Stones, the Fey can sing to the nearby rocks, pebbles, and stones and draw them to aid the character. Hand or footholds can be made to appear in the rock face for climbing, or boulders may be rolled or fall to assist the character.

The CK can decide the nature of the stones being called. Pebbles will do 1d4 damage, while larger stones will do 1d6. Boulders can do between 1d8 to 1d10 damage if they hit the foe when summoned.

SONG OF THE PLANTS, LEVEL 2 DRUID

CT 3	D 1 rd./lvl.	R 10 ft. rad/lvl.
SV dexterity negates	SR none	COMP n/a

Being that the Fey are closest to Nature, they can call to it for assistance. Vines, ferns, ivy, leaves, herbs, flowers, and all other greenery can be sung to, the effects lasting in minutes equal to the Faery's experience level. It is up to the CK as to what flora is called upon, but the object will obey the character once the song occurs.

The foliage will restrain others, or aid the singer in whatever manner they require for the duration. If used to restrain others, plants have an effective strength of 1d12 and trees will have 1d20 for purposes of grappling. If this ability is inherited, it can be called upon an unlimited number of times a day; otherwise it can be used six times a day.

SONG OF THE WILDS, LEVEL 3 DRUID

CT 3	D 1 rd./lvl.	R 1 mile/lvl.
SV none	SR none	COMP n/a

Wild beasts can be summoned to aid the Faery. The exact type of animal(s) is up to the CK, however, and this could result in unexpected circumstances if predatory beasts arrive. Just as with the other Songs (Sea and Plants), if the character endangers the summoned animal(s) they will mark the Faery an enemy to be avoided or attacked during future encounters.

The range is experience level in miles, and lasts the same in minutes. Few Faery-folk have this ability inherited, but those who do can use it an unlimited number of times a day. For those who acquire this ability, they may use it three times a day up to 5th level, six times per day for 6-9th level, and up to 12 times per day at 10th level or higher.

TREE HIDE, LEVEL 2 DRUID, 4 ILLUSIONIST

CT 1	D 1 rd./lvl.	R self
SV none	SR none	COMP n/a

Using the fine line that separates the Fey from Nature, this ability enables the Faery to transform his body into a sylvan skin, appearing like tree bark or any greenery around the character in the forest

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or wilderness. This behaves as camouflage and adds +5 to Hide checks and grants +2 to AC due to the nature of the covering.

Tree Hide lasts in duration equal to the Faery's experience level in minutes. If used more than three times a day, it will burn the Faery out of his other abilities for the rest of the day as well.

TREE SONG, LEVEL 5 DRUID

CT 5 D 1 rd./lvl. R 15 ft. rad./lvl.
SV none SR none COMP n/a

Focusing the Song of the Plants, the Fey can temporarily ask for the aid of a great tree to their service. This ability is similar to the Druidic spell *command plants* except that its effects are limited and the tree can uproot itself and walk. Use the statistics for the Treants in *Monsters & Treasure*. Unlike the other forces of nature that the Faery character can sing to, the tree can be put in harm's way and fight alongside the character if that is required for the duration. Faeries under 5th level can use this song once a week, at 6th to 10th level it can be used twice a week, and at 11th level and higher three times a week.

WATER-AS-STONE, LEVEL 2 DRUID, 3 ILLUSIONIST

This ability functions exactly the same as Air-as-Stone (see above) but the Faery instead forms the stone object out of water.

WILDERNESS WAYS, LEVEL 2 DRUID

CT 2 D 1 rd./lvl. R self
SV none SR none COMP n/a

The Fey has the remarkable ability to summon animal traits and characteristics into themselves as needed. The player can either leave the animalistic trait to fate and roll, or pick from the list below. This trait will emerge on the character in a magical flash and be usable for the duration.

1D100	ANIMAL TRAIT
1-5	Coloration: +2 Hide
6-10	Scaled: +1 AC
11-15	Feathery: +1 AC
16-20	Furry: +2 AC
21-25	Stiff Hair: +1 AC
26-30	Color Change: +1 Hide
31-35	Stag Antlers: 2d6 damage
36-40	Owl Ears: +3 Listen
41-45	Eagle Eyes: +3 Spot
46-50	Owl Eyes: +3 Spot and Night Vision
51-55	Bat's Ears: +5 Listen
56-60	Frog Legs: +3 Leap
61-65	Bestial Claws: 1d6 Damage
66-70	Bestial Jaws: 1d4 Damage
71-75	Boar Tusks: 1d6 Damage
76-80	Ram Horns: 1d6 Damage
81-85	Bull Horns: 1d6+1 Damage



86-90	Insect Wings: Flight
91	Bird Wings: Flight
92	Serpent Fangs: 1d4 Damage
93	Hooves: 1d4+2 Damage
94	Web Spinner: Spider-like
95-100	Bat Wings: Flight

WINGED WAYS, LEVEL 1 DRUID

CT 1 D 1 hr./lvl. R self
SV none SR none COMP n/a

This is the common ability of flight that most of the Faery-folk possess. The wings can be derived from an insect, bird, bat, or any other winged animal in nature. It is able to carry the Faery at a distance of 70 feet per round.

WISDOM OF THE WOODS, LEVEL 1 DRUID

CT 1 D 1 rd./lvl. R 10 ft. rad./lvl.
SV none SR none COMP n/a

With this ability, the Faery can sense the pathways deep in the forests. Each level (increasing every three experience levels) is more intense, enabling the user to find the most hidden trails and paths. Although the knowledge of these many secretive paths can be beneficial for the character, they can also lead to dangerous places and encounters if used carelessly.

Level 1: Deer/animal trails, commonly traveled Mortal and Faery pathways.

Level 2: Druidic and Ley trails.

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Level 3: Pixie, Tree-folk, and all other Sylvan-folk pathways.

Level 4: Divine trails.

The Wisdom of the Woods's duration is experience level x 10 minutes, and its range is experience level x 10 feet radius.

WIND DANCING, LEVEL 2 DRUID

CT 1 **D 3 rounds** **R 20 ft./lvl**
SV none **SR none** **COMP n/a**

Calling on this ability, the Faery can be carried by a breeze or wind, magically gliding on the invisible air current. The current will carry the character a distance equal to their experience level multiplied by 20 feet total for each round of the duration. This method can be used for quick escape and many other needs. The character can carry only their standard capacity when using this ability. It can be used three times a day by the Faery.

WIND SPEED, LEVEL 2 DRUID, 3 CLERIC

CT 1 **D 1 round** **R self**
SV none **SR none** **COMP n/a**

The Faery can summon an instant burst of supernatural speed that will give them a 20 + experience level feet bonus to their movement in that round.

SPECIAL FAERY ABILITIES

These abilities are very powerful. In some cases, they are divine in origin and can easily ruin game balance if not handled correctly. It is the CK's discretion as to whether these are allowed in their game. It is advised that each be understood for the strengths and weaknesses before including it. Logically the character can only possess *one* elemental soul, and *one* Faery Moon. It is not possible to stack these abilities for cumulative effect. Only Gods can possess them all.

AIR SOUL, LEVEL 5 DRUID

CT 5 **D 10 rounds** **R self**
SV none **SR none** **COMP n/a**

The Faery was born with a soul composed purely from air. This enables the Faery the ability to hold his breath for as long as necessary without penalty. Any air-based attacks or conditions such as smoke, dust, or the like surrounding the Faery do not affect him like others who are dependent on breathable air. The Faery effectively is immune to harmful smoke, fumes or any other air-based condition of similar nature. For all intents and purposes, the Faery does not breathe like others, or conceivably, at all. The Faery gains one air-based Faery ability because of this soul during character creation.

ANIMAL SOULMATE, LEVEL 5 DRUID

CT 5 **D 10 rounds** **R self**
SV none **SR none** **COMP n/a**

The Faery and a certain animal were born at the same moment and are linked by this brief second of fated timing. Both can now share and transfer their abilities and traits back and forth.

The player and CK can either roll on the table below or decide which animal together.

At moments, the Faery can choose to call upon various traits of the animal to which they are soul-mated, or even transform into the animal entirely. The animal's nature and traits can be seen in the Faery's appearance, either in nuances or outright aspects. Whether it is in the colors, feathers, scales, or other characteristics, the traits are decided upon by the player and CK.

1D20	ANIMAL & TRAITS
1-2	Boar (Tusks 2d6, Trample 1d8)
3-4	Stag (Antlers 2d8, Hooves 1d6+1)
5-6	Wolf (Bite 1d8, Claw 1d6)
7-8	Raven (Beak 1d4, Claw 1d4+1)
9-10	Bull (Horns 1d8, Hooves 1d10)
11-12	Owl (Claw 1d6+1)
13	Dog (Bite 1d6, Claw 1d4)
14	Bat (Claw 1d4, Bite 1d4+1)
15	Hawk (Beak 1d4, Claw 1d4+2)
16	Bear (Bite 1d8, Claw 1d10)
17	Hare (Bite 1d4+1, Kick 1d4)
18	Spider (Bite 1d4 + Poison level 1)
19	Ram (Head-butt 2d6, Kick 2d4)
20	Horse (Bite 1d6, Hooves 1d8)

COSMIC CHILD, LEVEL 6 DRUID

CT special **D special** **R self**
SV none **SR none** **COMP n/a**

The Faery's natural abilities and power wax and wane based on the arrival and vision of a specific planet. At the moment of the Faery's birth, one planet at its zenith in the sky affected the birth.

The planet and its location in the sky are the CK's decision. When the planet is not present, the Faery's attributes remain the same, but this changes as the planet crosses the sky.

Use the tables below to determine which attributes will be affected by the planet.

1D4	ATTRIBUTES AFFECTED
1-2	Physical
3-4	Magical

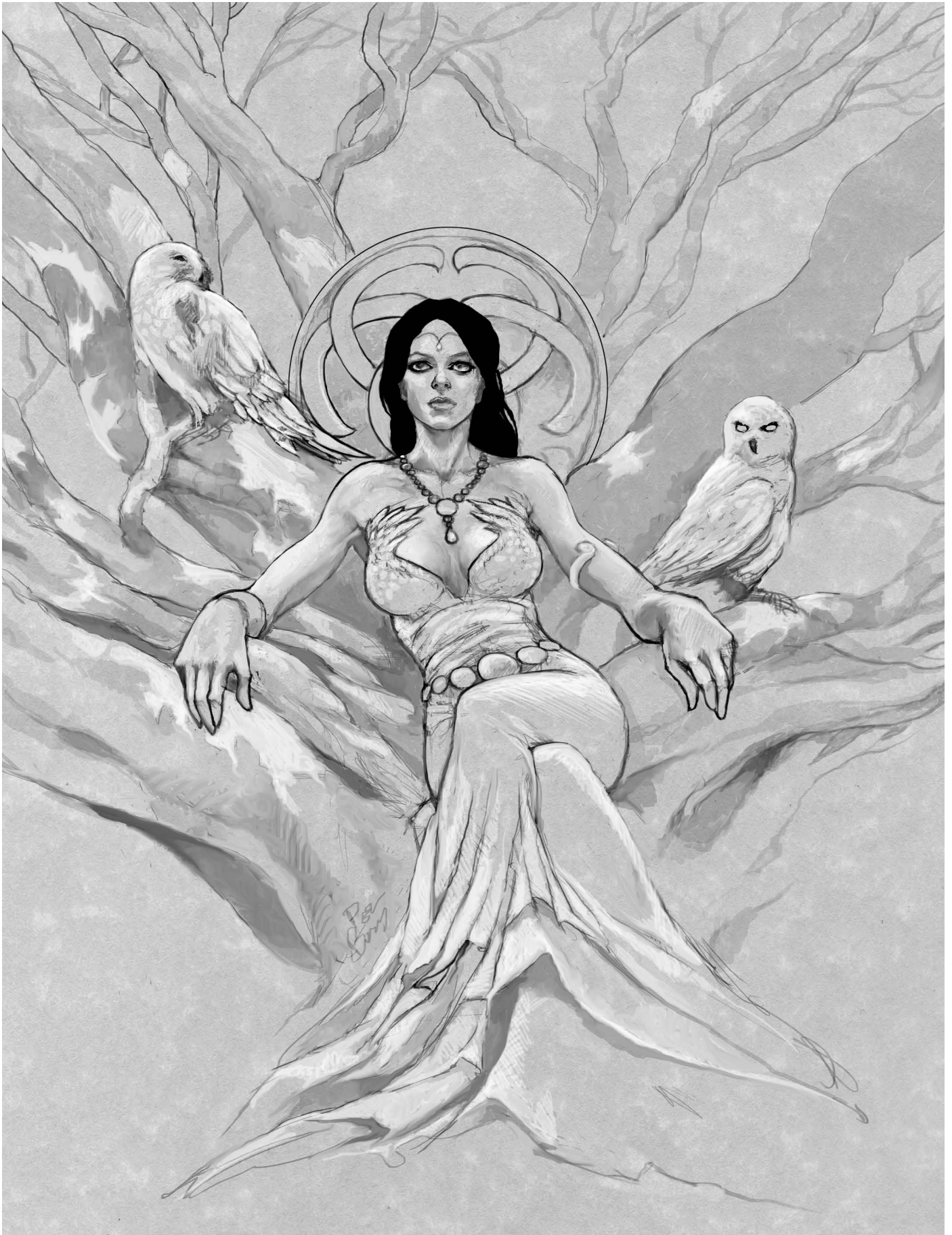
While the planet is visible in the sky, the Faery gains bonuses to all rolls. This takes some careful attention by both the player and CK throughout the day and night to monitor the bonuses as the planet rises and falls from view.

The bonuses are:

+1 From Horizon Rising +2 Zenith

+1 To Horizon Setting

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EARTH SOUL, LEVEL 5 DRUID

CT 3 **D 10 rounds** **R self**
SV none **SR none** **COMP n/a**

The Faery's soul is in league with the essence of the earth underfoot. The Faery can pass naturally through earth, rock, or any related substance up to three times a day. They can do this as normal movement for thirty minutes at a time. Just as with the Air Soul, the Faery with this soul cannot die from asphyxiation or by being buried alive because their living essence is of the same element.

EXTERNAL SOUL, LEVEL 8 DRUID

CT 10 rounds **D special** **R self**
SV none **SR none** **COMP n/a**

By a rare quirk of fate the Faery's soul is not physically in their body, but instead is located in an object. This object must be fragile (egg/shellfish/nut shell, animal familiar, flora, crystal, or similar and be worn (if possible) in plain view at all times.

If the Faery is separated from his soul-item he will weaken (-5 to all attributes), If it falls into the hands of another, he must retrieve it or become an enslaved servant.

If worn, this object can only be hit during combat with a critical hit of some nature. If hit with anything other than critical damage, the chance of shattering, and instantly killing the Faery, is equal to experience level or higher on a 1d10 (if the adventurer advances beyond 10th level, a 1d20). The one major advantage of this ability is that the Faery is invincible unless the External Soul object is hit. He cannot suffer damage from any physical attacks, and can only be harmed by magic.

FAERY MOON, LEVEL 8 DRUID

CT 5 **D 1 rn./lvl.** **R 10 ft. radius**
SV wisdom negates **SR yes** **COMP n/a**

Due to the divine blood coursing in the Faery's veins, he can summon a halo of power that emanates from his soul. The "Moon" type can be rolled first, and once determined, the capabilities can be decided. Among the mightier and god-like abilities in Faery, this Moon can instantly and utterly destroy the foe that dares to step into its radius.

These abilities are biased, meaning the character can mentally determine which being within the range are affected. Roll a 1d6 to determine which of the three Moons it is:

1D6	FAERY MOON
1-2	Fire Moon
3-4	Storm Moon
5-6	Warrior's Moon

FIRE MOON: A fiery aura can erupt from the Faery when summoned. This only can be used as many times per week as equal to the experience level of the character. Any foe that dares to get within the radius of the aura (10 feet) must make a Wisdom saving throw each round they remain in the aura or risk be-

ing burned alive, taking a 1d8 x experience level damage per round. Anything flammable caught in this aura has a chance of bursting into flames per normal rules.

STORM MOON: A stormy, lightning-laced aura emits powerfully from the Faery. Biting rain and tearing winds swirl about him like a cyclone. Any foe within the aura needs to make a Wisdom saving throw each round they remain within its radius (10 feet) or get struck by lightning, taking 1d8 x experience level damage each round they remain in the aura. Due to the wind and rain hitting the eyes of the enemy within the aura, a failed saving throw also decreases all rolls for attribute checks, saves, and combat rolls in an amount equal to the Faery's experience level.

WARRIOR'S MOON: A colorful, blinding shine emits from the Faery's aura. Foes must make a Wisdom saving throw while standing within the radius (10 feet) or take 1d8 x experience level damage each round they remain within the aura. Also, they will be blinded by the raw magical soul power of the Faery and suffer a minus to attribute checks equal to the Faery's experience level.

Eventually, if the foe is reduced to zero HP. they vanish without a trace.

FIRE SOUL, LEVEL 5 DRUID, 5 CLERIC

CT 3 **D 10 rounds** **R 10 feet**
SV none **SR none** **COMP n/a**

This Faery was born with a fiery soul, making it invulnerable to fire. With this soul the Faery can navigate through flames and fires of any magnitude without harm.

The counter to this is water, which will doubly harm the Faery if he falls into watery places cause a -10 to all rolls by that character until freed.

One advantage of this unique soul gives the possessor the means to start fires with a mere touch by making a successful Wisdom attribute check The Faery's body is always warm and generates heat automatically. In one of the more powerful manifestations, the Faery's eyes with glow with a fiery light at all times.

The older and more powerful the Faery becomes, the greater the evidence of Fire Soul becomes. How this is done is up to the player and CK. It could be in a fine layer of smoke on the body, sparking, flaming fingertips, or similar effect.

JEWEL SONG, LEVEL 3 DRUID

CT 3 **D 5 rounds** **R touch**
SV none **SR none** **COMP n/a**

Able to find the correct "tune", the Faery can literally sing to gem stones. With this ability, jewels and gems (whether cut and polished, or buried in the ground) will obey the singer and literally communicate with the user of this strange power. Questions can be asked, and objects shaped out of the gems present (if there are enough). A Wisdom attribute check is needed to form, shape, and use the gems, and a resonating song must come from the Faery.

Overall this ability functions the same as Song of the Stones, except that only gem stones are influenced by the Fey's voice.

LIGHT-AS-STONE, LEVEL 2 DRUID, 3 ILLUSIONIST

CT 2 D 1 rd./lvl. R self
SV none SR no COMP n/a

As far as rules are concerned, this ability works the same as *Air-as-Stone* above, but instead the essence of Light can be influenced and shaped by the Faery. One major advantage of this ability is the means to pluck light out of the air and shape it into a torch for use in darkness for its duration.

LINGERING WHISPER, LEVEL 5 DRUID, 5 CLERIC

CT 3 D special R special
SV none SR none COMP n/a

The Faery can lengthen the duration of other abilities when activated. Each level gives more time to the particular ability. To activate this ability, the player needs to make a Wisdom attribute check. It can be used as many times per day as equal to the character's experience level, up to a maximum of five. Duration increases with experience level using the chart below.

LEVEL	DURATION INCREASE
1	X 2
2	X 3
3	X 4
4	X 5
5	X 6

MOON CHILD, LEVEL 5 DRUID

CT 3 D special R Touch
SV none SR none COMP n/a

The Faery's birth was greatly influenced by the moon in some way. Just as with the tides, the moon also holds a similar influence over the Faery every month. This can be advantageous when it is full, but detrimental during the New Moon. The attribute scores rise when the character reaches experience levels 3 and 6. (NM – New Moon, WC – Waning Crescent, WXC – Waxing Crescent)

LEVEL	NM	WC	FULL	WXC
1	-2	+1	+2	+1
2	-1	+2	+3	+2
3	0	+3	+4	+3

It is of course up to the CK as to decide the phases of the moon during game-play because this will influence the Faery's attributes. This influence is only on the primary attributes, and lasts the three days of each phase of the moon.

The only major drawback to this is that the bonus can only apply when the moon is overhead, and at no other time of the month.

- GREAT OF MAGIC AND POWER

NOMADIC SOUL, LEVEL 9 DRUID, 9 CLERIC

CT 1 D special R self
SV none SR none COMP n/a

This is an extremely rare and selective form of Transmigration and Reincarnation that grants the possessor many "lives". If a character with this type of soul dies, he can drift temporarily to possess another body. The character with this ability can only use this ability as many times as equal to their Wisdom attribute bonus; if this score is zero or less, it remains a one-time event.

An animal, another Faery (NPC), or Mortal being's body can be taken over by the slain character's soul. The "dead" character is at the mercy of the CK as to where the soul migrates when it perishes each time. If the character takes the body of an animal, the adventure can become very challenging unless the CK has a greater plan in mind for the story.

If an enemy NPC has this ability (unbeknownst to the players during the course of an adventure) the foe can try to possess one of the characters and "hide" within them. To do this would require a battle of wills. First the possessor must make a successful Wisdom attribute check, and then the possessed must make a successful Wisdom saving throw to deny them.

This ability, though only used in the tragic circumstances of a character death, could lead to many interesting story possibilities with Good Alignment Faeries taking the bodies of Twilight or Evil, or the reverse.

RAINBOW SOUL, LEVEL 9 DRUID

CT 5 D 1 rnd./lvl. R special
SV special SR special COMP n/a

The essence of the Faery's soul is composed of pure rainbow energies, filling the whole spectrum, and can be called upon in times of need. When doing so, the Faery's eyes shine with the light of rainbows. The duration of the ability is a number of rounds equal to the character's experience level plus Wisdom bonus.

Because this ability is potentially powerful and can risk game balance, unless it is made a crucial part of the existing game's story, the CK can use this random table below each time the adventurer wishes to use it.

1D6 RAINBOW POWER

- 1 **Blue: Water control.** The Faery can control currents, never drown for the duration of submersion, and even sing to the element. Range is experience level x 5 feet
- 2 **Purple: Anti-Magic.** The Faery cannot be harmed by any spells, magical items, or potions. Only directed magic from the gods can cause the Faery harm.
- 3 **Green: Wild Aspects.** The Faery can use the ability *Wilderness Ways* for a duration equal to their experience level.
- 4 **Yellow: Quickening.** The user of this aspect of the ability can cast 1d4 spells for the duration.

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Orange: Invulnerability.

For the duration, the Faery is invulnerable to weapon damage suffered in combat. No weapon can harm him.
- 6

Red: Fire Eyes.

The Faery's eyes can shoot flaming balls of energy in destructive fury. Range is experience level x 5 feet. Damage caused is 1d8+ Wisdom bonus. These can be fired once a round for the duration.

SONG OF THE BURNING STONES, LEVEL 7 DRUID

CT 5D 1 rd./lvl.R touch,SV noneSR noneCOMP n/a

Typically, only the Pisgie-folk possess this ability, as it is rarely found among the other Faery-folk. This ability enables the Faery to sing to Dragon Stones. The King *Bucca Wydn* can also grant this ability to special individuals. (See “The Dragon Stones” in Chapter 6).

Many Dragon Stones sit in the earth and the stones ‘sleep” until they are awakened, when magical fire comes alive within the amber-like gem. This Song can awaken the stones that are within 10 feet of the Faery at the moment the first notes are sung.

Only the *Pisgie*-crafted **Bol Taran** (Thunder Axe) or Thunder Stone can chisel and shape the Dragon Stone once the inner flames are alive and the magic is present. The Faery can fuse and join several Dragon Stones together with this Song, based on their experience level, and form larger magical stones. It can be used for minutes equal to the user's experience level, and as the same number of times per day. This Song cannot be simply copied by any who listen; it is something deeper and from the soul of the Faery.

SONG OF THE RAINBOW, LEVEL 5 DRUID

CT 10 roundsD 1hr./wisR see belowSV noneSR noneCOMP n/a

This Song allows the Faery to call upon the presence of a rainbow and its energies. Night or day, rain or shine, once this Song is sung a rainbow will appear and form into a solid bridge, allowing many people to cross it to another location entirely. The Faery can use this ability equal to its experience level in times per week, and it will transport travelers a distance in miles equal to the character's Wisdom in miles.

The Rainbow bridge's duration is equal in hours to the character's Wisdom. The passage from one end of the rainbow is almost instantaneous.

SUN CHILD, LEVEL 5 DRUID

CT 3D specialR selfSV noneSR noneCOMP n/a

The Faery's soul was linked to the sun at the moment of birth, and gains and loses potency based on its angle in the sky. Each level is gained for every three experience levels (3rd level and 6th level) earned with a maximum of three total.

A bonus is added to the character's primary attributes at each point of the sun's passage in the sky each day. It is the CK's call

to judge the sun's position in the sky in order to determine the bonus levels. Obviously at night there are no bonuses simply because the sun is out of the sky and the character is “normal”. “N = Night” and “E = Evening”.

LEVEL	N	MORN	NOON	E
1	-2	+1	+2	+1
2	-1	+2	+3	+2
3	0	+3	+4	+3

Eclipses, solar and lunar, will influence the Faery as well. If a solar eclipse occurs, the player must roll a Wisdom saving throw or lose his daytime bonus. While a lunar eclipse is happening, the player also must roll a Wisdom saving throw or suffer the night-time penalties.

TREE SOULMATE, LEVEL 8 DRUID

CT 10 roundsD specialR specialSV noneSR noneCOMP n/a

The Faery and a tree in Faery (or another world based on the CK's call) shares a common bond. The Faery gains advantages from its soulmate instantly, but is also vulnerable to the same wounds and damage it suffers. If enemies discover the character (even NPC) has a tree soulmate, it could be found and held hostage. The player or CK rolls on the table below to determine the tree's species:

1D20	TREE	BENEFITS
1-2	Oak	Lightning Resistance
3-4	Birch	Immune to Spirits
5-6	Rowan	Immune to Curses
7-8	Alder	Cannot bleed ordrown
9-10	Willow	Second Sight, Level 1
11-1	Ash	Immune to poison
13-14	Hawthorn	Immune to Fear
15	Holly	Lucky*
16	Hazel	Immune to Fire
17	Elder	Sense Tree Beings
18	Fir/Pine	Resist Horrors
19	Blackthorn	Blades do half damage.
20	Apple	Never Can Age

*Lucky: This gives the character the ability at a second change for any attribute check or combat to hit roll. If the check or roll fails, the Faery can make a Charisma attribute check, and if successful, can attempt the original attribute check or to hit roll again. This ability can only be attempted for a second roll once per action to repeat. But, it can be used as often as needed each day.

The wounds suffered by character or tree soulmate will be shared both ways. If the tree is hurt, the character is likewise. The CK can determine how damage is dealt to both the tree and the character when this occurs.

- GREAT OF MAGIC AND POWER

WATER SOUL, LEVEL 5 DRUID

CT 3 D 10 rounds R 10 feet
SV none SR none COMP n/a

The Faery's soul is bound to the element of water, its essence, and can never drown or suffer the effects of water (if a native land Faery). Upon need, fresh water, in gallons equal to the character's experience level, can be summoned by the Faery easily.

The Faery can move and pass through the element as swiftly as he can on land with no negative influences. No water is too murky to see through, no current inhibits movement, and only super-heated water (near boiling or higher) will harm the Faery.

DARK FAERY ABILITIES

These Dark Faery abilities can be on some occasions possessed and used by Twilight Faery-folk. These abilities are frightening and deadly and meant to terrify even those Faeries and monsters from whom others run. The CK can use them as needed with NPCs to make the adventurers' lives more difficult, and the gaming experience more memorable. It is best to not over-use or abuse these abilities, as with all Faery abilities.

BALEFUL PRESENCE, LEVEL 1 DRUID, 2 ILLUSIONIST

CT 3 D special R special
SV special SR Yes COMP n/a

The Twilight or Dark Faery has a presence so dreadful that it influences his surroundings with his mere presence. A dark cyclonic cloud emits and revolves from the Faery's aura, and this entity becomes more dangerous as the character gains experience.

This ability can be used as many times a day as the character's experience level. Its radius grows with each level gained. The ability's duration is equal to the character's experience level in rounds.

There are four levels to this ability and each is reached by earning three experience levels (1, 3, 6, 9). Below the effects of each level are given:

LEVEL	EFFECTS
1	Small objects are blown about, fires are stirred, and the air grows a little dark within a 10 feet radius.
2	Light sources darken by half their intensity, fires extinguish (unless magical), and palm-sized objects are thrown about, potentially hitting foes for 1d4 X 1d6 damage. In a 15 foot radius.
3	Fires are instantly gone, and light sources are dimmed out. The baleful aura of the Faery can affect the combat rolls of the enemy at a minus to hit equal to experience level in a 20 foot radius.
4	The first three levels' effects occur in swift progression and if the foes fail their Dexterity saving throw they are thrown to the ground. If a foe fail a saving throw against fear (Charisma), they are horrified and attempt to flee.

CREEPING FLESH, LEVEL 4 DRUID, 5 CLERIC, 5 ILLUSIONIST

CT 1 D 1 rd./lvl. R 5 feet radius
SV dexterity negates SR none COMP n/a

On command the Faery can make its flesh come alive with moving, slithering tentacles which attack its enemies. These grasping tentacles have toothy maws and can bite and grab hold of the enemy.

The duration is equal to the Faery's experience level in rounds and can form the same number of tentacles. This counts as an attack like any other. If they do bite and grab the skin of foes, they do 1d8 damage + experience level, nullify magical effects of the foe (negating their spells cast, magical objects being used, and the like), and deny any further use of spell casting by the foe for the remainder of that day or night.

DARK MOON, LEVEL 6 DRUID 7 ILLUSIONIST

CT 5 D1 rd./lvl. R:10 feet radius
SV wisdom negates SR Yes COMP n/a

This dark aura will completely shroud the Twilight or Dark Faery, making him difficult to identify. If foes fail a Wisdom saving throw they are blinded and suffer all attribute checks and combat-rolls at a minus equal to the Faery's experience level. Each round the foe is in the aura's radius (10 feet) they must make a saving throw. The intensity of the aura weighs down upon the foes and will do 1d8 damage per round to each enemy that stands within the radius after failing a Save.

ELF SHOT, LEVEL 3 DRUID

CT 1 D special R special
SV dexterity for 1/2 SR Yes COMP n/a

This is the most common Faery ability that is shared between the Twilight and Dark Faery folk. The Faery must use darts, sharpened sticks, or crafted flint arrows to make this ability work. The cursing effect must be imbued in the object before launched, and the target must be hit.

The target must make a Wisdom saving throw if hit or succumb to one of these effects. The player and CK can choose the effect, or roll from the table below.

Elf Shot can be used a number of times per day equal to the character or NPC's experience level.

1D4 ELF SHOT CURSE

- Spasm:** The target's body suffers uncontrollable spasms that make actions extremely difficult. This will last for the user's experience levels in days. The target suffers a -5 to all attribute checks and combat rolls, and is unable to cast spells.
- Lame:** The Elf Shot disables a body location of CK's choice when hit. If a critical is rolled, the head is hit and the target will be unconscious for a number of days equal to the user's experience level.
- Blindness:** If a foe is hit and fails a Constitution saving throw, they are blinded for days equal to the user's experience level.

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Rotting: This functions much the same as the *Lame* curse but the effect is intense decay and rotting instead. This will last in days equal to the experience level of the user.

ETHERAL HAND, LEVEL 8 DRUID, 9 CLERIC
CT 3 D 1 rd./lvl. R self
SV none SR Yes COMP n/a

From the Dark Faery's hand, a smoldering, shrouded flame comes to life. Only the most powerful (8th level or higher) of Evil can possess this frightening ability.

The Ethereal Hand can reach into the soul of a victim and rip out pieces of it with each plunge. This ability's duration lasts as long as the user's experience level in rounds. The victim must make a Spell Resistance or Wisdom saving throw to avoid the hand. If the foe fails, they a number of hit points equal to the user's experience level x 1d10.

For the Ethereal Hand to work, the attacker must physically touch the enemy. This is an ability that only greater beings possess, and is extremely rare to find in Goblins or lesser Dark folk.

EVIL EYE, LEVEL 6 DRUID, 9 CLERIC
CT 5 D special R special
SV none SR Yes COMP n/a

Called *Fith-Fath* or *Olcshúil*, this dreaded evil ability can cast a curse on its victim. One eye must be designated as "evil", from which the malicious ability originates. If the eye is removed from the head or wounded, it cannot perform the ability.

To curse a target, the user must not break a concentrated glare for three rounds (in combat). Only one target can be chosen, unless the user is a demi-god or divine.

The target must make a Wisdom saving throw or suffer the curse. If they roll a Natural 20, the victim becomes aware of the curse and the location the Evil Eye.

Only a divine intervention, a priest or Druid's blessing, or an epic quest can cure this curse. The user of this rare ability can only use a number of times per month equal to their experience level. And, in doing so, will magically drain the user for a day after concentrating so much energy.

- 1D8 CURSE EFFECT**
- 1 **Blindness:** The target loses sight completely.
 - 2 **Crippled Limb:** A limb can be disabled, unable to be used until cured.
 - 3 **Deafness:** The target loses hearing completely.
Running Sores: The target's body is covered in sickly, pus-dripping sores from head to toe. This will affect all manner of influence, seduction, and the like, reducing the victim's Charisma appropriately.
 - 4 **Insanity:** The target loses all reason and sanity. If a player character, this will take a lot of role-playing to explore. It can provide plenty of entertaining opportunities in story development.
 - 5
 - 6 **Alignment Reversal:** The target flips alignment unknowingly.

- 7 **Agony:** The CK chooses the target's body part, which erupts in agonizing pain and gives that organ or appendage a minus equal to the experience level of the Faery.
- 8 **Bloodlust:** The target cannot stop killing once the first blood is drawn in any situation. They will make a frenzied bloodbath out of any matter that involves blood.

EVIL SCENT, LEVEL 4 DRUID, 4 ILLUSIONIST
CT 2 D 1 rd./lvl. R 10 feet
SV none SR Yes COMP n/a

The Faery has powerful scents that distract and cause agony to any enemies nearby. As the Faery grows more powerful, and thus experienced, this scent becomes worse and more damaging to foes. A level of power is added when the character (or NPC) gains three experience levels (1, 3, 6, 9). This can be used a number of times a day equal to the Faery's experience level, and lasts the same number of rounds in duration.

LEVEL	EFFECTS
1	Chills spine, eyes water, 5 feet radius, -2 to checks and combat.
3	Sickens, hairs raise on neck, headache, 10 feet radius, -4 to checks and combat.
6	Shakes nervously, barely able to speak, 15 feet radius, -6 to checks and combat.
9	Skin crawls, will flee if possible, 20 feet radius, -8 to checks and combat.

FAERY FLAME, LEVEL 3 DRUID
CT 3 D 1 rd./lvl. R touch
SV none SR none COMP n/a

The Faery creates on their body a magical flame (of any color they choose) that can harm others. Faery Flame's duration lasts equal to the user's experience level in rounds and does 1d6 + experience level damage to a target hit or touched. Those touched may use Spell Resistance to avoid being harmed.

The Faery can use this ability equal to their experience level in times per day. Because this is a magical Faery flame, it does not react with combustibles like a normal fire would.

GIANT'S GROWTH, LEVEL 2 DRUID, 3 ILLUSIONIST
CT 1 D 1 rd./lvl. R self
SV none SR none COMP n/a

This ability is inherited by *Spyryjyon* but can be found in other races as well. The Faery will grow twice its normal size and gain increased Strength (+2) for the duration of the ability. Giant's Growth lasts for the Faery's experience level in rounds during combat, and can be used as many times per day.

Giant Fey can possess this ability and make themselves even greater in size, terror, and intimidation. The Faery's weight will also double when this ability is summoned.

- GREAT OF MAGIC AND POWER

HAND OF MADNESS, LEVEL 5 DRUID, 6 CLERIC

CT 3 **D 1 rd./lvl.** **R self**
SV dexterity **SR Yes** **COMP n/a**

Found only among the most diabolical of the Dark Faeries, this ability enables the Fey to bring insanity and even death at a mere touch to the enemy's head or heart. Darkness will shroud the hand of the Faery before it is used on a foe, and then once the touch is made and the victim fails a Wisdom saving throw, terrible consequences occur.

On a touch to the head, the victim is driven to instant madness. This insanity will be dangerous and wrought with perpetual chaos and violence unless healed by a cleric, Druid or by some other magical ordvine means that undoes insanity or madness.

If the victim's heart is touched, the Hand will cause death. The victim is instantly drained of all HP and suffers a slow, lingering death which lasts for the number of hours equal to the victim's Constitution.

The Faery with this ability can only use a number of times per week equal to their experience level. It is a dreadful and terrible ability that is natural among the Birch Tree Hags.

HATEFUL SHRILL, LEVEL 5 DRUID

CT 1 **D 1 rd./lvl.** **R 10 ft./lvl.**
S: wisdom for 1/2 **S Yes** **COMP n/a**

The Dark or Twilight Faery can emit a terrible, deafening shrill that can literally drain the life out of those within earshot. This shrill is so intense that it can shatter thin glass, rattle objects, disturb fire and confuse its hearers.

The CK can decide what range seems most plausible for his game, but it will do 1d12 + experience level in damage to those who fail a Wisdom saving throw on each turn. The shrill will continue for the number of rounds equal to the Faery's experience level.

As with most Faery abilities (and Druidic magic), this is a biased ability, meaning that the user of the ability can choose who it can affect within the range, be it friend or foe. It can only be used as many times a day as equal to the experience level of the user.

HORRIBLE VISAGE, LEVEL 3 DRUID, 4 ILLUSIONIST

CT 3 **D 1 rd./lvl.** **R special**
SV charisma negates **SR Yes** **COMP n/a**

The Faery's appearance can twist and distort into something suddenly frightening on command, with each level increasing the lethality of the visage. Once the visage is summoned, it lasts for a number of rounds equal to the Faery's experience level (*for example, third level means three rounds*).

Those that gaze upon the Horrible Visage must make a Charisma saving throw or be so terrified they scream and flee from the source. Once affected by the Visage, the panicked stops whatever they are doing (combat, spell casting, or anything else) just to get away from the hideous Faery.

HOWL OF DOOM, LEVEL 3 DRUID

CT 1 **D1 rd./lvl.** **R special**
SV wisdom negates **SR Yes** **COMP n/a**

This ability is found mainly in Giants and other large beings and monsters. Drawn from within, a deep, rumbling howl emits with enough force to shake and shatter whatever is near.

There are three levels to this ability and each are added every three experience levels (1, 3, 6). Those within the radius must make a Wisdom saving throw or the effects take over. The duration in rounds is equal to level of ability below so long as the Fey continues roaring.

LEVEL EFFECTS

1. Deafens for experience level in minutes, radius 10 feet.
2. As above but radius 15 feet, and -3 to all attributes and attribute checks.
3. As above, but throws victims off of their feet (equal to experience level of Faery x 5 feet) and stuns for a number of rounds equal to Faery's experience level.

HOWLING WOUND, LEVEL 3 DRUID, 4 CLERIC

CT 1 **D 1 rd./lvl.** **R 5 feet radius**
SV wisdom **SR none** **COMP n/a**

This is a unique and distracting defensive ability that many Twilight and Dark Faeries possess, enabling them to turn their own wounds into weapons. Each time the possessing Faery takes damage, that wound emits terrifying howls which overwhelm his attacker.

For as long as combat ensues or the Faery is still alive, this ability can last. It affects the attacker by causing them to suffer a minus to all attribute and combat rolls equal to the experience level of the Faery. The attacker must make a Wisdom saving throw while in hearing range of the attacked or suffer the penalty.

MOVING MAWS, LEVEL 4 DRUID, 4 ILLUSIONIST

CT 1 **D 1 rd./lvl.** **R 5 ft./lvl.**
SV dexterity for 1/2 **SR none** **COMP n/a**

A toothy, fleshy, ghastly mouth will emerge from anywhere on the Twilight or Dark Faery's body to fight and defend it. This can be done as many times per day as equal to the Faery's experience level and its duration is the same number of rounds.

The Moving Maws do 2d6 hit points damage per attack, as the deadly sharp teeth rip into the enemy. The maw can extend a fleshy tendril within a ten feet radius but can only harm one target at a time.

The Faery can grow an additional Maw every three experience levels (1, 3, 6, 9, 12, 15, etc).

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PRICKLE BLADES, LEVEL 3 DRUID

CT 2 D 3 rd./lvl. R self
SV none SR none COMP n/a

Common with most Dark Faeries, this is the ability to summon steely claws and deadly teeth on command. The Faery's nails (finger and toe) and teeth will extend in size and sharpness to become a deadlier menace than before.

This can be used three times a day and will cause 1d6 damage for claws and a 1d8 for teeth. It will last for the experience level of the Faery x 3 in number of rounds of combat.

SECOND FATE, LEVEL 3 DRUID, 4 CLERIC

CT: 5 D: special R: self
SV none SR none COMP n/a

This is a limited-use ability with great consequences. A gift of luck is in the Twilight or Dark Faery's possession, enabling the being (if endangered) another chance at life.

If the Faery loses all HP and is about to die, Second Fate grants the Faery the "luck" of not dying. There are three levels to this ability, each obtainable only upon having gained three experience levels (3, 6 and 9). The first level of this ability cannot be gained until reaching 3rd level experience.

This ability offers no guarantees. The first level grants one re-roll (3 or less on a 1d10) to avoid perishing. If the roll is made, the NPC or character can regain full Hit Dice, resurrected.

The second level grants two re-rolls at a 6 or less on a 1d10.

The third level grants three opportunities at a 9 or less on a 1d10, meaning that this Faery being is powerful enough to call upon the Dark Gods to be given a Second Fate.

CKs must note that once *any* of the Second Fate re-rolls are made, they cannot be used again at a later time. Their use is consumed by the single attempt unless a deity or the CK wishes to reactivate them by some means in their story.

SHADOW-AS-STONE, LEVEL 2 DRUID, 3 ILLUSIONIST

This ability works identically to the *Light-as-Stone*, except instead of using light, the Faery can shape and make solid shadows.

SHADOW'S SONG, LEVEL 4 DRUID

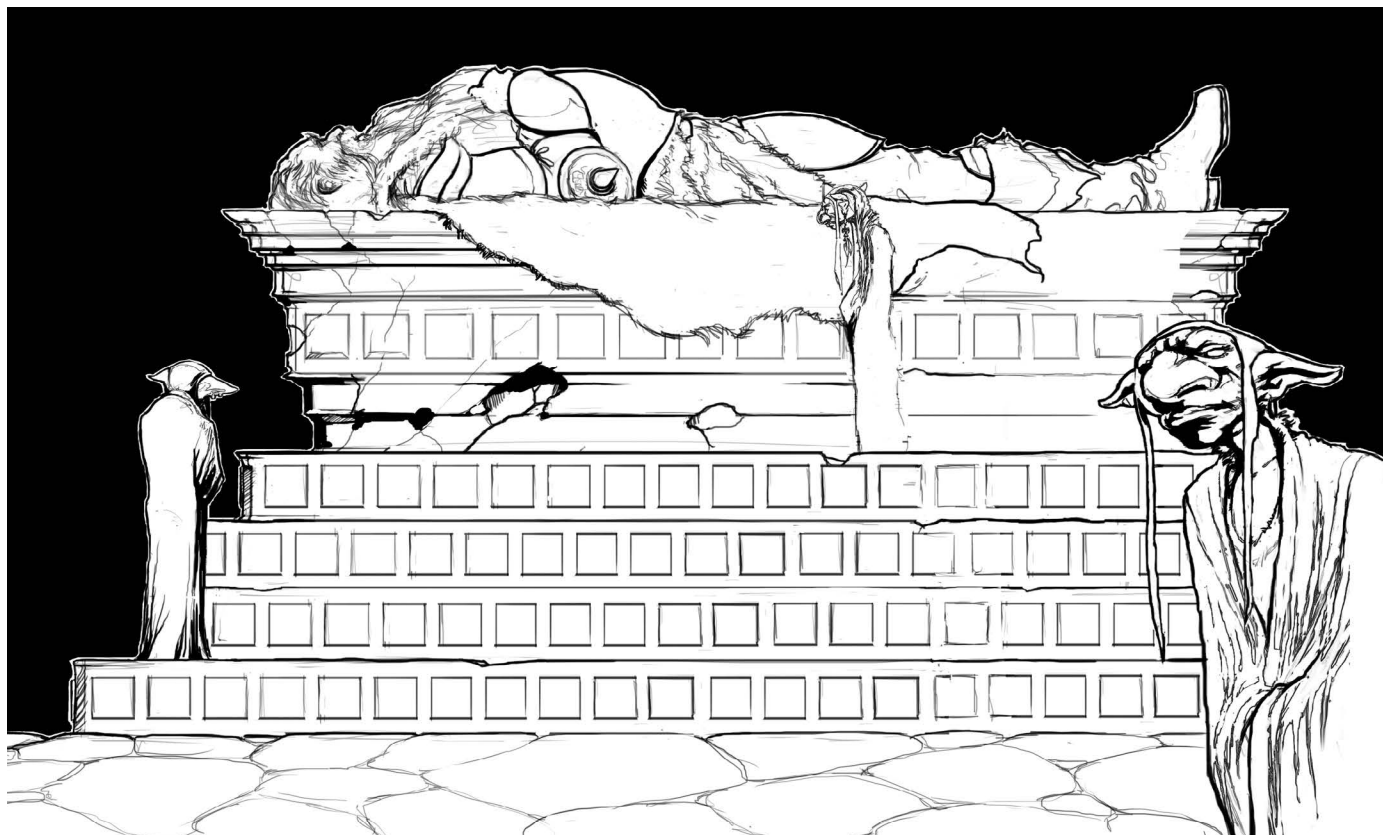
CT 1 D 1 rd./lvl. R special
SV none SR none COMP n/a

The Dark or Twilight Faery is able to hum a dark tune and control the surrounding shadows to do their bidding. The NPC or character's experience level x 3 times per day is the daily limit for use.

This Song has two options:

TELEPORTATION: Using shadows, the Faery can step into one and literally step out of another. The non-divine can be teleported a distance of experience level x 100 feet. Demi-gods and the divine can go in miles or more.

ATTACK/DEFENSE: The shadows can serve the user. It works as *Song of the Plants* but with shadows.



- GREAT OF MAGIC AND POWER

SHAPESHIFTING, LEVEL 3 DRUID

CT 1	D special	R special
SV none	SR none	COMP n/a

This ability is one of the most common among the Faery-folk, but usually used for nefarious purposes. Among the Fey where this ability is natural and inherited, there are no side-effects, but to those that acquire it after birth, odd things can happen.

The Faery can completely transform into another race or person, or even animal, upon command. Only the slightest tell-tale signs might reveal the true nature of the shape-changed being. If a Intelligence attribute check is successful a viewer observes that the animal or being before them is “wrong”. It could be a different ear, eye, or other feature, such as amannerism that alert them.

Faeries that inherit this ability can use it the number of times per day equal to experience level + 2. It will last a number of hours equal to experience level. Faeries that gain this ability may use it experience level + 1 time per day, but will take on a side-effect. The CK or player must roll once on the table below to determine which side-effect occurs.

1D4 SIDE-EFFECT

- 1 The character shrinks one inch each time the ability is used until the Faery vanishes.
- 2 The character's skin sheds off (1d6 damage).
- 3 The Faery's appearance becomes gradually more sinister each time he shifts.
- 4 The shapeshifter must eat fresh blood and entrails.

SLUAGH FLIGHT, LEVEL 3 DRUID

CT 3	D 1 rd./lvl.	R self
SV none	SR none	COMP n/a

Dark and Twilight Faeries that have joined the Unseelie Court can become a single unit with this ability. There is no limit in number, but all Faeries that compose this living, squirming swarm of malice and hate need only make one initiative roll in combat and then can take action, cast spells, and battle as many times as it's members total.

It just takes a mere handful of its members to be able to fly in order for the whole swarm to do so. This ropy band of evil-intentioned Faeries will fly the countryside by nightfall, seeking victims to terrify, livestock to devour, and havoc to cause. By dawn's first light, the Unseelie must disband or seek the underworld, or risk the swarm falling apart.

The Raven-King keeps vast populations of Unseelie in his kingdom at all times to do his bidding and fly between worlds. The Horned God summons them as his retinue when he is on the Wild Hunt. Any poor victims unable to break free from the Sluagh before the hunt ends or by dawn, will be taken to Annwn for a fate unknown.

THIRD EYE, LEVEL 4 DRUID

CT 5	D 1 rd./lvl.	R special
SV special	SR Yes	COMP n/a

Usually the Fómorian lords and clans directly related to the sea goddess Domnu inherit this, but it is found among other Faeries as well. This ability has opened a new eye in the Faery's forehead which is linked to the soul's darker forces.

Harnessed deep within the Third Eye is a mighty and devastating power that can make the weak flee in terror or be utterly destroyed if exposed to it. It can only be used once every three days, but its abilities are nearly unrivaled. The power held within the Eye will last the user's experience level in rounds and can only be stopped by resisting it, waiting it out, or removing the eye.

The duration for this unique and mighty ability is once every three rounds after combat begins. Its power radiates in a Cone of Influence 10 feet high and up to 100 feet in length. Below are the many possible powers that the Third Eye could possess, but it can *only* hold one of them. Roll a 1d20 or pick the most ideal power from this list.

1D20 THIRD EYE POWER

- Gale:** A powerful wind blows forth from the eye (experience level x 10 miles per hour) and causes the victim to suffer a minus equal to the Faery's experience level to all attribute checks and combat rolls, and renders spell casting impossible.
- Lightning Storm:** Humming and flashing lightning bolts dart from the Third Eye in all directions. A number of bolts equal to the experience level of the Faery strike out at foes as the Faery chooses. Each bolt causes 1d10+ experience level in damage, but the victim can make a successful Dexterity saving throw for half damage.
- Cyclone:** Works like **Gale**, above, except that a swirling cyclone of winds emerges from the eye, making all actions within extremely difficult. Dust, debris and dark clouds pour forth from the eye.
- Horridify:** All within view of the Third Eye who fail a Charisma saving throw will be absolutely terrified and leave battle while emptying their bowels. Each time the victims continue their gaze, they must again roll.
- Earthquake:** The earth underfoot tremors out of control, and all those who fail are sucked into the buckling ground to their or swallowed completely. Those who succeed a Dexterity saving throw suffer a minus to all action equal to the Third Eye user's experience level; those that fail cannot act.
- Fireball:** This power allows the Faery to cast one Fireball, as the spell, per round for a number of rounds equal to the Faery's experience level.

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- 13-14:

Rotting Flesh: All that fall in the Eye's cone of influence and fail their Constitution saving throw experience their skin rotting off. The damage take months to heal naturally, leaving survivors repulsively disfigured.
- 15-16:

Soul Drain: The Third Eye causes 2d12 damage per round to those caught in the cone of influence who fail their Dexterity saving throw.
- 17-18:

Freeze: Terrible ice and freezing winds will blow forth from the Eye, covering everything in layers of ice and freezing all water instantly. Those that fail their Dexterity saving throw become covered in a thick, icy shell. If shattered, those frozen within die as they explode into pieces.
- 19-20:

Blindness: Those unfortunate enough to be caught in the gaze of the Third Eye and fail their Dexterity saving throw become blinded by the intensity of the Dark Faery. This blindness last a number of daysequal to the caster's experience level.

VAMPIRIC HUNGER, LEVEL 1 DRUID
CT 1 D 10 rounds R tough
SV strength SR none COMP n/a

Twilight and Dark Faeries can drain the life's blood from their victims with this insidious ability. The method of exsanguination varies by the race or monster, but most often it occurs by claw and teeth wounds.

Once the Faery has gripped its prey, he will drain 1d4 HP per round and heal back 1 HP per round. Unlike a vampire in the *Monsters & Treasures* book, however, the Faery blood-drinker is not satiated at 36 HP and can continue feeding. In addition to this, the victim will lose two HD permanently, unless restored by a cleric or divine blessing. The victim must make a Strength saving throw to escape the vampiric Faery.

The vampiric beast or Faery can also choose to drain the victim of all magical capabilities for that day as well. This will deny the victim any chance to cast spells, while the vampiric Fey has gained its total HP lost previously (if any).

VENOMOUS PRESENCE, LEVEL 6 DRUID, 7 ILLUSIONIST
CT 2 D 10 rounds R 5 feet
SV constitution negates SR none COMP n/a

An intense, poisonous, toxic presence surrounds the Faery or monster and can be used to kill everything around it. This can be used, per day, equal to the user's experience level.

The Venomous Presence will kill all plants and small life-forms, and will poison anyone that dares touch the bearer. The victim must roll a Constitution saving throw while in contact or take 1d20 + experience level damage.

The Venomous Presence will last for ten minutes at a time when the user commands it. They can end it at any time before the duration expires.

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ANDDUWION ABILITIES

The Ghost Elves of Annwn have long since left the path they once shared with their Morwyn kinsmen after Danu's curse. In their adaption to the harsh, lightless world, the exiled Elves that were once a part of the Tuatha Dé Dannan now have taken on new characteristics.

Not only did they lose their fair skin to a white, pale ghost-like complexion, but many also took on the traits of the Queen of the Bats. To counter the lethal effects of Danu's curse, the Ghost Elves have adapted to the Utter Darkness (**Afagddu**).

DARK EYE, LEVEL 6 DRUID, 7 ILLUSIONIST
CT 3 D special R special
SV special SR special COMP n/a

The Ghost Elf's eyes turn black and give the Elf the power to curse another by gazing into his eyes. He must make and hold eye contact long enough to deliver the curse. The victim must roll a Wisdom saving throw or the selected curse will take effect.

Dark Eye can only be used twice a day by its user but its curse can be long-lasting. The CK or player can either choose or roll on the table below to determine which curse the Dark Eye casts:

- 1D8

DARK EYE CURSE
- 1

Drain Soul: The *Andduw* will drain 1d20 HP from his victim with one gaze.

Combustion: With a simple gaze, the victim will burst into flames, taking 2d8 damage, and on a roll of 1-3 on a d8 their clothing will burst into flame as well, causing 1d6 more hit points damage each round until extinguished.
- 2

Petrify: If the victim fails their Constitution saving throw, they slowly turn to stone, over a length of time determined by the CK. Only a cleric or other divine means can remove the curse and restore the victim.
- 3

Ghostly Binds: Tight, invisible binds constrict the victim, holding tight and denying movement. This will last for a number of minutes equal to the *Andduw* experience level.
- 4

Memory Erase: The *Andduw* will erase selective portions of the victim's memor]. Only a divine intervention of some sort can restore it; otherwise it is completely gone.
- 5

Beguilement: The Ghost Elf will confuse and lead the victim astray by the gaze of the Dark Eye. The victim will be in such a state for days equal to the user's experience level. This magical bewilderment cannot be shaken.
- 6

Charm: Like *Faery Lure*, this Dark Eye curse allows the *Andduw* to completely dominate the minds of his victims and make them follow his every word. It will last in days equal to the user's experience level.
- 7

- 8 **Horrify:** If the victim fails his Save, the Dark Eye will terrify him into a catatonic state, unable to function for hours (equal to experience level of user).

DOOM WARRIOR, LEVEL 7 DRUID

CT 3 D 1 rnd./lvl. R n/a
SV none SR none COMP n/a

Spawned from a divine parent and Ghost Elf, a Doom Warrior is a semi-divine being that forms the Pen Annwn's personal guard. They are sparse in number, but are dreaded and have few rivals. These divinely-blooded Elves are born at a 5th level because of their inherited might.

Possessing many abilities, the Doom Warrior is nearly unstoppable. They are born with *Dark Moon*, *Giant's Growth*, *Venomous Presence*, *Howl of Doom*, *Baleful Presence*, and *Rage of the Beast*.

The Doom Warrior cannot simply be slain by a loss of HP; they are born (like all mythical Celtic heroes and gods) with a Fate or "**Tynghed**" (See "*Geis*" spell in this chapter).

Once angered, the Doom Warrior must roll a Charisma saving throw or go into a frenzy. This frenzy will double the duration and strength of all ability and add 1d10 to all physical attributes. The Elf will also become monstrous in appearance.

Doom Warriors guard the Pen Annwn and the Cauldron of Regeneration, and function as the elite champions of the Under-earth's armies when the call for war is made. They are a dreaded force and few are bold enough to challenge their might.

GHOSTLY FORM, LEVEL 3 DRUID, 3 CLERIC, 4 ILLUSIONIST

CT 3 D 1 rd./lvl. R self
SV none SR none COMP n/a

The Shadow Elf has the ability to make its physical form transparent, ghostly, and intangible. This ability functions very similarly to *Mist Form* (above) but can do so much more. It can be done six times a day and lasts for the Elf's experience level in rounds each time.

The *Andduw*, while in this form, cannot be harmed by any physical means but is vulnerable to magic and other Faery abilities. Magical weapons can harm the Elf while in this ghostly state.

Equally, the Elf cannot take any physical actions (combat, etc.) but can walk through walls, doors, floors, and other barriers with ease (unless magically enchanted to prevent such).

Other Faery abilities can be used (CK's judgment on which, given game circumstances) while in this state, but no spells can be cast.

GWETHRON (BAT FORM), LEVEL 1 DRUID

CT 5 D 3 rd./lvl. R self
SV none SR none COMP n/a

Half of the Ghost Elves have made a pact with the Queen of the Bats in *Annwfn* and exchanged their souls for a small portion of her powers.

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There are three levels to this divinely-granted ability; each will gain greater advantages than the one before. Every three experience levels will advance this ability to the next level. Duration is experience level x 3 rounds.

The first level gives the Ghost Elf the power to call upon various aspects of the bat when needed: claws (1d6), teeth (1d8), hearing (sonar), and wings (100 feet). The *Andduw* can call upon one or more of these traits based on the Elf's Wisdom bonus (if any).

The second level of Gwethron grants the Elf the power to transform into a Humanoid bat-Elf hybrid that can wield weapons and still function as an Elf.

The third level gives the Shadow Elf the power to completely transform into a terrifying giant bat.

Many of the *Andduwion* use Gwethron out of habit, sometimes without being aware of it, usually in combat and when enraged. Among the "blessed" or **Bendith o'r Frenhines** ("The Queen's Blessing"), the warriors will charge into battle while calling on their Gwethron abilities.

PHASING, LEVEL 1 DRUID, 1 ILLUSIONIST

CT 3 D 3 rds.+1/lvl. R self
SV none SR none COMP n/a

With this ability, the Ghost Elf can phase in and out like a ghost. Once it begins, the Elf will phase in and out every other round lasting for experience level + 3 rounds. For each round the Elf is phased out, it cannot be harmed by any non-magically enhanced physical attack; only magic can affect the Elf when he is in his ghostly form.

The Ghost Elf cannot do any physical action while in ghost form but he can cast spells and easily do other magical actions, except other Faery abilities. Their armies in Annwn plan their strategies utilizing the phasing ability its advantage against their foes who cannot counter it.

RAGE OF THE BEAST, LEVEL 1 DRUID, 2 ILLUSIONIST

CT 3 D special R self
SV none SR none COMP n/a

The Ghost Elf can call upon this primal rage when angered. While enraged, a Charisma attribute check allows the *Andduw* to assume aspects of a beast which can be used to the Elf's advantage. Although the Ghost Elves no longer live on the surface worlds, they still carry vestiges of their former link to Nature and the wilderness. Although each time it is called, the incarnation of the beast will differ slightly, the Rage's effects will remain for as long as the Elf is angered and in danger. Roll on the table below for which animal shows through the Elf in the Rage.

D6	RAGE ANIMAL
1	Wolf
2	Bear
3	Bat/Owl



- 4 Boar
5-6 Bull

Use the Gwethron statistic for bat and the other animals are found on the ability "Animal Soulmate".

SHRIEK OF DREAD, LEVEL 1 DRUID, 2 CLERIC

CT 1 D 1 rd./lvl. R hearing range
SV special SR yes COMP n/a

Similar to the Howl of Doom, this high-pitched, shrill noise can cause pandemonium when emitted by the Elf. Everyone caught in earshot of the shriek must make a Wisdom saving throw or suffer the effect. There are five levels of potency to this Shriek, and each one is a little more lethal than the last. Every other experience level gained gives the user another level in this ability (1, 3, 5, 7, 9). Those who also have this ability are immune to the Shrieks of others.

LEVEL EFFECTS

- | | |
|---|--|
| 1 | Stuns for one round, causes a nervous, out-of-control twitching which makes foes drop weapons, breaks concentration for spells. |
| 3 | Stuns for two rounds, causing all first level effects as well as causing deafness for three minutes. |
| 5 | Stuns for three rounds, causing all previous effects, plus denying victims magic-casting abilities for an entire day. Deafness lasts five minutes. |
| 7 | Stuns for four rounds, previous effects, hearing loss is permanent, and the force of the sound throws victims off their feet. |
| 9 | Stuns for five rounds, previous effects, and the victims will lose the use of a random body location (CK's choice) until healed properly. |

GWIDDON ABILITIES

The Fey Witches, descendants of the Morrigna, possess many of their own unique abilities that are not seen anywhere else in Faery or in the Mortal world. They are almost all harmful and damaging, as with the Ghost Elves of Annwn, and very terrifying in nature.

EYE OF THE HAG, LEVEL 6 DRUID

CT 3 D special R special
SV special SR special COMP n/a

The Gwiddon's eyes become ghost-white while gazing into the eyes of the victim, cursing him. This ability works the same as the Andduwion's *Dark Eye*.

NIGHTFLIGHT, LEVEL 1 DRUID

CT 3 D 1 rnd./lvl. R self
SV none SR none COMP n/a

With a taste of fresh blood, the Elf Witch can fly by moonlight. The moon must be present in the night sky, in any phase but

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New to allow this ability to work. This flight ability is not as flexible as *Fey Flight* or by spell, but it does grant the Gwiddon, while in flight, the means to sense places where other Gwiddon dwell.

This can be used three times a night, and will last in duration equal to the experience level in hours. Flight speed is 120 feet per round while in Nightflight and the Witch can fly high in the sky, up to 100 feet. The only difficulty with using Nightflight is an inability to cross the magical barriers created by streams, rivers, and other flowing waterway. If the Elf Witch tries to cross these places, she will suffer 1d10 damage per round for as long as it takes to cross.

If the Wild Hunt is on during the use of this ability, the Gwiddon is drawn to join the horde on their frenzied rampage. Only a Charisma saving throw will save the Witch from being uncontrollably compelled to join.

OWLFLIGHT, LEVEL 1 DRUID

CT 2 D1 hr./lvl. R self
SV none SR none COMP n/a

From her outstretched arms emerge the feathered wings of an owl when summoned. This can be used per day or night equal to the witch's experience level, and lasts the same amount of time in hours.

The Gwiddon can fly 80 feet per round with Owl flight. The subtle semblance of an owl will be found in the feathers, eyes, and the merest hint of talons on the hands and feet.

Once the Gwiddon reaches 5th level, this ability allows the Elf to transform into an Elfin-owl hybrid much like the Ravensister does the raven. With a deadly beak (2d6 damage) and talons (2d10 damage), the Gwiddon can still use weaponry and cast spells in this monstrous form.

PROFOUND STARE, LEVEL 1 DRUID, 3 ILLUSIONIST

CT 1 D 1 hr./lvl. R 20 feet
SV charisma negates SR none COMP n/a

By emphasizing the Elf witch's beauty and allure, *Profound Stare* enables the Gwiddon to seduce and charm others to do her bidding. This is similar to *Faery Lure* except that it functions through the witch's eyes.

Like *Faery Lure*, it can work on both genders easily and the same if they fail their Charisma saving throw. Once it does work, the target will be under the complete control of the Gwiddon. The witch can enslave as many people as equal to the witch's experience level over time. The target can only be freed from the *Profound Stare* if she chooses or dies, or a divine intervention occurs (cleric or god). The charmed cannot be made to do anything that inflicts harm on themselves under the sway of this ability, but they can be told to serve the witch otherwise, and cause harm on others.

The victims often will not even be aware that they are so influenced, and can act as sleepers of their witch mistress. She can

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choose to “activate” them and let her charms take over to get whatever results she desires from them.

RAVENSISTER, LEVEL 3 DRUID

CT 3	D 1 rd./lvl.	R self
SV none	SR none	COMP n/a

Because of the blood from *Mórrígan*, *Baobh Catha*, and *Macha*, certain Gwiddon are born with the ability; and it carries that legacy strongly. There are three levels to this, and each provides a new option that gives more power to the possessor of this heritage.

Each level’s duration is equal to the Gwiddon’s experience level in rounds total, and can be used three times a day.

Levels are gained with each three experience levels risen (1, 3, 6), and each has advanced benefits. The first level enables the Fey Witch the ability to transform partially into a raven-Elf hybrid, similar to the *Andduw* Gwethron. The Gwiddon will become a black feathered, taloned and sharp beaked monstrosity in this form. Its bite deals 1d6 damage, talons 1d8, and the Faery can still cast spells and still use weaponry if needed.

The second level allows the Fey Witch the power to transform into a giant raven. The ability to Fly is gained at 100 feet per round, plus all of the level one abilities above. As a giant raven, the Witch can speak, but cannot cast spells with somatic components or wield any weapons.

The third level is the most terrifying. The *Gwaedfrân*, or “Blood-Raven”, is a large version of the first-level hybrid, gaining *Giant’s Growth* and certain other abilities automatically: *Prickle Blades*, *Storm Moon*, *Horrible Visage*, *Eye of the Hag* and *Shriek of Dread*.

The Ravensister must roll a Charisma saving throw when surrounded by the blood and gore of battle, or give in to a blood-lust. If so, the Gwiddon will go into a killing frenzy, out of control until the presence of the blood is gone.

WITCHWOOD, LEVEL 4 DRUID

CT 5 rounds	D special	R self
SV none	SR none	COMP n/a

With this ability, the Witch can transform into a frightening rowan tree-like form. Roots, branches, leaves, and bark form on the Gwiddon, giving the Elf the appearance of a moving tree. With this ability, the Elf gains many advantages: Strength + 2d10, AC 18, Branch Slam 3d12, Impale 2d8.

The Elf can only utilize the Witchwood under certain conditions. If, any time after sunset, the witch is in a forest populated with rowan trees, she must drink the sap of her chosen tree before she can take form. Once this is done, the Gwiddon can remain in this form until dawn, unless she is slain, altered by a spell effect, or chooses to change back.

In this form the Elf witch can cast spells, battle with weaponry if needed, and almost be “normal”. This ability allows the Gwiddon the option of lying in disguise in the forests to ambush their enemies. Like trees however, the Witchwood are vulnerable to fire and being cut down by axes.

WITCH-MOON, LEVEL 6 DRUID

The Witch-Moon is essentially the Moon Child natural-born ability and works the same. The Gwiddon was born under the darker influence of the moon in the night sky, and her life is guided and shaped by its movement in the sky.

WITH GREAT GODS AND LORDS

"Nuada Argetlam tra ba ri do Tuathaib De Donann secht mbliadne re tiachtain doib in Erinn, co talladh a lam de hi cet chath Muigi Tuiredh. Eidleo mac Alldui is e cet fer do Tuiath De Danann dorochair an Erinn, do laim Nerccoin us Semoín, hi cet chath Muigi Tuiredh. Do rochair dana Ermmass ocus Echtach ocus Etergal ocus Fiachra ocus Tuirill Piccreo sin cath cetna. Gabaiss Bress mas Eladain post rigi nErenn, co cend secht bliadan, cor hacad lam Nuadat.i. lam argait co ludh in cach meor ocus in cach alt do rat fair Dian Cecht, ocus Credne i connnam friss."

"Now Nuadu Airgatlam was king over the Tuatha Dé Dannan for seven years before their coming to Ireland, until his arm was hewn from him in the first Battle of Mag Tuired. Eidleo son of Alldai, he was the first man of the Tuatha Dé Dannan who fell in Ireland, by the hand of Nercon ua Semeoin, in the first Battle of Mag Tuired. Ermmass, and Echtach, and Etergal, and Fiachra and Etergal, and Tuirill Piccreo fell in the same battle. Bress son of Elada took the kingship of Ireland post, to the end of seven years, till the arm of Nuadu was healed: a silver arm with activity in every finger and every joint which Dian Cecht put upon him, Credne helping him."

Lebor Gabála Érenn, Tuatha Dé Dannan, 310.



From the beginning, to the Present period in history, Celtic religion has been difficult to interpret from the outside. Heavily steeped in secrecy and mostly with purpose, sparsely documented by the worshippers themselves, what is left is confusing fragments. Appearances are not always as simple as they seem, and with the dynamic and flexibility of Celtic innovative thinking, this is especially the case. Archaeological evidence leaves only a mess of confusion, greatly showing a Romanized influence across Europe, and on its own, a consistency that is not well-understood.

Scholars have waged personal academic attacks on each other over what they believe was correct in regard to how and what the Ancient Celts believed. Polytheism is obvious, but the nature of it is not. For Celtic religion to be better understood, academics must be more open to newer and fresher ideas and thinking and casting out old analogies and paradigms, and for much of the history of Celtic Studies (since the 18th Century), little has progressed in this direction.

To the Classical World, who observed Celtic speaking Europe with a strange fascination and horror, the religious aspect completely was beyond them. They knew it was ancient and alien, and not at all familiar to their own, but they failed to interpret it in a manner that (for posterity's sake) could aid us in equally understanding it today. It was diverse and individual, as the Celtic peoples were, but had a unity in it that most failed to perceive.

Most people accept that Celtic religion was one of *Animism*, the belief that spirits inhabit every rock, tree and other natural element surrounding us, but leave it at that without going deeper. This is perhaps simplifying it too much and wrong. What is closer to their thinking and to that of the teaching and philosophy of the Druids was what is today called *Panpsychism*. The idea that there is something "divine" in everything and through it, the Universe shifts and moves, evolves towards a purpose. *Animism* is too low-brow of an explanation for a very complex theology that also includes *Metempsychosis*, Shapeshifting Gods and Faery-Folk and the Otherworld. Mankind is but a phase, a momentary stop, along the journey from the lowest form of life upwards to something Divine in their complicated and (to us) misunderstood theology and philosophy.



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Role-playing games are not the most suitable format for this subject, as this is a partial fragment of a PhD thesis that will be published in many years to come. It will be, however, the first place to explore a level of thinking and game-play that is not “typical” or the cliché nonsense that is unfortunately associated with Druids, faery-folk and Celtic deities. This innovative direction and, in actuality, tracing it back to its true source, will be found here and nowhere else, and that alone makes this Codex well-worth its price!

The Celtic deities, in their hundreds, across Europe, will be carefully selected and described in this Codex, from Celtiberia to Galatia. It will be wise to understand that Celtic peoples from various regions and periods would not always, or likely even know of the other deities or entities at all, if ever. The fundamental Pantheon, of the *Family of Danona*, in its many incarnations, would be consistent, from Gaul, to Britain to Ireland. This would be the result of the Druids and their intense efforts from the earliest ages, perhaps the Bronze-Age, emerging out of Britain, into the vastness of a Celtic speaking Europe.

There are analogies towards the Germanic and Hellenic religions in places, but perhaps this should be viewed in the reverse direction in many cases due to the great antiquity of Celticism and therefore what we classify as “Druidism”.

UNDERSTANDING CELTIC POLYTHEISM

Most books, not *just* gaming related, but academic as well, generalize the subject matter and move on. Had the Celtic system of definition survived the centuries and persecution by Rome and Christianity, what would have likely surfaced would have resembled the elaborate and detailed Hellenic cosmic system. What is left to us today, are scattered names on artifacts, tombs and other sources with little or no logic, or just a mere hint of one.

There wasn’t just a proliferation of deities spread over Celtic Europe without some sense of order or reason. There was a logic to it, and where all the many other enchanted beings and monsters fell in their hierarchy as well. Celtic polytheism is one of many aspects of the civilization that is woefully misunderstood and mistaken about them. There would be no surprise that the Celtic cosmic hierarchy and the Hellenic were probably very identical in nature.

Modern Recreationist Paganism and other brands of New-Age religions feel they have their “version” of what the “Celts believed”, and do so more correctly than the next group, but equally, they all are incorrect. Not one Modern worshipper has a clue to the smallest degree, in simple pronunciation, to the most epic ritual or ceremony, how to “worship” the multiplicity of these deities and entities.

There were several strata of deities in which Celtic peoples acknowledged it appears, and this is what makes comprehending their belief system complex to the Western mindset. Again, it was very similar to the Hellenic but with characteristics in common with the Germanic and Slavonic peoples. Simplified, these strata would be:

LOCAL: Family, clan, or deities specific to a locality. Usually these are obscure and may share a Geographical name or other trait that isn’t easily identified today.

TRIBAL: The whole tribe shares in the worship of this specific deity. As with the *Local*, the deity’s name is often closely linked to the tribe’s own. Such a deity is held very dear to the tribe.

DRUIDIC: These deities are associated with the spread of the teachings of the Druids. Modern studies make it difficult to classify, but a consistency amid different Celtic peoples known to have Druids aids in the idea these deities were encouraged by such teachings.

PERSONAL: Tombstones across Europe do share rare information at times along with the name of the individual. This is the name of the deity they honor. Other artifacts also do the same. Usually such deities are variations of other Celtic deities.

ADOPTED: Taken from another culture, the deity’s name, and traits, and obviously, story, were Celticized over time. There are many deities in which this is the case across Celtic Europe.

SYNCRETISM: The opposite of Celticizing other deities is synthesis by another culture, in history’s case, the Greeks and Romans. Deities were modified and given a Latin or Greek first name and their Celtic secondary name or trait, or placed with a deity of the region that was assumed to be near the same.

The sheer number of deities across Celtic Europe and obscurity of their names, or purpose of worship, is difficult to assess for outsiders, and that is what most people are to the world of the Ancient Celts. In some cases, identifying the ‘strata’ to the deity in question isn’t too hard, given the region and the sources, but in others, such a matter becomes a chase without promise. In this Codex, a listing of the Celtiberian, Gallo-Brittonic, and the later Gaelic and Welsh/Brythonic deities will be greatly simplified and reduced to scale for easy access.

Added to this, is the hypothesized Cosmological chart of how the Celtic mind may have perceived the enchanted universe. This aids Druids in their understanding of the role of *Athgenacht* or Reincarnation, and as to the purpose of Mortals in it all. This table can assist all in their thinking about the Celtic Universe from a theoretical perspective as well, and when gaming is in session, the various levels can be better understood.

This is very similar to the Hellenic *Eight Classes of Theoi* that were categorized, and perhaps, again, was another reason the earliest Greeks and Celts were amicable.

DEDION: “Gods, Divinity”. They exist at the top and are composed of the many Local, Tribal, and Druidic deities. *Dea* (Old Irish), *Du* (Old Welsh/Cornish)

ANDEDION: “Un-Gods”. Near divine, if not wholly in their own right, they dwell in the Underworld. Most scholars believe they are the polar opposite to the Gods of the Surface Worlds. *An-dée* (Old Irish), *Andduwion* (Welsh)



CAVARIOS: “Giants”. Monstrous and looming, these beings once populated and ruled the world as the Greek *Titans*, but were displaced by the *Tribe of Danona*. *Curad* (Old Irish), *Cewri* (Welsh), *Kaouri* (Breton).

BION: “The Living.” Spirits, the “Faery-Folk” and other enchanted beings that exist in the realm between the Divine the Mortality. They take many forms and names across Celtic Europe. *Bia* (Gaelic), *Byw* (Welsh), *Bew* (Cornish/Breton), *Anaon* (Breton).

DROGOI: “Bad/Hateful Ones,” Monsters that exist in every world for insidious purposes, to harm all others and destroy the land. They are different from the Giants in that they take many forms and have many origins. *Droch* (Old Irish), *Drwg* (Welsh), *Drog* (Cornish).

LETODEDION: “Half Gods”. These are the many glorious, heroic Mortals who have, for many various reasons, ascended to a near divine status in life. *Cúchulain* is one example from Irish legend, and there are many more from Brythonic and other Celtic tales. *Lethdea* (Old Irish), *Hanner Duw* (Welsh), *Hanter Dew* (Cornish).

These six divisions are a brief, and quickly academic system, to use in defining the Celtic Cosmography according to the scant sources and decades of research. The categories that concern the player characters are the *Cavarios*, *Bion* and *Drogoi* due to the options of playing from them or encountering them. The *Letodedion* are the Celtic equivalent to the Hellenic *Hemitheoi* (The rules are available in the “Codex

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Classicum” for the Demi-God character option, to be used in the Mythic World campaign setting.)

THE TRIBE OF DANONA

Although never named in Continental Celtic sources outright, her presence is still clear under the garbled layers of Hellenized and Romanized debris. This was perhaps the single, if only, unifying aspect to Celtic Europe, was the belief and stories about the *Tribe of Danona*. The Chief Goddess is better known by her Irish and Welsh incarnations, *Danu* and *Dôn*.

Amid the many localized deities and spirits in the many Celtic speaking regions of Europe were given to the populace the theology and belief of the civilizing and All-Powerful divine family. They appear to have been equivalent to both the Norse *Æsir* and the Hellenic *Δωδεκάθεον* or “*Dodekath-eon*” that ruled from Mount Olympus. Celtic scholars have been strangely avoidant of the matter for most of the three hundred years, possibly due to the overly complex nature of untangling the mythology. To the Continental Celts, the Goddess *Danona* was clearly a mighty figure of divinity, as the many rivers and other sacred geographical features that share her name attest.

Why she and her divine family were so heavily suppressed by the Romans and later Christians is a mystery. The many variations across the Continent that must have existed were slowly strangled out of memory over the centuries, and only the thinnest reminder of their legacy carried on in the slowly changing Gallo-Roman populace. These divine family members brought everything from the Arts, sciences, tactics, metallurgy, to Druidism for the people, and in short – civilized them.

To do this, they had to conquer the rough and untamed world filled with giants and monsters beforehand. Then, once they were established, they set about carving their own realms. In this case, throughout Gaul, to the East, Italy, and likely Spain too. Basing the idea on the Irish and Brythonic models, the Gods swept in and brought peace and stability to a wild and terrible land. They however, had to be displaced as well by Mortals to inherent these wondrous benefits. The Brythonic version of this tale is lost with only the barest fragments to hint at the same origin story, but the Irish version is the only remaining incarnation to give an indication of what the earlier Gaulish tales must have been like.

Celtic speaking peoples must have had a fanatical belief in the *Tribe of Danona*, for its persistence into the later insular lore and mythology remained for centuries and literature until long after the 13th Century C.E. The mystery lies in how could such an ancient religion, spread over thousands of leagues, could have left minute remnants? The evidence is there, but it requires deep research to divulge and to gather the documentation.

Taken from an obscure French folklore source dating to the 15th Century C.E (a source which will remain unpublished at

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the moment), there is some extrapolation involved to come to the conclusion that perhaps the Continental Celts' *People/Tribe of Danu* may have settled around *Mont Ventoux*. This would be parallel to the Irish tale of the *Tuatha Dé Danann* doing so at *Conmeicne Rein*, in the mountains. This same reasoning and logic would also localize the Brythonic incarnation of them, the *Plant Dôn*, at *Yr Wyddfa* (Snowdonia). Each one, the Celtic Olympus of the Gods, and there were surely many more across Europe as the migrants moved and settled towards Galatia.

From the Irish and Welsh evidence, both *Danu/Dôn* and *Bíle/Beli Mawr* reigned at the top of the divine family, and the others must answer to them. This keeps in Indo-European tradition as the Hellenic Olympians were organized similarly, with *Zeus* and *Hera* at the top. In Gaul, their counterparts were documented as being *Belisama* and *Belinos* respectively. Gaming this should be simple, and will be, should the lists here be followed. Given first is the Gaulish list of the *Tribe of the Danona*, then the Gaelic, and followed by the Brythonic. Afterwards will be many other deities from each Celtic group and period to round out the section, to simplify the complexity.

The Gaulish "Tribe of Danona", as given by Julius Caesar in his *De Bello Gallico*, as the 'six Primary Gods' of the Gauls --listed are the Roman versions alongside the Gaulish.

BELISAMA/DANONA – Minerva

BELINOS – Jupiter

NODENS – Ares

LUGOS – Mercury

OGMIOS – Dis

MAPONOS – Apollo

All other Gallic deities are either local, triba, or adopted deities, or in many cases the relations to these six (which we possess no surviving stories to fully understand).

THE TRIBE OF DANONA

DANONA Queen of the Arts, Belisama, Minerva

ORDER: Great Goddess

PROVINCE: Water, Fertility, Healing, Creativity and Visions

PLANE: The Otherworld

TEMPLE: *Aqua Minerva* (Britain), *Vaison-Le-Romain*, *Aest Belisama*

ALIGNMENT: Law

SACRIFICE: Food, Libations

HOLY DAYS: May 1st (Assumed)

SUPERSTITIONS: Speaking her true name of *Danona*, using her epithet of "Belisama". The many others remain unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Creativity is Divinely Inspired

Otherwise recorded as *Belisama* and many other later Greco-Roman synthesized names across Celtic Europe, her role and importance is without a doubt to the many Celtic speaking

peoples, who sought her for healing, visions, fertility and other blessings. Her name has etymological links to the words for 'skill' and "Good", not only in the Celtic languages, but in the Indo-European.

As *Belisama*, her name is an alternative meaning, "The Brightest One", and was adapted as *Minerva* by Rome and the Romanized Celts across Gaul. This is typical of *Interpretatio Romana*, and very confusing of later generations. *Belisama's* commonly documented territories fell in Cisalpine Gaul and on the borders of Western Germania, with some mere hint that her name was used in Britain as well (to name the Mersey River possibly, the *Aest Belisama*).

Unfortunately, it is not known if this epithet or alternative name, was in use by the Celtic peoples before the Roman occupation, or it was simply used to hide or obscure her actual identity from outsiders. Over the four centuries of Roman occupation and gradual Romanization, the original intention might have been left behind by the populace. *Danona's* role to the Celts was the source of the Arts and to bring about the powerful family that will rule over Man, Spirit, Giant, Monster and God alike.

As the "Mother of the Gods", her name and other titles were split on the Continent into various aspects by the intrusion of the Romans. Perhaps before the invasion and occupation of the Three Gauls and other Continental Celtic regions, *Danona* was worshipped by her many names and aspects already. There was an understanding likely in place by the common populace that these other aspects were all under the same umbrella.

Vaison-Le-Romain, in what was Cisalpine Gaul, is her holy Gallic temple, or *Nemeton*, that as one time honored the name or title of *Belisama*. Written in Gaulish is the dedication to her by one of the patrons from the local *Volcae Aremitici* tribe: '*segomaros Ouilloneos toooutious Namausatis eiōrou Bēlēsamī sosin nemēton*.' The Danube River, Dneipr and many others are named after her across Europe. There is no doubt about her sacral nature to the Celtic speaking peoples but the level of deep secrecy about her remains to some extent.

Her consort, as *Belisama*, was the fiery War God *Belinos*. The few impressions about *Belisama* and the many Romanized synthesized adaptations, to which *Minerva*, is linked, show a graceful, beneficial Goddess of Wisdom, Commerce, Poetry, Magic, Crafts, and Medicine. If there is any doubt as to her prominent place among the Celtic deities, *Minerva* was based on the Etruscan concept of *Athena*, the Mother of the Gods. History and archaeology however have left us with few absolutes regarding the solid link between *Belisama* > *Danona* > *Minerva*. Much has to be surmised. Little is known about the story of the goddess, her fame or miracles or any other deeds.

BELINOS FIRE GOD OF THE FIRMAMENT, BELINOS, VINDONNOS, THE SHINING ONE

ORDER: Great God

PROVINCE: Sky, Fire, War

PLANE: The Otherworld

130 CASTLES & CRUSADES

TEMPLE: *Aquileia, across Gallic Europe*

ALIGNMENT: Law

SACRIFICE: People, animals and food in fire

HOLY DAYS: May 1st – Beltaine

SUPERTITIONS: There were countless to avoid his wrath, but none are recorded for posterity

PREFERRED WEAPONS: Flaming Spear

MISSIONARY: Fire brings Purity

A magnificent and bright Celtic god, said to ride on his chariot across the skies bearing the Sun. It is not known what *Belinos*’ description or concept was like in the Hallstatt or early La Tène periods, as *Brennos* scoffed at the Hellenic humanoid representations of their gods in the 4th Century B.C.E for their naiveté in assuming the “Gods have Human forms.” He is highly praised across most of Celtic Europe, there is no doubt. Statues, plaques and many other artifacts with the god’s name are extant during and after Roman contact, as his diverse epigraphy proves.

The Wheel is his symbol, and a grand fire-festival on the 1st of May, known by its Gaelic name, *Beltaine*, honors him. The “May Day” festivities are a wild celebration that symbolize the end of the Dark Half of the year and the start of the Bright Half. *Belinos* is often the Celtic equal to the Hellenic *Apollo*, as many syncretized versions attest, but he is more often closer to *Zeus* in his power and standing among the Celtic gods.

Belinos’ diversification amid the Celtic peoples was as with most deities and spirits, filled with epithets and other titles, to dissuade the deity from anger towards those who speak or use their correct name. In Eastern Gaul, he was known as *Vindomnos* as well, and given a *Nemeton* in his honor. The Celts of Noricum declared *Belinos* as their chief deity, and the later Roman Empire even adopted him into their circle. Sadly, with all Gaulish deities, little is known about their stories or deeds today, as this wealth of material was lost in time or not simply documented. *Teutorix* (“King of the Peoples/Tribes” or “King of the Gods”) is another title given to the Celtic god.

The city of Aquileia made him their patron deity during the Roman Empire after a Roman siege to save the city in 238 C.E saved it. Soldiers under the command of *Maximinus Thrax* claimed they saw the glowing form of the god hovering over the city, aiding them during the event.

Fire festivals, his widespread worship across Celtic and a Roman dominated Europe alone display his importance to peoples from Antiquity. Whether he was worshipped in the British Isles or not is already answered through the Gaelic and Brythonic versions of his name in the later ages: *Bile* (Irish) and *Beli Mawr* (Welsh). The *Henbane* plant is named after him, and was likely sacred to his belief and cult, but the details do not remain. Its name, given in Late Imperial manuscripts, is *Belenuntia* (and other variations). The same plant sacred to *Apollo* as well.

Many images of *Belinos* show him with a mostly unnamed goddess consort who is presumed to be *Belisama*. Their names play off each other in the Celtic languages as well in the imagina-

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tion, as “The Shining One”, and “The Brightest One.” The emphasis is, by name in a subtle way, placed more on *Belisama* due to her name and presence. This divine pair were very different from *Zeus* and *Hera*, or the other couples in European religions from Antiquity.

NODENS WAR GOD & KING, NODENS, NOADATUS

ORDER: Great God

PROVINCE: Healing, Childbirth, Water and War

PLANE: The Otherworld

TEMPLE: Holy Wells, Military Shrines

ALIGNMENT: Law

SACRIFICE: Animals, Drownings

HOLY DAYS: Unknown

SUPERTITIONS: Undocumented

PREFERRED WEAPONS: Sword

MISSIONARY: Keep an Eye on Nodens, and He will on you at Sea

With more epigraphic evidence of his worship in Britain than elsewhere in the Celtic world, it doesn’t exclude the possibility that he was praised in those regions as well. He was the God of hunting, healing, hounds and the sea. His survival in the Brythonic and Gaelic peoples’ religions later display the strength of his worship. Most epigraphic evidence concerning him in Britain relates to Roman soldiers honoring him and their own commanders and duties.

The temples dedicated to him in Britain, after Roman occupation, show images of Wolf Hounds, wells overflowing and childbirth as a common theme in contrast to the deity’s more aggressive warrior aspect. In Western Germany, a variation of his name is listed as *Noadatus*, but concerns the Warrior Culture. *Nodens* was a more positive deity figure, regardless of his bloody warrior aspects, and many depended on his healing and assistance in aiding others.

There is a thin link that ties *Londinium* to this god, through another variation of his name in later Welsh as *Lludd*. A surviving Welsh tale, *Lludd ac Llefelys* mentions the two brothers and kings saving Britain from much oppression. One of the earliest names for “London” in Welsh is *Caer Lludd* showing this survival of story-telling and possible belief.

Nodens was mentioned by scholars today as having his “enchanted hand”, being useful for fishing and other tasks. He had the special and blessed hand, the “silver Hand” or *Lamos Argantinos* (“*Llaw Erient*” in later Welsh), that was esteemed. This is analogous to that shown in the Welsh and Irish evidence of this same deity. Just as with the other Gaulish deities, his story remains unknown, but can be assumed that the Gaelic and Brythonic versions provide some evidence of what had been his original religious tale.

While *Belinos* was the “King of the Gods”, *Nodens* was the King to them, and he, it is assumed, ruled them as he had in the Irish and Welsh incarnations later. His functions beside that are lost in time as no surviving tales or poems exist to describe his battles, foes or other actions while on the throne.

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LUGOS THE GOLDEN MESSIAH, LUGOS, LUGOVES, ONE OF OATHS

ORDER: Great God

PROVINCE: All Skills

PLANE: The Otherworld

TEMPLE: All over Celtic Europe, in groves and temples

ALIGNMENT: Law

SACRIFICES: People and animal, objects of worth, food

HOLY DAY: August 1st

SUPERSTITIONS: Unknown as his once wildly diverse belief was eradicated in Europe

PREFERRED WEAPONS: Spear

MISSIONARY: Why be equal to one, when you can as great as many?

One of the most highly praised Celtic deities across Europe above all others, *Lugos*, was the ideal deity possessing “Many Skills”. He was portrayed in Gaulish imagery as being an older man, bearded and with great wisdom, a contrast from his later Irish and Welsh youthful incarnations.

The Celtiberians were fond of *Lugos*, worshipping him in triadic form under the name of *Lugoves*. Oath giving was an important matter in Celtic society, and it would be logical to assume the god that represents it, is just as honored. Numerous place names, in Gaulish times, and to the present, are named after him from all ends of Europe unlike any other deity.

He was the Patron God with cobblers, warriors and the crafters. His followers were diverse in the Celtic world due to his “Many Skilled” background. Basing his story on the Irish and Welsh versions later, the Gallic *Lugos* may have shared in the same origins, being trained by many of the people in his childhood to acquire their skills and become a master of them all. The Irish incarnation notes his skill at the game *Fidchell* and the invention of the difficult move *Cró Lúgh* (“Lúgh’s Enclosure”), thus defeating *King Nuadu* and gaining control over the *Tuatha Dé Danann* in their time of need against the oppression caused by the *Fomórach*. The Gaulish and earlier version likely had the same incident occurring at the location of *Lugdunum* (Lyon today) under similar circumstances.

The later Roman province *Gallia Lugdunensis* had its capital here. This region was perceived as *Lugos Brogon* or “*Lugo’s Land*” by the native Celtic peoples beforehand, and must have possessed a deep folk history concerning the arrival of the God to the hill-top, and his many deeds in Gaul and beyond. The rivers, woods and other geographical features in the later Roman territory may have all played a part in the divine story of this god. The division and naming of this Roman province honoring *Lugos* might have been a rare gesture of peace by the Empire to the Gauls.

Lugos was an odd god in the *Family of Danona*, being that his origins seem to derive from outside the divine family. He came to join the pantheon and aid them, and might have represented a Celtic messiah figure. Possessing all talents, skills, and not a blood member of the reigning divine family, and representing the Common Class, yet walking amid the elite and divine all show messianic traits. He

was the savior of the Gods and Man from giants and monsters and brought Order and Balance to the world by being present.

The imagery of *Lugos* is also one filled with ravens and many other related birds, as the link to his name is with another word for a “raven”. His name, and placenames derived from his worship, are widespread across all of Europe, linking both ravens and oaths, or honoring cobblers in various villages or cities.

Because no Gaulish tales have survived to talk about his might and skills, or how clever he was compared to other Gods or foes, it can be surmised that he was broadly similar to the later Irish and Welsh versions of him that extant literature provides. *Lugos* was unique among the Gods and in the world, and he stood as the perfect savior for all. His gleaming appearance, wise, older visage and accompanying ravens give some clue to the Gallic vision of him.

OGMIOS The Tongue of Gold, Path Maker

ORDER: Old God

PROVINCE: Souls, Druidism, Education, Poetry

PLANE: The Otherworld

TEMPLE: Temples and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Animals, food, objects and libations

HOLY DAY: November 1st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Giant Club

MISSIONARY: The golden tongue of *Ogmios* shall weave honeyed words to entice all Men alike

The Gaulish God of Eloquence who physically resembles Heracles in appearance. Wearing a lion’s skin, or a wild-cat’s, and bearing a club, this Celtic deity has dark, sun tanned skin and a grin that beams. Unlike the other Gaulish deities, more has been documented about him indirectly.

From the writings of *Lucanus*, it was mentioned that *Ogmios* had golden chains linking his tongue to men’s ears, and where ever he went, they followed, carried by his skillful use of words. Modern scholars consider him a “Psychopomp”, or a Deity that led the souls of the Dead to the Afterlife.

His Irish counterpart, *Oghma*, was attributed to bringing Druidism to Ireland and inventing the secret *Ogham* script as well. The Gaulish, and earlier incarnation may have been responsible for both (whatever local writing script the Celtic people may have used) as well as many other traits. *Lucanus* enquired about a certain Gaulish painting to a Celt who replied to him:

‘stranger, I will tell you the secret of the painting, for you seem very much troubled about it. We Celts do not consider the power of speech to be Heracles, as you Greeks do, but we represent it by means of Heracles, because he is much stronger than Heracles. So, if this old man Heracles, the power of speech, draws men after him, tied to his tongue by their ears you have no reason to wonder, as you must be aware of the close connection between the ears and the tongue...In a word, we Celts are of opinion that Heracles himself performed everything by the power of words, as he

was a wise fellow, and that most of his compulsion was effected by persuasion. His weapons...are his utterances which are sharp and well-aimed, swift to pierce the mind: and you too say that words have wings."

A couple of *Defixiones*, or "Curse Tablets", were found in Germany that mention *Ogmios* power over barren women and marriage. Although attributed with great strength and power physically, the God is perceived by his Celtic worshippers as conquering by the might of words.

His role among the Gallic *Tribe of Danona* must have been very similar to the Irish, as all evidence displays. Unlike the Irish variation, *Ogmios* was grey haired, wrinkled and shows age, and could still behave like a youthful god. The Brythonic variation, *Eufydd*, far less is known about.

The extant evidence about how widespread his belief in Celtic Europe is slight, but enough to show that generally, the Continental Celtic peoples shared in the worship and belief. No temples or other holy places are given his name in Gaul or beyond, but this doesn't imply none existed. The Roman and Christian eradication of prior Celtic religious practices in Europe was carried out with fanatic energy by the time of the Empire and 4th Century C.E onward.

MAPONOS GOD OF YOUTH, GREAT SON

ORDER: Old God

PROVINCE: Music, Youth, Sunlight, Truth, Healing, Prophecy, Protection

PLANE: The Otherworld

TEMPLE: Temples, shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animals, food, objects and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: The light of Truth shines from *Maponos* and it will drive away darkness, corruption and evil

This Deity is documented in Gaul and Britain equally in epigraphic sources, this deity is equated with the Greek *Apollo*. His name is found in many normal names of Celtic origin, showing a devotion to him.

Landscape items, stones and other locations, have been given a name that honors him from Scotland to Gaul. This displays a widespread worship of him in Celtic Europe, regardless of the nature of the tribe or geography. As with many of the *Tribe of Danona*, the acknowledgement of this deity was Pan-Celtic.

The nature of his praise and function in Gaulish belief is unknown, being that all documentation of his name are not explanatory. The Roman synthesis of him is *Apollo*, which would imply that his roles in Celtic Europe dealt with: Prophecy, Truth, Healing, Music, Sun's Light and much more. A Gaulish interpretation of *Apollo* is named "*Apollon Anextiomarus*" (Apollo the Great Protector"), as well as the obvious *Apollon Maponous* (Apollo the Great Son).

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In later Brythonic belief, he is called *Mabon ap Madron* and *Mabon ap Mell*, both variations have little supporting background information to explain their exact roles. *Madron*, a goddess whose name means "Great Mother", is a continuation of the Early Celtic deity *Matrona*. This implies the function of *Maponus* and *Matrona* as the Divine Mother and Son, a divine role that is later copied and adopted by the Christian faith.

His Irish variation is tough to come by, but there are some similarities with *Angus Óg*, also called *Mac Óg* ("Young Son") who resides as one of the true rulers or Kings of the Otherworld of *Tír na nÓg*. Taken with the insular evidence, *Maponos* was pretty likely a Gaulish "King of the Otherworld". This is highlighted by the Gaulish *Defixione* tablet from the 1st Century C.E that names the deity in relation to the Underworld of *Antedubnos* (or the later Welsh "Annwfn"). His role ultimately, may have been one as a Judge for those souls that travel to the Otherworld. His function possibly, was to weigh the deeds of the Dead and where they belong in the next life after Reincarnation, whether born again, or able to dwell in the Otherworld.

GAULISH GODS - BEYOND THE SIX

Listed are the numerous deities from the Early Celtic era with whom there is substantial documentation. Given, there are nearly five-hundred in total, across Europe with many redundancies, there is no room in this Codex to cover them all. Just the essential deities are detailed for reference and quick use in Game Play.

MATRONA The Divine Mother, Great Mother

ORDER: Old Goddess

PROVINCE: Childbirth, Prosperity, Maternal Protection and Care.

PLANE: All Worlds

TEMPLE: Temples, shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: The *Matronae* will guard over those who are frail, weak and need shelter

Although lacking the most depth about this deity, her epigraphic and archaeological evidence provides plenty of extrapolation. Sacred to her, and plausibly the origin of her power and divinity is the River Marne, called by many ancient writers, *Matrona*.

It would seem logical to assume that *Matrona* would be the head of the Divine family of Celtic gods, and perhaps to some degree she was, but without a deeper understanding of facts, it is speculation. Her Romanized adaption was *Dea Matrona* or "Goddess Great Mother", this would seem to imply that she was a profoundly influential goddess. Such was her power that she was worshipped in triple form, called the *Matronae* (Great Mothers).

Terracotta statues were made of her in various workshops across Celtic Europe, after the Roman conquest, showing her with lapdogs, nursing babies and with bowls of fruit (a sign of Prosper-

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ity). Many shrines were dedicated to her and her triple form. In Western Germany, another goddess was very similar to her in function and identity – *Dea Aventa*. Whether she is simply another goddess entirely or not, is not known, or just a regional Germano-Celtic variation of the *Dea Matrona* isn't absolute.

Her belief survived into later Post-Roman Britain as *Madron*, the mother to the mysterious and youthful *Mabon*. There seems to be no clear Irish counterpart to her however.

ABEILLIO God of Apples

ORDER: Old God

PROVINCE: Apples, Eternity, Youth

PLANE: All Worlds

TEMPLE: Temples and shrines in *Gallia Aquitania*

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: When the apples ripen on the trees is when *Abeillio's* power comes to fruition.

"He of Apples" Located in Southwestern Gaul, in *Gallia Aquitania* near to the Pyrenees Mountains and the Basque peoples. His name and thus purpose are not completely understood by modern scholars due to a severe lack of sources.

Many assume he was merely a Celtic adoption of *Apollo* outright, but with a Gallic accent employed in the Hellenic name. Only a few altars and inscriptions remain from the region to aid in solving what or who the Celtic deity once was in Antiquity.

ADNOBA Goddess of the River, Naked River

ORDER: Old Goddess

PROVINCE: Hunting, *Mons Adnoba* (in the Black Forest)

PLANE: Mortal World

TEMPLE: Temple and shrines

ALIGNMENT: Chaotic Good

SACRIFICES: Animals, food, objects, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Bow

MISSIONARY: The first prey taken down is given to *Adnoba* as an offering or she hunts you next.

Her followers were found in the Black Forest and nearby areas. After Roman syncretism, she was matched with the Goddess *Diana*, and because of the sources (less than nine), this is due to her function as a hunting deity.

Classical writers name, but cannot locate with certainty, a mountain in the Black Forest, called *Mons Adnoba*. Many claiming it lies at the source of the Danube, or opposite to the city of *Rauricum* (Augusta Raurica). This mountain is the sacred ground to the goddess, and her worship radiates out from where ever this mountain sits.

Gauls and Germans both shared the belief in this wild huntress deity, especially since both peoples shared the area over the many centuries.

ALAUNUS God of Prophecy

ORDER: Old God

PROVINCE: Prophecy and healing

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, object and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: The Great *Alaunus* can bring all wounds to their former healed selves, and make sleeping minds view the future.

The worship is common in Gaul, but with only a handful of sources to trace and document the deity's existence amid the Gauls. From southern Gaul to Germany, the Celts dedicated themselves to *Alaunus'* power to influence healing and prophetic power (logically praised by the Druidic *Vates*). The feminine form of this deity is simply *Alauna*, with a presence in Armorica as well.

By the Roman invasion and occupation, the deity was synthesized with *Mercury* to continue the same thread of ancient worship. From Scotland, Gaul, Germany and other regions known for a Celtic presence, this god's mark has been noted. How this god assisted others in prophetic practice remains completely unknown due to a lack of data.

No surviving Brythonic or Gaelic incarnations exist of this deity, but this again doesn't preclude the likelihood that were at one time. Documentation is scarce concerning him, only that he had dominion over healing and prophetic power.

ALISANOS Mountain God

ORDER: Old God

PROVINCE: Mountains/Hills at Alisia

PLANE: All Worlds

TEMPLE: Shrines

ALIGNMENT: Chaotic Good

SACRIFICES: Food, animal, objects and libations.

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear or Sword

MISSIONARY: The mighty strength of *Alisanos* will crash down upon those who dare to trespass his domain.

Inscriptions in Burgandy and Southern Gaul, one in Gaulish, mention him but not his direct powers. Modern scholarly assumption is that he reigns over mountainous terrain in some manner, and this is due to the Gallic *Dunom* at *Alisia*.

Lacking so much information about him, it can be deduced that he must have divine influence over high places. No temples are yet discovered bearing his name, but these might

plausibly be on various mountain peaks in the Alps or other similar areas.

ALAIISIAGAE Celtic Furies, Victorious One, Departing Furies, Alaisiagae, Boudihillia, Ricagambeda, Beda

ORDER: Old Goddesses

PROVINCE: War, Battlefields, Fury

PLANE: All Worlds

TEMPLE: Temples, shrines and groves

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, food, object, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword, Axe and Spear.

MISSIONARY: Across the field of battle come flying the black shrouded *Alaisiagae*, better hope thou are not chosen as their next fated target.

Multiple Goddesses from Britain and the region bordering *Gallia Belgica* and Germania. These deities or spirits are classified as Celto-Germanic due to language.

Less than five inscriptions exist about them, but refer to the idea of “gaining victory” with them being appeased or prayed to by those who made the offerings. The Goddesses *Boudihillia* (“Victory’s Fullness”) and *Beda* (“Burial”) are named alongside them in the inscriptions at Hadrian’s Wall, perhaps the names of a few of them, or related.

These entities, maybe an early version of both the concepts of the Germanic Battle Furies, the *Dusii* and the Irish *Morrígu*, just by another name. Their connection to war and conflict is not certain, but likely considering the inscriptions at Hadrian’s Wall. *Beda* maybe the shortened form of a local goddess in Scotland named *Ricagambeda* associated with plowing fields, and known from only one inscription.

ANCASTA Swift Goddess, Swift One

ORDER: Old Goddess

PROVINCE: River *Itchin*, Speed, Sacrifice

PLANE: All Worlds

TEMPLE: Shrines

ALIGNMENT: Chaotic Good

SACRIFICES: Animal, food, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Stand two close to the shores of the river and the grasping hands of the Goddess will snatch you.

A Goddess from Roman occupied Britain by a few sources of evidence. Nothing is known about her, her patronage or any Roman syncretism. Scholars today think the nearby river, to where her one inscription derives, *Itchin* was somehow connected to her and her followers.

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ANDARTA Bear Goddess

ORDER: Old Goddess

PROVINCE: Bears, Strength, Victory, Health

PLANE: Mortal World

TEMPLE: Temples, shrines and groves in Switzerland and Southern Gaul

ALIGNMENT: Neutral Good

SACRIFICES: Animal and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Never tread in the snows where the bear refuses to go.

This goddess' name is very similar to the British deity invoked by *Queen Boudica*, *Andarte*. Scholars have deduced also a link to the Gaulish goddess *Artio*. From the limited sources that exist, *Andarta* appeared to be a Goddess of Victory and Bears (or Bear Strength).

Locations of evidence of her worship are from Southern Gaul and in Bern, Switzerland, which are locations closest to the woodlands where bears would be common.

ANDRASTE Goddess of Victory, Victorious One, Andraste, Andrasta, and Andred

ORDER: Old Goddess

PROVINCE: Victory, Battle, and Sacrifice

PLANE: All Worlds

TEMPLE: Temples, shrines and groves

ALIGNMENT: Chaotic Good

SACRIFICES: Animal, food, object and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Take these prisoners, their flesh, blood and all, *Andrasta*, for our victory in the battle to come!

Given two other variations, *Andred* and *Andrasta*, she is mainly found in Britain. The first reference to her is due to the uprising of *Queen Boudica* in the 1st Century C.E against Rome. Setting a hare free for divination, the Queen, prayed to this goddess for good fortunes against their oppressors.

Little else is recorded about this goddess, only the vaguest inscriptions from Gaul and Britain giving variants to her name. She perhaps was on the same level as the Hellenic *Athena*, aiding women warriors and leaders in conflict.

ANVALLUS God Without Peer, He Without Equal

ORDER: Old God

PROVINCE: Peerlessness and Expertise

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Food, animal and libations

HOLY DAY: Unknown

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SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: None, Man, God, or Giant can surpass *Anvallus* in their mind, body or spirit. Know this and prepare for the truth of it.

A Gaulish deity from *Gallia Celtica*, whose belief was perpetuated by the *Gutuari* Priests. The followers of *Anvallus* were located around modern *Autun*, with two altars and offerings given by the priests.

The cosmological function of this deity is a complete mystery however, only that his name was maintained by a Celtic priesthood that may have been another version of the Druids. A stone seat by a Gallic individual named *Licnos Contextos* had the god's name honored in the event of the throne or seat being made.

ARDUINNA Goddess of the Woods, She of the High Places

ORDER: Old Goddess

PROVINCE: Hunting, the Moon, and Boars

PLANE: All Worlds

TEMPLE: Temples, shrines and groves in the *Gallia Belgica* region

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, libations, objects and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Bow

MISSIONARY: Do you not think the animal trackways you have gone in the *Silva Arduinna* may not have been made by *Arduinna* herself before you?

The protectress over the ancient woodlands named for her, the *Silva Arduinna*, today the *Ardenne*s. Her worship fell essentially in *Gallia Belgica*, and was shared by the Celts and Germans. Her name is only attributed to two inscriptions, one of which in the region and another in Rome in reference to her. After Romanization, the Belgic Celto-Germans synthesized her with *Diana*. This is to carry her powers over hunting, the wilderness and the moon. No statues can be absolutely said to be her, but one Gallo-Roman figure of a boar mounted side-saddle goddess armed with a knife from the region appears to be the closest to identifying with her.

Adnoba is detailed more in the "Codex Germania" Temple adventure called "The Throne of the Erlking."

ATEPOMAROS Healing God, Possessing a Great Horse

ORDER: Old God

PROVINCE: Horses and Healing

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Food, libations and humans

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Long-Spear

MISSIONARY: The health of the horse is the health of the war band it is in.

A God in *Gallia Celtica*, that has few surviving sources other than a few inscriptions and odd mentions by Classical writers. His role was for healing and health related matters but it also appears to be connected to the equine subject.

He was probably popular with male horsemen and breeders in Celtic Europe for obvious reasons to do with the general welfare of horses.

ARTIO Supreme Bear Goddess, She of the Bear

ORDER: Old Goddess

PROVINCE: Bears, Strength, Leadership, Ferocity

PLANE: Mortal World

TEMPLE: Temples, shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, libations, objects and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Claws, Teeth

MISSIONARY: The fury of *Artio* shall not be ignored.

Artifacts, few but dramatic, show the highly important place the Bear Goddess *Artio* once had in the Gaulish populations. Her name is related to extant Celtic languages concerning the word for "bear" – *Arth* (Welsh/Cornish/Breton). The remaining epigraphy concerning this goddess all derive from Celtic Germany, in four locations.

Woodland and wilderness areas in Western Germany and Eastern Gaul, where bears were once native and in high population fell into the territory of her worship. It can be assumed this goddess had the power to control and subdue bears, and grant the properties onto those worthy (strength, ferocity and many other traits). Evidence of her worship was non-existent prior to the Roman Conquest.

BANDUA Victorious God

ORDER: Old God

PROVINCE: Victory, Water

PLANE: All Worlds

TEMPLE: Temples and shrines in Celtiberia

ALIGNMENT: Chaotic Good

SACRIFICES: Animal, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear and Falcata

MISSIONARY: Victory is assured with *Bandua* on one's side.

Worshipped in Northwestern and Western Celtiberia, this deity's story isn't clear but associated with the Roman *Mars*. Scholars today are unclear whether the name is merely an epithet or actual name to a deity.

It is unclear though at the present whether *Bandua* is a god or goddess, and many scholars postulate the idea that perhaps there were a "Divine Couple" at one time, and this would be in the manner of *Bandus* and *Bandua* (God and Goddess). Both names are recorded across Celtiberia.

The name could mean either “Victory”, “A Water Association”, or some other definition as yet undiscovered. No images are extant to aid in explaining this theonym at the present, or other written source.

BELATUCADROS Warrior God, Fair Shining One, Slayer, Belatucadrus, Balatucadrus, Balaticadrus, Balatcairus, Baliticaurus, Belatucairus, Belatugagus, Belleticaurus, Blatucadrusm and Blatucadrus

ORDER: Old God

PROVINCE: War, Soldiers, Light

PLANE: All Worlds

TEMPLE: Shrines at Hadrian's Wall

ALIGNMENT: Chaotic Good

SACRIFICES: Animal, objects, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: The soldier is protected with *Belatucadrus* riding alongside him in battle against his foes.

His belief circulated along the region of Hadrian's Wall by the local tribes and later adopted by Roman soldiers stationed there over time. The nearly thirty inscriptions to him were made from the common class up to the officer in the Imperial army, but with many variations in spelling and pronunciation.

Many scholars have compared him to the other local War God *Cocidius*, who might have been an epithet or aspect of the deity. The many variants to his name are for example: *Balatocadrus*, *Balatucadrus*, *Balaticaurus*, *Balatucairus*, *Baliticaurus*, *Belatucairus*, *Belatugagus*, *Belleticaurus*, *Blatucadrus* and *Blatucairus*. Each one is very likely an attempt by soldiers and worshipper to write his name but they were barely literate.

The stone image of a horned horseman was found near to Hadrian's Wall without a name, and this has led many to assume it represents the same deity.

BORVO God of Springs, Boiling One

ORDER: Old God

PROVINCE: Hot Springs, Healing, and Wells

PLANE: All Worlds

TEMPLE: Wells, Springs, temples, shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Objects, food animal and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: The bubbling springs can heal one of ailments and ills should *Borvo* choose it so.

This Celtic god presided over natural springs, wells and other sites with water involved in healing. Evidence of his worship covers Southern Gaul, Celtiberia, Germany and Holland.

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Many variations of his name exist in Celtic regions, many due to dialect but others are epithetic in form. By the Roman period, he was syncretized with *Apollo*, but mostly out of lacking a corresponding equal in the Classical world.

His consorts appear to be *Bormana* or *Sirona*, each Celtic goddess related to either mineral springs, Time or healing. In Portugal, *Borvo* was equated with the Roman *Mars* oddly, for reasons that remain unknown today.

The god's name finds many parallels in other extant Celtic languages today: *Berw* (Welsh – “to seethe”), *Bearú* (Irish – “Boiling Waters”), although no evidence shows the same Pan-Celtic deity was worshipped in the British Isles. Such a matter would be likely, and if so, the Irish Gaelic form would have been *Borbhan*, while in Welsh *Berwan*.

BRICTA Goddess of Curses, She of the Curses

ORDER: Old Goddess

PROVINCE: Curses, Malicious Magic

PLANE: All Worlds

TEMPLE: Temples and shrines in Gaul

ALIGNMENT: Chaotic Evil

SACRIFICES: Animal, food, objects, libations and human.

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: War Spear

MISSIONARY: If one's health or life should take a sudden downfall, it might be a vexation from the wiles of *Briкта*, know this!

The Consort of the God *Lexovius* (“Bringer of Light”) from *Gallicia Celtica*, of which nothing is known about other than two inscriptions and her name. The Early Celtic or Gallic term for “curse, vex” is *Brixta* or *Brixtom*, a word that appears in many Curse Tablets.

Imagery associated with *Lexovius* is a solar-wheel and sky born horseman but little more and nothing for *Briкта*.

BRIGANTIA Goddess of Victory, One of Nobility

ORDER: Old Goddess

PROVINCE: Nobility, War, Heights, Might, Law, and Healing

PLANE: All Worlds

TEMPLE: Temples, groves and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, objects, libations and human

HOLY DAY: February 1st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: War Spear

MISSIONARY: The Rights and Laws of Man are handed down by *Brigantia*.

Truly a Pan-Celtic goddess, with more epigraphic inscriptions honoring her in Britain, than elsewhere. Tribes took from her name or named their *Dunom* after her (i.e., *Brigantium* and its dozens of variations). Her worship appears to be in every Celtic region of Eu-

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rope, and this deduction is extrapolated from place names, tribes and other factors beyond the epigraphic.

Topographic names, from Portugal, Britain, Ireland, Gaul to Eastern Europe all derive from her name or its many etymological roots: *Elevated*, *Noble* or *High*. Each location was usually atop a hill or small mountain as well. The influence of this goddess was very deep in Celtic Europe and must have had ties to royalty and nobility as well as the altitude.

The Irish version *Brigid* carries on her earlier divine legacy, regardless of unneeded scholarly debate. In Britain in the later Brythonic evidence, only the hint of a form of her name exists as *Breint*. A solid and legal relation to this goddess is extant in Irish and Welsh sources however, through the “Rights” and “Privileges”. This is clear in Early and Medieval Welsh law through the *Breintiau* or “Rights”.

Unusually, she was never syncretized with the Greek *Athena* after the Roman Conquest. Instead, she was equated with *Nike* or the Latin *Victoria* at the closest. How the Gauls and other Celts perceived *Brigantia* remains unknown sadly, but easily assumed by her connection to nobility, high places and legal practices.

CAMULOS War God of Celtic Europe

ORDER: Old God

PROVINCE: War, Strength

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Chaotic Good

SACRIFICES: Animal, food, object, libation and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: War Spear

MISSIONARY: Swaths of the foe will be cut down like wheat should they stand before *Camulos* on the day of battle.

Above most other Celtic War Gods, and there are many, *Camulos*, his name is spread throughout Europe, primarily in Western Celtic European regions, with less a presence in the East. The oak was sacred to him, and the few images of him reveal a ram-horned, strong figure. The chief area of his praise fell in the territory of the *Belgae*.

Old Irish survival may have been kept in the personage of *Cumhal mac Trénmór*, the father of legendary *Fionn*. Many scholars today do not agree, but many of the reasons and logic to oppose the existence of this are faulty. In Brythonic sources later, *Camulos* has no survival in the extant fragments of mythology and lore oddly.

Camulos appears to have been a preeminent God of War among the Celts. As with all Gaulish deities, the background on the stories associated with the deity did not survive the centuries, only sparse epigraphic data and archaeological evidence.

The Roman *Colonia* in Britain, after the *Emperor Claudius*’ conquest famously named *Camulodunum* (or more correctly in Early British Celtic – *Camulodunon*). This colony, filled with veterans

who fought for Rome, quickly gained fame after it was sacked and burned by *Queen Boudica* and her armies.

Whether the Irish *Cumhal* is a survival of the Gaulish *Camulos* or not remains up to the Castle Keeper depending on their campaign and story.

CATHUBODUA War God of Terror, Battle Crow

ORDER: Old Goddess

PROVINCE: War, Nightmares, Terror, Trauma

PLANE: All Worlds

TEMPLE: Temples, groves and shrines

ALIGNMENT: Neutral

SACRIFICES: Animal, libations, objects, food and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: War Axe

MISSIONARY: The *Cathubodua* will glide over the battlefield seeking the newly slain and the sight of her will send to madness those who are not yet wounded.

Known from only a handful of damaged inscriptions across Gaul to Eastern Europe, she was apparently the Gaulish version of the later Irish *Bodh Catha*. Extrapolating from the Irish sources, she would bring victory to the chosen with her nightmarish presence, and terror and horror to the foes.

The name has survived into Breton myth as the *Boānw Du*, a monstrous female entity capable of haunting the night and creeping into houses, by the chimney, to snatch children.

Although no symbols of her survive, perhaps Gallic art involving ravens and crows may suggest her indirectly, especially as these birds figure largely in Celtic beliefs. She was never Romanized, but would be equated to *Nike* or *Victoria*.

CERNUNNOS God of the Wild, Horned One, Cernunnos, Carnunico

ORDER: Old God

PROVINCE: Sailors, Wealth, Forests

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Neutral

SACRIFICES: Animal, objects, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Bless the sailors of the *Parisi* who call upon *Cernunnos* and need his fortunes whilst at sea.

Perhaps one of the most misinterpreted of Celtic deities, specifically by Modern Pagans of all facets. Little to nothing is known about him that is derived from purely archaeological or epigraphic data, which is lacking in quantity. Only one source of which records a fragmented form of his name, from the *Pillar of the Boatmen*, discovered in Paris (once the home of the *Parisi* tribe), the incomplete name of “-ERNNUNOS”. A second, similar name, *Camonos*, is recorded elsewhere in Gaul, possibly about the same deity.

Images of horned entities and figures are common and widespread in much of Celtic Europe, many dating back to the Bronze Age or earlier, but these all do not imply the association with the same entity. Nothing is known, only surmised by Modern people about his functions or role amid the Celtic speaking peoples.

A metal plaque from the tribe land of the *Treviri* has another possibly connection to the same deity reading *Dea Caruninco* ("To the God Carunincos") but it gives no more information. The only data about this mysterious deity rests on the *Pillar of the Boatmen* and the *Gundestrup Cauldron*. The former was built by sailors wishing fortune and prosperity (matched with an iconographic image of a Horned Deity with torques on each antler, animals and a bag of coins). The second, from the famous Thracian constructed cauldron displays a horned entity surrounded by animals, many real or mythical, and presumably the same entity.

Again, another Irish survival may have been passed on through the character of *Conall Cernach*, the friend of the epic hero *Cúchulain*. *Cernach's* name alone implies his horned nature, and the fact that he appears to have an odd influence over animals in the tales. Little else is told about his backgrounds in Irish sources however. No Brythonic survival has been found, but there are many causal links to other figures from the tales and literature: *Gwyn ap Nudd*, and the mysterious black skinned giant that held power over animals in the *Mabinogion*.

As mentioned before, the modern impression of this deity exists as pure speculation and little more. Because of this massive lack of data to support the countless wild claims and associations, the Castle Keeper can use these modern speculative sources for their own, or stick with a minimalistic interpretation. The many Celtic deities that have been discovered today have all been subjected to bizarre modern, imaginative interpretations, but *Cernunos* looms above them all.

The modern associations of this deity being a Psychopomp, Lord of the Wilds and Nature, or the male "God", to be opposite to another female "Goddess" figure are completely built on imagination and wild ideas and nothing more. It remains unknown what the Celtic speaking peoples of Ancient Europe *really* felt, thought or believed in concerning this deity. 100%.

CICOLLUS Manly God of Battle, Great Breasted One

ORDER: Old God

PROVINCE: Strength, Virility, Fecundity, War

PLANE: The Otherworld

TEMPLE: Temples, shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: War Spear

MISSIONARY: *Cicollus* bears might, and on that goes his sure aimed spear. Where it goes, his foes are to fall.

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Evidence of his belief is found in Gaul with a very likely Irish parallel. Chiefly, the majority of surviving epigraphic evidence is found in Southern Gaul, Germany and Switzerland. Variations of his name exist, due primarily due to regional dialects and little more.

By the time of the Roman Conquest, he was attached to *Mars*. Images of him do not survive but given his name, which is related to the word for "Meat, flesh" (*Cig* in Welsh, *Kig* in Cornish, and *Cich* in Irish), he must be represented by having a strong, muscled chest. Strength and might were already in place being a War God, but this may also represent virility and fecundity as well, or simply "Manliness".

The Irish version of him is found in the *Lebor Gabála Érenn*, under the guise of the *Fomórach* progenitor named *Cíchol Grenchenos* ("Great Chest, Poor-Legged One"). He arrived in Ireland in the earliest of ages and populated the land with his monstrous race of giants, but were soon confronted and defeated by the new arrival *Parthalón*. *Cíchol* and his people first brought the plow, houses and the brewing of beer to Ireland. It can be assumed that perhaps the Gaulish version may have had similar accreditations across Celtic Europe as well.

Aside from the Irish connection, there is nothing else to relate about this obscure Gaulish deity. If more data and information is discovered, a better picture of what function and role he played in Gallic religion can be made.

CISSONIUS Ram Riding God, Courageous

ORDER: Old God

PROVINCE: Youth, Vigor, Trade, Mercantile, Wine and Pleasure

PLANE: The Otherworld

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Libations, animal and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: Wonderfully blessed with *Cissonius*" hand are those who follow him.

Nearly twenty inscriptions about him can be found from Gaul to Germany. The few iconic images of him show a man donning a helmet astride a ram and holding a wine cup, or a youthful figure with winged-helmet.

His Romanized identity was a close association with *Mercury*, and bears some connection to protecting merchants, trade and travel. His function otherwise in Gaul before the Roman intrusion isn't known.

COCIDIUS The Blood Red God, Red One

ORDER: Old God

PROVINCE: War, Blood, Hunting, Woodlands, Groves and Open Fields

PLANE: All Worlds

TEMPLE: Temples, groves and shrines

ALIGNMENT: Lawful Neutral

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SACRIFICES: Animal, food, objects and human

HOLY DAY: May 1st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: War Spear or Sword

MISSIONARY: Beware that the *Red One* doesn't thunder over you on his giant steed.

A War God common to Northern Britain, documented during the four centuries of Roman occupation. His Roman syncretism were both with *Silvanus* and *Mars*, this is due to his apparent power over hunting, war, woodlands, groves and the field.

His name is still reflected in the modern Celtic languages by the words: *Coch* or "Red" (Welsh). Images of him show him armed with shield, sword or spear, cloak or riding on horseback. In one dedication to him on Hadrian's Wall, he is called *Cocidius Vernostonus* "Red One of the Alder Tree."

The tribes in Northern Britain built altars to him, or commissioned stone reliefs to honor him, to gain his protection or strength in times of battle and bloodshed. A much later Medieval tale speaks of a band of mysterious red horsemen that only ride forth from a certain place in Cumbria. This could be an ancient recollection of his Warrior Cult or a fragment from a tale.

CONDATIS GOD OF HEALING, River Ford One

ORDER: Old God

PROVINCE: Healing, Rivers, Watery Places

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, libations, object and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: When you need healing or protection, know that the confluence of waters is where *Condatis* can be called upon.

Praised in Gaul and Britain, this deity has an obvious link to rivers, tributaries and other watery abodes. The chief areas he presided over were the thermal waters and confluence of rivers.

After the Roman conquest, he was syncretized with *Mars*, but primarily in the aspects of the god's healing nature, and less of the war aspect. *Condate* is Gaulish for the "meeting place of rivers, or confluence".

Place names from Britain to various regions of North and Western Gaul share in the use of the word *Condate*, but the tribal center for the *Redones* alone possessed the name and may have been dedicated to him prior to the Conquest. Later the *Dunon's* name was altered under Roman influence to name the tribe instead, which in Modern Breton is *Roazhon*.

COVENTINA THE GODDESS OF THE WELL

ORDER: Old Goddess

PROVINCE: Wells and Healing

PLANE: The Otherworld

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Objects, food and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: *Coventina* aids the sick and ill in healing their most grievous of pains.

A Celtic goddess that was worshipped primarily in Northern Britain, and documented by a dozen epigraphic sources and statues. Until the Roman occupation, her presence in Britain is not traceable.

Holy wells and other watery places of importance in the region of North Britain and Southern Scotland were sacred to her, with inscriptions to document it.

One temple along Hadrian's Wall was named hers and called *Brocolita* or *Proclita* and was built with a bath and more for worshippers. Images of her show a reclining goddess, scantily clad around water or nymphs, and in one instance, she was in triple form.

The sacred well at *Brocolita* had over 13,000 coins offered to her, ten altars (for her and *Minerva*), idols, incense burners and many votive offerings. All had accumulated over a span of two hundred years or more.

Her temple site on Hadrian's Wall was hurriedly closed around 388 C.E after the anti-pagan edicts were passed by *Emperor Theodosius*. This included the ancient well, which was covered in dirt, completely sealing up its expensive and worthwhile contents.

DAMONA Goddess of the Cattle, one of Cattle

ORDER: Old Goddess

PROVINCE: Cattle, Prosperity and Health.

PLANE: The Otherworld

TEMPLE: Shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Food and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Be thou wise and appease *Damona* so that you and thine kind can have good health and a prosperous future.

Nothing is known about this goddess, only extrapolated from the name and her relation as a consort to *Borvo* and at other times *Apollo Moritasgus* in Gaul. Of the nearly twenty inscriptions of her, none give any real data other than the possible epithet *Matubergini*.

The usual assumption of her divine status and name derive from the similar Gaulish word *Damos* or "cow", which has scarce remnants in both Gaelic and Brythonic.

ENDOVELICUS Lord of Swine Gore, Very Good One

NAME: Endovelicus

ORDER: *Andedion*

PROVINCE: Solar, Visions and Transformations

PLANE: The Underworld

TEMPLE: Temples and shrines in Celtiberia

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, objects, libation and human

HOLY DAY: Unknown

SUPERSTITIONS: The blood from a freshly slain swine will aid in granting visions from *Endovelicus*

PREFERRED WEAPONS: Falcata

MISSIONARY: Bathe in the gore of a swine to divine the sight of *Endovelicus* to see into the future. There is no other way.

“Very Good One.” A God worshipped in Portugal, Southern Iberia, and Northern Celtiberia and very popular, before and after the Roman conquests. He was unique among many deities as being considered “present” in his many temples across Celtiberia. Ninety-four dedications to him are extant across Celtiberia dating from the Roman Republic to the age of the Empire and after its fall.

The sacrifice of pigs to him was considered necessary, as the flesh and blood were required by the god for appeasement. He was a solar deity that granted healing and visions in dreams to those he chose or blessed. He was an “Inferno One” or *Andedion* (Gaulish) who had journeyed to the Underworld and returned to assist Mankind. He was an oracular god foremost above all. Animal sacrifices, rituals, ceremonial feasts and other intricate situations were performed in his name.

Ritual ‘sinks’ were common in his temples for the devoted to baptize themselves, and many buildings had underground chambers dedicated for those who sought visions from the god. Romanization was attempted during the time of the Empire, and only *Apollo* came close to the deity’s level in many areas of Celtiberia. *Endovelicas*’ powerful belief persisted until the 5th Century C.E when Christianity aggressively spread through the regions, and later the Muslim religion took the remaining places by the 8th and 9th Centuries C.E.

EPONA The Divine Horse Goddess, Great Mare, Epona, Epana, Iccona

ORDER: Old Goddess

PROVINCE: Horses, Magic, Mystery and Prosperity

PLANE: All Worlds

TEMPLE: Temples, groves and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, objects, libations and human

HOLY DAY: June 13 (Feast), and December 18 (Festival) – Roman.

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: War Spear

MISSIONARY: The *Great Mare* will protect the Calvary in battle once they go forth. Sight of her will crush their spirit and hearts.

One of the few Celtic deities honored and worshipped in Rome and by many other people not of Celtic origin. Her popularity

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grew sometime in the 1st Century C.E at the time of the Roman invasion and conquest of Gallic territories. How this spread in popularity isn’t clear, but given her patron powers over horses and some hint of war, a theory posits her fame was carried by Gaulish cavalymen who influenced Roman soldiers, or those stationed on the frontier regions.

Although mostly all the Celtic deities were syncretized with Roman or Greek versions, *Epona* was not. She was given some comparison by a Roman writer, *Pausanias*, as being like *Demeter* in many ways. Both goddesses were the “Great Mare” in their respective faiths and cultures, and the Celtic goddess may have been crucial in a story similar to *Demeter*’s mysteries.

Horses, sacred objects and possibly people, were sacrificed in her name across Gaul and the Ancient World. Many of the Celtic horse burials may have been dedicated to her, as seems likely. Horsemeat was a sacred flesh for Celtic peoples, and a part of the ritual food needed by Bards and Vates. In Celtiberia she was documented as being named *Epane* (with another region naming her *Iccona*).

By the Roman period, she was the divine protectress over cavalry, and anyone owning horses. From the common class up to the Emperors, she was praised and sacrificed to the same. Her power was great over all cultures alike following in the wake of the complete conquest and colonization of Gaul (including all other Continental Celtic territories as well).

The iconography of *Epona* under the Roman Empire shows some variation. Many have her riding side-saddle, or standing beside or between two horses commonly. Often stables during the Roman Empire might have an small stature of her and shrine. Amazingly, for her widespread fame, nothing survives of her own myths and stories in Latin or Greek literature. Only one questionable source from *Pseudo-Plutarch*, stating crudely that:

“Fulvius Stellus hated women and used to consort with a mare and in due time the mare gave birth to a beautiful girl and they named her Epona. She is the goddess that is concerned with the protection of horses. So Agesilaüs in the third book of his Italian History.”

Plutarch, *Moralia*, Parallela Minora, 29.

Her popularity in the Roman world found its way into the art of the poets as well, with a mention in *Juvenal*’s ‘satire’:

*“interea, dum lanatas robumque iuuencum
more Numae caedit, Iouis ante altaria iurat
solum Eponam et facies olida ad praeseptia pictas.”*

*“Meanwhile, while he sacrifices sheep and a reddish bullock
in the fashion of ancient king Numa, before the altar of Jupiter
he swears an oath only by Epona and the images painted at
the reeking stables.”*

Epona’s worship reached Dacians, Germans, Italians and other non-Celtic peoples alike in time. It was only slowed and stopped

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by the adoption of Christianity in the early 4th Century C.E by the Empire. It is unknown how long her belief continued long after this change and crusade in the following four centuries to purge all Pre-Christian religions from Europe. Only the Celtic ethnic regions may have maintained a semblance of the old beliefs into the Medieval era but this is conjecture.

The Welsh *Mari Lwyd* and the Cornish *Penglaze* “Obby Os may represent some thin vestige of her. Many scholars see the Welsh figure of *Rhiannon* as being another aspect of her persisting in later Brythonic lore and belief.

ESUS God of Strength, Aisus, Passionate, Energetic One

ORDER: Old God

PROVINCE: Strength

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, objects, libation and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Axe

MISSIONARY: Do not turn the strength of *Esus* against you, for his temper can go both ways.

A mysterious deity with only two carvings depicting him and a mention in a few Roman sources, but whose purpose and function in the Celtic world remains a puzzle. All Roman associations with him link him with brutal and bloody human sacrifices, whether factual or embellished, it isn’t clear.

Both images of him display the identical scene of a giant, muscled figure hacking a willow tree down with an ax. Nothing can be divulged absolute in the interpretations by scholars as to the meaning. *Lucanus*’ poem *Bellum Civile* recounts the gory triad of Gaulish deities in which *Esus* is one, along with *Teutatis* and *Taranis*. Variant spellings occur in other recensions of the Latin manuscript, but it remains the same.

The manner of human sacrifice committed in the name of this god ranged from hangings to being strapped to a tree and flailed alive. Beyond the pretend Roman squeamishness concerning brutality and sacrifice, the context of this matter is lost. No worthwhile parallels have been identified in Irish or Welsh lore and myths that can easily be tied to the earlier Gaulish deity. In Breton, the word “(h)ezuz” means “terrible” and is a close survival of the base of the god’s name, and perhaps derived its meaning from a legacy or memory connected with the deity in the earliest of ages.

Marcellus’ Gallic invocation of *Esus* goes as such:

“Xi exu cricon, exu criglion, Aisus, scri-su mio velor exu gricon, exu grilau.”

“Rub out of the throat, out of the gullet, Aisus, remove thou thyself my evil out of the throat, out of the gorge.”

In the two existing images, the even more mysterious appearance of *Tarvo Trigaranos* (“Bull of the Three Cranes”) is always present. How the two mythic entities are bound is not known unfortunately, or the story behind *Esus* felling the willow tree, either for or against, the wishes of *Tarvo Trigaranos*.

The Gaulish *Eswii* tribe may take their name from him, along with the Breton town of *Esse*. Much scholarly speculation has been made about him, the Bull and Three Cranes and the Roman mentions of human sacrifice related to him, but in the end, little has been settled absolute in this mysterious god’s origin and story. Due to *Sucellos*’ presumed giant size as a god, *Tarvo* maybe an *Auroch*, and relative to him in height as a human and a smaller breed of bull. This would be a form of Celtic Tall Tale mixed with mythology.

GENII CUCULLATI The Hooded Spirits

ORDER: Old Gods

PROVINCE: Health and Medicine

PLANE: The Otherworld

TEMPLE: Shrines.

ALIGNMENT: Neutral

SACRIFICES: Animal, libations, objects and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: The *Hooded Spirits* can aid those sick or needing help. Look to the shadows for them.

Given a Latin name but worshipped in Gaul and Britain by Celtic speaking peoples. Usually they appear in triple form, faces shrouded and ethnic Celtic hooded cloak prominent.

Their role in the Celtic cosmology remains a mystery for all of the extant and unusual statues that have been found from Gaul to Eastern Europe. A scholarly assumption places the *Genii Cucullati* as a syncretism for the Eastern God *Telesphorus* who might have adopted by the Galatian tribes. This link to an otherwise unknown Celtic spirit or entities may have spread from East to West back along Celtic speaking routes. *Telesphorus* was a God of Health and Medicine.

Telesphorus was a dwarf deity who wore a cap and hooded and cloak, and tied into local Hellenic paganism, but there is some doubt that he may have originally been Celtic in origin as well, brought by the Galatian tribes. Many iconic statues of him and the *Genii Cucullati* share in both general appearance and the occasional phallic variation.

GRANNUS God of Thermal Springs, Bearded One

ORDER: Old God

PROVINCE: Thermal Springs and Healing

PLANE: The Underworld

TEMPLE: Temples, groves and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Food, libations and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: Let the healing waters of *Grannus* wash over you and heal up all that has wounded you.

A God that solely is related to thermal springs, spas, and other similar places for healing. Although his name comes up across Gaul and thinly in other areas that Celtic people have lived, the strongest and most famous region he is associated with lies in Western Germany and Eastern Gaul, with the most prominent temple being at Aachen.

He is often paired with a Goddess, usually *Sirona*, and in many inscriptions given other Gallic titles: *Anartiolitanos* ("One who Sees Far"), *Mogounos* ('strong One'). When Rome assimilated the deity, he became associated with *Apollo*. In the iconography, he is also shown with *Isis*, *Diana* and Nymphs, and even paired with *Mars*.

The Emperor *Caracalla* attempted to heal himself from physical and mental illnesses during his reign (about 215 C.E) by *Apollo Grannus*, but was denied his blessings. The Roman writer *Cassius Dio* related the lack of healing for the Emperor to the secret knowledge by the deity of the evil within the Emperor.

The Gaulish people, *Limoges*, dedicated a ten-night festival to the god. This is documented on a pillar stone naming it in Gaulish as "*Decamnotiacius Granni*", so patronized and recorded by the *Vergobret Postumus* (son of) *Dumnorix*. This evidence dates to the 1st Century C.E.

No surviving evidence displays that *Grannus* was shared by the later Gaels or Brythonic Celtic peoples, though many mythical characters in Irish myth ring similar in name but bear no real absolute link.

ICOVELLAUNA Goddess of the Fountain, Water Goddess

ORDER: Old Goddess

PROVINCE: Fountains, Health and Healing

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Food, objects and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: *Icovellauna* protects all who visit her and give her offerings.

A "Water Goddess" without doubt, with many elaborate temples in Gaul and Germania, she housed those who needed the healing powers of the hot and cold waters for health reasons. The exact meaning to her name is not understood today, nor its origins. Plaques in copper bearing her name in cursive have been discovered.

Her followers predominately were centered in the Moselle River region, bordering in the Celtic and Germanic areas.

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IOLONUS CONTREBIS God of Clearing, One of Dwelling in a Clearing

ORDER: Old God

PROVINCE: Open Fields

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, libations and food

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Praise *Iolonus Contrebis*, who watches over clearings.

Inscriptions mention the deity from Britain to Southern Gaul but little more. In one instance, he was invoked with the Goddess *Fortuna*. His role in the Celtic cosmos isn't certain or known and his name can be interpreted many ways.

The Castle Keeper can use their imagination in the use of this deity in a campaign. Perhaps he was praised by settlers in new places formerly wild, or was viewed as a wise hermit who was difficult to find in the wilderness?

LENUS God of the Grove, One of the Grove

NAME: Lenus

ORDER: Old God

PROVINCE: Groves, Mysteries, Magic

PLANE: The Otherworld

TEMPLE: Groves and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, libations, objects, and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: What is told to *Lenus* into his groves is kept secret to him only.

Primarily from Eastern Gaul, Germany and in Southern Britain evidence of his worship has been found. The name is echoed in later Brythonic by the words *Llwyn* (Welsh) and *Loarn* (Cornish), both words for "grove", each related to the word for "fox" as well – *Llwynog*, *Lowarn*.

Worshipped in Eastern Gaul, *Lenus* was syncretized with *Mars* under Roman influence. He had many divine consorts, from the Goddess of the Spring *Ancamna*, and *Inciona*, both Gallic deities from the region. One of the many *Mars* personages he was matched with in Gallo-Roman sources was given the Celtic epithet *Smertulintanus* ("The Provider"), an adaption of another God, *Smertios*.

The *Trevirii* tribe sought his blessings above all other nearby peoples in Eastern Gaul and Southwestern Germany. What exactly his function or role in the Celtic cosmology remains a mystery today regardless of the statues and inscriptions.

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LEUCETIOS Lightning God, Divine Lightning

ORDER: Old God

PROVINCE: Lightning, Fire, Fertility and Warmth

PLANE: All Worlds

TEMPLE: Temples, groves and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, libations, objects and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear and Javelin

MISSIONARY: Never enrage *Leucetios* or the *Divine Lightning* will strike you from the skies.

"*Divine Lightning*." His worship was more often in Eastern Gaul, with a dozen inscriptions naming him. He is paired with either the Roman *Victoria* or Gaulish Goddess of the Temple *Nemetona*. Noble families sought his blessings, but what these are remains a mystery at the present.

Often lightning is a divine and benign matter, and possibly his power was over fertility or causing Mortal women to become pregnant with the children of gods. Fire and warmth is another trait that lightning brings to the world, and he may have been called upon to create fires and a comfortable setting. Mostly, it is speculation to assume what functions *Leucetios* filled.

MATRONAE Divine Mothers, Mothers, Matrons

ORDER: Old Goddesses

PROVINCE: Household, Nursing, Prosperity and Comfort

PLANE: All Worlds

TEMPLE: Temples, groves and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, libations, objects, food and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: When troubled times come, war, famine, plague and disease, the *Matronae* can bring peace and balance to life.

Their appearance didn't show until the 1st Century C.E on after Romanization began, but they were likely worshipped far longer than is documented. They are shown seated, in threes, with images of fruit and prosperity around them. Over a thousand statues, images and inscriptions have them or their names on them from Gaul to Germania.

They were shared by the Celts and Germans in belief, with often their names written in both languages next to each other. Who they were, however, is oddly a mystery even possessing the mountain of evidence to their belief. Their worship was also evident in Celtiberia and Eastern Europe over time. They were worshipped for four hundred years in the Gallo-Roman manner, but had died out by the 5th Century C.E, when Christianity rose in influence and Rome (in the West) collapsed.

In the imagery, the *Matronae* appear as nursemaids or stoic and strong figures. Many of the statues display snakes, children and

other items and objects surrounding them. Obviously, there was room for variation in the images, each symbol a meaning that worshippers knew almost as a code.

MOGONS Mountain God, Great One, Magon, Mogetios, Mogounos, Mogti, Mogont, and Mogunt

ORDER: Old God

PROVINCE: War, Might and Strength

PLANE: All Worlds

TEMPLE: Temples, groves and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, libation, object and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword, Spear or Axe

MISSIONARY: *Mogons* is mighty, he is unbeatable and unrivaled by the other gods by other peoples.

His name is found in Britain and Gaul, with many variant but derivative spellings. The majority of worship is concentrated in Northern Britain, in the region later where the Cumbrians dwelled. Many altars were made in his name and scattered across the countryside.

Insular Celtic languages preserve many words that are of similar origin but nothing is absolute to assist in uncovering who *Mogons* was to the local peoples in Britain and Gaul. Whether he was a War God or not isn't clear, but unlike many deities, he was never Romanized.

Some of the many variations of his name in Britain and Gaul are: *Mogetios*, *Mogounos*, *Mogti*, *Mounti*, *Mogont*, *Mogunt*. The later Welsh term *Maon* maybe related, its meanings are "Warband, King's Subject" while the Irish related term is *Mug* or 'slave'. The confusion between extant Celtic languages and the early Gaulish and British Celtic deity's name deepens the mystery.

Roman soldiers stationed in the region near, or in, Cumbria appear to have inscribed many items, offering them up to the god.

MORITASGUS Curative God, Great Sea Badger

ORDER: Old God

PROVINCE: Healing and Surgery

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, objects, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: Each cut, set bone and mended wound can be aided by the powers of *Moritasgus*.

Only located at the famous *Dunon of Alesia* for the *Mandubii* tribe in four inscriptions, this epithet for a god is associated with a healing deity. At the shrine in his name, offerings made in the parts of ill-effected body parts were left with hopes for him to cure.

By the time of the Roman era, *Moritasgus* was syncretized to *Apollo* with the Gallic goddess *Damona* as a consort. His history in this part of southeastern Gaul was before, and long after, Roman occupation. Surgeons' tools are also present at the altars hinting at a dependence on the god for aid by surgeons as well.

MULLO God of Mules, He of the Mules

ORDER: Old God

PROVINCE: Burdens, Journeys, Healing, and Pilgrimages

PLANE: All Worlds

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, libation, food, objects and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: When one must take long treks, call upon *Mullo* to ease the burden. For he will make what is heavier lighter, a great distance shorter, and the suffering less.

Popular in Northern and Western Gaul, *Mullo* was the Gallic deity who reigned over pack animals and healing. His presence was strong in Armorica, with many temples and altars extant.

By the time of the Roman Empire, he was adopted under the scope of *Mars Mullo*, but not in the aspect of war or conflict. No images or art survive to tell the tale of this unique deity, but it can be deduced that he aided pilgrims who journeyed to his temples and their burdened animals.

NABIA Goddess of the River

ORDER: Old Goddess

PROVINCE: Rivers, Streams and Waterways

PLANE: The Otherworld

TEMPLE: Temples and shrines in Celtiberia and Portugal

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, libations, objects and food

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Cross her rivers, and you must say the name of *Nabia* to be given her blessing, or your journey will be dire.

The goddess of springs, rivers and holy wells across Northern Celtiberia and Portugal. She has many rivers named after her and an elaborate altar stone. Little is otherwise recorded about her in story form or myth however.

Many scholars feel she had a male twin, as many did in most belief systems, but this has not been proven.

NANTOSUELTA Goddess of Nature

ORDER: Old Goddess

PROVINCE: Abundance, Prosperity and Nature.

PLANE: The Otherworld

TEMPLE: Temples, groves and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, objects and libations

HOLY DAY: May 1st

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SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: The prosperity one is given can only be granted by *Nantosuelta*. With a wave of her glistening hand, it can be given and taken away. Sun Warmed Valley.

A Gaulish goddess of great importance but little understood today, with many wild theories and unverified connections between other Celtic deities.

She is paired as a consort *Sucellos* in Gallo-Roman edifices, in other images with the figures of houses, cornucopia and symbols of prosperity. From the varied, but related evidence, she is the Goddess of Abundance. In other statues and art *Nantosuelta* holds a beehive, or a pole with a perched raven.

Clearly her importance to the Gauls was high, but unexplained in any source. A few scholars have attempted to link the *Nantosuelta/Sucellos* pair to Irish mythology, but the various traces of evidence are more coincidental or due to a common cultural thread between the Gauls and Gaels and little more.

NEMAUSUS God of the Sacred Wood, Sacred Places spirit

ORDER: Old God

PROVINCE: Groves, Secrets and Magic

PLANE: The Otherworld.

TEMPLE: Groves and shrines in Southern Gaul

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, object, libations and human

HOLY DAY: May 1st and November 1st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: The most secret of secrets can be held in the grove of *Nemausus* and none other.

The exact meaning to the deity's name isn't clear, but it is related to the Celtic word *Nemeton* or "Holy Grove, Sacred Place" in some way. His only known location was in Southern Gaul in the woods named after him, and home to the *Volcae Arecomici* tribe.

The tribe's city in the region, *Nemausus*, also derives its name from the deity and sacred woods alike. After the tribe's surrender to Rome in the 2nd Century C.E, the name and worship of the deity faded over the following centuries as the tribe became Romanized and lost contact with their origins.

NEMETONA GODDESS OF SACRED PLACES, SHE OF THE HOLY GROVES

ORDER: Old Goddess

PROVINCE: Groves, Sacred Places

PLANE: The Otherworld

TEMPLE: Old Groves

ALIGNMENT: Neutral

SACRIFICES: Animal, food, libation and objects.

HOLY DAY: Winter Solstice, Summer Equinox

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Of Holy Spaces

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Evidence of her is found across *Gallia Celtica* and in Britain but in common to the Celts and Germans both. Altars and their inscriptions are the only source of the knowledge to her existence in Antiquity. No images have survived unfortunately.

Her name is derived from the base Celtic word for a “grove” or “open, sacred space”, *Nemeto*. This is still preserved in the Brythonic languages today: *Nyfed* (Welsh), *Neveth* (Cornish), and *Nevez* (Breton), *Neamha* (Irish). Her sacred locations in Antiquity would have been in open air groves or temples with a view to the sky.

At times, she is the consort of *Mars Loucetius* in the limited sources but only in this capacity.

RITONA Goddess of the Fords, She is the River Fords

ORDER: Old Goddess

PROVINCE: River Fords, Borders and the Otherworld

PLANE: The Otherworld

TEMPLE: Temples and shrines in the land of the *Treviri*

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, objects, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear or Sword

MISSIONARY: The crossing of the river boundary is one's passing into the border of another land or world. It is best to have *Ritona's* blessing.

Mainly worshipped by the *Treviri* and the surrounding subject peoples in Eastern Gaul, she is the Goddess of Water/River Crossings and similar environs. Many Gallo-Roman votive statues survive showing her name also being *Pritona* for an unknown reason.

River crossings and other similar places were viewed as blessed or magical by Celtic people, an area where evil spirits (or later “faeries”) could not cross. Tribal and Kingdom borders fell on waterways if possible. *Ritona's* power would be likely invoked to protect those that travel over such places in case of danger or a threat occurs, either by Mortals or the supernatural. Aside from Austria and Western Germany, signs of her worship are also seen in Southern Gaul. Her most prominent temple was located in Pachten where ritual feasts and theatre was held in her honor.

ROSMERTA Goddess of Fertility, Provider, Carer

ORDER: Old Goddess

PROVINCE: Fertility and Prosperity

PLANE: The Otherworld

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, libation and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Sacred and holy *Rosmerta*, bring us all of the needs met and what we are missing on life.

The finest statue of her, votive, was found in the territory of the *Aedui*, showing her seated with the Roman god *Mercury*, but others exist from Gaul displaying the same divine pairing and consistency.

In *Gallia Belgica*, she was called “sacred” by an additional Latin epithet displaying her highly valued position in Celtic society. All the images and inscriptions concerning *Rosmerta* detail in some way her divine power over fertility and abundance.

She is seated and appears very similar in the Gallo-Roman portrayals as one of the *Matronae*. Twenty-seven inscriptions about her can be found in Gaul, Germany and Luxembourg plus two more in Eastern Europe amid the Dacians.

RUDIANOS Collector of Heads, Ruddy One

ORDER: Old God

PROVINCE: Battle, Severed Heads and Savagry

PLANE: The Otherworld

TEMPLE: Temples, groves and shrines

ALIGNMENT: Chaotic Good

SACRIFICES: Human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Axe or Sword

MISSIONARY: The time comes for the foes' head to be gathered for *Rudianos* and be counted.

An early Celtic War God with evidence dating to the 6th Century B.C.E from Gaul. Depictions of him show a mounted rider in battle, over a pile of severed heads. He is a primal and savage War God from scattered areas of Gaul.

The association of him with severed heads gathered from battle may have endeared him with many Celtic cavalymen over the centuries that prayed to him, or offered their own severed foes' heads, as items of sacrifice. Little else can be divulged about him however except from the few images and stones.

SEGAMO Battle God, Strong One

ORDER: Old God

PROVINCE: Aggression and War

PLANE: The Otherworld

TEMPLE: Temples, groves and shrines

ALIGNMENT: Chaotic Good

SACRIFICES: Animal, food, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: The hooves of *Segomo's* steed will ride over you if you dare to stand in his way.

Scattered inscriptions and mention of him appear across Gaul and under Roman rule syncretized him with *Mercury* or *Mars*. One of many Celtic War Gods with whom little is known about. Many scholars feel he and the British deity *Cocidius* may be one and the same.

The hawk and eagle are both two birds associated with him, each symbolize battle and aggressiveness, fitting for a deity that is centered around war.

SENUNA Goddess of Age, Senuna, Sena and Senua

ORDER: Old Goddess

PROVINCE: Healing, Health and Happiness

PLANE: The Otherworld

TEMPLE: Temples, groves and shrines in Britain

ALIGNMENT: Lawful Good

SACRIFICES: Objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: May a long life and good health come to you from the blessings of *Senuna*.

"Venerable One." A goddess from Britain, equated with the Roman *Minerva*. She has only one known location, but it was a dramatic pilgrimage stop, complete with multiple buildings and other services for weary travelers. Her other names, as recorded on the many votive offerings, were *Sena* and *Senua*.

Rich offerings of silver, jewelry and coins were given over to her over many decades to centuries in this spot. Many of the items were modified Roman offerings or images of *Minerva*, and suited for *Senuna* by the devoted.

The few images of her that have survived the centuries, made from silver, show a divine and fair goddess, hair in buns, and dressed in gowns.

SEQUANA Goddess of the River

ORDER: Old Goddess

PROVINCE: Springs and river

PLANE: The Otherworld

TEMPLE: Temples, groves and shrines of the *Sequani*

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, libations and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: Heal and find solace in the waters of the Goddess *Sequana*.

The holy goddess of the River that bears the same name in Gaulish (the 'seine' today), and the tribe of the *Sequani*. Her legacy is likely very ancient and pre-dates the Roman conquest, especially as the tribe shares her name.

The "*Fontes Sequani*" or 'springs of Sequana' are located at the Châtillon Plateau and were turned into a sanctuary complete with a shrine and buildings early on. This is located in the Dijon region of France. Rome quickly gained control of it and its profitability through pilgrims and worshippers after the 1st Century C.E.

As with most holy healing deities of the Celts across Europe, the ill and grieved would bring wood, stone and other substances, crafted into shapes the resemble their sick or wound-

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ed anatomical parts. The number of such offerings were startling, having accumulating over the centuries underwater by the aggrieved.

One image of her survives, although unnamed, showing a divine goddess figure standing atop a stylistic, curved boat with a duck's head. This object is made from bronze and is detailed, and with a pure Roman or Classical style, showing no Celtic inspiration.

Her name linguistically is puzzling as Gaulish is a "P" form, and this has been unexplained in the face of current Celtic research.

SIRONA Goddess of Time, Sirona, Thirona and Tsirona, Time & Stars

ORDER: Old Goddess

PROVINCE: Time, Mortality, and the Stars

PLANE: The Otherworld

TEMPLE: Temples, groves and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, libations and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Look into the night sky and gaze into the eternal stars of *Sirona*.

She was worshipped in Eastern Gaul and along the Danubian frontier by soldiers of the Roman Empire. Her name however is not always properly given in a Latin alphabet due to the distinct Gallic sound "Ts-", called by the Roman observers the *Tau Gallicum*. This would make her name, and it is often recorded as, *Thirona* or *Dirona*. Correctly written to match the Gaulish pronunciation, her name would be *Tsirona*.

Her name is derived from the basic Celtic word for "Time, length, Stars" and possibly "Immortality". Temples and inscriptions, as well as a few artistic representations dedicated to *Sirona* are across Celtic Europe. She was often syncretized with the Goddess *Hygeia*. The two common symbols associated with her are always eggs and serpents.

She is paired with *Apollo* and *Heracles* as consort commonly in the depictions. Her Romanization was fairly complete as a deity, not gaining as much popularity as *Epona* but nearly so across what had been Celtic Europe, now the Roman Empire.

Eggs symbolize fertility and serpents a multiple set of ideas, all divine in origin. Roman Emperors (i.e., *Caracalla* for example) prayed to her however, but for reasons to do with his health. The Celtic Goddess is rarely paired with a fellow Celtic god, but two are found: *Borvo* and *Grannus*.

SMERTRIOS War God of Early Gaul, Pro-viding One

ORDER: Old God

PROVINCE: War

PLANE: The Otherworld

TEMPLE: Temple and shrine of the *Parisi* and the *Norici*

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ALIGNMENT: Chaotic Good

SACRIFICES: Objects, animals and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Club or Firebrand

MISSIONARY: *Smertrios*’ fury is magnificent but his wrath in battle is far worse.

Worshipped across Gaul and with the Celts in Noricum, he was a War God from the earliest date. One altar dates to a pre-Roman era with coin offerings, showing a long history of involvement, concerning this deity.

The famous *Pillar of the Boatmen* from the *Parisi* tribe portrays the god as a large, bearded man wielding either a firebrand or club while confronting a serpent. The meaning of the scene is not known, as no surviving tales have lasted the ages.

Among the *Treviri*, after the Roman conquest, he was syncretized with *Mars* and given the consort *Ancamna*.

SUCELLOS Hammer God, Great Striker

ORDER: Old God

PROVINCE: Domesticity and Prosperity

PLANE: The Otherworld

TEMPLE: Temples, groves and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, libations, object and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Hammer or Mallet

MISSIONARY: One’s home and family will benefit from *Sucellos*’ graciousness.

A widespread deity, worshipped in Britain, Gaul and by non-Celtic peoples alike across a large territory. Shown as a muscular, hairy man, holding a hammer or mallet in Gallo-Roman portrayals, he almost always accompanies the Goddess *Nantos-uelta*. Together, the two represented Prosperity and Domesticity for those who praised them.

Many Roman interpretations of him, match him with *Silvanus*. This association is due to his constant link with wine and agriculture. The *Aedui* tribe favored him strongly compared with other Celtic speaking regions. No epigraphic or inscriptions are extant prior to the Roman invasion and conquest.

It is clear that *Sucellos* was believed in by the Celts early, before Roman interference. His place in the Celtic family of gods isn’t clear, but none really are due to a lack of evidence. Analogies exist in the extant Celtic languages, though not in the mythological context, but through various terms: *Sochell* in Irish means “kindness”, *Soichell* or “Liberality, Generosity, Open Handedness.” These Gaelic clues may indicate an earlier Gallic perspective on this deity.

SULEVIAE Goddess Governing, Sulis, She Who Governs Well

ORDER: Old Goddesses

PROVINCE: Maternal, Nursing and Households

PLANE: The Otherworld

TEMPLE: Temples, groves and shrines

ALIGNMENT: Lawful Good

SACRIFICES: Animal, objects and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: If you allow the *Suleviae* to govern your life, it will improve threefold.

She was worshipped in Gaul, Britain and Celtic Galicia, with over forty inscriptions and votive carvings that resemble the *Matronae* or “Mothers”. Her, or their, worship was very widespread across the Celtic world, from Gaul, Britain Spain and even in Rome.

A scholarly theory states the *Suleviae* maybe the triple or plural Latin form of the Celtic goddess *Sulis*, prayed to in the same manner as the *Matronae* or *Lugus*. This isn’t impossible as the most powerful, or magically emphasized characters, items or otherwise concepts were in triplicate form in Celtic culture. Whether this was in threes, sixes, nines or other combinations, to emphasize the mightiness and importance, the chief number was always three. Another theory places the name of *Suleviae* alongside another divinity from Gaul, *Xulsigiae*, positing the notion that both are the same but written in different dialects of Gaulish.

SULIS Goddess of Thermal Waters, Seeing One, One of the Sun

ORDER: Old Goddess

PROVINCE: Thermal Waters of *Aqua Sulis*

PLANE: The Otherworld

TEMPLE: Temple of *Aqua Sulis*, shrines in the Scyllan Isles

ALIGNMENT: Lawful Good

SACRIFICES: Libations, food and objects

HOLY DAY: Unknown

SUPERSTITIONS: Curse tablets thrown into her waters can affect those named

PREFERRED WEAPONS: None

MISSIONARY: Let the healing waters of *Sulis* bring the bright blessings of the Otherworld.

A Celtic goddess from Britain, with a regional association to the Roman colony of *Aquae Sulis* (“Bath”) or in later Welsh *Caer Faddon*. Her powers were as Protector against curses and a Mother Goddess. Her name is mentioned in one location in Germany as well in an inscription.

Her Roman temple at *Aquae Sulis* was built elaborately to house the thermal waters within for customers and pilgrims seeking her blessings and miracles. Over one-hundred and thirty curse tablets, made from lead, have been thrown into her waters, nearly all seeking her aid in revenge against theft or betrayal. Most written in a Celtic dialect of Latin, or a few in Celtic on rare occasion.

The Roman adoption of her put *Minerva* in the name assuming that she filled the same needs. This was done to many Celtic goddesses across Europe. It isn’t known if this confused many

older worshippers over time or not, or how they handled the syncretism system used by Rome.

The goddess" name survived later in Brythonic or Cornish as *Syllan*, the name of one of the islands in the channel, but was itself lost over time after Anglicization.

TARANIS God of Thunder, Thunderous One

ORDER: Old God

PROVINCE: Thunder, Storms, Fire, Giant Slaying, War

PLANE: The Otherworld

TEMPLE: Temples, groves and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, libation, food, objects and human

HOLY DAY: Unknown

SUPERSTITIONS: Fire wheels, Wickermen, chariot pendants

PREFERRED WEAPONS: War Axe

MISSIONARY: The sky raging is when *Taranis* is battling with the Giants atop the mountains who refuse to be defeated.

Evidence of his worship is very widespread across Celtic Europe; from Gaul, Britain, Spain to Germany. He is listed as one of the "Three Gods of the Gauls" by many Classical writers whose name and altars were steeped in the sacrificial blood of humans. This Roman abhorrence towards him (and the others) is more likely racial prejudice and little more as little evidence can substantiate the claims.

After Romanization, the Gauls and other Celts continued to follow *Taranis* regardless of their brutal new masters" attitude, matching him with *Jupiter*. Portrayals of him show a strong, bearded man holding a hammer or a chariot wheel, both symbolizing thunder and clamor. Celtic chariots were fitted with "clackers" in the wheels to cause a thunderous noise afield against their foes, and this may be connected to *Taranis*" own wheel.

Votive wheels and pendants have been discovered all over Celtic Europe which are more than plausibly a part of the religious worship to this deity. Thousands of these objects have been uncovered, many pre-dating the arrival of Rome into Celtic Europe. According to Roman commentators, the ultimate worship of *Taranis* culminated in sacrifice, usually by setting the victims on fire.

An Irish version of him might be found in the personage of *Tuireann*, the father of the famous Smiths and Artists *Creidne*, *Goi-bhnu* and *Luchtaine*. He also fathered the infamous trio (through the Goddess *Danu*) *Brian*, *Iuchar* and *Iucharba*. The word for "thunder" in extant Celtic languages continues his name; *Taran* (Welsh, Breton and Cornish), *Tórmach* (Irish).

Many from the Hellenic and Roman conquered regions who knew the earlier Hellenic beliefs and stories compared *Taranis* to the Cyclops *Brontes* due to the "thunder" aspect. In one syncretized, or synthesized Roman interpretation of *Jupiter*, he is named *Jupiter Ambisagr*. The Gallic conflation means "About Strength" and might be another epithet for the god. Another theory holds that the "Wicker Man" ceremonies referred to by Julius Caesar and Strabo performed by the Celts may have been

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for *Taranis*" sake, given the other references to human sacrifice by immolation. Many coins exist from Eastern Celtic tribes that have unusual humanoid symbols that could represent both the "Wicker Man" and *Taranis* as well.

No Brythonic version of this deity survives, but there was assuredly one. *Taranis*" cult flourished in Celtic Europe and persisted until a little after Christianization through the Empire, if not longer. The extent of his belief and endurance isn't documented, but later academic scribes and scholars in Switzerland by the 15th Century C.E referred to him and the nature of his brutal ceremonies.

TOUTATIS God Over Tribe and People, Protector of the Tribe

ORDER: Old God

PROVINCE: Tribe, People, Family and Clan, Protection

PLANE: The Otherworld

TEMPLE: Temples, shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, libations, food, objects and human

HOLY DAY: November 1st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: The Tribe and *Toutatis* are one. Neither can be separated.

One of the Classical alleged "Three Gods of the Gauls" attributed to bloody sacrifices by his worshippers. Widespread over Celtic Europe his belief once sat, and referred to in ten inscriptions and by Classical authors and many Romano-British rings.

Toutatis" place of importance to the Celtic people was paramount as he very likely represented the "essence" of a particular tribe or people. Praise, offerings to another, activities to appease him were intended to strengthen the tribe responsible. Human sacrifices in his name were said to be committed by dunking the victim head-first in a vat or cauldron of an unspecified, but plausibly, boiling liquid. Images on Celtic artifacts show scenes of individuals being held over cauldrons (i.e., the *Gundastrup Cauldron*).

His place was clearly as divine patron to various tribes who appeased him is made more evident by the Romanized conflation of *Mars*, in the aspect of "Provider" and "Protector." Many metallic rings in Britain with the abbreviated form of his name, "Tot" have been discovered, with one clearly identifying him as "Deo Tota". The tribe that made these were the *Corieltavi* in Eastern Britain. Possibly lesser or neighboring tribes shared in the religious fervor for a time using these rings as some manner of sacred and identifying mark. His name is reflected in modern Celtic languages through such words as: *Tud* or "People/tribe" (Welsh/Breton), *Tus* (Cornish), *Tuatha* or "Tribe" (Irish).

VERBEIA Goddess of Blistering, Blessed One

ORDER: Old Goddess

PROVINCE: Curing Ailments and Healing

PLANE: The Otherworld

TEMPLE: Temples and shrines

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ALIGNMENT: Lawful Good

SACRIFICES: Animal, libations, food and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: If you are bespotted with blisters, or your skin torn by sores, *Verbeia* can cure them all.

Her existence is known from only one location in Britain, in what is now Illkley. The altar and image of her only display a goddess with serpents in hand, zig-zag in pattern, and with a solar swastika symbol above it all.

Either she was renowned for curing sores, blisters and other sicknesses, or she caused them on others through vengeance, it isn't clear. More wild theories surround the origins and function of the goddess, but are based no evidence to support them.

VETERIAS Exclusive God of Males, Sustaining One

ORDER: Old God

PROVINCE: Men, Status

PLANE: The Otherworld

TEMPLE: Shrines at Hadrian's Wall

ALIGNMENT: Lawful Neutral

SACRIFICES: Objects, food, and animal

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: If you are of title or rank, a male and in the Legion, *Verterias* can aid you with his blessings.

'*sustaining One*." *Vaterias* was a British Celtic god with over forty altars in honor of him, but little to no iconography to aid in understanding his purpose. The altars all show a consistency of an exclusivity towards privileged males praising the god for blessings and other purposes unknown.

Images such as boars and serpents are on a few altars but the meaning is not explained. The worship is evident across many areas of Britain, but primarily at Hadrian's Wall.

VINOTONUS God of the Vineyard, God of the Vines

ORDER: Old God

PROVINCE: Vineyards and wine

PLANE: The Otherworld

TEMPLE: Shrines in *Brigantia* (Northern Britain)

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, objects and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Enchanted are the vines that are touched by the hand of *Vinotonus*.

From Northern Britain, and recorded in over seven altars from the Yorkshire area. Evidence of his worship stretches back to the 1st Century B.C.E, and lasted for the next four centuries. The

Romans synthesized him with *Silvanus* due to the woodlands, alcoholic aspects.

VISUCIUS The Knowledgeable One, He Who Possesses Knowledge

ORDER: Old God

PROVINCE: Knowledge, Ravens and Secrets

PLANE: The Otherworld

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, libations, objects and food

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: *Visucius* possesses the vast knowledge of Man and the Gods, but only the tight beak of the raven holds it.

His worship was spread from Gaul to Spain with less than twenty extant traces of it remaining today to show the true extent. He was equated with the Roman *Mercury* after the Conquest in the 1st Century C.E. The definition of his name, and assumed function are pure conjecture due to a lack of supporting data.

His consort is an unknown Goddess that matches his appearance. Scholars today assume she might have been *Rosmarta* or *Maia* or any number of other closely matched deities from Gaul. His name also can be guessed or extrapolated to mean "Divine Raven".

VOSEGUS God of the Forest

ORDER: Old God

PROVINCE: Forests, Groves and Hunting

PLANE: The Otherworld

TEMPLE: Temples, shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animal, libations, objects, food, and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Bow

MISSIONARY: All who are wise know that *Vosegus* hunts around his mountain. Woe to he that dares to stalk his prey.

A Gallic Forest God whose sacred dominion was not only the mountain range so named for him, the *Vosges*, but specifically *Mont Donon*. Portrayed in Gallo-Roman art with a shield, bow and an accompanying hound, he is syncretized with *Silvanus*.

At the top of the mountain a temple retreat is dedicated to him, which was likely earlier in origin, pre-dating the arrival of the Romans in Gaul. Much can be assumed about what role *Vosegus* played as Forest God, as deduced from the connection to the Roman woodland deity.

The Silvan Gaulish deity presided over hunting, forestation and Nature essentially. Unfortunately, the name and function of his attendant hound isn't known or recorded in the scarce sources.

THE TUATHA DE DANANN

The Irish evidence for a dominant pantheon of deities over the multitude of Celtic entities is the main source in which to infer

a great number of ideas and theories from. The earliest dating to which they were every recorded in any literary source can be found in the *Lebor Gabála Éirenn* ("Book of the Taking of Ireland"). A source which unfortunately dates to the 11th Century C.E, centuries after Ireland had long been under the sway and influence of Christianity and Druidism was now outlawed and absent.

The mention of these deities and their powers and roles is confirmed by other related sources however, but many have borrowed from the many versions or recensions of this mythical-historical text. Regardless of the sometimes-dodgy origins of the "*Book of Invasions*", and its four contributing poets and scholars, the names and beings recorded therein are all validated by other sources, whether in local folklore, or extrapolated from other Celtic peoples.

According to the manuscript, the *Tuatha Dé Danann* descended from a figure named *Nemed*. His name means "holy, sacred, privileged one" and is related to earlier Gaulish word *Nemetos*, the term for a "grove". *Nemed's* people had come to Ireland as well and were in quick conflict with the *Fomórach*, losing land, newborns and freedom to them over time. They then once and for all lost what remained to the arrival of the *Fír Bolg*, who allegedly came from Greece.

The arrival of the *Tuatha Dé Danann* was the most dramatic of all of the peoples to Ireland, as they appeared out of the skies, in dark clouds and down upon the mountain of Conmacne Rein. They burned their ships in one version, to deny themselves retreat back to the Otherworld. They brought with them the arts, sciences, skills of battle and Druidism not just to Ireland but to the world as well.

Wasting no time, they sought out the *Fír Bolg* and faced them in a bloody struggle known as *Cath Muige Tuiredh*. They reigned as victors and had these earlier peoples now subjected to their authority, but as soon as this victory was won, the old menace, the *Fomórach* returned and loomed. *King Nuadu*, lost his arm in battle and could not rule his people, and this left a power vacuum in the *Tuatha Dé Danann* that was filled by a manipulative figure named *Bres*. He was half-*Fomórach* and of the blood of the *De Danann*, but his loyalties were not with the new conquerors of Ireland.

In time, the taxations and oppressive pressures of *King Bres's* rule and that by his real master, the Giant King *Balor Olcshúil*, began to become obvious to the *Tuatha Dé Danann*. Just when matters seemed to be at their worst, the appearance of *Lúgh Lámhfháda* changed the fortunes of all. Not only did he beat *King Nuadu* at the impossible game of *fidchell*, but he did so to rule in his place and throw off the shackles of *Bres*. This rebellion spurred the next major battle, the Second *Cath Muige Tuiredh*.

The outcome of this furious battle ended with many of the gods and giants being slain. By the end of the epic conflict, the terrible reign of the giants was put to an end, but not their occasional presence, in Ireland. They were driven back, for the most part, to where ever they originated. This victory was

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short-lived however, as the next wave of immigrants came to Ireland – the *Milesians*.

These new arrivals coming from Spain, which is today partially verified by the fact that the "Q-Celtic" world across the Atlantic did share much, in archaeology, language, and trade for thousands of years. A third conflict was fought, sword against sword, Druid against Druid over the fate of Ireland.

These Mortals, descendants of *Míl Espáine*, displaced the *Tuatha Dé Danann*, or who will later function as the Gods in Ireland, in a series of battles. Because the two sides were nearly evenly matched, they made a truce, deciding to share the worlds: Mortals claiming the surface world, and the *Tuatha De* taking what remains below it. It is this basic idea that set how differently the Celtic mindset is towards their gods compared to that of the Classical World and the Germanic peoples. That Man and God share the worlds in a symbiotic agreement, each making use of their half, and therefore influencing each other.

Following Caesar's list of the "Gods of Gaul" and continuing the Gaulish portion of this section, these Romanized deities are Gaelicized to show the consistency in the Pan-Celtic belief of this divine family:

DANAND – Minerva

BÍLE – Jupiter

NUADU – Ares

LÚGH – Mercury

OGHMA – Dis

AENGUS ÓG – Apollo

The Gaelic list of deities is matched by the Gaulish quite easily, and by the counterpart in both name and function. Many scholars choose to accept this as coincidental or meet the connection halfway, ill-regardless of the fact that both cultures are Celtic, separated by a mere sea that has been used for trade for thousands of years, and for a few other minor reasons. Coincidences of this nature do not appear by accident, but by the sharing of a common civilization, belief and set of languages. Interaction between Ancient Ireland and Gaul has been proven archaeologically, and later recorded in sources (Classical and local).

DANAND Mother of the Gods, Danand, Dana, Water Skills from Heaven

ORDER: Old Gaelic Goddess

PROVINCE: Maternal, Water, and Children

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animal, libations, food and objects

HOLY DAY: May 1st

SUPERSTITIONS: Never speak of her name in its true form

PREFERRED WEAPONS: None

MISSIONARY: Let the Mother of All bless, guide and aid you in all you do!

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In the earliest Irish sources, she was only referred to as *Danand* or in a few variant forms of the genitive tense, but never directly in the nominative tense of *Danu*. This tense was created by scholars centuries after the fact to place her rightly in context to the textual sources.

In the *Lebor Gabalá Érenn*, she is mentioned as being the “Mother” to the Gods of Ireland, and the great ancestor to them, but never once is included in any tale. In the other Irish sources, most are derivative of this manuscript in some fashion, the same rule applies. It would appear as though her name existed only as a memory to the Gaels by the time of the 11th Century C.E and by the dating of the many other literary sources. No folkloric sources describe her, or even try to mention her.

The Celtic taboo of naming deities may also have played a part in the absence of her name and associated tales for much of the Irish documentation. Other sources have linked her with the Goddess *Anann* or *Anu*, a deity that was said in the *Book of Invasions* to be *Morrigan* by another name. This confuses the identity of the “Mother Goddess of the Gaels” greatly, but also can add another angle to it.

Tuatha Dé Danann (*d*) means “People/Tribe of the Goddess Danu”, which automatically implies in the textual sources the ultimate role as originator or creator for the whole family of gods that at first dwelled in the Otherworld, and then came to conquer the Mortal, only to partially return home. Being that *nothing* of any depth or substance has been written or told about her from early Irish sources is a mystifying dilemma.

Her Gaulish counterpart would appear to be *Belisama*, the consort of *Belinos*, who corresponds with the Irish *Bíle*, the mentioned spouse to this mysterious *Danand*. The Gaulish name however would seem to be an epithet, meaning “Brightest One”, and not the obvious, any word that rings familiar to the Irish. Reconstructed, her name would be *Danona*, but there are many other remade versions of what her Old Celtic/Gaulish name would appear like.

B'LE Father of Milesians

ORDER: Old Gaelic God

PROVINCE: War and Fire

PLANE: The Otherworld

TEMPLE: Shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, objects and libations

HOLY DAY: May 1st

SUPERSTITIONS: All *Beltaine* festivities in general

PREFERRED WEAPONS: Spear

MISSIONARY: The Father of the *Milesians*, and spouse of *Danand*, is the forgotten sire of Éire.

Due to either an intentional misplacing by Christian scribes, or the authors of the *Lebor Gabalá Érenn*, this deity was the great ancestor of the Gaels, and not the direct spouse of *Danand*. He was the son of *Breogan* and father of *Milesius* or *Míl Espáine*. His story in the manuscript is vague, possibly intentionally so, to muddle his highly sacred and crucial origins to the formerly

pagan peoples of Ireland. Much in the same way that *Danand* was “divorced” from his company.

He is given no story, aside from a mention, indirectly, to one character, *Fuat*, who traveled to an odd, otherworldly island where no one could lie, and taking a sample of the sod to Ireland, he used it in judgements. The enchanted sod would switch sides should the one standing on it lie.

Bíle is plainly the Gaelic version of the Gaulish *Belinos* or *Belenus*, just nearly edited out of Irish mythology by later Christian scribes. *Breogan* was King over Galicia in Spain, and the realm of *Brigantium* (actual places in Celtic history), showing a typical Celtic predilection for fusing history and myth.

NUADU Silverhanded God-King, Nuadu Airgatlamb, He that Makes Use of the Silver Hand

ORDER: Old Gaelic God

PROVINCE: War, Kingship, Sacrifice

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animal, libations, objects and food

HOLY DAY: November 1st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword (*Caledbolg*)

MISSIONARY: *Nuadu* killed *Streng*, King of the *Fir Bolg* during the *Cath Mag Tured* but lost his sword arm. So, he killed a king and lost his own kingship for a time, until an enchanted arm was made for him.

The King of the *Tuatha Dé Danann* for seven years after arriving in Ireland. Portrayed as an honorable and noble King, and valiant warrior, *Nuadu* was the Gaelic version of the Gaulish *Nodens*.

King *Nuadu* asked of the *Fir Bolg* King a division of Ireland, half for each of their peoples, but was refused outright with hostility. This culminated in the *Cath Muige Tuiredh*, fought at a place where many tall standing stones sit (later said to memorialize this and the second battle to come). During the battle, the *Tuatha Dé Danann* won, but at a cost as King *Nuadu* lost his right hand to a former ally, *Sreng*, in a personal battle.

Because of this imperfection, he could no longer rule as King over his people or anyone. It was in this interim that *Bres* took over. Aided by the giants, and working for *Balor Olcshúil*, their king, *Bres* attempted to assert his authority over the *Tuatha Dé Danann*. This was thwarted by *Nuadu*, who regained control of his people after having an enchanted arm crafted for him by *Dian Cecht* and *Creidhne*.

This resulted in a battle for power against him and the giants, which caused the death of many of the giants, gods and in the end *Nuadu Airgetlám*. The God King was beheaded by *Balor* in the struggle, and this was one of many reasons to encourage *Lúgh Lámhfháda* to seek vengeance on the giants and *Bres*.

Nuadu's sword, the famous *Claiómh Soluis* or 'sword of Light' was regarded as one of the "Four Treasures of the *Tuatha Dé Danann*" brought from the Otherworld. He had taken it from the mythical city of *Finias*, where the *Olamh* or Poet *Uscias* resided.

OGHMA Fatham of Ogham

ORDER: Old Gaelic God

PROVINCE: Ogham, Druidism, Music and Athletics

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, objects and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Club or Ax

MISSIONARY: *Dagda* could not be who and what he was amid the *Tuatha De Danann* were it not for the Great *Oghma*.

The son of either *Ethlin* or *Étain*, and one of the early members of the *Tuatha Dé Danann*, considered in the 14th Century C.E. *In Lebor Ogím* ("The Book of Ogam") to be the creator of the *ogam* form of secretive writing used in early Gaelic regions. Disputed by many scholars for unusual reasons, he is said to be the Gaelic version of the Gaulish *Ogmios*.

To further cement his standing in the "Family of *Danu*", he is called one of the *Trí Déa Dána* ("Three Gods of Skill/Art"), with *Lúgh* and *Dagda* both. One of his epithets, which harmonizes with the Classical writers' observation about *Ogmios*, is *Grianaínech* or 'smiling Face'. Both characters share in this trait, as well being described as large and armed with a simple weapon, usually a cudgel or club.

Ogham's place among the Gods upon Ireland was clear, but after *Bres*' tyrannical reign, he was lowered to merely carrying the firewood for their giant masters. After the uprising and proof of his athletic skills, he was chosen as *Nuadu's* personal champion in battle. When *Lúgh* arrived and challenged *Nuadu's* kingly title, *Oghma* showed his worthiness by feats of strength and throwing, but lost to the new hero.

Later, when the *Tuatha Dé Danann* reassembled to attack their giant foes, he became *Lúgh's* champion. He was always the King's champion, athletic and capable of the greatest intellectual feats. Muddled in the many versions of the *Lebor Gabála Éirenn*, he was said to have met his fate at the hand of the *Fomór Indech*. In other versions, he and his two other "Gods of Skill" chased the giants to recover *Dagda's* enchanted harp *Uaithne*.

AENGUS OG The God of Youth, Sure One of Youth

ORDER: Old Gaelic God

PROVINCE: Time, Immortality, the Otherworld, Prudence and Magic

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, objects and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

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PREFERRED WEAPONS: Sword (*Maralltach* and *Beagaltach*) or Spear (*Gáe Buide* and *Gáe Derg*)

MISSIONARY: One's deeds in both the Mortal World and in *Tír na nÓg* will be seen, judged and you will be cast out or accepted by the wise *Angus Óg*.

The son of *Dagda* and the Goddess *Boann*, he was akin to *Lúgh*, being treated as a divine prodigy among the gods. He is the Gaelic version to the Gaulish *Maponus* and Welsh *Mabon*, he symbolizes youthful energy, prudence and vigor, and guardian of the Otherworld.

His conception and birth were made out of deception, as *Dagda* had done so unbeknownst to *Boann's* husband *Nechtain*. To hide this, the God held the sun and moon for nine months in a day, compacting the pregnancy to such a small time.

Seeking his birthplace as home, *Aengus* wanted to make the *Brú na Bóinne* (the modern "Newgrange") his, but to do this, he had to trick his father. *Dagda* had already given out all of the land he could for his children and *Aengus* was left with nothing already. Using a play on words, *Aengus* sought the sacred and holy center of Ireland as his own for just a "day and a night". Falling for this clever word deception, he was fooled into giving his son the *Brú na Bóinne* for what amounted to "eternity".

In the surviving legends, he was fond of using his magic often, deception and of killing others over matters of honor. Nowhere in the tales does it mention himself being slain by another, but instead implies that he alone gave judgement on others, god or Mortal. This is presumed to have his role in the Otherworld as well, for the souls of the dead that pass to him. He can grant life back to the dead, and mend bodies torn and broken by his enchantments.

Armed with an arsenal, the sword *Moralltach* ("Great Fury"), and its matching smaller *Beagaltach* ('small Fury'), plus two equally deadly spears: *Gáe Derg* ("Red Spear") and *Gáe Buide* ("Yellow Spear"), he is unstoppable in battle as well. Magical birds circle his head and sing it is said eternally, and his youthful beauty shines, almost blinding.

THE OTHER IRISH GODS

There were many, but nearly as numerous as the Gauls, deities in early Ireland. Mostly all were a part of, or descended from, the *Tuatha Dé Danann* in some way. Although many named deities appear to have been local and had followers who worshipped them, most attestations of them were documented by Christian scribes. Ireland did not have the slight benefit of being able to keep their own deities longer through a third-party (i.e., "Rome"), and record their names on their own terms.

Christianity, ignoring the claims of a "peaceful" conversion and the denial of any other forceful treatment, was aggressive in riding the country of its former beliefs. Ireland had preserved the last vestige of Continental Celtic paganism before Rome's own conversion and Fall in the late 5th Century C.E. Through coercion with the local aristocracy over time, the Catholic Church managed to strangle every corner of Druidism to death in the

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country. By the 9th and 10th Centuries, only scarcely a little over four hundred years, the new religion had ended a belief system that dated back thousands of years. It is wondrous that any traces of it survive at all, being that Europe was caught in an early (and little talked about) Pagan Purge following Rome's adoption of Christianity that swept through all corners of the many countries over four hundred years (from the 4th to 8th Century C.E). This was an internal "crusade" that had the plan to destroy local temples, groves, sacred books and its followers wholesale, just so that the new religion could hold sway.

Ireland did not escape this purge, but did lag behind it by a hundred years or more. After the 10th Century C.E, any remaining Druids left in Ireland were outlawed by both the Church and local royalty. Their status declined by the century, leading to this point, as Christianity narrowed its net of control. This is close to the time that most of the surviving manuscripts and documents that record the names of various deities begin to emerge.

ABCAN Dwarf Musician Fer I

ORDER: Old Gaelic God

PROVINCE: Tricks, Maliciousness and Deception

PLANE: The Otherworld

TEMPLE: Shrines

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, food, libations, objects and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: Tread carefully over the *Síd* hills by nightfall. You do not want to disturb *Abcán*, or he will use his vile wiles to ruin you.

Short and mischievous, he played for the *Tuatha Dé Danann*, and had a malicious side. His other name, or epithet was *Fer Í*. He is said to own a bronze with a sail made from tin, and could travel between the worlds by this means of enchantment easily.

Seeking the attentions of the Mortal *Aed Srónmár* ("Fiery One, Great Nose"), the Goddess *Ruad* ("Ruddy One") wanted to meet this mortal man. *Abcán* took her to the Otherworld just to visit him, but she was tricked by the dwarf god's enchantments caused her fall into the water and drown (some versions claim it was the mermaids' song, and others, the noise from a *Síd* hill). It is not known why *Abcán* did this, other than to be cruel and deceitful.

He also became the prisoner of the mighty *Cúchulain* for a time, who sought his abilities in his favor. The god used his powers to trick his way out of captivity by creating wonderful and divine music. This music lured the hero into a deep sleep, allowing the god a chance to escape.

AED Prince of the Good Folk

ORDER: Old Gaelic God

PROVINCE: Tragedy and Princes

PLANE: The Mortal World

TEMPLE: Shrines

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, objects and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: Such was the awful fate of *Aed mac Lír*, Prince of the *Daoine Sídhe*, that nine-hundred years was taken from him by the vengeful *Aoife*.

Conflicting with the many other deities for the same honor, *Aed mac Lír* is often called the "Prince of the *Daoine Sídhe*" in many sources. The oldest of the two sets of cursed twins of the mysterious Sea God *Lír*, he was carried on the lengthy affliction for nine hundred years, cast by *Aoife*.

Although this story is another example of Christianization, the core of the tale regardless may display an earlier origin. *Aed* or *Aodh*, and his siblings fell under the Druidess' jealousy, and by her curse were unable to remain in one place for too long in their new swan forms: three-hundred years on Lough Darbha, three-hundred years more on the Channel, and their final three-hundred years in the Atlantic Ocean.

AINE Goddess of Radiance, Bright Radiant One

ORDER: Old Gaelic Goddess

PROVINCE: Agriculture, Summer, Affluence and Leadership

PLANE: The Otherworld

TEMPLE: Shrines and groves, especially *Cnoc Áine*

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, objects and libations

HOLY DAY: May 1st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: Dance nine times around, clockwise on *Cnoc Áine* while the sun is overhead, and her radiance will spread.

A member of the *Tuatha Dé Danann*, daughter of *Egobail*, but claimed to be from nearly a dozen other divine families depending on the source. She had power over agriculture, summer, affluence and those who rule, using her influence to alter or aid in these many capacities.

She was mainly praised in *Luimnigh* (Limerick) beyond all other places, and has her own sacred hill, *Cnoc Áine* (there are two), where she resided to aid or make life difficult for the mortals who lived nearby. The red colored mare was her symbol, and any animal seen likewise, though extremely rare, was considered a sign and blessed by her. A holy well is her's as well, *Tobar Áine*, and another site said to be her "court", or *Lios Áine*. A hill-fort is attribute to her, or named for her, *Dún Áine*.

The earliest story claims that the King of *Mumhan* (Munster), named *Aillil Aulom* forced himself on her, and in the struggle, she bit off a part of his ear, maiming him. This set the rule that all kings must be perfect or unblemished to reign in the land. From this origin story, the *Eóganachta* clan derived its ancestor, a claim the later Anglo-Norman *Fitzgeralds* also tried to adopt.

The Midsummer feasts were held in her honor, as she and her sister *Grian* were viewed as the two opposite halves of the year:

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Áine's half was the "Bright", when the sun is at its greatest in size, or *an ghrian mhór*, while Grian's was the darker half, or "Dark", or *an ghrian bheag*.

AIRMED Goddess of Herbs

ORDER: Old Gaelic God

PROVINCE: Healing

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, objects and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Axe

MISSIONARY: Many have been slain, utterly at the point of spears and sliced by the edge of swords, but the song of *Airmed* resurrected them. His voice echoed within the well of *Slainé* and they arose.

The divine healer of the *Tuatha Dé Dannan*, who aided her kindred during the bloody *Cath Muiqe Tuiredh*. Her knowledge of the herbs and their properties was legendary, beyond all others, God or Mortal, in its extent. She was the sister to *Miach* and daughter of *Dian Cecht*, the Smith of the Gods.

In one tale, her sometimes angry and jealous father would erupt into arguments with her brother, often over petty matters. One time the animosity went too far and *Dian Cecht* finally killed his own son in rage. Shattered by this, *Airmed* knew the secrets of returning life to the dead, and had gathered all the important herbs for the ritual, placed them carefully on her cloak. Every step of the way unfortunately, her wrathful father would slow her down. Eventually he flung her herbs in all directions, losing the magical combination to resurrect *Miach* correctly and, in the same act, confused the properties of the herbs for all to learn. Secretly only she kept the knowledge in mind, but the ritual was ruined.

Airmed also had the power to sing over the sacred well of *Slainé* to resurrect the dead according to some tales.

BADB Goddess of Terror, Badb Catha, Crow Demon

ORDER: Old Gaelic Goddess

PROVINCE: Battle, Visions and Terror

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, food, objects, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Axe

MISSIONARY: If you hear the wail before the battle-cry that is the Song of the *Badb Catha*. Men will perish in numbers equal to wheat being harvested.

One of the most terrifying of Irish deities, *Badb* can create confusion on the battlefield amid warriors by her mere presence as special raven, or worse still, as the *Badb Catha* or "Battle Crow". She is a bloody demoness, twisting the minds of those who cause

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conflict and strife, or bringing them death. In ancient tradition, it is consistent that she is one of the three *Morrígnu* ("Great Queens") with *Macha* and *Morrígan*.

She will moan or wail before the doomed fate of someone of importance or nobility, in the same manner as the *Caoineag* or *Banside*. There are theories that she preceded them, or leads them ultimately as master. Another familiar guise from lore is the *cailleach* or "Washer at the Ford", where she will predict the death of kings.

She has caused mists, rained blood down on the foe, and summoned fear, confusion and suicidal strife. This she had done to the *Fír Bolg*, to aid in defeating them. Her other abilities in sources have been making the corpses of the dead speak, cause sleeplessness and terror on the battlefield, or her "garden".

In the conflicting sources and traditions across Ireland, *Badb* was the wife of both *Neit* and the giant *Tethra*. No "children" are mentioned as being hers from any tradition, written or otherwise, but it could be assumed the many similar dark entities might be related enough to be her kindred. The "Hooded Crow" is attributed to being her bird of all of the crows.

BEBINN Noble Giantess, Bebinn, Be Binn, Beḃind, Beḃinnḃ, Beḃind, and Beḃhín, Melodious Woman

ORDER: Old Gaelic Goddess

PROVINCE: Moon, Singing and Beauty

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Animals, objects, and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Perhaps you hear the song by moonlight? That might be *Béfind*, the tall, fair one, calling to the bright light in the night sky.

In many sources, she is named either *Bé Binn*, *Befind*, *Bebinnḃ*, *Befhín*, or a few other interpretations of her name, even varying in her identity as well. Confusing this is her appearance in Welsh mythic sources at times, hinting that she may dwell in *Annwfn* just as easily as she might *Mag Mell* in the Irish.

In one Irish tradition, she is the wife of a Mortal, *Idath*, while in others her husband is *Áed Aláinn*. The hero of Connacht *Fráech* was said to be her son in most Irish sources however. Another common name for her in the sources is *Bé Find*, and there is implication that she is linked to the moon in some way as well in Irish belief.

BO FIND Goddess of the River, White Cow

ORDER: Primal Gaelic Goddess

PROVINCE: Cattle, the Milky Way, and Wisdom

PLANE: The Otherworld

TEMPLE: Shrines

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ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, objects, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: If one visits *Tobar na Segais*, you might catch a glimpse of the tragic but wise *Bó Find* within the waters.

The goddess of the River Boyne, and an early primal deity that pre-dates the *Tuatha Dé Dannan*. She is so entrenched in Irish thinking and traditions, that she is steeped in many other legends and rivers from the Ancient World as well. Even the Milky Way is named for her in Gaelic.

Depending on the literary or spoken tradition, her husband may be *Nechtan*, *Nuadu* or *Elcmar*. This wide difference of spouses shows how diverse her name and tradition is in Ireland. Regardless of who her husband was, her secret lover was the *Dagda* who she had the prodigal son *Áengus Óg* by, requiring much deception.

Bó Find created the river named after her, according to legend, after her husband *Nechtan* forbade her to visit the *Tobar na Segais* ("Well of Segais"), a sacred place where the holy salmon swam and ate from the hazelnuts of knowledge. Ignoring *Nechtan*'s words, she walked counter-clockwise or *widdershins* around it. This caused a wild surge in the waters, creating a flood until the well gave way and the waters ran out of control. She was caught up in it, swept up in it, losing an eye, arm, leg and finally her life. She became the essence of the waters and the river itself by this profane act.

BODH DERG Red Crow King, Red Crow

ORDER: Old Gaelic God

PROVINCE: Kingship and Rivalry

PLANE: The Otherworld

TEMPLE: Shrines

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, libations, food, objects and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: Trust not the jealousy of *King Bodh Derg* who once ruled for the *Tuatha Dé Danann* and then caused the *Táin Bó Cuailgne*.

He took the place of *Dagda* as the King of the *Tuatha Dé Dannan* and ruled them for a time. He is the son of *Eochaid Garb*, and was the former ruler of the Gods in *Mumhan* before accepting the mighty title.

Once he began to rule the *Tuatha Dé Dannan*, it was after their bloody clash with the *Milesians* and truce, forcing them to dwell underground and in the Otherworld, after *Dagda's* death in the battle. The other gods accepted his rule except for *Lír*, who denied him the honor.

He fathers many gods after they are forced to live beyond the surface, but it is his swineherds that become caught up in a feud

that will transform them into many incarnations over time (ultimately becoming the bulls *Finbennach* and *Donn Cuailgne*) and pitting two kingdoms, *Connacht* and *Ulaid*, against each other. This will erupt into the famous *Táin Bó Cuailgne* epic.

BRES, Eochaíð the Fair Tyrant, The Beautiful One

ORDER: Old God

PROVINCE: Agriculture

PLANE: Mortal World

TEMPLE: Shrines

ALIGNMENT: Chaotic

SACRIFICES: Animal, food, libations and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Never choose one who is fonder of being in charge rather than a natural leader without having to think about it. This was the fate of *Bres*.

A hybrid of the two peoples, the *Tuatha Dé Dannan* and the *Fomórach*, who was born with the fairer side of the former, but the ugly personality of the later. He grew quickly for his age due to his mixed heritage, but was loathed by the Gods for his loyalties to the giants. After *King Nuadu's* blemishing by his loss of his right arm in battle after *Cath Muige Tuiredh*, he was voted as the steward or regent king.

The start of his many deceptions against the Gods began after his son, *Ruadan*, through his divine wife *Brigid*, was sent to quietly slay the Smith God *Goibhniu* but failed and was himself caught and slain instead. Afterwards, *Bres* began to tax and force the *Tuatha Dé Dannan* to work as slaves under him (by the secret command of his giant masters). The Divine Poet *Cairbre*, fed up with the maltreatment composed Ireland's first satire, and it was directed about him. This was the beginning of the end for *Bres*. *King Nuadu* regained his throne and power after a seven year wait, and this sent *Bres* into exile, who fled to his giant masters. With the aid of the giants behind him, *Bres* led an army to take back Ireland. This was the Second *Cath Muige Tuiredh* and a disaster for the giants.

Losing the battle utterly, *Bres* was left to plead for his life at *Lúgh's* mercy, who spared him on the condition he teach them the science of agriculture. This was a mixed bargain however, as *Bres's* time left alive was, again, causing the Gods irritation, and *Lúgh* magically built three-hundred cattle and filled them with a red poison, then offered *Bres*, as a host, to drink of the "milk". Never being a poor guest, he didn't refuse the offer and drank the poison and fell sick and died shamefully.

BRIAN Assassin Of Light's Father, Noble One

ORDER: Old God

PROVINCE: Assassin

PLANE: The Mortal World

TEMPLE: Shrines

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, food, libations, objects and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: The Sons of *Tuirenn* came for the father of *Lúgh Samildánach* and had him slain. Few could have done that. If unstopped, they could have more to others.

The Son of *Tuirenn*, the Gaelic version of the Gaulish Thunder God *Taranis*, he and his two less intelligent brothers *Iuchar* and *Iucharbar* plotted to assassinate *Cian*, the father of the mighty *Lúgh Samildánach*.

The motives behind why they sought to assassinate *Cian* remains unknown, but it might be related to some story tying the Sons of *Tuirenn* to *Lúgh* in a way that is sadly lost to posterity. The logic of it, from a mythological standpoint states that due to *Tuirenn* representing the “thunder” and therefore dark and cloudy skies, it would have instantly be in his best interest to be rid of *Lúgh*, who had shone with the *Lón Laith* (“Champion’s Light”), or the brilliant light of the Sun. The Sons of *Tuirenn* were simply trying to put an end to the mighty light that their father could not.

Using Druidic wiles, *Cian* changed his shape to escape *Brian*, *Iuchar* and *Iucharbar*, and fled as a swine, but the three sons alter their forms into hounds, or *Faol-Cú* (“Wolf Hounds”) to track him and then rip him apart. Led by *Brian*’s cunning, the Sons of *Tuirenn* completely tear apart *Cian*.

To be spared the wrath of *Lúgh*, they are sent on an epic quest around the world to find many enchanted weapons, each one that the God will use in the upcoming Second *Cath Muige Tuiredh* against the Sea Giants. Although variants exist of the tale, it is *Brian* that is the clever one of the Sons, that barely survives the adventure (compared to the Hellenic *Argonautica*). Asking to be healed by *Lúgh*, they are refused, and *Iuchar* and *Iucharbar* succumb to their wounds and *Brian* lives in misery from it all.

A Scottish version later has *Brian* adapted to a more arrogant hero who challenges the hag *Cailleach* to rescue to the captive *Deò-Ghreinnè*. There appears to be no Brythonic version of the character, though the name is present in the early sources but without context.

BRIGID Goddess of Fire, Exalted One

ORDER: Old Goddess

PROVINCE: Light, Nobility, Smiths, Dawn, Spring, Poetry and Fertility

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animals, food, libations and objects

HOLY DAY: 1st of February

SUPERSTITIONS: There are a myriad of *Brigid* related superstitions in Ireland to the present

PREFERRED WEAPONS: Spear

MISSIONARY: The pure light of *Brigid* is the holiest of them all and no beast or man fears her that is good in heart.

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Irish Goddess of Smiths, Fire, the Dawn, Spring, Poetry and Fertility. She is a member of the *Tuatha Dé Danann* and possibly pre-dates them in Ireland, being a Pan-Celtic deity across Europe formerly known as *Brigantina*.

Brigid was long steeped in traditions and followers in Ireland before Christianity came to adopt her as a ‘saint’ later. So beloved by all across the country for so many reasons, the sources tell much about her, although many are contradictive and varied. She possessed divine animals, a sheep named *Cirb*, the “King” of Boars *Toirc Triath* (the Irish version of the Welsh *Twrch Trwyth* from legend) and two oxen, *Fe* and *Men*. These blessed animals would call to her when distressed or anything would be wrong, except for the wild and out of control *Toirc Triath*.

Poets, whether the *Fili* or *Baird*, would call upon her blessings for inspiration. She was viewed as the ‘source of Poetic Inspiration’. Her son, *Ruadán*, was slain in battle against the Sea Giants, and this caused her great grief. Her sorrow was so tragic was so great that she wailed during the Second *Cath Muige Tuiredh*, creating the ancient Gaelic tradition of the *Caoineadh* (“Keening”), which was a funerary custom that was passed on in Gaelic regions for thousands of years during the Wake after someone’s death (similar in all Celtic countries to other death keening).

There are many sacred wells in Gaelic countries held in her honor, with formerly druidesses (and later nuns) to watch over them. In the *Lebor Gabalá Érenn*, she is the daughter of *Dagda*. The Gaelic holiday of *Imbolc*, the celebration of Spring, is in her name. A sacred fire burns in her name at *Kildare* where nineteen Druidesses had watched it in earlier ages, and later nuns as she was Christianized as ‘st. *Brigid*’.

CAILLEACH The Great Hag, Cailleach and Cailleach Bharach, Veiled One

ORDER: Primal Goddess

PROVINCE: Winter, Creation and Death

PLANE: All Worlds

TEMPLE: Caves, shrines and groves

ALIGNMENT: Neutral

SACRIFICES: Animal, food, libations, objects and human

HOLY DAY: December 21st

SUPERSTITIONS: There are many surviving in Ireland, Scotland and the Isle of Man

PREFERRED WEAPONS: Staff

MISSIONARY: The seasons are guided by the mood of the *Cailleach* who may be in a positive or not temper from year to year.

She is also called *Cailleach Bhéarach*, and is common to all Gaelic regions” lore and beliefs. She is an ancestral deity, far pre-dating the other gods and goddesses, representing the winter season, creation and death.

In the earliest sources, she is said to dwell in the cave of *Béra* in the southwest of Ireland for half of the year (the “Bright Half”) where she waits, then, she emerges to open her veil, causing snow to fall. This is the change of the seasons across the world. So massive is she that when she shakes her plaid clothing free

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from grit, the many boulders fly free and litter the landscape for miles around.

Her “children” are the deer and cattle, and most horned animals, who follow in her shadow as she moves across the land. In early Gaelic tales, she shows up in many guises. She is the Druidess *Bírog* (from the cave in which she dwells *Bérach*) that assists *Cian* to impregnate *Ethne*, the daughter of the giant *Balor*. In a related tale, she also possesses the enchanted cow *Glas Gaibhnenn*, in which the local village covets from *Balor*, leading to the troubles, that eventually cause the birth of the Sun God *Lúgh Lámhfáda*.

In Scottish myth, she is the *Beira*, and carries the same place in mythology as she did in Ireland. Using her crooked, wooden staff, she can touch the earth and freeze it, and battles the Spring season. In all Gaelic traditions, the so-called “Corn Dolly” or *Cailleach* is composed from the last remnants of the harvested crops and tossed in the field of the neighboring farmer who is not finished. It is his responsibility to dispose of the *Cailleach* by feeding it all year around at home. It was a burden if the last grain wasn’t harvested.

A species of night owl is named for her, the *Cailleach Oidhche* (“Night Hag”), a tradition shared in Wales with the *Gwrach Y Nos*. The ghost-white face and haunting noise of the large bird are believed to be her, or one of her “children” flying about by night, and a portent of doom.

So ancient is her belief in Irish and Insular Celtic lore, that it may pre-date the Celts, or at least the inclusion of the Druidic teachings of the *Tuatha Dé Danann*. Unfortunately, the sources are sparse and difficult to sort out to ascertain for sure.

CLIODHNA Queen of the Banshees

ORDER: Old Goddess
PROVINCE: Beauty and Love
PLANE: The Otherworld
TEMPLE: Shrines and groves
ALIGNMENT: Chaotic Good
SACRIFICES: Animal, food, libations and objects
HOLY DAY: Unknown
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Spear
MISSIONARY: Dreadful enough to hear the wail of the *Bánsídh* but even worse to meet the Queen *Clíodhna*.

Considered one of the mighty goddesses of Ireland, she rules from the *Síd of Mumhan*, and in some sources in *Corcai*. Her true home lies in the Otherworld in *Tír Taimgíre*, where she dwells with her love *Ciabán*. *Clíodhna* is the Gaelic *Aphrodite* due to her being the Goddess of Beauty and Love, reigning over those attributes. It is thought by scholars that she is the Gaulish goddess *Clutonda* Gaelicized.

In her presence, she has three enchanted birds, brightly colored, that are always circling her or a magical tree, eating from its fruits. Their song can heal the sick from their wounds and ill

instantly. This is a trait very similar to the Welsh Goddess *Rhianon* and her enchanted three birds.

In some versions of the tales about her, her lover, *Ciabán*, a Mortal, lives in *Corcai* in Ireland, and occasionally the goddess must leave the Otherworld to visit him. In a few variants of this story, she perishes at sea to do so coming ashore (being lulled to sleep by a minstrel of *Manannan mac Lir*), and this causes the *Tonn Chlíodna* or “Clíodna’s Wave”, which is believed to be the “Ninth Wave” by County Cork.

Many old Irish families in Cork and Munster claim a lineage from her in some way. The stones of *Carrig-Cleena* in Munster are said to be her’s, where she exits into this world at times, or can be found by those foolish enough to be curious to search.

CREIDHNE Bronze Smith of the Gods

ORDER: Old God
PROVINCE: Bronze Smithing
PLANE: The Otherworld
TEMPLE: Shrines and groves
ALIGNMENT: Lawful Neutral
SACRIFICES: Animal, food, libations and objects
HOLY DAY: Unknown
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Hammer
MISSIONARY: Never will it rust, shatter, dent or fail you, the item made by *Creidhne*.

He, *Luchtaine* and *Goibniu* were the *Trí Deé Dána* (“Three Gods of Arts”) of the *Tuatha Dé Danann* that were skilled in the arts of smithing, fittings and working the various artistic additions that went into the weaponry for the Gods.

Such was his skill, that he and *Dian Cecht* forged the enchanted ‘silver Arm’ for *King Nuadu* to put him back on the throne. This magical limb was so skillfully made that it could mimic the real limb and do so much more. The Irish sources say little else about him and his wondrous talents or adventures however, but it is assumed that he, and his brothers, were responsible for much of the grand weaponry and items that were used by the *Tuatha Dé Danann*.

CROM CRUACH The Bent God, Crom Cruach, Cenncroíthí, Crom Craich and Cenn Crom Dubh, Crooked One of the Mound

ORDER: Primal God
PROVINCE: Fertility, Harvest and Virility
PLANE: The Underworld
TEMPLE: Shrines and groves
ALIGNMENT: Chaotic Neutral
SACRIFICES: Animal, food, libations, objects and human
HOLY DAY: Sundays (*Domhnach*)
SUPERSTITIONS: Unknown
PREFERRED WEAPONS: Spear
MISSIONARY: Hidden in the mists, behind all of the Gods in Éire was the mysterious *Crom Cruach*.

An early god, otherwise not well-documented in Irish sources outside of the hagiography related to St. Patrick. In the other, somewhat obscure, sources he is named *Cenncroithi*, *Crom Cróich* and *Cenn Crom Dubh*. His celebrated holy-day was on Sunday and called *Domhnach*.

Unfortunately, due to the “yellow press” that Christian scribes overly emphasized to make the worship of this deity appear evil in contrast to the Christian religion, it is often hard to discern how benign the original belief really was in the country.

His cult center was focused at *Magh Sléight*, and was a large stone, gold coated statue, surrounded by twelve stone statues, each representing one of the zodiac symbols. Offerings of milk and grain were given there to him and his other lesser gods for their blessings.

This worship however was demonized in Christian writings as human sacrifice became allegedly involved as well, with newborns being offered during *Samhain*. He is described as an aged god, hidden behind mists, and the head of the gods of Ireland, and chiefly Patrick's opponent, who empowers the Druids. It is Patrick that casts him into Hell however once and for all, “cleansing” Ireland of his ancient and corrupting influence over the land.

The reality however may have been in complete contrast to what the later Christian hagiographers attempted to portray about this deity and his followers. There is no mention of him in other sources, and none in connection with the *Tuatha Dé Danann*, and this also makes his existence doubtful generally. Patrick was said to have smashed up the statues with a hammer, but the very existence of St. Patrick is also in doubt as well, and that is another topic entirely.

DAGDA The Good God, Soícheall, The Good God

ORDER: Old God

PROVINCE: Fertility, Music, Druidism, and Paternalism

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, libations, and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Club

MISSIONARY: Although many feared the *Fomoraig*, the *Dagda* was only annoyed and jovial toward them.

A complex figure in the *Tuatha Dé Danann*, filling the role of Druid, King and paternal icon. Many scholars have equated him with the Gaulish God *Sucellos* due to many similar elements. Irish literature and lore has much to say about him. He was “good” at everything he did, this was not his name because of his morality or how he treated others.

He is armed with a great club, or *Lorg Mór/Anfaid*, which possesses the power to instantly kill on one end and bring back to life on the other with a touch. He usually has only a hooded cloak for his garb, and is so well-endowed physically that his physicality could

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dig trenches where ever he walked, and did in various parts of Ireland. In his hand, he carried the enchanted harp *Uaithne* made from a special oak, that could change the seasons with his skilled playing, or the thoughts and emotions of those who listened. His pigs ate from a tree that bloomed fruit perpetually, one swine was forever fattened from its eating, while the other roasting over a fire to be eaten by him (or others).

Dagda's eating *geasa* made his deny the offering of food by others, which would often result in comical situations, or tragic depending on the situation. If he had his magical cauldron, the *Coire Ansic*, he (and others) would never starve from it. *Dagda's* excesses were just a side of Humanity to emphasize how outrageous and out-of-control things could go, and did, if they were not reigned in.

He sired many children due to his virility and sometimes lusts. No goddess or giantess could deny him. His children are: Aed, Aengus, Bodb Derg, Brigit, Cermait, and Midir, all deities and significant in their own right.

The *Dagda's* power is so great that he could swing once with his mighty club and slay nine men, and has on many occasions in the tales, against the *Fomórách*. He was the essence of manliness, and at the same time a comical vision of it, perhaps to keep the many worshippers in check about their behavior and actions.

He had many epithets over time: *Aed Abaid of Ess Ruad*, *Cerice* (“s’striker”), *Cera* (“Creator”), *Crom-Eocha*, *Easal*, *Eogabal*, *Eochu* or *Eochaid Ollathair* (“Horseman, Great Father” or “All-Father”), *Fer Benn* (“Horned Man” or “Man of the Peak”), *Ruad Rofhessa* (“Mighty One/Lord of Great Knowledge”), and *Samildánach* (“Many-Skilled”).

Dagda ruled the Gods after *Nuadu* was slain after the Second *Cath Mag Tuiredh* for over seventy years. He was said to be a sometimes wise and brutal ruler, but finally had given into the old wounds caused by the female giant Prophetess *Cethlenn* (“of the Crooked Teeth”).

His lineage was confused in the sources. Many sources place him as the son of *Danu*, or even the father, or completely from a separate family entirely, fathered by *Elatha*, and his mother *Ethniu*, with his brothers *Oghma* and *Lir*.

DIAN CECHT Healer of the Gods, Swift Concoction

ORDER: Old God

PROVINCE: Healing and Health

PLANE: The Otherworld

TEMPLE: Shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animals, food, objects and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: There is no wound, venom or suffering bad enough, not even death, that can deny *Dian Cecht* his skill its might.

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He was essential to the *Tuatha Dé Danann*, for their success against their many foes in healing and health in battles. His other names in the sources were *Canta* and *Cainte*. One of the children of *Dagda*, he was a very important part of the Gods from his birth on.

He possessed the secrets of divine healing, able to mend severed limbs, heal grievous wounds and other awful and unspeakable injuries beyond the skills of Mortals. In the Gaelic Celtic world, he was the sum of the Continental Celts' divine healers in one god. There were others, but they were minor and paled in comparison to him.

Using his powers, he blessed the well of *Slainé* and at *Achad Abla* (located near *Mag Tuiredh*) so the *Tuatha Dé Danann* could heal and revive their dead during battle. The only thing it could not revive the dead from was a severed head however.

In one tale, *Dian Cecht* saved Ireland from the horrors of *Morrígan*, by one of her dreadful sons named *Meichi*, who he had realized possessed in his heart, three monstrous serpents that would grow and destroy Ireland. This was discovered only after *Dian Cecht* sensed the evil in the boy when he was an infant, and had him slain. Cutting open the child, he found these beasts, perhaps the *Péisti* (See "Chapter 3: There Lived a People – *Péist*") were about to spring forth from within him. Thinking quickly, *Dian Cecht* burned the serpents to smoldering ashes and then threw into a nearby river. Their toxic potency was so powerful however that it caused the river to bubble and boil over, creating the *Abhain Bhearú* ("River Barrow").

As Gods go, he was jealous often and after an argument with his son on *Miach* on one occasion, he snapped and killed him. His daughter *Airmed* attempted to resurrect him using her divine herbal knowledge, but he thwarted it every step of the way until she failed to do and the knowledge of the secret properties of the world's herbs was forever lost.

His worship in Ireland continued strongly until the 8th Century C.E when Christianity's strength finally won out against native Druidism after four centuries. Afterwards the lingering remnants of followers faded by the 10th Century C.E. All literary sources date to this time and afterwards.

DONN God of the Dead, The Dark One

ORDER: Old God

PROVINCE: Death

PLANE: All Worlds

TEMPLE: Temple, shrines and groves

ALIGNMENT: Neutral

SACRIFICES: Animals, food, objects, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: Everyone who perishes, who is a Gael, must pass through *Tech Duin* if they hope to make their way onto *Tír na nÓg*.

Perhaps the most important deity of the Gaels, and his residence as well, as he is where the handful of sources consistently state

that the 'souls of the Dead must travel after death.' He dwelled in a western isle called *Tech Duin*, viewed as a portal where the souls of the Dead must go first before being reincarnated or destroyed. *Donn* must judge them first.

In the *Lebor Gabála Érenn*, he was named *Éber Donn* and was part of the invading *Milesians* from Spain that battled with the *Tuatha Dé Danann*. He personally angered the Goddess *Ériu*, who cast a spell to drown him at sea in response. He was buried at the isle that remains out to sea today ("Bull Island"), that is angled to meet the western setting sun. This short explanation is his story and origin to an ancient belief and tradition.

Nothing describes him, but being an important deity that must wait on the passing souls, he is likely a gloomy and dark figure. His name implies someone that is dark garbed and mysterious, but little more. Scholars have tried to compare him to *Dagda*, and therefore indirectly Julius Caesar's reference to the Gauls "Dis Pater".

ECNE God of Poetry, Enlightened One

ORDER: Old God

PROVINCE: Poetry

PLANE: The Otherworld

TEMPLE: Shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Libations, food and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: The poems of *Ecne* can hypnotize even the most focused minds.

A very unusual Irish deity in having three fathers, *Brian*, *Iuchar* and *Iuchabar*, the Sons of *Tuirenn* (also called *Trí Déa Donand* or "Three Gods of Danu").

The sources speak little of the actual deeds of *Ecne* however, as his name is overshadowed by those of his illustrious fathers.

ETAIN Goddess of the Sun, Passionate One, Jealous One

ORDER: Old Goddess

PROVINCE: Kingship and Sunlight

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animals, food, objects, and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: The true light of Kingship is that which is shone from *Étain*.

The daughter of *Ailill* in one version of the tales, or *Étair* in another, she is always associated with kingship and ruling in some way. She is married to at least four different kings in various traditions in Ireland, each involving a scandal and tragedy in some way.

Her story is one of love and tragedy among the gods, but she is never named as one of the *Tuatha Dé Danann*. Her only opportunity to join their family came at the chance to marry the King *Midir*, who was taken by her. The jealous *Fúamnach*, a Druidess, decided otherwise and cursed her into a pool of water, then a worm. From this, she transforms into a butterfly.

With *Fúamnach*'s wrath, she is blown away from *Midir*'s presence after a time, when she was his constant companion, noticing that he had no feelings for other women and was loyal to only her. After being whisked away, she was taken to *Midir*'s rival, *Ángus Óg*, who knew instantly who she was under the curse.

Aiding her, by giving her room and assists her, but again *Fúamnach* hears of this, and with Druidic wind, blows her away, beyond the god's realm to land in a glass of wine at the court of King *Étar*, and drank by his wife. Impregnated, the King's wife, over a thousand a twelve years later from the original date, gives birth to her.

After she comes of age, she falls in love with *Eochaid Airem*, the High King. Her situation does not remain a secret from the tormenting Druidess however, as *Fúamnach* again discovers her whereabouts. *Midir*'s longing for *Étain* was never forgotten, and after a complex situation involving King *Eochaid*'s brother *Ailill*, the dilemma ended.

Midir finds that the mortal king *Eochaid* must be tested for his own ancient love's hand. First by games of *Fidchell*, then by nearly impossible tasks, and then tricks him into sleeping with his own daughter, disguised as *Étain*, giving birth to the King *Conaire Mór*. Deceptions passed, and the cruel games of *Fúamnach* over, *Midir* and *Étain* finally find each other after several thousand years only to embrace and transform into swans and fly away. The ancient curse of the Druidess is over and strikes one last time.

She was described the most in the early Irish sources, in the *Togail Bruidne Dé Derga*, in vivid detail, and the sacred fountain that she watched over, holding holy waters. Although her story was tragic, at some point in her long, dysfunctional history, she was assumed to preside over her sacred basin of pure, divine waters from the Otherworld.

ÉRIU-BANBA-FEDLA Trinity Goddess of Ireland

ORDER: Primal Goddesses

PROVINCE: The Earth/Ireland

PLANE: All Worlds

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, objects, and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: The *Three Sisters* of *Éire* are the land itself and both cannot be separated. One without the other is impossible.

The three sisters, and daughters of *Ermmass*, who came with the *Milesians* from Spain. Each of the three were separate yet

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treated as a group in the sources, and the soul of Ireland itself. In both the poetic sense and more, they had given their name to the country and more.

Ériu means "Adundant", while *Banba* is "Pig-like", and *Fódla* has no agreed or suitable translation. The three goddesses had their own court of faeries that followed them as an entourage long before they married into the *Tuatha Dé Danann* or *Milesians*. *Ériu* was married to *Mac Griéne* (Son of the Sun), uniting the Land and the Sky together. In early Irish literary tradition, *Ériu* had an affair with the Sea Giant *Elatha*, and their son was the infamous *Bres*, that led the *Tuatha Dé Danann* during the darkest of times after King *Nuadu*'s maiming due to *Sreng*'s wounding.

Banba was said to be the first one to step onto Ireland after the last great flood after the legendary people of *Cessair*. This was long pre-dated the arrival of the giants, *Fír Bolg*, Gods or Mortals into Ireland. Her age and connection to the island is ancient, and there is a link to the land being "pig-shaped", which is a subconscious reaction to the ancient reaction to the legend of *Banba* being associated to the land. She is married to *Mac Cecht*, the dreadful son of *Morrígan*, a grandson of *Ermmass*, related to her already by blood.

The three goddesses have been considered the "Goddesses of Sovereignty" because of their deep connection to the land. In Celtic Britain, the alleged Goddess *Albion* represented the Britons in the same way, and there was possibly a similar goddess in Gaul who did the same before them.

FAND Scornful Goddess, Weak One

ORDER: Old Goddess

PROVINCE: Charms, Love, Lust and Deception

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, food, objects and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Get not lost in *Mag Mell* if you should ever find yourself in the Otherworld, and catch the attention of its Queen *Fand*. For she will play with Mortals as a child does with toys it disdains.

A very dramatic Goddess and typical from Irish lore, the daughter of *Áed Atbrat* and sister to *Lí Ban* (who rules *Mag Mell* with her husband *Labraid Luathlám ar Cladaib*). She is more famously well-known as the wife to the Sea God *Manannán mac Lír* and her involvement with the hero *Cúchulainn*.

Often flying with her faery court and sister as a flock of sea birds, bound by silver chains, except for her and her sister, which are golden, emerging from the Otherworld into the Mortal world.

On one occasion, flying with her sister over the sea near *Ulaid*, she is wounded by a well-aimed sling-stone hurled by *Cúchulainn*. Furious from the injury, she and her sister visit him in his sleep and cast a pall of sickness over him in return for his error. They

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do this by thrashing him with horsewhips until he is unable to move, speak or rise. He lays sick for a year, with no healer able to aid him in the land.

Only *Fand* offers to cure him with a bargain: he must assist her in the Otherworld with ridding of a menace. In doing this, she and he fall into a romance together over time. It becomes apparent to *Cúchulain*'s wife *Emer* that something is wrong. Angry, and armed, she prepares to confront the goddess with a gang of women armed with iron knives.

Only then does *Manannán* step in and realize what has happened, and shakes his enchanted cloak of mists between them so they may never meet again. Then the druids prepare a Potion of Forgetfulness for *Emer* and *Cúchulain* to drink and forever erase all memory of this event.

Fand seems to have had an illustrious history, but this is only one of what might have been many examples in Irish myth.

FLIDAI'S Goddess of the Wilds

ORDER: Old Goddess

PROVINCE: Deer, Wilderness and Cattle

PLANE: All Worlds

TEMPLE: Shrines and groves

ALIGNMENT: Chaotic Good

SACRIFICES: Food, objects and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear and Bow

MISSIONARY: A fool indeed who dares to harm the Cattle of *Flidias*.

She is a Goddess of animals, fertility and the wilderness. To get around the countryside, her chariot was pulled by otherworldly deer, gliding her easily over all landscapes. Those who raised domesticated livestock looked to her, and it was said that she owned a cow that produced plenty of milk and cattle. Because of her beauty and wild charm, her common epithet in the sources was also *Foltchaín* or "Beautiful Hair".

Deer were said to be her "cattle", and she could milk them the same as one would normal cows. In lore and ancient beliefs however, she also had plenty of her own enchanted herds of faery cattle that she kept to her own.

In most literary sources, she is mostly agreed to be the mother of *Fand*, but also *Bé Chuille* and *Bé Teite*. The ancient tale of *Táin Bó Findlias* is about her. It focuses on her abduction by *Fergus mac Roich* from her husband *King Ailill* of Connacht, and her magical cattle. Having been with her, he was unable to be satisfied except after being with seven women. Her prized cow *Maol* could be milked and feed and prepare over three-hundred men every night. This advantage aided *Fergus* greatly in his time he kept her away from her people.

The tale is a tragic saga about Mortals trying to exploit her and her enchanted animals for their own benefit, and with her get-

ting little revenge in the end of it all. If other tales did exist to bring some justice for her, they did not survive the ages. Primarily taking place in the Kingdom of Connacht, with the greedy and cruel *Queen Maebh* and *King Ailill*, it has ties with the later epic *Táin Bó Cuilnge*.

FUAMNACH Jealous Draídeess of the Gods, Noisy One

ORDER: Old Goddess

PROVINCE: Charms, Druidism and Vengeance

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, food, objects, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: Never test the patience or wrath of *Fúamnach*. The Goddess" skill of the Druidic Arts is grander than those of Man.

Daughter of *Bresal Etarlám*, one of the members of the large *Tuatha Dé Danann* family, although never considered one directly, but vicariously through her relations. She was raised and taught in the Druidic arts and immortal all the same. Prior to her involvement in the story of the Goddess *Étain* (in the tale *Tochmarc Étaine*), little else in Irish lore and literature mentions her.

She is considered a witch or evil druidess and little more, and scarcely a "goddess" figure, but there might have been believers in Early Ireland that looked up to her for diabolical enchanted guidance. This would be in the same way that many Gauls had on the Continent towards other dark entities for the *Andedion*. She would be the in the Gaelic version of the same (as documented) as the *An Deé*.

Ángus Mac Óg had discovered her ancient and evil plots, long after they had been committed, and tracked her down to the *Brí Léith*, where she resided and beheaded her, then took her head back to his home at *Brú na Boinne* as a trophy.

GOIBNIU The Great Smith, Smith

ORDER: Old God

PROVINCE: Smithing, Immortality, Healing and Hospitality

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animals, food, objects, and libations

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Hammer

MISSIONARY: If a Mortal were lucky enough to drink from the mead made from *Goibniú*, they would gain the immortality of the Gods.

'smith." The Son of *Esarg* or *Tuirbe Tracmár*, and brother to *Credne* and *Luchta*, the *Trí Dé Dána* ("Three Gods of (the) Arts"). He was the blacksmith to the *Tuatha Dé Danann*, forging the greatest and most unmatched weapons, items and armor in the worlds, unrivaled by Mortals, giants and others.

He possessed the secret mead of the Gods that supplied them with their immortality and powers during their grand feast. In his smithy, he also owned the *Glas Gaibhlenn*, an enchanted cow that produced abundance in milk and cattle. White with green spots, it was sought after by all who knew of it (*Balor Ólchshúil* and others in various tales), and the cause of many sagas and battles in Ireland.

With *Dian Cecht*, they both aided the otherwise Immortal, *Tuatha Dé Danann* with many means to maintain their power and vitality in the Mortal world. *Goibhniu* was the God of Hospitality, an important matter in Celtic society, going back to the most ancient of ages across all of Europe. The Welsh or Brythonic version of him was *Gofannon* and there is a mere hint of a Gaulish one as *Gobedi*.

LIN SMITH OF BODB, Misfortunate One

ORDER: Old God

PROVINCE: Smithing

PLANE: The Otherworld

TEMPLE: Shrines

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animals, libations, objects and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Hammer

MISSIONARY: Woe to be the smith of *Bodb* who disposes of anvils, each broken, split and wasted, from misuse and begotten attempts at forging great items for foul purposes.

Residing in the *Síd* of the God *Bodb*, but working under the lake of *Loch Léin*, he forged for the god and the others that dwelled in the faery-hill. From the sources, he appeared to be a frantic and frustrated smith, tossing his damaged and broken anvils and tools out of the earth at times.

Local folklore would attribute the odd showers and rain that would shower the area around his lake to the effects from his work (the “pearls” of his toil). The nearby hill by his lake is known as *Indeoin na nDési* (“Anvil of the Dési”) and was believed to be composed of his used anvils over the many centuries.

LIR God of the Sea

ORDER: Old God

PROVINCE: The Sea

PLANE: The Otherworld

TEMPLE: Shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, objects and libation

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: Floods, waves and disasters from the sea are *Lír* giving us warning.

Also written as *Ler* in the source, he was an ancient, ancestral deity in which little is told about, only that he was the father of the mighty *Manannán*, the much lauded Sea God. It was his children that were cursed by the Druidess *Aoife* to change shape

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as swans for over nine hundred years and live across three different watery locations.

Little is told about *Ler*'s place in the realm of the Gods, or his story beyond the tragedy involving *Aoife* unfortunately. He appears to the essence of the Sea itself and little more. In Welsh mythology, he is *Llyr* and with as much detailed equally, or lack thereof.

MACHA Horse Goddess, She of the Plains

NAME: Macha.

ORDER: Old Goddess

PROVINCE: Curses and Sexuality

PLANE: The Otherworld

TEMPLE: Shrines

ALIGNMENT: Chaotic Good

SACRIFICES: Food, objects and libations

HOLY DAY: May 1st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: The name *Macha* is synonymous with curses and greatness. Hear it and know that.

There are five *Machas* in Irish tradition, and all maybe the same goddess through time by other names and guises, just conflated. She pre-dates the *Tuatha Dé Danann* in Ireland and appears in the sagas after them as well. Her place in Ireland is long established.

Listed, in order, are the many *Machas* and a short summary of the role they filled in a various tradition:

DAUGHTER OF PARTHOLÓN: One of the earliest mentioned, and pre-dating the arrival of the *Tuatha Dé Danann*, she is only passingly named in a poem in the *Lebor Gabalá Érenn*.

WIFE OF NEMED: She was the first to die of the settlers, but had the settlement *Armagh* or *Ar Mhacha* (“Macha’s Height”) named for her.

DAUGHTER OF ERNMAS: One of the three *Morrigna*, and a member of the *Tuatha Dé Danann* who perished at the Second *Cath Muig Tuiredh* at the cruel hands of *Balor Ólchshúil*.

MACHA MONG RUAD: The only Queen listed in the *High Kings of Ireland*, and responsible for the building of *Emain Macha*, the capital of the *Uliad*.

DAUGHTER OF CRUINNIC: Forced to run in a race against the King of the *Uliad*'s own horses while pregnant, she went into labor and cursed the men of the kingdom famously. This curse struck them during the *Táin Bó Cuilgne*, when Connacht attacked.

The Goddess figure of *Macha* centers around sexuality, curses and tragedy in any of her incarnations throughout Irish mythology. Regardless of which version of her story, and how she attempts to avoid her fate, she somehow ends up fated to a poor outcome, usually at the behest by men. She is a mere pawn of them in the end.

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MANANNAN MAC LAR Lord of the Seas, Mountain son of the Sea

ORDER: Old God

PROVINCE: The Ocean, Laws, Judgement, Enchantment, Druidism, Battle and Academics

PLANE: The Otherworld

TEMPLE: Shrines

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, objects and libations

HOLY DAY: Unknown

SUPERSTITIONS: Using epithets to avoid saying his name while in the water, placing “eyes” on the bow of a boat to gain his blessing

PREFERRED WEAPONS: Sword and Spear

MISSIONARY: Even the mightiest will fall before the waves of *Manannán mac Lír*.

The chief God of the Seas in Celtic belief with no equal. He is also called *Mac Alloid* or *Oirbsiu* or *Oirbsen*, and to the Manx (who derive their name from him), he is *Manann beg mac y Leir* (Little Manann, Son of Leir). In Welsh he is *Manwydan fab Llŷr*.

Among the Gods, he was the maker of laws, judge, considered even a “Druid” in some sources, possessed a treasury of enchanted items and abilities that made him unmatched even within the gods. He dwelled in *Tír na nÓg*, out of the reach of Mortals, but did contact them at times, and sired certain warriors to train them in the arts of battle and make them into the best champions possible. The Isle of Man, *Ellen Vanann*, was one of his prized dwellings, protected by his enchanted mists.

His famous wife *Fand* had dealings with the half-divine hero *Cúchulainn*, and his daughter *Niamh Chinn Óir* (“Radiant One, of the Golden Hair”) who fell in love with the Mortal *Fiann* hero *Oisín* and lived in *Tír na nÓg* together for three hundred years together.

One of his prized possessions is the *Cauldron of Regeneration*, a prized item that is seen in Welsh myth as well, and taken by them in their war (*For more on the God's Divine items, see the end of this chapter for the details*).

He rode the surface of the ocean on his chariot or ship as easily as it was the flower covered hills. In many ancient Irish sources, he was viewed as the ultimate King or ruler of the Otherworld. *Mag Mell* and *Emhain Abhlach* (“Isle of Apples” or *Ynys Afal-lach* – “Avalon”) were under his dominion as well. These realms in the Otherworld rested in the western seas beyond the British Isles, and this agreed with what outside spectators noticed the Gauls believed as well about their Afterlife. Of the many Celtic deities, he might have been the most powerful and had the greatest influence of them all.

Manannán held an annual feast for the Gods where he gave them a special drink to enhance their immortality and powers, and in this feast they fed on his enchanted swine. These animals were able to regenerate from the cooking, eating and being devoured each time and become new by his divine ability. Many

scholars have argued that he not only pre-dates the other Celtic Gods, specifically the *Tuatha Dé Danann*, but sired and raised them as well.

MIDIR Divine Judge, He That Judges

ORDER: Primal God

PROVINCE: Judgement

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Neutral Good

SACRIFICES: Animal, food, objects and libations

HOLY DAY: Unknown.

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: The judgement of *Midir* will always be wise and true, as sharp and precise as the blade of the finest sword.

A deity that pre-dates the *Tuatha Dé Danann*, but then later joins them. He inhabits the hill at *Brí Léith*, and at first with his jealous wife *Fúamnach*, but later with *Étain*.

He enters the story of the myths in the time that *Bodb Derg* rules over the *Tuatha Dé Danann* in the hills, after their defeat by the *Milesians*. Taken by the beauty of *Étain*, through time, his loyalty to her remains, but after the many deceptions and curses by *Fúamnach*, he finally discovers the evil game and settles the score by beheading the jealous witch. He is portrayed as wise and careful in the tales. His presence in the Irish myths is sparse but remains.

“Athirne the Importunate, son of Ferchertne: it’s he who was the most inhospitable man who ever lived in Ireland. He went to Midir of Brí Léith and brought the three cranes of exclusion and inhospitality away from him to his own house, for the sake of stinginess and inhospitality, so none of the men of Ireland would visit his house expecting celebration or entertainment.

“You’re not coming in,” said the first crane. “Get out of here,” said its companion. “Keep walking,” said the third crane.

From that day on, none of the men of Ireland who saw them would go to his door.

He would never eat his fill where anyone could see him. So he went with a cooked pig and a wineskin of mead to eat his fill by himself. He was settling himself down in front of the pig and the wineskin when he saw a man coming towards him.

“You were going to eat that by yourself!” said the man, striking the pig and the bottle from him.

“What is your name?” said Athirne.

“It’s not well known,” said the man. ‘sethor Ethor Othor Sele Dele Dreng Gerce mac Gerce Ger Gér Dír Dír, that’s my name.”

Athirne couldn’t compose a satire on that, so he didn’t get the pig back. It may be that the man was sent by God to take the pig, for Athirne stopped being unsociable from then on.

AIGIDECHT AITHERNI

MORRIGAN Queen of Nightmares, Phantom Queen

ORDER: Old Goddess

PROVINCE: Nightmares, Death, War and Fertility

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, food, libations, objects, and human

HOLY DAY: October 31st

SUPERSTITIONS: Too many to list

PREFERRED WEAPONS: Axe, Spear and Sword

MISSIONARY: It is best to have the *Queen of Phantoms* as one ally in difficult times.

Her favorite form is the crow, and often in the tales she is in triple form, or appearing as ‘sisters’, either *Nemain*, *Badb* and *Macha* or *Macha*, *Badb* and *Anand*, which makes her the *Morrígu*. Modern scholars have attributed her to being a “War Goddess”, or presiding over battles and bloodshed due to the common appearance of her in the tales during such events.

She appears strongly in the “*Ulster Cycle*”, circling around the main character *Cúchulain*, becoming involved in his destiny and fate. Sinister and looming, she was unavoidable. In many Irish manuscripts, she is referred to as a ‘specter’ or a “female demon”.

Earlier still in mythology, she appears as one of the daughters of *Ermmass*, and arrived with the *Tuatha Dé Dannan* to invade Ireland. She, and her sisters, were instrumental in the victories over the *Fír Bolg* and *Fomórch*. She pronounces a stunningly positive poem upon victory over the island after their victory, blessing the land.

In the *Lebor Gabála Érenn*, she has several sons mentioned; *Coscar* (“Army”), *Gaim* (“Cold/Wintery”), and *Glón* (“Clean/Pure”) but nothing is known about them from any other source. It is assumed that they would be dreadful, as extrapolated by other Irish traditions.

Her reputation in Irish tradition is one of terror and nightmares, associating her with battles and prophesying the end of the world. The Washers of the Ford and many other doom foretelling otherworldly women of Irish myth appear to be largely traced back to her in most cases, but this isn’t always with merit or accurate. The documentation is lacking in many places to warrant such wild speculation.

The *Morrígan* was indeed a feared deity in early and Medieval Ireland, there is no doubt. She, *Bodb Catha*, *Macha*, *Nemain* and the others in the same category all blend together into a confusing, sometimes identical mythical mindset over time. This is partially due to the documentation made by Christian scribes who were detached from the local beliefs and unable to fully and accurately detail the difference or matter.

There was a common thread of belief across of all of Celtic Europe concerning War Goddesses and Battle Spirits. These furies

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crop up everywhere Celtic speaking peoples have dwelled, and the *Morrígan*, in any of her incarnations, seems to be the ultimate in female rage and enchantment from an Irish perspective. Adding the *Bodb Catha* to this, and some glimpse of the Celtic mind in Antiquity can be understood.

NECHTAN Protector of Wisdom, The Clean One

ORDER: Old God

PROVINCE: Wisdom

PLANE: The Otherworld

TEMPLE: Wells, shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, libations and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Few Mortals have visited either the *Síd Nechtaine* or the *Tobar Segais* to gain the wisdom of *Nechtan*. He won’t seek you.

The husband of *Boand* who resides in *Síd Nechtaine*. He and his special three cupbearers could only visit the sacred *Tobar Segais* (Well of Wisdom”) to drink from it and gain an insight into things about the worlds and peoples. Nine holy hazel trees surrounded it, dropping their nuts into it, feeding the Salmon of Knowledge, one of the wisest animals in the world.

He had cautioned *Boand* not to drink from it, or go into it, but she ignored him, and by doing so, it flooded and maimed and killed her in reaction, then formed the River Boyne across Ireland.

Little else is documented about him other than being the source of the sacred well, keeper of the Salmon and hazel trees and husband to *Boand*. Scholars have tried to link him to *Nodens* and therefore *Nuadu*, but there has been little luck.

NEMAIN The Frenzied One, Poisonous One

ORDER: Old Goddess

PROVINCE: Terror and Battle

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, food, libations, objects and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Axe and Spear

MISSIONARY: In the midst of battle, the red fury or frenzy of *Nemain* may strike you. Better it hits you than your foes.

One of the Three Sisters of the *Morrígu*, wife to the obscure War God *Neit*, she is almost fairly equally obscure in the sources herself.

Her presence causes confusion and blind terror in the foe, and one roar from her infamous battle-cry will kill one-hundred men instantly. She can cause warrior to slay warrior on the same side by simply being present.

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Nemain's dark and foreboding divine presence over battlefields is one that can affect warriors negatively, causing men to turn on each other, or panic and perish out of fright.

THE PLANT DÔN

In Welsh, or what becomes collectively known as “Brythonic” mythology in Britain, the *Plant Dôn* or “Children of (the Goddess) *Dôn*” is the parallel to the Irish *Tuatha Dé Danann* and to the very fragmentary Gaulish counterparts on the Continent. There is little doubt these deities are the same, only muddled by sources, or lack of them, and by Christianization. There is a large body of fragmentary work throughout Welsh, Cornish and Breton sources together that strongly agree on an ancient tradition of this divine family of gods.

Many scholars over the last three centuries have ill-logically tried to dissuade others from the notion that this Divine Family and the Irish are not the same. It is perplexing why these attempts were even made. This would be the same as debating that much of the Continental Germans” mythology was absolutely contrary to that of the Scandinavians just because they were separated by the North Sea and a few centuries. The Continental Celts and Insular are not separated by anything more than Roman conquest and Christianity, and in some cases, a severe lack of sources. The same lack of logic would be to assume the many variations of Slavic myths were not consistent just because of regional diversity as well, and that the names of deities and characters, although similar, isn’t “enough”. Hellenic mythology alone provides a fair analogy on where regional diversity goes within a culture given time, dialect and outside influence. Oddly, many scholars never doubt the consistency of deities within the context of the Hellenic world despite this wide diverse interpretation, especially geographically.

Much can be deduced using the Irish and Brythonic myths, as the Irish side were hardly reduced in their divine potency as much as their Brythonic counterparts by the hand of Christian editors. The *Plant Dôn* must have held sway over Britain at one time, when many dialectal forms of British Celtic were common, before Roman Latin and later Anglo-Saxon interrupted its ancient continuity. The eradication by the Church was determined and complete, as the belief was associated with Celticism or Druidism surely. A reduction in the speakers and culture brought about a diminishing in the belief, stories and the rest by consequence.

This Divine Family is mentioned in manuscripts until the Early Modern era in Welsh, Cornish and Breton languages. Many pedigrees claim the heritage, while others are simply recounting poems or places half remembered in lore. The memory of these deities was confused and scattered over each Brythonic speaking region, with each retaining its own inconsistent versions of the deities, heroes, locations and tales.

Using the identical system of comparison with the Gaulish and Gaelic Celtic deities to Julius Caesar’s ‘six’ essential deities of

the Celtic peoples, in relation to the Roman world’s, the same names appear in the Brythonic pantheon:

DÔN: Minerva

BELI MAWR: Jupiter

NUDD: Ares

LLUDD/LLEU: Mercury

EUFYDD: Dis

MABON: Apollo

DON Mother Goddess, Donwy

ORDER: Old Goddess

PROVINCE: Divine Waters, Healing, Nobility, Progeny and Maternity

PLANE: The Otherworld

TEMPLE: Temples, shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, libations, and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: All kings, bards and nobility of the Island of the Mighty sprang from the Great *Dôn*.

She is only passingly mentioned in Welsh and Breton literature, any traces of her from Cornish sources are lost over the ages. In all instances, she is the ancestral figure to all other characters in the prose, poems and other various sources. This maybe another example of the ancient Celtic taboo of naming or speaking about certain deities directly, and in this case, a habitual one.

Her other name is *Donwy*, a river in Wales shares the name derived from her. 18th and 19th Century Antiquarians regarded her as a god for a time, unsure about the gender, or how to explain her in the vague sources. As with all Brythonic mythic sources, the role of a deity has been completely removed and just the simple function of a “character” in an old story remains, however unclear.

No one in the *Mabinogion* specifically names her, and no event is given credit to her from the past. She exists entirely in the background of Brythonic mythology, just as the Irish *Danu* does, and more or less, the Gaulish counterpart. As close as one can surmise from other related characters or deities in the Brythonic pantheon is, she was highly regarded of as a great ancestor, but never spoken about. Whatever tales of her there once were in the Post-Roman period never survived the centuries, unfortunately, for posterity.

BELI MAWR Mighty God of Fire, Belí the Great

ORDER: Old God

PROVINCE: War, Fire and Kingship

PLANE: The Otherworld

TEMPLE: Temples, shrines and grove

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, libations, objects, and human

HOLY DAY: May 1st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: The rage and fire of *Beli Mawr* helped to conquer Prydain from the armies of giants and to throw the dark and deceptive *Pen Annwn* down into his realm.

Depending on the source, he was either the husband of *Anna* (a pagan deity Christianized to be the daughter of Mary Magdalen), or the spouse of *Dôn*, which harmonizes with the Irish and Gaulish material on the divine families. He is the Brythonic, or Welsh, parallel to the Gaulish *Belenus* or *Belinos*, and the Gaelic *Bile*.

Many other divine children are attributed to him (and his union with *Dôn*): *Afallach*, *Arianrhod*, *Casfelyn*, *Lludd Llaw Erient*. There is some confusion in the fragmentary sources concerning *Penarddun* being his daughter or sister, as it is unclear and contradictory.

He is popularized later by *Nennius* in a later Welsh manuscript under the personage of *Beli ap Manogan*. This harkens back to an earlier Celtic ruler of Britain, *Belinus son of Minocanni* that lived in the 1st Century B.C.E.

Nothing is told about the deeds, adventures or events that are attached to the name of *Beli Mawr*, but it is clear that he was just as important to the Celtic Britons as his vague spouse *Dôn* once was in the earlier ages. His name is deeply in place and entrenched in Brythonic lore and myth and there is no doubt that he once was greatly spoke of across Celtic Britain.

NUDD Lord of the Mists, Ludd, Acquiring One

ORDER: Old God

PROVINCE: War, Mist, Fog, and Sovereignty

PLANE: The Otherworld

TEMPLE: Temples, shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, objects, libations and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: The mists hold and hide *Nudd*, Lord over the Wall between Worlds.

Although his name is common as the father of many in Welsh sources, it is simply just another name for the same mythic individual, *Lludd Llaw Erient*, but both are the Brythonic counterpart to the Gaelic deity *Nuadu Airgetlám* and the Gaulish *Nodens*. *Nudd* appears more often as a fatherly figure in name, but attached to many significant deities.

Llud Llaw Erient does have a story, however confusing and edited, that did survive, *Lludd ac Llefelys*. Both brothers, kings, one of Britain and the other of Gaul, must rid of three terrible plagues that cover Britain. In this story, the mythic origins of *Caer Lludd* or "London" is explained as having the origins deriving from this deity personally.

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The plague of the dragons in the story later become the same two, the red and white, that disturb *King Gwrtheyrn Thenau's* construction of his new fortress at Dinas Emrys after he fled southern Britain due to the Saxon uprisings and the unrest by the other fellow Britons. These dragons were uncovered by the mythic boy prophet *Myrddin*, who said one represented the Saxons ("White"), and the other the native Britons ("Red").

Allegedly, there is a monument at "Ludgate" in the ancient section of the city of London that honors *Lludd*, but such an object would have been destroyed by either the Romans or invading Saxons in later centuries.

LLEU LLAW GYFFES Long Armed Champion, Lludd Llaw Gyffes and Lou Hen map Gaidgen

ORDER: Old God

PROVINCE: All Skills, Light, Oaths, Purity and Holiness

PLANE: The Otherworld

TEMPLE: Temples, shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, libations and objects

HOLY DAY: August 1st

SUPERSTITIONS: Poorly documented to be sure

PREFERRED WEAPONS: Spear

MISSIONARY: The brilliant, gleaming spear of *Lleu Llaw Gyffes* strikes into the heart of the *Plant Annwfn* and banishes them deeper into the Underworld.

"One of Oaths, with a Skillful Hand." Just as the Irish incarnation *Lúgh* acted as the great savior to the *Tuatha Dé Danann*, and reigned as king even among them, the Welsh or Brythonic version had a similar role.

In the Welsh tale about him that stresses the place of the sacred oath or *tynged*, and guides his life and story, from birth to assassination. His mother, *Arianrhod*, placed several *tyngedau* over him to deny him every crucial step towards manhood: a name, being able to bear weaponry, and to marry. It was with the help of his uncle *Gwydion*, that he was able to achieve each of these "fates" or "destinies".

Only one became his own demise and resurrection – being wed to *Blodeuwedd*. She was magically fabricated about the flowers, herbs and other natural elements of Nature by *Gwydion's* power. Plotting with *Gronw Pebr*, *Lleu's* trusted spearman, the completely unlikely and impossible fated death of *Lleu* came about. After his betrayal, he sought vengeance on them both, killing *Gronw* by his own method of a thrown spear through a standing stone. *Gwydion* transformed the devious and vile *Blodeuwedd* into an owl. This made her cast out from the day and all creatures.

The Welsh version of *Lleu's* basic story is filled with cosmic and natural symbology, and the divine natures of everyone mentioned isn't easily dismissed by the Christianized scribes. It is clear that his role was and function amid the various Brythonic gods was that of a God of Fate or Destiny, also tied into justice.

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Lleu's father isn't clear in the Brythonic sources, with the *Mabinogion* implying that *Math* could be, but another source lists *Gwydion* (*Lou Hen* map *Guidgen* or "Old *Lleu* son of *Gwydion*). This is perhaps due to regionalisms in the old belief, and variants, which were common in every belief system that becomes dramatically splintered and fades over time.

He aids *Gwydion* in the "*Cad Goddau*" ("Battle of the Trees"), and there appears to be a fair amount of collaborating between the two deities implied in the Brythonic sources. This wouldn't be impossible being that *Lleu* represents the 'sun' and *Gwydion* was the starry night. The obscure reference to *Lou Hen* does harken back to the Gaulish images of the same deity who appears as an older man, bearded, and wise. The Gaelic version, due to a scarcity of tales or poems that agree, always portrayed him as youthful in contrast. Evidently, there was a larger body of work related to *Lleu* across Celtic Britain at one time that must have told of his life in cycles, from birth to the older ruler of *Gwynedd* (or whichever location was suitable for the Celtic speaking people at the time).

His only child, *Minawg*, was named in other sources, but perished in battle at the 'slope of *Lleu*'. This same other source states that *Lleu* also met his fate at *Arlechwedd* and not at *Llech Ronw* at *Blaenau Festiniog* in the former kingdom of *Penllyn's* territory, along the banks of *Afon Bryn Saeth*.

The *Trioedd Ynys Prydain* name him as one of "Three Golden Shoemakers of Britain", a title which also harmonizes well with the Gaulish *Lugus*, who was the Patron God of Cobblers from Gaul to Celtiberia. He was given the honor in the Welsh Triads as being "Red Ravagers of the Island of Britain", implying his role as a bloody warrior, unconquerable and mighty. His horse was so named *Melyngan Mangre*, one of the "Three Bestowed Horses of Britain." Sadly, no supporting tales can held to define these fragments further.

Historically, many places in Celtic Britain (and areas that formerly were) were given him name. This was likely due to some ancient association with him that is now long lost. The northern Picto-Brythonic kingdom of "Lothian" derives its name from *Lleuddiniawn*, while the fort of *Luguvaliam* ("strength of *Lugus*") at Carlisle became *Caer Luel* in later Welsh or Neo-Brythonic and *Cathair Luil* in Gaelic. Not so far away, on the opposite end of Hadrian's Wall, the island of Lindisfarne (*Ynys Medcawdd* in Welsh) rested in what was known as *Aber Lleu* ("Bay of *Lleu*").

EUFYDD Mysterious Magician, Eufydd and Hefeydd Hen, Guiding One

ORDER: Old God

PROVINCE: Enchantment

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, libations, and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: The whims of *Eufydd's* spells and enchantment can alter the course of history and the world. Just be on the right side of those whims.

A Son of *Dôn*, who is only passingly named in several poems, but in reference to his greatness and magical capabilities. He is cognate with the Gaulish *Ogmios* and the Gaelic *Oghma*, but does not share in much of tales or epigraphic data. Spelled variously in the Welsh manuscripts, his name is still the same: *Euiyd*, *Eueyed*, *Euyd* and *Ieunydd*.

His brothers *Gwydion* and *Gofannon* and he were a team according to the two mentions of him in the *Llyfr Taliesin*. His uncle *Math* and he also appeared to have gone on many adventures but not even the slightest hint of them have survived the ages. Welsh, or Brythonic lore and sources generally stress his skill with enchantment, but do not make any other connections.

The father of *Rhiannon*, *Hefeydd Hen* in the *Mabinogion* may also have been him, but the story says nothing more. Only supposition and guesswork can aid in filling in the back history and role of the Brythonic version of *Ogmios*.

MABON The Captured Man, Mabon ap Madron or Mabon ap Mell, Divine Son

ORDER: Old God

PROVINCE: Youth, Lightning, and Hunting

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, libations and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: The capture of *Mabon* held the world hostage, as youth was slipping away from Humanity slowly.

The son of *Madron* and in another source, *Mellt* ("lightning"), he is the ancient Celtic deity *Maponos* brought into the Post-Roman and Medieval era. His mention in the tales and sources are few, as with many of the Brythonic deities.

In the 10th Century Welsh story *Culhwch ac Olwen*, he was one of *Culhwch* and *Arthur's* tasks set forth by the terrible giant *Ysbaddeden Pencawr*. *Mabon* was held captive in some clearly impossible location and situation that required the combined skills of the heroes in this saga to solve. The captivity of *Mabon* isn't unusual, as there are other hints in Brythonic lore that also speak of this god's captivity, just not the story behind it.

Freeing *Mabon* was crucial in the tale, for he alone could track down the hound *Drudwyn*, the only beast capable of hunting the venomous *Twrch Trwyth*. After this section of the tale, which was unfortunately missing, the hunt went on for the monstrous boar and his spawn across Celtic Britain, from Wales to Cornwall. *Mabon's* role was essential, and that he served under the mythic *Arthur*.

Mabon, as his Gaulish counterpart, would have been a Celtic *Apollo*, or a God of Youth, and very likely the leading figure

that maintains the passage between the Worlds of the Living and Dead. In the *Breuddwyd Rhonabwy* tale, he is Arthur's Head Advisor and fights alongside him at the *Battle of Badon*. While in the fragmented poem *Pa Gur yw Porthawr?* He is Gwythyr Bendraig's loyal servant.

OTHER BRYTHONIC GODS AND GODDESSES

The many not detailed here are due to the fact that most are simply names in various tales or poems and little more, leaving less than scanty evidence behind to define them as "deities" or just *Hanner Duwiau* ("Half-Gods"). Only those individuals in which a definite divine thread of background are noted in this section.

Those who are specifically listed in the *Plant Dôn* family, and those related, have a place here. Because of the four-hundred-year occupation by Rome, their violent crusade against Druids, and later the quick and categorical conversion of the many Celtic groups in Britain by the emerging Christian Church, Celtic Britain suffered preserving much of its ancient past and beliefs. Whatever remained by Rome's departure from Britain (410 C.E) and Fall (usually dated at 475 C.E), had then to contend with the arrival of Anglo-Saxons from the East.

Welsh, Cornish and Breton lore, literature and myths that persisted by the Medieval Period was nothing more than a shadow of its former self, lacking its grandeur and epic scope. Odd poems exist naming heroes, places, battles and incidents that have no context due to a severe lack of supporting sources.

By the 13th Century, when Wales was conquered by *King Edward Longshanks*, what once had been a Celtic speaking island across all of Britain in Antiquity, was now shattered and in the hands of the Anglo-Normans. This is reflected in the muddled lore and sources that have survived today. It is no surprise that confusion over deities, their names, and what, who and where, they once were is common now by scholars.

It is evident that a massive collection of tales, poems and other related matter once existed across Celtic Britain. Attrition caused by the factors of outside invaders (Romans, Saxons and Vikings), loss of language and culture and by Christianity, wore away what could have filled a library of wonderful information. What is left today is still magnificent and gives small glimpses of what was, but also the sadness at what was truly lost.

AMAETHON Divine Farmer, Great Ploughman

ORDER: Old God

PROVINCE: Agriculture, Animal Husbandry

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, libations and objects

HOLY DAY: May 1st

SUPERSTITIONS: Unknown

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PREFERRED WEAPONS: Spear

MISSIONARY: Work, plow and harvest the unworkable field. That is the job of *Amaethon*, the Son of *Dôn*. He can outsmart the rough earth and *Arawn Pen Annwfn* as well.

A son of *Dôn*, and one of the few in the world that can work the unworkable fields and diplomat of the Gods. He is only named in a few sources unfortunately, but these imply a great many things.

The *Cad Goddeu* says that he alone was the cause for the battle between *Gwydion* and *Arawn* due to his theft of the *King of Annwfn*'s favorite animals, the lapwing, roebuck and hound.

In another reference, the only other in Brythonic, or Welsh literature, is in *Culhwch ac Olwen*. *Amaethon* was sought after as the one of the many people needed by *Arthur* and *Culhwch* in their many labors, for only he could plow a field that was impossible to work.

ARAWN Lord of the Underworld, God of the Plowed Field

ORDER: Old God

PROVINCE: Agriculture, Earth

PLANE: The Otherworld

TEMPLE: Open Fields

ALIGNMENT: Lawful Neutral

SACRIFICES: Blood on the ground

HOLY DAY: First Day of Planting

SUPERSTITIONS: Slaying a dog

PREFERRED WEAPONS: Axe or Hammer

MISSIONARY: Do Not Fear the Black Earth for from it comes life and sustenance

He is never given any lineage, or named children in any sources, and this might be the Celtic taboo of referring to powerful beings in such a way to anger them. He was the Lord of *Annwfn*, the Welsh Underworld. He is very likely the Brythonic version of the Gaulish deity *Arubianus*, a deity associated with agriculture and working the earth.

Arawn is first encountered, by most, in the First Branch of the *Mabinogion*, in the tale "*Pwyll Pendfig Dyfed*". The hero of the story, an earthly King, *Pwyll*, accidentally hunts the same white stag that was being sought after by *Arawn* and his *Cŵn Annwfn* and impinges on his honor. Thus, being confronted, *Pwyll* and he switch places for a Year and a Day, in both worlds to right the wrong. This series of tests proves the nobility of *Pwyll*, and it aids him in his troubles. No one knows otherwise of this enchanted switch.

In the poem *Cad Goddau*, the purpose behind *Gwydion*'s summoning of the trees, plants and flora to assist him, *Lleu* and *Amaethon*, is due to the theft of *Arawn*'s prized animals (a dog, lapwing and white roebuck) from *Annwfn*. *Arawn* calls forth a monstrous army from the Underworld that is unmatched by Mortals and Gods alike to win it back. The connection between *Amaethon*, a Deity associated with agriculture, and *Arawn*, whose name implies the Lord of the Field, tells a story about the struggle between the Surface and Underworlds for a divine farmer to work.

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In the *Trioedd Ynys Prydain*, the *Cad Goddau* ("Battle of the Trees") was listed as one of the "Three Futile Battles of the Island of Britain", blaming it on the theft of the three animals. Unknown is the meaning of the expression, "*Hir yw'r dydd a hir yw'r nos, a hir yw aros Arawn*" ("Long is the day, and long is the night, and long is Arawn's wait.") This phrase comes from South Wales, in Cardigan, and maybe distantly related to the earlier pagan idea of him acting as *Psychopomp* or "Leader of Souls". (For more on Arawn, see the adventure module "*The Idle Wizard*.").

ARIANRHOD Goddess of the Silver Wheel, Silver Wheel

ORDER: Old Goddess

PROVINCE: Moon and Soul Harbor

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Neutral

SACRIFICES: Animal, food, libations and objects

HOLY DAY: Full and New Moons

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: By the light of the Full-Moon, the souls of the month's departed await *Arianrhod's* scattering of their next lives in the worlds and myriad of forms.

The daughter of *Beli Mawr* and *Dôn*, and of which a few variant traditions exist. She is a sibling to both *Gilfaethwy* and *Gwydion*, and may have had other relations as well. The *Corona Borealis* has been traditionally considered *Caer Arianrhod* in Wales.

It is from the *Mabinogion* that she is most well-known. *Arianrhod* was a harsh mother, reluctant to nurture or show care for either of her sons, *Lleu* or *Dylan eil Ton*. It was through magic and deviousness that both sons were able to emerge as adults and heroes in their own right. The *Trioedd Ynys Prydain* presents another tradition of her, saying that *Caswallawn* (based on the Early Celtic king *Cassivellaunos*) was her brother, *Beli Mawr* her father, and named a husband as being *Lliaws ap Nwyfre*. Her sons were different however in this version, both being *Gwenwynwyn* and *Gwanar*. Each son assisted their uncle *Caswallawn* in his pursuit of *Iul Caesar* ("Julius Caesar") as he fled Britain. This tradition may have derived ultimately from Celtic peoples in Southern Britain, as those tribes had to contend with *Caesar's* expeditions twice.

Later Bardic tradition, which likely harkened back to Antiquity, attributes the moon and its phases to *Arianrhod*. As the moon grew full, or "brighter", it was becoming filled with the souls of the Dead over the month's span of time. By the New Moon, *Arianrhod* freed the souls, or "emptied" the moon, so they could return to Earth. This implies the souls were being allowed to take on their next life or incarnation.

BUCCA WYDN GOD OF THE POBL VYAN, Bucca Wydn, Bucca Wyn, or Bucca Bu (Boo), Blessed Bucca

ORDER: Old God

PROVINCE: Health, Prosperity, Travel, Weather, and Sailing

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Food, libations and objects

HOLY DAY: May 1st

SUPERSTITIONS: Leaving out bowls of milk and food at night, opening front and back doors for him and his people.

PREFERRED WEAPONS: Sword

MISSIONARY: Southern warm winds blow, it must *Bucca Wydn* calling.

The good or benign God of the faeries in Cornish belief. He is also known as *Bucca Bu* playfully and has a nemesis in *Bucca Dhu* or *Bucca Bee*. Friend to sailors, fishermen and farmers alike, *Bucca Wydn* is King over the "Little People" in Cornwall generally.

How far back his belief goes it is unclear, but folklore into Early Modern times speaks of him and the belief of him by Cornish speaking people strongly. Offerings of milk, bread and other food would be left out at night for him on certain stones so that his "folk" won't harm or threaten the livestock or people.

It was thought he could influence the weather, storms and sea on a whim if slighted by Mortals. The Common folk depended on his mercy and blessings. Few stories survive that tell of him outright, other than the actions of his *Pisgies* that serve him. It was a known fact that his people were in a constant war with the other faeries, and most of all, those of his rival *Bucca Dhu*.

After most of Cornwall and a section of Celtic speaking Devon began to lose its Celticity in the recent four hundred years, the ancient locations once associated with *Bucca Wydn* started to evaporate. Only in the 19th Century were some of these tales preserved.

Newlyn, specifically *Park an Grouse*, was well-known for being an area that sailors made fish offerings to *Bucca Wydn* in recent centuries. Mousehole was another popular place for the worship of the alleged "storm God" of the Cornish. The worst tempests at sea would be blamed on *Bucca Wydn*, who was thought to have summoned them from the Otherworld. Southern winds that were favorable for sailing, were "*Bucca ow gelwel*" or "Bucca calling".

Bucca Dhu ("Black/Dark Bucca") oversaw the malicious faeries and aimed to harm Mortals in every way. Little has survived over the centuries to explain the exact polarity of the two and how Mortals completely fit in the picture. Perhaps *Bucca Dhu* led the faeries against his rival in the many battles that covered the Cornish countryside that will appear by dawn, it is uncertain.

BLODEUWEDD Goddess of Flowers, Flower Face

ORDER: Old Goddess

PROVINCE: Nature, Mischievousness and Owls

PLANE: All Worlds

TEMPLE: Shrines and groves

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, food and libations

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HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Do not trust the owl, for its eye and mind are gifted by its master, the devious *Blodeuwedd*, who betrayed her own husband *Lleu Llaw Gyffes*.

Magically created by *Gwydion* and his *huddlath* ("Magic Wand") to be *Lleu Llaw Gyffes*' wife, she was meant to be the beauty and perfection of Nature personified. Little else is told about her aside from what is in the *Mabinogion*.

Because *Arianrhod* placed a *tynged* on *Lleu*, stating that he cannot have a human wife, *Blodeuwedd* was the clever way around this major hurdle by quick-thinking *Gwydion*. As with most of the God of Magic's plans it seems nothing goes right. *Blodeuwedd* secretly had an affair with *Gronw Pebr*, the spearman of *Lleu*. Over time, the two plotted out how to assassinate the Hero God together.

One night, she asked *Lleu* of his "fate" that would kill him, being that it is so unlikely. He revealed it to her, which then quickly she passed on the complicated situation to *Gronw*. Later she asked *Lleu* to show her, as an example, of how this fated death would be like. Not seeing the dreadful matter he is being pulled into, *Lleu* does so unaware that *Gronw* waits in the shadows with the specific spear, and flings it at him.

Lleu is slain, but transforms into an eagle and flies away to a strange oak tree sitting between two rivers. As his rotting flesh falls and feeds swine, *Gwydion* finds him and restores him, this time as the God King over Gwynedd that he should be, then seeks out *Blodeuwedd* for retribution.

Confronting her, *Gwydion* changes her into an owl, making her an outcast from the sun (and thus *Lleu*'s brilliance and the Natural World that she once enjoyed), and now is scorned by all in contrast. *Blodeuwedd* is one of the names for an "owl", as *tylluan* and *gwidiw* both are as well. Another name for an owl is *Gwrach Y Nos* ("Hag of the Night"), and this maybe a negative folkloric reference to *Blodeuwedd*.

BRAN FENDIGAIDD The Gíafn God, Raven, The Blessed One

ORDER: Old God

PROVINCE: Ravens, War and Kingship

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, libations, and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Let he is leader, be a bridge.

The son of *Llyr* and *Penarddun*, he is a mighty figure in Brythonic legend. He is named in many various sources and featured in the *Mabinogion*, especially in the tale *Branwen ferch Llyr*. He is named in several of the Welsh Triads as well.

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His sister, *Branwen*, is married off to an Irish lord *Matholwch*, as an act of peace between the Britons and Gaels. The half-brother *Efnisien* however was a troublemaker and begins to ruin the alliance and deal between the two Celtic peoples, first by maiming the horses, then by later not trusting the Irish in general and their good intentions. *Brân* compensates the Irish by giving them an enchanted cauldron that restores the dead back to life and after hearing about how her sister *Branwen* is mistreated by the Irish, he visits. He walks across the Irish Sea, carrying the fleet in tow behind him to the awe of the Irish.

To appease the great king, the Irish build a massive hall to house him but have hid warriors in many cloth bags, armed and ready to strike. *Efnisien* felt insulted during the feast, and this time about the words by *Gwern*, who he burned alive. The tension between the two peoples finally erupted and the battle exploded. The Britons and Gaels fought, but for every one of the Gaels that died, they brought them back in the magic cauldron. Eventually this regained their strength as an army over the Britons. *Efnisien*, seeing that much of the conflict was his fault, felt guilty, and went to the cauldron and dove inside and shattered it, destroying its power, bursting his heart.

King *Brân*, mortally wounded in battle, requested to be beheaded and taken back. *Branwen* dies from a broken heart from the blood and carnage she caused. Only seven survived the battle, who then took *Brân*'s head, on his request, first to Harlech for seven years to be entertained by him, and then to the island of Gwaes where eighty years passed without a sign like a dream. This ended once *Heilyn fab Gwyn* opened a door towards Cornwall. This revealed the utter horrible state in which the world was in to all. *Brân* then asked to be buried at *Gwynfryn* ("White Hill") at *Caer Ludd* or London, facing the Continent. This would protect Britain from future invasions and threats.

It is implied that Brythonic traditions, or several, may have insisted that his divine head was indeed placed there. A later tradition stated that *Arthur* dug it up with the notion that he alone would protect Britain and the need for *Brân*'s divine protection wasn't required anymore.

CERIDWEN Goddess of the Cauldron, Crooked Woman

ORDER: Old Goddess

PROVINCE: Magic, Secrets and Prophecy

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Chaotic Neutral

SACRIFICES: Animal, food, libations, objects and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: For every charm and blessing by *Ceridwen*, three times a curse will come your way. She cannot be trusted.

Mysterious in origins, she is a dark enchantress, capable of potent and wide-reaching magic. Her husband is the looming figure *Tegid Foel*, and her two children *Morfran* and *Creirwy*. She is said to live near Bala at *Llyn Tegid*.

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The legend about her, typically, goes that her son *Morfran* or *Afagddu*, was absolutely hideous and lacking in intelligence and all manner of knowledge to make him much of man. So, feeling sorry for him, she set about creating a powerful potion in her great cauldron. To do so would take a year and a day, boiling over a hot flame. The magic of which would kept in three drops when the time came.

Ceridwen trusted her two servants, *Morda* to tend the fire and *Gwion* to stir the concoction. Resting after so much work, *Ceridwen* let her servants do their work, but expected *Gwion* to tell her when the potion was ready after the long wait. The year and day was up and three hot drops splashed out onto his hand from the cauldron. He put it into his mouth to cool it and instantly gained the potion's secrets and magic.

Ceridwen awoke at this moment, aware that the potion was stolen. Shapeshifting to escape her, *Gwion* tried to flee her, but using her own magic, she quickly changed her own shape to match his form each time cleverly. Eventually, she outsmarts him and swallows him, becomes pregnant and gives birth to a son, to be named the mythic *Taliesin*. Rather than keep him, she ties him in leather bag and keeps either in a coracle on a pole at Aberdyfi.

Her cauldron is referred to many times in various Welsh sources (*Pair Ceritwen*), and was clearly an enchanted item that held legendary properties that this one tale only gave one example. No other stories survive to tell about what her cauldron and its powers were capable of doing unfortunately.

CREIDDYLAD Goddess of Beauty

ORDER: Old Goddess

PROVINCE: Beauty, Lust, Jealousy, and Violence

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Food, libations and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: Never wish upon yourself the beauty of *Creiddylad*. Kingdoms and men will tear themselves apart just to have you and there will be no peace. Ever.

Daughter of the God *Lludd Llaw Erient* and considered to be the "Most Beautiful Woman in Britain", and often confused, or conflated (or quite possibly the same figure) as *Creirwy*. Her beauty was so stunning that many sought her across the land and worlds and conflict arose.

Most importantly of those who fought for her, were *Gwyn ap Nudd* and *Gwythyr*. Both mighty and divine figures in Brythonic belief and willing to wage war over her. Each one of *Arthur's* warriors as well, which complicates matters. *Gwythyr* abducts her first, but before he has his chance to marry her, or have his way, *Gwyn* takes her from him. Violence nearly erupts from both as *Arthur* steps in and rerounds her to her father and makes peace.

This "peace" however has a catch, as both men must duel for her each *Nos Calan Mai* ("May Day") forever, and this will

mean *Creiddylad* remains single forever, in her father's protection. There has been some interpretation by scholars that she represents Spring, and therefore is the Brythonic equal to the Hellenic *Persephone*.

The comparison to *Creirwy* may not be too far off as wellbeing that much of Brythonic mythology isn't well-understood or documented. *Creirwy*, the daughter of *Ceridwen*, was called one of "Three Most Beautiful Maidens of the Island of Britain" in the *Trioedd Ynys Prydain*. Her other name is *Llywy*, which implies that she may have had a triple aspect, *Creiddylad* being another one.

DYLAN AIL TON Son of the Wave, Influential One, Sone of the Wave

ORDER: Old God

PROVINCE: The Waves of the Ocean

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, libation, object and human

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Unknown

MISSIONARY: Watch for the tragic wave, for it is a reminder of *Dylan ail Tŷn*, the Soul of the Sea.

A twin to *Llew Llaw Gyffres*, son to the harsh Goddess *Arianrhod*, his part in the overall mythology of Celtic Britain remains mysterious and surmised only by his name and random sources that mention his vague association with the sea.

He is the tragic one of the sea, where the moaning and groaning of the waters can be heard, where he met his fate or *dihenydd*. The rushing of the waves from the *Afon Conwy* ashore is attributed to him, being called *Pwynt Maen Tylan* near Menai. He is the sorrow of the sea and waves, and his story is sadly lost in time to explain it further.

The birth of *Dylan* was strangely described in the *Mabinogion* in the tale explaining *Llew*. *Arianrhod's* purity was put to the test as she was asked to step over the magic wand of *Gwydion*, in which caused a small "lump of flesh" to fall out of her. Quickly, this newborn was snatched up by *Gwydion* and put away in a chest.

Dylan took the sea after an odd incident involving having him becoming "baptized", whether this was according to Christian or Druidic methods isn't clear. He met his fate however accidentally by his uncle, the Divine Smith *Gofannon ap Dŷn*, an act in the Welsh Triads considered one of the "Three Fatal Blows of Britain." The tale behind this is lost, or what exactly the role that *Dylan ail Ton* filled in the Brythonic role of deities.

GOFANNON AP DON, Divine Smith

ORDER: Old God

PROVINCE: Smithing

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Animal, food, libations, and objects

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HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Hammer

MISSIONARY: *Gofannon's* sure hammer can forge anything for the Gods, heroes, kings and champions.

One of the sons of the Goddess *Dôn*, he is the Brythonic counterpart to the Gaelic *Goibniu* and the Gaulish *Gobedbi*, and the Blacksmith of the Gods. Brythonic sources have little surviving to attribute to him over the centuries, but he assuredly forged the mighty weapons and items of the gods and heroes.

The great structures of the universe were his construction as well, and so was the tragic slaying of *Dylan ail Ton* out of confusion, assuming he was someone else. There are no tales or poems that have survived to give his character any voice or history, other than a vague attribution to being the creator to the many enchanted weapons (*Arthur's* weapons for example) and those of many of the gods.

In the tale *Culhwch ac Olwen*, only he could sharpen *Amaethon ap Dôn's* plough, which was one of the tasks that *Culhwch* and *Arthur* had to accomplish. He is the Celtic version of the Hellenic *Hephaestus* or the Roman *Vulcanus*, that is clear. Had tales persisted over the centuries, they would have given the Brythonic Divine Smith a similar personality to that of the Gaelic figure (for what is known), and likely a coarse mindset, rough in behavior and yet wise and with clarity of thinking.

GWYDION AP DON Tree Born God, Born of Trees

ORDER: Old God

PROVINCE: Magic, Woodlands and Cleverness

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Chaotic Good

SACRIFICES: Animal, food, libations, and objects

HOLY DAY: Unknown

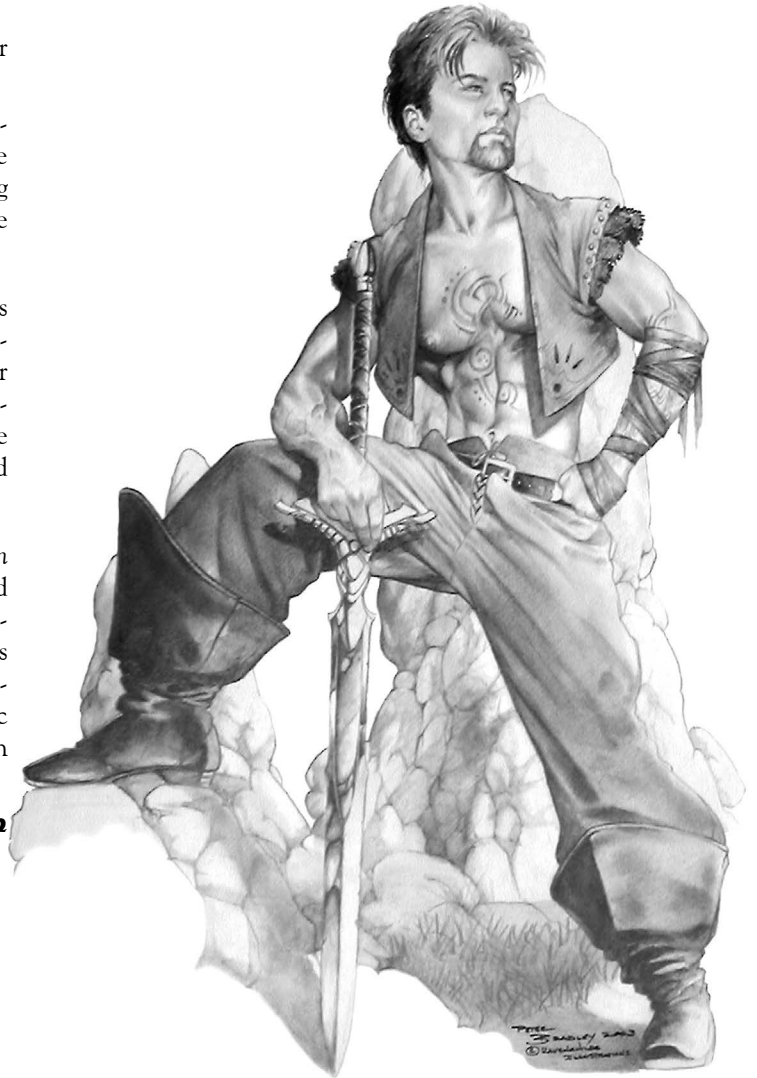
SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: The forest can rise against you, should you anger *Gwydion ap Dôn*.

A son of *Dôn*, who is the unsaid "God of Magic" in Brythonic tradition, and mischief maker who uses his clever thinking and boldness to get things done. There is an obscure Irish counterpart that shares the same name in Gaelic, *Fidgen*, of whom nothing is known about from a lack of sources.

Gwydion conspires to stir up a war between North and South Wales to use his magic and steal the enchanted swine of King *Pryderi* of the South in the confusion. In this chaos, *Gilfaethwy* lusts after *Goewin*, the virgin foot holder to his own king, *Math ap Mathonwy*, whose power and potency derives from this action. Taking the opportunity, *Gilfaethwy* rapes the king's servant as *Gwydion* takes the magical swine. As the matter escalates out of control, King *Pryderi* marches to *Gwynedd* for retaliation of his stolen animals and the war to confront *Gwydion*.



Both face each other in single combat but using brutal savagery, *Gwydion* defeats the king only to answer to his own king for this entire terrible matter. He and *Gilfaethwy* are punished by being transformed into animals and being forced to mate in each incarnation. *Math* chooses *Arianrhod* as his foot holder but gives her a virginity test by having her step over his wand, thus she gives birth to *Lleu* and *Dylan ail Ton*.

Gwydion's role continues from here as he raises *Lleu*, trying to side-step the many harsh *tyngedau* of *Arianrhod* in order to help the divine boy to Manhood. The first two of the three *tynged* go without incident, but the third, "Never Marry a Human Wife" backfires as he magically constructs for *Lleu* one in the form of *Blodeuwedd*. Her betrayal and assassination of the youthful God-Child transforms him into the rightful King of *Gwynedd* however with *Gwydion's* guidance.

A poem called the *Cad Goddau* or "Battle of the Trees" speaks of the enchantments of *Gwydion*, giving animation and sentience to the trees and flora to fight in a strange battle. This poem also merges into one that speaks of reincarnation as

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well. *Gwydion* summoned the forces of Nature against *Arawn* and his dreadful army. Allied with his king, the *Plant Dôn*, he narrowly defeats the Underworld forces of *Annwfn* with enchantment and guile.

Random poetic passages and lines in the *Trioedd Ynys Prydain* confirm his place in Welsh tradition as a wondrous magician, shoemaker, great warrior and clever thinker. His reputation for the theft of the divine swine from the South and the enchantment of the trees is common in many other sources in passing mention as well.

Lleu and *Gwydion* are bound together in Brythonic tradition, unlike the Irish counterparts (as understood), as a pair of divine magicians. Evidently, there were many other tales with the two than the one extant in the *Mabinogion* so named "*Math vab Mathonwy*", the fourth "Branch". *Gwydion* is associated with the North Welsh kingdom of Gwynedd, and may have been a fundamental element to its earlier pre-Christian past, especially due to the neighboring Druidic island of Ynys Môn.

GWYN AP NUDD Lord of the Tylwyth Teg, Fair one, Son of Nudd

ORDER: Old God

PROVINCE: Nature, Forests, Hunting and the Underworld

PLANE: The Underworld

TEMPLE: Shrines and groves, temple at Ynys Wydrin (Glastonbury) until the 6th-8th Century C.E

ALIGNMENT: Lawful Neutral

SACRIFICES: Animal, food, libations and objects

HOLY DAY: May 1st and October 31st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: The wails of the *Wild Hunt* are the call that you should hide, or the *Plant Annwfn* of *Gwyn ap Nudd* will hunt you down!

The grandson of *Beli Mawr* and thus related to the distinguished *Plant Dôn*, this dark and mysterious figure in Brythonic myth has a complex history in lore and literature.

First named in the early Arthurian Welsh story *Culhwch ac Olwen*, he seeks the hand of the fair *Creiddylad*, but must contend with a rival, *Gwythyr* for her. Using his resources, an army of powerful warriors, he faces the foe, abducting her, only to be placed in a truce to duel for her each *Nos Calan Mai* by the orders of *Arthur*. In this tale, he captures several of *Gwythyr's* nobles, and in vengeance, he slays many, *Nwython* being one, and then, discovering that *Cyledr* is his father, forced him to eat his son's heart. This drove him insane in turn.

Gwyn ap Nudd was crucial in the tale as he alone could control the monstrous hunting hound *Drudyn*, and was *Arthur's* Master of the Hunt. Without his assistance, the terrible and poisonous *Twrch Trwyth* could not be tracked easily or attempted to be stopped, as he was the finest hunter in Britain. This corroborates with the Brythonic tradition of him being the "Lord of the Wild Hunt" as well, and Master over the *Cŵn Annwfn*.

In the poem *Ymddiddan Gwyn ap Nudd a Gwyddno Garanhir*, it is revealed the role of the "blackened face" deity as the one who is the "escort to the grave" for the heroes of Britain. He lists the many well-known heroes of Brythonic history and myth that he has guided to *Gwyddno Garanhir* (the King of the Sunken Kingdom of *Cantre'r Gwaelod*). Later hagiographic tradition about Glastonbury and St. Collen states that the hill and its many artificial tunnels within, were the domain of *Gwyn ap Nudd* and his court of the *Tylwyth Teg*. The region was last under the control of the native Celtic people in the late 9th and early 10th Centuries before the Saxon King *Aethelstane* campaigned to drive all of them out of the territory.

In a rare Medieval source, it is noted that Welsh soothsayers would recite this verse aloud before entering the woods (*note that it was put into Latin in the original source, but has been restored into Welsh in this Codex!*):

"I Frenin yr Ellyllon, ac i ei Frenhines-- Gwyn ap Nudd, ohonoch sydd draw yn y goedwig, er cariad eich priod, caniatáu inni fynd eich annedd."

"To the King of Spirits, and to his queen--Gwyn ap Nudd, you who are yonder in the forest, for love of your mate, permit us to enter your dwelling."

Every *Nos Calan Gaeaf* or to modern sensibilities, *Halloween*, he leaves his home in the Underworld with the company of his *Tylwyth Teg* to haunt the land. Poetic references made by Bards consistently refer to his "dark" and "blackened" face. This has made many scholars and thus Neo-Pagans in turn jump to the conclusion that *Gwyn ap Nudd* is a later Brythonic continuation in some modified form of the earlier Gaulish deity *Cernunnos*. The 1st Edition of this Codex also went with that theory, but this assumption is completely unfounded. *Gwyn ap Nudd* maybe an entirely unrelated deity that was unique in Celtic Britain, and perhaps conflated over the centuries with many other mythic individuals along the way.

He is associated with *Caer Idris*, and the monstrous beast called the *Dormarch* as well. His enchanted and powerful kingdom was regarded as the *Talaith y Gwynt* or "Kingdom of the Wind", due to the flighty and invisibility of the faery-folk. Owls are his eyes and ears, and messengers, and fly with his *Wild Hunt*. Before the complete Christianization and Anglo-Norman conquest of Wales and other Brythonic regions, *Gwyn ap Nudd* most assuredly had an even larger mythology that was far reaching across Britain that the remnants suggest.

HAFGAN The Summer Song, Song of Summer

ORDER: Old God

PROVINCE: Summer, Sunlight and Prosperity

PLANE: The Underworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Food, libations and objects

HOLY DAY: June 21st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: Kept in the lightless vaults of *Annwfn* is the bright and positive King *Hafgan*. Freed, he will shower his light down on a dark world for a time.

The only other named king of *Annwfn* in Welsh mythology and rival to the grimmer figure of *Arawn*. Little is detailed about him except in the First Branch of the *Mabinogion*, where his kingdom borders his foe's.

It is *Pwyll*'s task to confront and defeat him for *Arawn* in his time spent in the Underworld. Instead of being slain, he is beaten, almost to death and pleads for an opportunity to heal and return the next day. Going against *Arawn*'s word to slay him outright with one blow, the Mortal *Pwyll* disagrees, giving him quarter. It was typical that the two rival kings fought and that *Arawn* would strike down *Hafgan* until he nearly perished with one blow remaining until he begged for mercy. The other Lords of *Annwfn* saw this and believed the enchanted deception that *Pwyll* was in fact *Arawn*, and rallied behind him instead, never again choosing between the two kings.

Hafgan's fate and his story after this incident is never mentioned again in Welsh mythology, as his role in the tale ended. What it does reveal is that *Annwfn* once had many rulers before the absolute control was maintained by *Arawn* by the aid of a Mortal. The symbiotic partnership of the two worlds also is highlighted in this tale.

IDRIS GAWR Kingly Giant

ORDER: Primal God

PROVINCE: Night sky, Prophecy and Magic

PLANE: All Worlds

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Food, libations and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: To know the future, you must seek out *Idris Gawr* from the past in the present. It is the only way.

Known as *Idris* the "Giant", he is either a mythical being conflated with a historical Sub-Roman Brythonic King, *Idris ap Gwyddno*, or a giant-like deity that once was believed in South-western Wales.

The semi-mythical ruler, *Idris ap Gwyddno*, was the son to the King of the land that sank in Cardigan Bay, *Cantre'r Gwaelod*, allegedly, during the time following after Rome's departure and the ascension of the Britons. *Idris* was left without his legacy and lingered around the mountains that later were to bear his name, *Cadair Idris* ("*Idris*" Chair"), and *Gwely Idris* ("*Idris*" Bed") or grave atop the mountain. He was said to have ruled in the real kingdom of *Meirionnydd* from 560 to 632 C.E and met his fate in battle against the Saxon King *Oswald Norþanmbrya*.

The mythical figure teamed with other giants, or *Cewri* in the region to cause terror and anguish on the local kingdoms and

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peoples. The others he traveled with were: *Offrwm*, *Ysbryn* and *Ysgydion*. As with all Welsh giants of legend, each has a mountain that shares its name, and is therefore is their lair or occasional place of residence. Of these four however, it was *Idris Gawr* that was deemed wise and benign.

Those who dared to find and sit atop his *Cadair Idris* by night until dawn would either awake: insane, dead or a poet as local stories stay. Little else has been told about him over the many centuries however. (For more, see the adventure more, "*The Idle Wizard*.")

MANAWYDAN FAB LLŶR Sea God

ORDER: Old God

PROVINCE: The Ocean, Sorcery, Kingship and Learning

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Neutral

SACRIFICES: Animals, food, libation and objects

HOLY DAY: Unknown.

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword and Spear

MISSIONARY: Wise, powerful and harnessing great magic, *Manawydan fab Llŷr* is everywhere the sea has a shore.

He is the Welsh counterpart to the Irish *Manannán mac Lir*, but has more mythical literature surrounding him in places where the Gaelic version does not, detailing a completely different story and perspective. He is in two Branches of the *Mabinogion* and several of the Welsh Triads.

In the *Trioedd Ynys Prydain*, he is named "One of the Three Golden Shoemakers of the Island of Britain" and "Three Prostrate Chieftains of Britain". The second Triad reference is due to him submitting to the historical Celtic hero *Caswallon*. This displays that even the gods bowed down to the usurpations of various rulers, and that later Bards composed works to glorify their cause for posterity.

In the Second Branch, *Branwen ferch Llŷr*, his sister *Branwen* is married off to the Irish king *Matholwch*. He becomes quickly involved in the ensuing war between the two sides and is one of the seven to survive the bloody and tragic slaughter. He and the others stayed in his beheaded brother *Brân*'s company for the many years and varied locations until he requested to be buried at *Gwynfryn* at *Caer Lhudd*.

The Third Branch focuses primarily on him, *Manwydan uab Llŷr*, and a complex, surreal tale. This is a story of revenge brought on by *Llwyd ap Cil Coed*, for deeds wrought against him in the First Branch. Illusion and enchantment tricked even *Manwydan*, who is usually credited with magnificent powers of sorcery. He and his wife, *Rhiannon*, friend *Pryderi* and his wife *Cigfa*, all were trapped and fooled by the devious ways of this vengeful *Llwyd*, but foiled him by the tale's end.

In other literary sources, he is named as one of *Arthur*'s men, specifically in the fragmentary poem *Pa Gur yu y Porthaur?* Again, in the early saga *Culhwch ac Olwen*, he assists him with the deadly hunt of the *Twrch Trwyth* across Britain.

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MADRON Goddess Mother, Divine Mother

ORDER: Old Goddess

PROVINCE: Maternal Powers, Animals, and Prosperity

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Food, libations and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: None

MISSIONARY: The Queen of all mothers is *Madron* who can teach others how to run their households, raise children, do chores and sire their descendants.

The later Gaulish Goddess *Matrona*, and mother to both *Mabon*, *Owain* and *Morfudd*, and daughter to *Afallach*, she is the Divine Mother.

Her son *Mabon*, was stolen from her when he was only three days old and was unable to find him since. This is obviously an old legend, perhaps going back many centuries. In *Culhwch ac Olwen*, *Arthur* and his band of mighty champions had to find the lost son by the most unusual means of contacting powerful and wise beasts.

She is named in the Welsh Triads, the ‘stanzas of the Graves’ and other sources with a consistency, if faded, from Antiquity. In the poem *Cad Goddeu*, she is paired with the mysterious figure of *Euron*, who has been assumed to mean *Gwron* or “Divine Husband”.

RHIANNON Goddess of Horse and Time, Divine Queen

ORDER: Old Goddess

PROVINCE: Horses, Nursing, Childbirth and Magic

PLANE: The Otherworld

TEMPLE: Shrines and groves

ALIGNMENT: Lawful Good

SACRIFICES: Food, libations and objects

HOLY DAY: Unknown

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Sword

MISSIONARY: The first chirp or song from her three birds, and all sense of Time is lost. *Rhiannon*’s power over Mortals is beyond compare.

A mysterious lady from the Otherworld, from the First Branch of the *Mabinogion*, who is always associated with horses and enchantment in some manner. The few stories about her are tragic however, and show her as being the unwilling victim to the plots and schemes of others many times, this is a familiar theme with the Irish Horse Goddess *Macha* as well.

She features in the First Branch of the *Mabinogion*, *Pwyll Pendueit Dyfed*, as she appears from nowhere and enchants the Mortal King *Pwyll*. Sitting atop the supernatural *Gorsedd Arberth*, he spots her going by and is entranced. Three times he tries to ride to catch up with her, but as fast as he tries, he cannot for

as slow as she trots on her white steed. Only by speaking to her does he get her attention. Everything about her is beautiful and otherworldly.

Rhiannon was already betrothed to another, *Gwawl ap Clud*, and for that to end, *Pwyll* must disguise himself at the feast and request her to interrupt the proceedings, it is the only way to save her from this horrible man, and for him to have her as well. Doing this later, *Pwyll* and *Rhiannon* are wed.

A couple years go by but they do not produce an heir much to the pressure of the Nobles of Dyfed. Only by the third year does she give birth, but the newborn is stolen by her nursemaids and she is framed by their jealousy and accused of cannibalism. Punished for this crime, she is made to act as a horse at the gates, and ride everyone inside and tell her story.

A monster has been terrorizing the land and taking the horses in Gwent-Is-Coed by night. The missing child is later found by *Teyrnon*, a fairly well-known Horse Lord, after a giant claw tries to snatch a young horse but drops the newborn. He names it *Gwri Wallt Euryn* (“Gwri of the Golden Hair”) due to the bright golden hair on its head. Growing with supernatural strength and unusual health, *Teyrnon* soon realized the child belonged to *Rhiannon* and returned him and justice was served in the Kingdom of Dyfed.

In the Third Branch, *Manwydan uab Llyr*, her role, although secondary, is crucial, as the story is one of revenge due to the events that transpired in the First Branch and the slighted love of *Gwawl ap Clud*. *Llwyd ap Cil Coed*, a wizard, was sent by him to get vengeance on them all. What had changed was *Rhiannon* was now a widow and married to *Manwydan*, as *Pwyll* now had died in the many years in between.

Most scholars equate *Rhiannon* with the Gaulish Goddess *Epona* due to the many similar elements: riding horses side-saddle, horse symbology, her divine strength to carry Mortals, the magic birds (*Adar Rhiannon*) that can “wake the Dead” or “lull the Living to sleep” (and cause timelessness), and her effects on the surroundings in a supernatural manner that appears divine.

INDIVIDUALS OF FAERIE

Aside from those taken from Celtic myths and legends, there are a few that have been developed straight out of personal Game Design, inspired by Celtic lore and faery-lore. These beings are nearly deities in themselves and rule over the portions of the Otherworld and provide “Balance”, albeit for the Faeries of Darkness.

They are necessary and without them, the Eternal struggle between the many forces at odds could not sustain itself in the ideal Celtic trilogy, or “trinity”. Only one is mentioned in any lore at all, and another has a name on a standing-stone in Cornwall without context. Much has been derived from these limited sources to create a thriving and fun mythology that will merge seamlessly with the rest.

RI NA bhFIACHRA Lord of Ravens, King of Ravens

ORDER: Old God

PROVINCE: War, Ravens, Fuath, and Death

PLANE: The Otherworld

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Evil

SACRIFICES: Animal, food, libations, objects and human/faery

HOLY DAY: October 31st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: Where ever the raven flies, the *King of Ravens* will spy you. Join his armies or find the *Cland na Dubh* conquering you.

He goes by many names across Faery by the many people who fear and despise him, or by those Dark Folk that worship him. The cast out son of the Goddess *Morrigan*, that arose to rule over the scattered Faeries of Darkness over time. To the *Pisgie* people, he is the *Ryalvran*, a play on an ancient standing-stone that remains in Cornwall at the present, as a reminder to a failed invasion that was attempted by he and his people at one time.

Born by the blood of the *Prenn* slave *Cynwal* and the Goddess of Nightmares *Morrigan*, he was scorned by her due to his gender, and the rebellious actions of his father. His father was cursed in the form of a giant raven for inciting an uprising amid the slaves many times, and taking the newborn in his talons, he fled the *Land of the Owls*.

Traveling across the Isles of Faery, and fearing the wrath of the Goddess, they were hurled by a storm into the company of anxious *Fuath* folk without a leader, oppressed by giants. As if by some dire prophecy, this strange child grew powerful and mighty within a weak. The best smiths forged him weapons and armor. Ravens gathered about him, and before a fortnight, the mysterious figure emerged to challenge these giants.

Fighting three battles, two on land, and one crucial confrontation at sea, he defeated them and their Goddess *Domnu*, and their hold over the weaker Dark Folk. In a short time, he instead dominated both the giants, *Fuath* and the scattered Dark Folk alone across Faery, who gathered under his raven shadowed banners. His reputation grew quickly.

Building his fortress, the *Dún Mairbh* in the dismal *Tir na Marbh*, his population and armies grew. The *Tuatha Dé Danann* sensed a growing danger, and they were right. Next, he focused on them. Using his divine abilities, he was able to find the weaknesses of *Danu* herself, and set about having her assassinated by the hand of Mortal.

To prove his might to both *Arawn* and *Brenhines o'r Wrachod*, and all others, he staged a massive Dark War in Faery and had *Danu* slain, sending them away from Faery and their gradual downfall. They never regained their full strength again. Now, he rules the random mobs of Dark Folk, the *Slúagh* and the many others that have evil but no direction.



Donning a suit of pure metal shaped in the form of a monstrous raven, with a black cloak of absolute darkness, he thunders across Faery with his cursed father, the giant demonic raven *Cynwal*, seeking to bring ruin to all that the *Tuatha Dé Danann* or *Plant Dôn* have created, or to twist Mankind into his pawns. His true likeness is unknown under the enchanted armor, but his hatred for all is not.

In Cornwall stands an odd standing-stone, the *Men Scryfa*, with the inscribed words "*Rialobran Son of Cunovalos*", meaning "Royal", or "Kingly", "Raven" son of "Great Hound". Nothing is known about this stone or who it is about. Much can be surmised about its origins.

BREHNINES O'R WRACHOD, The Witches Queen, Brenhines or Wrachod, Queen of the Witches

ORDER: Old Goddess

PROVINCE: Night, Gwiddonod, Gwyllion, Battle, Blackbirds and Death

PLANE: The Otherworld

TEMPLE: Temples and shrines

ALIGNMENT: Lawful Evil

SACRIFICES: Animal, food, libations, and human/faery

HOLY DAY: May 1st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: War-Axe

MISSIONARY: The *Witch-Queen* is rarely seen, unlike her brood. It is wiser that way, for if she leaves her isle, it will be a dark time.

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Another relative, and child of the *Morrígu* is the dark and brooding “Witch Queen” who rules from the misty forest kingdom of *Tir Tylluanod*. She is ancient and just as mysterious as her divine mothers, and has been shrouded by her title, her name forgotten.

Off the coast of her kingdom sits her island, *Ynys Dywyll* (“Dark Island”) where she gazes over her many Courts from afar. She possesses the stunning beauty of the gods it is said, but their ruthless savagery as well. Few have seen her, or wish to. Her power is rumored to be equal to the gods, and many assume she is divine in her abilities.

There are very rare instances when she has left her island palace, but when she has, it is to lead an army. Her presence inspires her *Gwiddonod* and the others that dwell in her realm to a fanatic frenzy beyond reason. The other Faery-folk dread her every commanding personally any force for this reason.

She, the *King of Ravens* and *Arawn* are at an uneasy “pact”, being they alone represent the majority of the Dark Folk in Faery and the Otherworld. They do bicker and feud amongst themselves, often over petty matters. Their focus however is to reduce the *Tuatha Dé Dannan* down to rubble and destroy their legacy.

What is surmised by the Druids about her is little. That she was groomed by the War Goddesses to be who she is, and little else. She has a vicious hatred for Druids and their craft, and will burn their groves, temples and what they represent if given a chance, murdering them without mercy.

With a word, she can order the entire kingdom to mobilize to attack anyone in a single concerted assault, but this is rare. The *Prem* on the otherside of the *Mynyddoedd Eurfydd* are always cautious of this possibility, and secretly fear it. The Witch Queen inspects her Courts at random, checking their methods of slavery, training for battle and other cultural systems, to ensure that her realm is secure.

BUCCA DHU King of the Bad Písgíes, Bucca Dhu or Bucca Bee, Dark Bucca

ORDER: Old God

PROVINCE: Night, Darkness, Dark Pobl Vyan and Chaos

PLANE: All Worlds

TEMPLE: Temples, shrines and groves

ALIGNMENT: Chaotic Evil

SACRIFICES: Animal, food, libations, objects and human/faery

HOLY DAY: October 31st

SUPERSTITIONS: Unknown

PREFERRED WEAPONS: Spear

MISSIONARY: In dealing with the *Pobl Vyan*, one must be careful and not be tricked. *Bucca Dhu* might be behind it and plotting to do evil against you instead.

He is technically a god, and rival to *Bucca Wýdn*, able to use dark and frightening powers of illusion and horror. Little is known about him however as Cornish folklore was only recently documented in its last few centuries as it was fading with the Celtic language. The language and lore were symbiotic logically.



This gloomy and dark being dwells in places unknown and orders the *Sprygyon*, *Bothegyon* and other foul evil Cornish faery-folk, of which little has survived over the last few thousand years in lore to be recorded in sources. In this Codex, he is “rumored” to live in the *Cóit Bíuan* (“Perpetual Forest”), where he has a palace, throne-room, and his court-room, filled with monstrous faeries. Unfortunately, Cornish lore does not say completely where he truly dwells anymore.

Some confused lore says that the *Bucca Wýdn* and *Bucca Dhu* are the same individual, who change forms based on the time of the year. Wherein, from *Nos Cala”Mai* (May Day) to *Nos Cala”Gav* (Halloween), when the world is bright and full of life, he is *Bucca Wýdn* or *Bucca Bee*. This changes however afterwards, from *Nos Cala”Gav* to *Nos Cala”Mai* where he transforms back in the winter months.

He is described as being horned, or having the horns of a ram on his head, and ugly, with burning eyes, and with claws and sharp teeth and fangs, and in some tales beautiful and seductive. In the later snippets of folklore, he has denigrated into a more Satan-like figure. He has goat’s hooves and legs too, and this is not due to any Christian influence, but likely from the very name and animal associated with the faery in common across much of Celtic folklore.

Plotting and wishing ill on others, *Bucca Dhu*, sends his Dark Faery minions out to serve his interests and aims, mainly to strike at his rival *Bucca Wýdn* in their perpetual personal war. Being an actual god, compared to both the more loud and dramatic *King of Ravens* and gloomy and mysterious *Witch Queen*,

his presence in Faery and the Mortal World is sometimes less obvious and even more sinister. His control over the wild and angry faeries is less one of fear and terror, and more of allowing them to do what is natural in his name.

Mischief and chaos, harm and disaster are more often attributed to him, and even the abduction of children at night from their rooms and beds. He will place Changelings in their place and take the Mortal children to his palace in order to change them into one of his Dark Faery followers. *Bucca Dhu* has no fear of others, or their foolish retributions. In fact, it is rumored in Faery that he possesses a massive army, and awaits the day to set it free on anyone and all who threaten him. Whether this is the *Tuatha Dé Dannan*, the other leaders of the Dark Faeries, it doesn't matter. Riding the back of the exiled *Twrch Trwyth*, and with his cavalry riding other giant boars, it is said that he would be unstoppable.

CALLING UPON THE GODS

It is very likely that the adventurer may wish to get the attention of a god or goddess in their journeys. Personal blessings, and curses to be showered on the enemies' heads, are always a benefit.

To the common Man, the praise of the gods brings healing for the wounded, sick, or malformed, prosperous crops and harvests, successful hunting forays, victory in battle, and terrible curses down on the heads of enemies. The adventurers' need for divine intervention would have to be a more direct, almost instantaneous event that brings gratification in game-play, and these fast and quick rules can make such an element possible.

The character's base chance to gain a god's attention is taken from their Charisma attribute. If this is not their Primary attribute, their odds to be heard are slim, but using these many methods of appeasement can modify the chance. A God Call begins with the worshiper finding a method of praise first, doing what it requires, and receiving a modifier and rolling a Charisma Check.

There are essentials to worshiping the many deities in the Celtic mind, and many of these will seem quite strange and brutal to modern sensibilities. To gain the favor of a particular divinity, a character may do any or all of the following and reduce the CL.

SACRIFICE: Often it just takes a small trinket of wealth broken or destroyed (e.g., a piece of jewelry, coins, weapons, etc.), -1, or an animal (goat, bull, etc.), -3, or the most potent – a living person (Faery or Human) -5. Sacrificing an animal or person often involves a knife or sword, or if that person is someone of great stature, a triple sacrifice (a rare event that usually involves the victims being strangled, drowned, impaled, bludgeoned, burned or stabbed). This will give the worshiper a -8 on their "God Call".

PRAYER: Lengthy songs, poems and elaborate plays, recalling events in the deity's life, can be performed. This will gain each participant a -2 on their roll.

FASTING: The worshiper fasts on one specific thing for a length of time in hopes of gaining a brief moment or encounter with a

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deity of their choice. This Fasting can be from eating, sleeping, speaking, violence, etc., and must be according to the deity's style. This Fast will give a one time -5 with no guarantee the deity will react.

OFFERINGS: This often runs very close to making sacrifices, except that nothing is broken or destroyed in the process. These offerings can be small strips of clothing tied to a tree or stone, necklaces, pendants, or other little items (-1 with each item to a maximum of three at a time). Larger offerings can be made, acquired treasure for example (-8), food or drinks (-3), or crafted goods/clothing (-2). These offerings, like sacrifices, can be placed on areas of worship sacred to that deity, whether in a ring of standing stones, a lake, a shrine, a grove in a forest, or a temple.

The vast array of deities and what they would be fond of for offerings and sacrifices is staggering to list, but it can be approached with some logic. War gods seek the blood and death of battle through the slaughter of enemies. Severed Heads can be offered up to the deity (-1/head of enemy slain), or a more active system involves the killing of each enemy during battle (-5).

The nature of the divine blessings depends on a combination of what the character is asking from the deity, the CK's mood, and the story. These can be given in the form a temporary Faery Ability, Druidic spell, item, etc., if the God Call is successful. This level of divine intervention is slight and may not be apparent to the character(s) at all during game-play, but it is there.

If a critical roll is made during the Call, the deity will grant a miracle. This event will be epic and clearly divine in nature. Possible examples include a magical weapon/item, an avatar assisting them in some way, altering events or the landscape to suit the worshiper, etc. The CK can unleash magnificent changes in the form of the appeased god or goddess.

If the worshiper fumbles the Call, they gain the wrath of the deity and must be blessed by a cleric, Druid, or another deity to possibly undo the ire. Many Celtic heroes have seen their demise brought about by a spiteful god, and even with their skills and experience, they could not prevent it. Another miracle from the same or another deity can nullify this wrathful god as well.

Devoted worshipers call on their gods every day, but it is the CK's decision how often God Calls can be made to affect game-play. This is not a light event, and once the gods are invested in the characters' lives and stories, it becomes more complicated and personal.

Praising the gods for blessings and benefits during the holidays can ensure a more likely intervention, as the veil between the worlds is thin and they are close. The worshipers can jointly gain a -8 on the Call on that day or night automatically, if they join in as one group during the ceremony. They will suffer the dire consequences if they fumble the Call.

APPENDIX A: THE DRUIDIC ORDER



In Fantasy role-playing games, the “Bard” and “Druid” have been long established character classes. They are now a separate reality of their own, long divorced from the actual Celtic cultural context in which they originally once derived from antiquity.

Generations of gamers, table-top and video, have grown up not knowing the real story behind either unfortunately. If they do find some random fragments, it is of limited, and likely non-historic in nature. Otherwise, gamers are content with the pure fantasy aspects and little more.

In this Codex, I will present the character classes of both *Celtic Druid* and *Celtic Bard*, both not in any way identical to the typical fantasy counterparts so often played. Due to space limitations, the information here will be a primer to get eager players started on their way. A Druid or Bard should never be an object of ridicule as they end up becoming in fantasy, but respected individuals with power and influence.

Ancient Celtic society and legend both projected the Druids and Bards as mighty figures, highly skilled in words, enchantment and capable of being in touch with the Otherworld. The average Mortal was dependent on them in so many ways. Bards were *not* instrument playing troubadours as gaming and Medieval Recreationist groups falsely portray them. Druids were *not* tree-hugging priests that aided in the growing of crops and making friends with animals as table-top and video games and Neo-Pagans envision. The reality for both was shockingly very different and more complicated – and more amazing.

The classes provided here will finally give players the opportunity to create the appropriate Celtic occupations to play in a campaign that is themed on whatever period in Celtic history or myth and not have to rely on the basic Fantasy interpretations. There are additional Spells, all derived from Celtic myths, attributed to both occupations as well that can be acquired by the players as an alternative to the typical or usual ones given in the *Player's Handbook*.

In the so often labeled “*Druidic Order*” from the deepest antiquity, there were three different aspects: Druid, Seer, and Bard. The ‘seer’ is already given in the *Codex Classicum* but is able to be adapted as a Celtic *Gweledydd* or *Fili* should the need arise in a gaming group. A short but detailed description will be given here to complete the triad of the Order. To be in this “Order” or class was to be in the pinnacle or peak of Celtic society, above Kings, Chiefs, and all others. The finest education, exclusion from the population, and being privy to the secrets of science, theology, philosophy and the many complexities of tribal politics were just some of the perks.

The key to their standing was the ability to memorize. Massive amounts of lore, whether poems, sagas, or other information had to be learned by the year on a scale that modern man could scarcely comprehend. In this section are given the two character

classes, additional abilities and Spells for them according to Celtic legend. The Castle Keeper can choose to adapt these into a campaign based on any themed adventures or campaigns that feature the Celts from history or myth easily.

CELTIC DRUID (WISDOM)

Druí (Irish), *Derwydd* (Welsh), *Druidos* (Gaulish), *Druizh* (Breton). *Bandruí* or “Druidess” (Irish), and *Derwyddes* (Welsh), *Dryades* (Gaulish). Requiring over two decades of dedicated study from various masters in many locations, on many topics, the Druid is the utmost highest in Celtic society. They are chosen at the age of around five to eight from certain families, often of Druidic or Noble extraction, but not always as precocious children can be picked by Druids early on.

Fundamental to their teachings is *Metempsychosis* or Reincarnation (“*Athege*”), and the complexities of the transfer of Souls between Worlds, Lives, and Forms. Philosophies, sciences, and the many arts are their concern. Because of their extreme learning and secrecy, the general populace deems them highly powerful and capable of God-like feats, and touching and communicating with the Otherworld. Druids are tonsured with a particular style of hair, cut in a band, from ear to ear, with the back half left to grow long and shaven otherwise. It was very distinctive and outlived Druidism by centuries into Celtic Christianity in the British Isles and on the Continent until the Roman Church forcibly outlawed it.

Druidism appears to have been centrally based around several Chief Colleges in Celtic Europe. In Gaul, it was in the territory of the *Caturiges* tribe, and elsewhere the locations are unknown but surmised: *Drunemeton* in Galatia for example and there could have been countless others in Celtiberia, Italy and the Balkans. Britain was the “home” of Druidism, and where modern Wales is the Head College from the entirety of European Celtic Druidism. The place-name of *Bangor* is a clue to this, and its Irish counterpart (*Bennchor* in Gaelic) on the other side of the Irish Sea, as both distantly refer to a dedicated monastic settlement, and such was the case *before* there were any Christian monks or priests.

Druids, once their position and venerable status is gained, can intervene in tribal affairs and stop feuds, exile anyone, and always speak and act before leaders. It has been documented by Classical Sources that local matters concerning Human or often animal sacrifice must be attended by a Druid. Why this is so, is not explained exactly but being a life is being taken and ceremony is involved, this alone is enough of a reason. It is against all laws and rationality in Celtic society to threaten, pull a weapon, or harm a member of the Druidic Order, such an act is instantly punishable by either execution or exile.

In the eyes of the populace, the Druids can sense the portals to the Otherworld, the presences therein, and even control them and the elements. They are God-like and highly respected, and there is no way to confuse them with mere priests or charl-

tans. Druids know the seasons, how to guide the populace towards Harvest, away from disasters, and into prosperity. To be a Druid is to walk alongside the gods and be in their company. Druids are Pan-Tribal, meaning they can travel across Celtic tribes, and therefore Celtic Europe freely, from one end to the other, without difficulty. Only the fortunate Nobles and Warlords are handed that rare opportunity in war-time (*i.e.*, *During the many battles in the Gallic Wars, or the Gaulish Invasion of Greece or Rome*).

Druids never act foolishly, and when they do act, it is wise and with purpose and a long-envisioned goal in mind. They are never impulsive or driven by passion that will destroy them or others. Those Druids who are become considered *Dubh* or *Tywyll*, or “Dark”, and eventually become evil and are driven from the company of others. Druids do socialize, among themselves and the communities they serve, but they also live as hermits when they are not aiding others or being social. If they are forced into their own exile, then they must remain so, and usually it is not redeemable, for they have failed their teachings and teachers. Such failings are not taken lightly.

Philosophically, the Druids are Stoic in their approach towards others, trying to remain Neutral. Legends however, speak of angry Druids cursing and using their enchantment to prevent armies from marching, or enemies from advancing ahead. If a Druid is made to act with force, very few things in the Universe can stop them except the Gods or otherworldly beings. Their curses and enchantments are clever, more than the average wizard or spell-caster, and when turned on the foe, become dire.

Archdruids, *Archdderwydd* or *Derwydd Fawr*, *Ard Draoi* (Irish), all establish their position by a combination of experience and brutal dominance (as Classical sources allege). To do this, the next in line can openly challenge the present Archdruid to a duel of physical combat. Details are lacking of course, but this situation is logically very ritualized and held in high degree by all Druids. Such an occasion isn’t taken lightly, and these duels are probably frequent as there were many venerable Druidic rivals across Celtic Europe to contend with over time.

Memorization, and all elements of Celtic culture, was highly triadic in form. This was a sacred number, and all mathematical derivations of it. If one looks closely in the tales, poems, art and other aspects of Celtic civilization, multiples of three are everywhere. The entire Universe was bound, according to Druidic thinking and teaching, to this number. Remnants of this today can be found in earlier Celtic literature in the Welsh *Tri-oedd Ynys Prydain* (Triads of the Island of Britain”), and *Trecheng Breth Fêne* (“Triads of Ireland”) and the many surviving other poems and pieces in the sagas. Therefore, the Druidic “Order” has *three* aspects to it: Druid, Seer, and Bard.

A Druid alone is a mighty and wise presence, enough to halt an army and intimidate the strongest and fiercest warlord. They can shapeshift themselves (*“biaid i fethal cech mîl”* or “take the shape of many animals”). Several Druids can completely and



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radically change the landscape, master the elements and destroy many armies, hurling mountains and summoning storms. They can send curses around the world and end the lives of the greatest warrior and king by merely their breath. Beings from the Otherworld fall in their shadows and assist them, grant them enchantments and whisper to them secrets. The Druid from Celtic myth and ancient civilization was not the shallow and foolish figure he is made out to be in the Modern Age.

ABILITIES

KNOWLEDGE OF OTHERWORLD: Because of the intense education, the Celtic Druid knows of the mysterious Otherworld (whether from the Mortal or Faery side). If any checks are allowed when search for portals to other worlds, the Druid gains a +1 to the roll per level of experience. The Celtic Druid is aware of the many dangers of traveling between the worlds where the others are not, and how to do so. This secret knowledge is a combination of their wisdom, science and other teachings collected together over time.

This special knowledge doesn't mean they freely travel between the worlds, but do know how it is done, and of the key times of the year when the worlds are closest. The fear and dread of the danger in traveling the worlds is still there, and any wise person won't risk going simply because they have access alone. *The Castle Keeper can pass notes to the Celtic Druid player when necessary to let them know when certain Otherworldly portals are close.*

SPELLS: "Derwyddiath", "Draoiacht." A Celtic Druid can choose their spells from the basic "Divine" list as the Fantasy Druid or Cleric, or use those listed here derived from Celtic myth. Unlike the basic Fantasy Druid, the Celtic Druid doesn't "pray" to cast them however, but does a combination of word-play (often nonsensical rhyme), a waving of a wand or *Hudlath* (Welsh), or the aiming of hands at the target to get the desired effect. Spells gained are identical to the table in the *Player's Handbook*.

GEIS/TYNGHED: "Prohibition/Fate". The Celtic Druid is renowned for this ability, and is able to, when the situation has set itself into place, set a *Destiny* or *Fate* on an individual or several people. This can become rather complicated depending on the decreed limitations the Druid set in place. Kings are given many automatically, to establish balance and guide them daily by the Druids in order to maintain the Cosmic Balance, and mighty warriors and champions are given them due to their names or weaknesses to deny them what could be an awful demise.

A Celtic Druid cannot use this ability until they are 3rd Level, as wielding this much power requires time to understand. A *geis* can be given to a baby upon its birth if so destined, or at any pivotal point in that person's life. A *geis* is not to be placed lightly; it must be done with a vision to the future and to guide the affected towards (or away) from certain actions or events that will potentially be awful.

The affected will have to know they are under such *geis*. Druids, gods or even powerful Dark Faeries can place more *geasa* on the same individual over time.

Druids use this power to control kings and politicians in the countries and nations over which they preside, knowing the dread of breaking the *geis* would be dire. These taboos or prohibitions are designed with detailed specifications and criteria that must be accounted for.

If this *geis* is broken, the affected will suffer a whole series of terrible consequences in response. First, the *geis* breaker will be given a -10 on all attribute checks, saves, and combat actions, and gain no advantage of a Natural 20 or critical roll. They fumble on rolls of 5 or less.

Only a few things can redeem this broken *geis*. Undertaking a quest for the Druid, vowing to fast (*Troscad*) from a certain behavior, skill, or habit for a length of time, being blessed by a deity, or gaining another equally-powerful *geis*, will restore the target's rolls. Usually those who break their *geis* in Celtic tales die soon after because it rapidly starts a chain reaction of terrible events for them. *Castle Keepers and Players note, many Irish sagas center on the fated demise of great heroes who have broken their geis.*

ORACULAR HEAD: "Mes na Mhorrigan." By 3rd Level, the Celtic Druid can take a severed head and with a Wisdom attribute check summon the Soul of the slain individual within it to ask it questions. This ability, as with many of the Druid's, cannot be used lightly, and should be on special occasions. Often three questions are asked, and then the Soul of the slain replies back in cryptic poetic form of future events. It is the Castle Keeper's job to ready some prophetic utterances that will be vague enough of the adventure or campaign ahead. The Druid cannot just grab random severed heads at a whim and do this every hour or day, but at crucial moments in the story.

Performing a ceremony, the Celtic Druid must bind a Soul in a head. Afterwards, the Prophetic Head will be angry and speak out at times, but shine with a holy golden glow. This will drive away all beings and spirits with an Evil Alignment in a 15 ft. radius from the Oracular Head. In its utterances, part prophetic and part angry rantings, some sense of future events can divulged. Only a Critical roll can permanently bind the Soul in the head, otherwise, it usually will remain for the three questions or for a number of minutes or hours equal to the Druid's experience level (whichever is greater as determined by the CK).

DLUI' FULLA: "Wisp of Straw". The dreaded curse caused by the Druid grasping a handful of grass or straw, pronouncing a phrase and flinging it into the face of the accursed. This ability is one that only a Celtic Druid at 5th Level and greater can acquire after years of practice can finally use to careful effect.

The foe, must make an Intelligence saving throw or they will lose their senses and mind completely and absolutely be unable to function in any normal way or in society ever again. They are *fulla*, *dasachtach*, or *geilt* (Irish), *Gwyllt* or *Gwallgof* (Welsh).

The Celtic Druid can choose to alter the effect of the curse slightly given the target and make the victim do another reaction instead:

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- 1 **Deafness:** The victim will lose all sense of hearing until the curse is removed.
- 2 **Babble Nonsense:** This curse replaces all the victim's spoken words with utter gibberish, making communication and spell-casting impossible. Only removing this curse can save the accursed.
- 3 **Change Alignment:** The Druid can choose which Alignment to give the target or simply let it reverse instead.
- 4 **Insanity:** Until removed, the victim's sanity is gone, leaving him unable to function mentally or emotionally on any level.

Only three means can cure this curse:

- 1 A Druid of equal power nullifying the curse through a ritual, or the same Druid.
- 2 The accursed seeking retreat to a designated wilderness area for the *Geilt/Gwyllt* for a number of years equal to the Druid's Experience Level.
- 3 Divine Intervention.

DRUID'S BREATH: "*Gwynt Hud*" "*Gaoith Draoíchtá*". At 5th Level, the Druid gains the ability to curse a chosen foe by calling upon the legendary "Druid's Breath". This enchanted wind emerges from their mouth as a black, rolling smoke, as they stand on a hill-top, pronouncing the name of the accursed to the night. The Druid can do this on a New Moon night only, but it requires three hours of concentration, then the cursed mist crawls forth from their mouth and will find the foe anywhere in the Worlds.

The victim must make an Intelligence saving throw or be afflicted and suffer one of these six possible means of the Druid's choosing:

- 1 **Bloodsweat:** From every pore in the victim's body, blood pours out terribly, draining the victim of 1d10 hit points per minute equal to a number of rounds as the Druid's level.
- 2 **Destroy Memory:** The Druid's curse will shatter the victim's memories, leaving him void of past experiences, or knowledge of friends and family.
- 3 **Invisible Hold:** The smoke forms a shroud around the target, denying him movement of any kind. He cannot speak or even twitch a finger. It lasts for a number of days equal to the Druid's level.
- 4 **Live Rot:** The victim's skin will quickly decompose on his still-living body. This will continue until the victim appears like a walking corpse, and the effects remain until the curse is removed.
- 5 **Drain Life-force:** Each day under the curse, the victim will have 1d8 HP drained away. It lasts a number of days equal to the Druid's level.
- 6 **Accursed Sleep:** The victim will fall into a supernatural sleep in years equal to the Druid's experience level. Certain conditions must be met before this sleep can be lifted, such as a kiss by a true love.

The afflicted can only break this curse by another Druid of equal power or greater, divine intervention, or death. Few wish to be cursed by a Druid.

PRIME ATTRIBUTE: Wisdom

HIT DICE: 1d8

ALIGNMENT: Neutral

WEAPONS: Spear, Sword, dagger, scythe, staff, bows, ax.

ARMOR: Chain, Leather, Leather Coat, Padded.

ABILITIES: Knowledge of Otherworld, Spells, Geis/Tynghed, Oracular Head, Dluí Fulla, and Druid's Breath.

Level	HD	BtH	EPP
1	d8	+0	0
2	d8	+1	2,001
3	d8	+1	4,251
4	d8	+2	8,501
5	d8	+2	17,001
6	d8	+3	35,001
7	d8	+3	70,001
8	d8	+4	180,001
9	d8	+4	275,001
10	d8	+5	400,001
11	+3 HP	+5	525,001
12	+3 HP	+6	650,001
13 and up + 175,000 per level			

CELTIC BARD (CHARISMA)

Bardos (Gaulish), *Bardd* (Welsh), *Bárd* (Irish), *Barzh* (Breton). Another member in the Druidic Order, and requiring a dozen years of intense training and even more memorization than the Druid, is the Celtic Bard. This is chiefly due to the complicated poetic artistry and talent expected of them. The true Bard from Celtic culture and civilization existed on a universe completely different from the generic Fantasy version.

Celtic Bards were not simple musicians or mere poets (*Clērwyrr*), but a highly-trained class of story-tellers, artistic poets of merit, and advanced composers of song that wielded the lineages of nobles, kings and warriors of tribes and kingdoms with their words. Stored in their vast memories were the complex names, bloodlines, and deeds (ill or famous) of thousands in triadic formulae. Each cleverly organized and utilized in such a way that the average person could never fathom.

The Celtic Bard sought Inspiration, or *Awen* (Welsh/Breton/Cornish), or *Imbas* (Irish/Scottish), and the glorious creative power it brought. Often, strange ceremonies and rituals were employed to summon the Inspiration. As with Modern artists, the Celtic Bard lived to call upon the winds of Inspiration for their work; to compose, recite and incite in the company of others. Celtic poetry at its finest was an intri-

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cate science and use of language. Bards have been present in Celtic civilization for over two-thousand and four hundred years, and possibly more.

Bardic song was meant to extoll Lords and dynasties, only the “lesser poets” wasted their efforts on women and the rest, as many of the top Medieval Welsh Bards called it. After the Druidic Order were forced into submission and finally ended by the Early Middle Ages, it was the Bards in the Celtic regions who were left, amazingly. Their need in society was such that no one else could fill it, unlike the Druid and Prophet, who the Monk and Priest of the Roman Christian Church forcibly did over centuries. In Ireland, the Bard was demoted but remained, and the *Fili* took the former’s place during the Post-Roman period. This was the case in all Gaelic territories, as the new tradition was carried to the Isle of Man and Scotland.

In the Brythonic regions, the ancient and original status remained since the age of the Druids. Bardic training transformed under the new religion to exist, but retain its identity, although in the centuries during the Anglo-Saxon invasions (“Age of Arthur”) much of the poetry preserved “fossil” remnants of the earlier ages. Druidism struggled to survive in Celtic speaking Europe amid Christianity, the Bardic facet sought to continue at any cost. Unfortunately, little of the early Bards’ work survived the many centuries, and what remains are names or random poems without origin. No Pagan Bardic works or literature has surfaced from Antiquity sadly, and at one time there was an immense body of work that covered all of Celtic Europe.

The *Eisteddfod* (“A Sitting Place”) has a questionable origin, being a gathering to honor Bards in the Brythonic Celtic sphere. The infamous Welsh forger Edward Williams, or by his “Bardic” pseudonym, *Iolo Morgannwg*, in the 18th Century C.E constructed the modern Bardic/Druidic systems, and therefore Neo-Pagan identities in the process. There is a twist in this however that dodges him and his shady forgeries, for it was documented that the 6th Century king *Maelgwn* of Gwynedd was said to have first organized an *Eisteddfedd* in his kingdom to test the skill of Bards across Prydain.

Modern people could not undergo the rigors of true Celtic Bardic training. It was not something to take mildly, but a life-long profession. Minstrels and mere poets can do other things in their idle time, but a true Bard must constantly hone their skills and be the finest in the skill of word usage and being able to call upon a catalog of material that would crumble the Modern mind. An example of the deep training for an average Bard, or *Fili* from an Irish source is given here year by year: (The Seven Ranks of the Gaelic *Fili* are given according to the yearly level of training and experience as well)

- 1: 50 Ogams, Elementary Grammar, twenty tales. **Fochlac** (Orator/Speaker)
- 2: 50 Ogams, Six easy lessons in Philosophy, some splendid poetry, thirty tales. **Mac Fuirmidh** (‘son of Determination’)



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- 3: 50 Ogams, six minor lessons in Philosophy, certain specified poetry, grammar, forty poetry. **Dos** ('sapling/Bush')
- 4: *Bretha Nemed* ("Law of Privileges"), twenty poems of *Eman* (Births), fifty tales. **Cana** ('singer')
- 5: Grammar, sixty tales.
- 6: The Secret Language of the Poets, forty poems of *Nuath* (Twins), 70/80 tales.
- 7: *Brosnacha* ("Miscellanies"), Laws of Bardism. **Anruth** ("Noble Stream")
- 8: Prosody, glosses (obscure words), *Teimn Laedgha* (Illumination of Song), *Imbas Forosna* (Light of Foresight), *Dichetel do Chen-nibh* (Extempore Incantation), *Dindsenchas* (Land Lore).
- 9: Specified number of compositions, *Sennet*, *Luasca*, *Nena*, *Eachraid*, *Sruith* (Streams) and *Duili Feda* (Wisdom Tales).
- 10: 175 more tales and a further number of compositions in the 9th year.
- 11: 100 *Anamuin* compositions.
- 12: 120 *Cetals* (Orations), the Four Arts of Poetry, master the 175 tales from the 10th year and the 175 more taught by the *Anamuin* (350 total tales). **Ollamh** ("Master/Professor")

This training list of the Gaelic Bard can serve as an example of the simplified thoroughness in which all Celtic Bards must undergo, whether Gaulish, Brythonic, Galatian, Celtiberian, or Italic. The details would change over the centuries according to the particular Celtic peoples and era, but the basic idea remains the same (except for the Ogam script which was *only* used by the Gaels for a short time between the 1st and 6th Centuries C.E.).

There were many romantic Bards, who entranced many a Lady of the Court by their powerful presence and words. *Dafydd ap Gwilym* for example is one of the most famous. These are the Bards in which modern people and thus gamers conflate with the Latinate Troubadours and minstrels. Many a great *englyn* was composed about *Dafydd's* midnight adventures seeking the private company of the Lady under dangerous circumstances. In the Roman era, the Latinized Celt, *Catullus* was another poet who was perhaps a former Bard. His poetry doesn't betray any Celticisms except for the biting art of Satire.

Another Romanized Celtic poet and historian was *Gnaeus Pompeius Trogus*, from the *Vocontii* tribe. Many derive from Cisalpine Gaul and were very prolific in Rome, but did not compose or perform under their ethnic guise of *Bardos*. Their ascent however was highly criticized by most of the Romans of the time, as the Celtic method of pronouncing Latin was apparently "barbaric" to the Roman Upper Class ears.

As with everything in this vast Codex, volumes could be written more on this wondrous subject. Celtic Bardism ended by the time of Queen Elizabeth in the 17th Century due to a law stating that such professions were the same as vagabonds, beggars, highwaymen, and thieves. The irony was, William Shakespeare was to be later called by a Celtic title

"The Bard" incorrectly for posterity in the same period for his work entertaining the same queen of England. 'sBardism's remnants dwindled in the Celtic regions until the later 18th Century C.E. Today, only the *Eisteddfodau* remain to honor the best in poetry and song from the Brythonic countries in a twist of fate, saved by a forager.

ABILITIES

CRANCHUR: "Laying of Wood". This is a simple, but needed method of divination, used by the Druidic members, but specialized by the Bards. Pieces of wood, twigs, sprigs or carefully laid out sticks are used as a casting of lots by the Bard. This method of divination is taught from the earliest year of education in the Bardic Schools. The three pieces of wood are thrown against the wind or breeze, a question is asked in which a "Yes", "No" or "Unclear" answer can be given, and the answer is determined by their fall.

The Celtic Bard can read their fall, and thus answer where no one else can and this interpretation is spoken. To determine this is simple: The Bard player rolls 3d6 and *must* roll three sixes for a "Yes", or three ones for a "No", and every other combination is "Unclear". Only the Celtic Bard can use this form of divination and do it three (3) times a day. Experience level and personal power cannot influence this minor form of Divination as it is not guided by the Otherworldly forces as the others are, but it is often reliable in a random and entertaining manner. Only the Bard knows how unpredictable and foolhardy it is to depend on these predictions, but it is useful for minor events, but the Common Man knows little different.

TEIMN LAEGHDA: "Cracking Open the Poem". Another of the "Three Things Required of a Poet" according to Gaelic Bardic tradition. Using the joints of the fingers, the Bard can divine the future in a manner that is very abstract and odd to interpret for outsiders.

Reciting a hypnotic poem, the Bard, uses his fingers, tracing over the joints and angles of his fingers entranced until the future is revealed. This will be a flash, mere seconds, and only provide a "Yes" or "No" answer in a vision. First a question must be given before the ritual is undertaken by the Celtic Bard. Usually the word play is a clever alliteration or other semi-nonsensical rhyme meant to place the Bard into a mental state that will aid him into seeing inside the words of the poem for the answer in which he delves.

To do this, a Wisdom attribute check is made to begin the process. This will then require 1d4 rounds in which the Bard will become hypnotized to see into the poem. After the rounds are over, the Bard can view the image of the future in a flash that will answer the question. It maybe vague or detailed, but it could be extremely riddled with ambiguity. It is up to the skill of the Bard to interpret for others.

DÍCHETAL DÍ CHENNAIB: "Chanting from Wood", but also called *Dichetel do chollaib cenn* ("Chanting from the Heads of

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Bodies”). One of the “Three Things Required of Poet”, and gained at 3rd Level, the Celtic Bard takes Yew wood, or in some cases, a skull or severed head, and using their preferred finger of divination, can see into the history or identity of the person or object touched.

Whether this person had been dead for ages, or moments, or the object was moldering and rotted, and unrecognizable, the Celtic Bard can decipher it through this ability. To use it, the Bard must focus, touch the chosen object with the finger, spend three rounds and make a Wisdom attribute check. A Success gives the vision of the basics and little more, while a Critical gives a full picture. If the Bard is using a Yew wood wand to divine by, they touch the desired object with it and concentrate in the same manner.

GLAM DICÍN: The dreaded Satire of the 3rd Level (or greater) *Fíli* or Bard that can armed and used against others with careful precision. To do this, the Bard must first find a Rowan tree to seek the initial Inspiration and concentration. Once inspired, the Bard can then compose a mighty and biting poem or song that will focus on the physical and mental shortcomings of their target. This epic Satire then will be readied for public performance in courts or other places.

The more the public hears of the Satire, especially the Nobles, Kings, and warriors, the effects will be horrifyingly devastating and negative and painful. Depending on the target's Charisma attribute check against the potency of the Bard pronouncing this Satire, the effects can be crippling. The CL is the Bard's Experience Level. On a Natural 20, the target is saved from the *Glam Dicín* (or by making peace with the Bard who pronounced it). A successful check means the victim can resist the Satire's humor and pain, but they will not be hired for jobs, trusted, or looked upon kindly. Failure means they feel the shame and pressure from the populace caused by the Bard and cannot show their face anywhere the Satire has been spoken or sang. A Natural 1 means everything else *and* their health is now affected, causing intense sores on their skin, hair falling out, fear of sunlight, and an unwillingness to socialize. After a week, it will cause 1d4 + Bard's Level in Hit Point loss, and this will continue until the satire is broken in some way.

The more powerful the Bard, the more fatal this Satire will be in time. The Celtic Bard is taught to use this Satire with care and restraint as all Celtic society is held together with the concern of *Eneþ* or “Face”, and to lose it publicly is fatal. Once the “Face” is lost, it is rarely regained unless the same Bard, or another, does so in some manner.

BRÍATHAROGAM: “Word Ogam”. The Gaelic Celtic Bard is taught, along with the many years of early education of basic Ogam, the fundamental “Kennings” for each of the Ogam letters, or “Tree Letters” in the alphabet. This is complicated by the three variants of the *Bríathargaim* used (by evidence) across Ireland. This vast knowledge is mastered by the 6th Level of experience.

Such odd language is used for a ‘secret’ language, spoken in riddled speech between Bards when in mixed company when needed. In this coded speech, the Bards can say much with little words, using their extensive words reduced to poetic forms.

Brythonic and Gaulish Bards however, not using Ogam, can use other similar short-cut forms of ‘secret’ languages. It was clear that the other Celtic Bards had a similar system in place for centuries long before the Gaels had their own distinctive Ogam script. The Gauls used many variant forms of Lepontic Celtic, Greek and later Latin but adapted for the Celtic language, but modified so only they could understand. Logically, the Celtic Britons would have done the same.

IMBAS FOROSNA: “Inspiration of the Masters”. This is the ultimate of the methods of Bardic divination, and can be learned at 6th Level. It is the final of the “Three Things Required of a Poet” in Gaelic tradition. Those who do master this, place them on the level of the true Seers in Celtic society, but not all Bards really master it, or use it.

This is usually a gift given by the Gods, and for a Bard to have it, their Wisdom attribute score must be 17 or higher. Not just any member of the Bardic Order can call upon this ability, or hope to, for its influence will bring about a great change in events to come. It is logical to assume that all of Celtic culture throughout Europe shares in variant forms of this prophetic nature, as summoned by the will of the Bards. What the Gauls or Celtiberians may have called it compared to the Gaels is not known however.

The first requirement demands that the Bard or *Fíli* chew the meat of a cat, dog, bull, or another animal, and second, lay in a completely dark place for a long period to concentrate. To succeed in this, the Bard must roll a Natural 20, and it takes 1d6 hours of laying in darkness seeking Inspiration whether successful or not. Once this is obtained, the Bard will be showered with complete creative, visionary ability. This will be a poem in which will come alive or spring forth from the mind and lips of the Bard and such potency that it will resound days/weeks/months/weeks/decades or more ahead in the future and will become astoundingly powerful.

There are many examples of these prophetic poems in Welsh tradition that speak of the “Coming of the *Mab Darogan*” to save or redeem the Britons against the Anglo-Saxons for example. In Gaelic tradition, poems inspired from *Imbas Forosna* appear chiefly in tales and mythology. When a Bard is attempting to use this, and does succeed, it will completely drain him physically, and become the obsession. Such a poem will be an event altering of the time in the game or campaign, and not to be ignored.

PRIME ATTRIBUTE: Wisdom

HIT DICE: d10

ALIGNMENT: Neutral

WEAPONS: Dagger, Sword, Bow, Staff

ARMOR: Hide, Leather, Padded

ABILITIES: Crannchur, Teinm Laeghba, Díchetel Dí Chen-naib, Glam Dicín, Bríatharogam, Imbas Forosna.

Level	HD	BtH	EPP
1	d10	+0	0
2	d10	+1	1,501
3	d10	+2	3,251
4	d10	+3	7,501
5	d10	+4	15,001
6	d10	+5	30,001
7	d10	+6	60,001
8	d10	+7	120,001
9	d10	+8	240,001
10	d10	+9	450,001
11	+4 HP	+10	625,001
12	+4 HP	+11	800,001
13+	175,000 per level		

DRUIDIC SEER (WISDOM)

Gweledydd (Welsh), *Fáith* (Irish), *Vates* (Gaulish), *Awenyddion* (Welsh). The Celtic Seer, whose role sometimes blurs with the other members of the Druidic Order, but unlike the others, the Seer's function remains static, if deemed eccentric and unstable in the eyes of the normal populace.

Gifted with the unusual powers of *Second Sight* and *Prophecy*, the Celtic Seer is trained for fifteen years in various arts to harness their rare skills. Where the Bard can call upon it in times of need for his Lord, King or warriors, the Seer is a recluse that is sheltered away from all, much like the Greek prophets.

Little is truly known about them even more so than the rest of the Druids as their function in the Druidic Order was completely mysterious and highly secretive. The selection process for these members had to have been highly specialized. Classical sources alleged that the Seers alone performed the Human sacrifices and had the skill to interpret the death throes and other bloody aspects.

Of the three roles in the Druidic Order, the Seer perhaps was the grimmest and was viewed as stark, their every word and action given and chosen as a direct consequence of knowing the future already. They were the least social and the most profound of the three Druidic functionaries. As surviving Celtic prophecies attest, the power of their words could manipulate others easily as well, and the Seer could control the will of the masses through instilling their hopes, fears and cultural ambitions in careful measured words.

The Celtic Seer character class can be utilized in the "Codex Classicum's" character addition "Oracle". This class serves in the identical manner as the Celtic in every way.



APPENDIX B: OGHAM: THE SECRET OF THE DRUIDS

*"O splendid famous judging Nere,
If you treat of pure Ogham,
I can name straight off in rapid words,
Every unfamiliar variation of Ogham,
Of which you inquire in fitting questions.
For you are a multi-skilled luminary
Of the thrice fifty varied Oghams
Set at the time of primary study".*



inspired from the skillful and intelligent god Ogma, these forms of marks and encoded symbols were passed onto the druids to use for their secretive communication. It is used as a hidden means of recording important names, calendar data and the marking of holy and important places. Only the few and privileged can learn this form of writing since the druids universally deny the knowledge of writing from amongst their tribes and peoples. No vowels were used but only in certain combinations (forfeda), and this was likely another means of encoding the inscriptions. The majority of Ogham was written in Irish ("Old Irish" to the present and modern definition) with only a small group in Brythonic (or British Celtic).

A profuse range of Ogham sprang up in Faery and the mortal world to be used by champions, kings and of course druids. Ogham is crucial in the placement of enchantments on stone and wood, or even cloth. Mighty druids can physically motion the creation of these forms in the air, to appear as burning shapes when casting curses. Many of the forms of Ogham are coded forms of speech or actions that only another would understand similar to a Thieves' Cant.

Ogham marks and patterns can be found in clothing, on staves, standing stones, weaponry and armor, and anywhere that the many varieties can be placed. The earliest collections of Ogham are found in the Irish Lebor Ogaim dating to the 14th century. In this document is the mention of a hundred varieties of this secretive form of druidic communication. Tantalizing fragments of a once greater plethora of Ogham that once was used in the British Isles can be glimpsed in this text.

The Gaelic bards were required to memorize a hundred and fifty of the many Oghams over a period of time. In the essential first three years of training fifty were taught as a foundation to enable the divinely inspired poet to learn the rest. The Britons used Ogham sparingly and were influenced by their contact with the Gaels and was not a part of their learning own. Gaelic druids imported Ogham over to Prydain during the invasive and colonization of many regions, from Cernyw to Prydyn ("Pictland") in the north. There is even a few stray standing stones in Llydaw where Ogham is found showing how far the Gaelic influence traveled.

Ogham was not used or even known by the Celtic peoples of the European Continent, it was an exclusive phenomenon within the British Isles from between the 4th and 6th centuries C.E. Wild theories and speculations aside (and there are many, most akin to the "Ancient Astronaut" ideas), there are many stones in the isles that have Ogham marks on them, honoring fallen

rulers and heroes primarily with no lengthy prose or texts. A few Ogham examples given in the Old Irish manuscripts are poems, short and cleverly written verses.

For simplified use, the "Beith-Luis-Nin" form of Ogham can be used in game-play. Each is named after a tree or important plant or a certain object. This is more technically classified in Gaelic as "Word Ogham" or Bríatharogam and is quite complex. Three known variants exist of this form but the one referred to in this Codex is the variant named after Óengus mac ind Óg, the God of Youth in Faery that also dwells in Éire. This form of Ogham is Bríatharogam Maic ind Óg or "The Son of Youth's Word Ogham".

Listed here are the basic Ogham symbols and their meanings for a better basic understanding of this complex form of writing:

+	A	≡	O
├	B	≡≡	P
≡	C	≡≡≡	Q
└	D	≡≡≡≡	R
≡≡	E	≡≡≡≡≡	S
≡≡≡	F	└	T
└	G	≡≡	U
├	H	≡≡≡	Z
≡≡≡	I	✕	ea
└	L	◇	oi
├	M	⌒	ui
≡≡	N	⌒⌒	ia

OGHAM LETTER MEANING

1.	B –	Beith (Birch)
2.	L –	Luis (Herb)
3.	F –	Fern (Alder)
4.	S –	Sail (Willow)
5.	N –	Nin (Branch Fork)
6.	H –	Úath (Fear)
7.	D –	Dair (Oak)
8.	T –	Tinne (Iron Bar)
9.	C –	Coll (Hazel)
10.	Q –	Cert (Bush)
11.	M –	Muin (Neck)
12.	G –	Gort (Field)
13.	GG –	Gétal (Slaying)
14.	Z –	Straif (Sulphur)
15.	R –	Ruis (Red)
16.	A –	Ailm (Pine)
17.	O –	Onn (Ash Tree)
18.	U –	Úr (Clay/Earth)
19.	E –	Edad (Aspen Tree)
20.	I –	Idad (Yew Tree)
21.	EA –	Ébad (?)
22.	OI –	Óir (Gold)

23.	UI –	<i>Uilenn (Elbow)</i>
24.	IO –	<i>Iphin (Thorn)</i>
25.	AE –	<i>Emancholl (Hazel's Twin)</i>

The many forms of Ogham that are recorded in early sources and how often or if they were used regularly is not understood, but for the sake of the game they can find a profusion of uses. Listed are many of those Ogham from the Lebor Ogaim:

ARDACH FIONN: “Fionn’s Ladder”. A musical notation version of Ogham that is used for the harp primarily. This is put to good use by bards in the druidic orders to record and document certain and sacred songs for posterity.

OGHAM BRICENN: “Bricru’s Ogham”. The court satirist and poet of King Conchobar of the Irish kingdom of Ulaid is said to have invented this person form of Ogham. It is composed of a series of dots for each sound or letter.

OGHAM ERIMON: “Erimon’s Ogham”. Invented by one of the early invaders of Éire, Erimon mac Míl Espain, it is composed of series of “V” shapes. The Gaels consider Erimon as their great ancestor.

FEGE FIONN: “Fionn’s Ridge-pole”. So named after the stout pole that holds up the thatched and complex roof of a round house, this form of circular Ogham is attributed to Fionn mac Cumhail. This form of Ogham can be inscribed in a ring or circular form (i.e., in shields, rings, etc.).

COSSOGAM: “Foot Ogham”. Using careful motions across the shins, Ogham can be shown to others (who know the code) and communicated to by the fingers.

SRONOGAM: “Nose Ogham”. Used in the same way that Cossogam is, except with the bridge of the nose. Fingers are used, one to several, with diagonal and straight motions to exhibit the required symbols.

DANOGAM: “Art Ogham”. Each symbol’s name is defined by a craft or skill: *bethumnacht* “livelihood”, *luamnacht* “pilotage”, *filideacht* “poetry”, *sairsi* “handicraft”, *notaireacht* “notary work”, *H-airchetul* “trissyllabic poetry”, *druidheacht* “wizardry”, *tomoracht* “turning”, *cruitireacht* “harping”, *quislenacht* “fluting”, *milaideacht* “soldiering”, *gaibneacht* “smithwork”, *ngibae* “modelling”, *sreghuindeacht* “deer-stalking”, *ronnaireacht* “dispensing”, *airigeacht* “sovereignty”, *ogmoracht* “harvesting”, *unaideacht* “brass work”, *enaireacht* “fowling”, *iascaireacht no ibroracht* “fishing or yew-wood work”.

DATHOGAM: “Color Ogham”. The poetic names for colors used by the bards define each symbol in this group of Ogham: *bán* “white”, *liath* “grey”, *flann* “red”, *sodath* “finecoloured”, *necht* “clear”, *huath* “terrible”, *dub* “black”, *temen* “dark grey”, *cron* “brown”, *quiar* “mouse colored”, *mbracht* “variegated”, *gorm* “blue”, *nglas* “green”, *sorcha* “bright”, *ruadh* “red”, *alad* “piebald”, *odhar* “dun”, *usgdha* “resinous”, *erc* “red”, *irfind* “very white”.

ENOGAM: “Bird Ogham”. For each letter is named after a bird in the same way that Danogam and Dathogam have alternative names: *besan* “pheasant”, *lachu* “duck”, *faelinn* “gull”, *seg* “hawk”, *naescu* “snipe”, *hadaig* “night raven”, *droen* “wren”, *truith* “starling”, *querc* “hen”, *mintan* “titmouse”, *géis* “swan”, *ngéigh* “goose”, *stmólach* “thrush”, *rócnat* “small rook”, *aidhircleog* “lapwing”, *odorocrach* “scrat”?, *uiseog* “lark”, *ela* “swan, illait” “eaglet”.

- OGHAM: SECRETS OF THE DRUIDS

OGHAM TIRDA: “Agricultural Ogham”. This variety of Ogham is named after the many forms of rural skills and items involved: *bial* “axe”, *loman* “rope”, *fidba* “hedge-bill”, *srathar* “pack-saddle”, *nasc* “ring”, *huartan* “dabach” “cask”, *tal* “adze”, *carr* “waggon”, *cual* “faggot”, *machad* “”, *gat* “with”, *ngend* “wedge”, *sust* “flail”, *rusc* “basket”, *arathar* “plough”, *ord* “hammer”, *usca* “heather-brush”, *epit* “billhook”, *indeoin* “anvil”.

BRÍTHAROGAM MAIC IND ÓG

This variety of Ogham is attributed to Óengus Maic Ind Óg, the youthful god (akin to Mabon ap Modron). As such it is more commonly used and seen in Faery across the isles, from personal needs to grandiose court of lord. In Éire it is one of many forms (as discussed earlier in this section) but considered more privy to the gods.

Each letter has its own special name and definition as referred to in this form of Ogham. These names are poetic and colorful are listed below:

LETTER	MAIC IND ÓG
Beith	<i>Gleisum Cnis (Greyest of skin)</i>
Luis	<i>Carae Cethrae (Friend of Cattle)</i>
Fern	<i>Comát Lachta (Milk Container)</i>
Sail	<i>Lúth Bech (Sustenance of Bees)</i>
Nin	<i>Bág Bán (Boast of Women)</i>
Úath	<i>Bánad Gnúise (Blanching of Faces)</i>
Dair	<i>Grés Soir (Craftman’s Work)</i>
Tinne	<i>Smiur Gúaille (Core of Coal)</i>
Coll	<i>Carae Blóesc (Nutshell’s Friend)</i>
Cert	<i>Bríg Anduini (Insignificant person’s sustenance)</i>
Muin	<i>Árusc-nAirlig (Slaughter’s Proverb)</i>
Gort	<i>Ined Erc (Suitable for Cattle)</i>
Géal	<i>Étuid Midach (Physicians’ Garb)</i>
Straif	<i>Mórad Rún (Increased Secrets)</i>
Ruis	<i>Rúamnae Drech (Reddened Faces)</i>
Ailm	<i>Tosach Freccraí (Answer’s Start)</i>
Onn	<i>Fétham Soíre (Smooth Crafts)</i>
Úr	<i>Síland Cland (Growth of Children)</i>
Edad	<i>Commaín Carat (Friends’ Exchange)</i>
Idad	<i>Cáinem Sen (Fairest of the Old)</i>
Ébad	<i>Cosc Lobair (Praise of the Infirm)</i>
Óir	<i>Lí Crotha (Splendid of Form)</i>
Uilenn	<i>Cubat Oll (Great Elbow/Cubit)</i>
Iphin	<i>Amren Mlais (Wonderful Taste)</i>
Emancholl	<i>Mol Galraig (Infirm’s Groan)</i>

Because Ogham is a large and complicated topic, this Codex is unable to fully explore it or its varieties. It would be wise if the CK, or even the players, would wish to delve deeper in the subject matter if they desire to really emphasize this during the game. Ogham can be used as a component in spell-casting, in movements or actions, if the CK deems it worth adding.

The research of Ogham is a very academic and complicated and not something so easily user-friendly. It requires knowledge of Old Irish, its dialects and idiom but for simplicity during the game it can be greatly simplified.

APPENDIX C DRUIDIC SPELLS



aken from many legends and tales, these spells are literal in their effects in the game and quite powerful. They were used chiefly by the druids of the Tuatha Dé Dannan and Fómorach against each other, or in some instances by Myrddin (Merlin). None of these are to be taken lightly, and can be added to the higher level spells a Celtic druid can earn over time in their training.

The over use of them can also ruin the dramatic effect and tip the Game Balance, so they must be used sparingly and when necessary. In the ancient tales, such enchantments were not common and were put into effect for special or to make occasions dire for the foe. A wise druid will and should know when to use some of these, and it should be their last trick to play against the enemy that will surprise them and alter the series of events. Celtic tales were filled with druids carefully changing the strategy by one swift enchantment.

BAOBH'S TERROR, LEVEL 5 DRUID

CT 1 R lvl x 100 feet D special
SV charisma negates SR yes Comp V

Channeling the fright from the War Goddess Baobh Catha, the druid can send mind-numbing terror into the hearts and souls of all enemies. Once this is cast, a ghostly dark cloud of phantoms appears from the druid, which screams in a chorus of murder.

Any enemies caught in the radius must make a Charisma save or the terrors of Baobh will send them fleeing from the presence of the druid, refusing to return for the duration of the druid's experience level in minutes.

BATTLE-STORM, LEVEL 8 DRUID, 9 CLERIC

CT 6 R see below D special
SV see below SR yes Comp V, S, M

With the druid's closeness to Nature and link to the divine, a mighty storm can be summoned against the foe. The druid needs to hold a palm of "thunder stones" (black and grey fossils of trilobites) and hurls them into the sky, pronouncing the words of wrath and power to cast it.

Depending on the strength level of the spell, the difficulty will be high, but the effects will be devastating on the enemy all the same. As with all druidic magic, the targets can be chosen by the castor with a bias. Any target caught in the radius and range of its influence must make an intelligence saving throw versus magic or suffer the terrible effects for experience level of caster in minutes.

Multiple druids can cast them and even combine the spells to shower down on the heads of the foes, but they can also counter-cast against one another. To do this, the opposing druid's storm must win a battle against the other, if the rival storm's caster fails a Wisdom Save. If this happens, the new storm wins out as the other dissipates into mist.

The strength of each different level of the druidic battle-storm sets the roll the caster must make for success. The druid can only cast this, per week, 1 + experience level in number of times.

CL STORM INTENSITY

- 8 Light rain and small hail falls, doing 1d4 damage a round.
- 10 Rainstorm, lightning, thunder, muddy ground (-2 to checks and combat rolls), and heavier hail does 1d6 a round.
- 15 As above, with blowing winds stopping all missile weapons, 1d8 per round of a lightning strike doing 2d12 damage per round.
- 18 As above, but with *whirlwind* druidic spell added to the storm. If the caster concentrates, he can direct the Whirlwind to hit selected targets in the storm, but otherwise the cyclone will fly randomly each round with a 5 out of a d10 chance of hitting each foe.
- 20 The addition of a second Whirlwind is now in the Battle-Storm and it is blinding to all who are caught in its wrath.

BEAST CURSE, LEVEL 5 DRUID

CT 3 R special D special
SV charisma negates SR yes Comp V, S, M

This curse enables the druid to cast the enemy into the form of a werewolf or Bisclavret (See Chapter 3, "Bisclavret") who will be at the mercy of the caster and the phases of the moon. Only the death of the druid who cast this curse, or a reversal of it by the caster, can end this malign affliction once and for all. The intervention of gods can also counter this dreadful spell. If the target fails to make his saving throw then he is cursed to turn by the next full moon. The druid uses some element of a wolf in the curse (claw, tuft of fur, etc.), and an incantation, and it will find its victim wherever he is in the worlds.

The Bisclavret will be at the beckoned call of the Wolf Charmers and the Wild Hunt in the meantime, when the caster isn't using the target for some insidious purpose of his own. Usually the werewolves of Celtic myth are not a race or species but a cursed group that cannot transmit it onto others through procreation, clawing, or biting.

CURSE FORM, LEVEL 5 DRUID

CT 1 R special D special
SV Charisma save SR yes Comp V, S

The druid can curse a victim into an animal, who loses conscience and control at the mercy of the beast he becomes. The spell's radius is the druid's experience level x 10 feet and can only affect one target.

The difficulty of this curse increases with the intended duration of its effects.

- DRUID SPELLS

CL LENGTH OF CURSE

- 12 Experience level in hours.
15 Experience level in days.
18 Experience level in years.

The spell can be stopped at any point by the druid, but until then, or its duration ends, the accursed will be little more than an animal.

The animal must be a roughly harmless species (cat, bird, goat, sheep, pig, etc.) and will still possess the same attributes and HP even though the character is in a different form.

DELUDING SPIRIT, LEVEL 3 DRUID, 3 CLERIC

CT 1 R special D special
SV Wisdom SR yes Comp S

With mighty words and gestures, the druid can rob foes of their courage and bravery in battle in one swoop. The range is equal to the druid's experience level x 10 feet radius around the caster. All enemies caught in the radius must make a saving throw or they will not have the will to fight for the duration of the battle, no matter how long (so long as the druid is present).

The spell can work on any the druid chooses, like all druidic magic. Any berserking or battle-raged characters caught by the spell are instantly calmed, glassy-eyed, and unable and unwilling to fight.

DRAIN LOCH, LEVEL 9 DRUID

CT 1 hour R see below D see below
SV: n/a SR n/a Comp V

With this mighty spell, the druid can drain the water from ponds and lakes entirely, denying the enemy any fresh watering holes or ability to search for such places. With a hand lowered into the waters, the druid magically siphons out the water until it is completely dry, leaving only the native creatures and plants within. This spell cannot be performed freely, as many of the lakes and ponds are portals to the Otherworld and sacred places where the gods may dwell.

The druid cannot use this spell often, as each performance takes all of his magical energies for the day. The water is sent to another plane of existence between worlds, and can remain there indefinitely if the caster decides, or he can return the pond or lake to its prior state.

DRUID'S BREATH, LEVEL 9 DRUID, 9 CLERIC

CT 3 rounds R 1 mile/lvl D special
SV wisdom negates SR yes COMP V

The druid speaks the name of the accursed in a chant while standing on a high location, and from his mouth a black, ominous smoke pours. This cursed smoke will seek out the accursed anywhere in the worlds, and will give him one of the druid's chosen curses (if he fails his Save).

There are several curse effects from which the druid can choose to afflict the victim:

Pain: The accursed will fall into a state of uncontrollable pain from head to toe until the curse is removed by some means. -5 all attribute scores, checks and combat rolls.

BLOODSWEAT: From every pore in the victim's body, blood pours out terribly, draining the victim of 1d10 HP per minute.

DESTROY MEMORY: The druid's curse will shatter the victim's memories, leaving him void of past experiences, knowledge of friends, and family. This version is permanent.

INVISIBLE HOLD: The smoke forms a shroud around the target, denying him movement of any kind. He cannot speak or even twitch a finger.

LIVE ROT: The victim's skin will quickly decompose on his still-living body. This will continue until the victim appears like a walking corpse, and the effects remain until the curse is removed.

DRAIN LIFE-FORCE: Each day under the curse, the victim will have 1d8 HP drained away.

ACCURSED SLEEP: The victim will fall into a supernatural sleep in years equal to the druid's experience level. Certain conditions must be met before this sleep can be lifted, a kiss by a true love, etc.

DRUID FIRE, LEVEL 3 DRUID

CT 1 R 10 ft./lvl. D Instant
SV dexterity half SR yes Comp C, S

A special druidic fire is summoned from the druid's hands. This can be of any color, but it moves and behaves in a clearly supernatural manner, unlike any other form of natural or magical fire.

The druid can choose one of two options when casting this spell; each determines the difficulty. To cast it as one fireball causing 1d8 damage per experience level, it takes no roll on the part of the caster.

The more complex variation is at an attribute check against CL 15. This will enable the druid to cast multiple balls of sizzling druidic fire at the enemy. The druid's experience level sets the number of additional druidic fire-balls which can be thrown that strike multiple foes. This fire does not burn physical objects or items, only the souls of those caught in its way, the effect of which is determined by the CK.

DRUIDIC FOG, LEVEL 5 DRUID

CT 3 R 100 ft./lvl. D 2rds./lvl.
SV see below SR yes Comp V

The druid summons forth a magical fog, either from his hands, mouth, or an object (skull, gem, etc.), and it fills the casting range with a blinding grey-black shroud. This will affect only those people and monsters that the druid chooses, and the victims must make an intelligence saving throw versus magic or suffer a minus to checks and to attributes, and combat rolls equal to the druid's experience level for the duration. Meanwhile the druid and those allied with him can see clearly through the fog

APPENDIX C -

as though it were not there at all.

This druidic fog can be used to conceal warriors, locations, or other things that the druid wishes to hide. If NPCs or player characters wander into an area that is affected by this druidic fog, the CK can secretly make saving throws for them and not tell them that what they are encountering is magical or druidic in origin if the rolls fail.

FOREST CHAMPIONS, LEVEL 9 DRUID

CT 6 rounds	R 30 feet	D 3 rounds/level
SV n/a	SR no	Comp V, S

This is a more advanced spell of the Summon Champion spell, whereupon the druid is able to summon many trees to his aid. This spell is one of Gwydion ap Dôn's most famous, learned from his act of summoning armies of foliage to battle in his Cad Goddeu ("Battle of the Trees"). Each time this is cast, the druid will randomly call 1d10+experience level trees at one time to serve him.

It will take the druid six rounds of concentration to make the trees animate. Another means by which the druid can make this spell work is by plying a sprig from the selected tree, either standing in the ground or wood-worked into the shields, belts, headbands, and other armaments to create the Tree Warriors.

The warriors will take on the forms of the needed trees for the duration of the spell, and the trees will perish instead of the warriors underneath the charm.

ILLUSIONARY LANDSCAPE, LEVEL 8 DRUID, 6 ILLUSIONIST

CT 1	R see below	D 30 rds./lvl.
SV charisma negates	SR yes	Comp V

This spell functions similarly to Illusionary Warriors except that the druid can construct a seemingly vast landscape out of nothing. There are endless combinations and possible features the caster can devise to fool those who happen upon it.

If the saving throw is failed, those fooled will believe they are in a land that is likely deadly. There are many landscapes that the druid could devise: burning and fiery, icy or frozen seas, blood soaked lands, etc. Essentially it is everything that might make the travel of its visitors difficult along the way. The CK can treat the damage and difficulties as a normal "physical" reality for its duration.

If the druid is slain, the illusionary landscape will vanish, as with all of its elements within, and the location will return to its original appearance. Any "food", water, shelter, or whatever other little realistic elements that the adventurers experience within the landscape will be erased as well.

ILLUSIONARY WARRIORS, LEVEL 8 DRUID/BARD

CT 1	R 20 ft./lvl.	D 5 rds./lvl.
SV charisma negates	SR yes	Comp V

The druid can create an illusionary force of warriors to deceive the enemy. If the foe fails his saving throw, he believes that what he sees is real and will take actual damage from the enemy force.

The number of illusionary warriors can be almost limitless, since they have no substance, but to the fooled it will seem like an impossible number to confront and defeat. Once the druid is slain, the warriors will vanish instantly, but the wounds they have inflicted will not.

The druid can give the illusion that the warriors are from any race, tribe or type as needed. The fooled, however, will be absolutely convinced if they have not made their initial Saves. It would require clever tricks (on the part of the convinced) to realize they are being duped by a spell, but once they begin to figure out something is wrong, they can make another Saving Roll.

MASS CURSEFORM, LEVEL 9 DRUID

CT 3	R 10 ft./lvl.	D special
SV charisma negates	SR yes	Comp V, S

The druid can curse many individuals into animals with this more advanced spell. The number of the accursed is equal to the experience level + 1d6 who are caught in the 100 feet radius.

The duration and effects are the same as Curse Form, with the only difference being in the number of targets affected.

MORRÍGAN'S BLOOD, LEVEL 5 DRUID

CT 1	R special	D 6 rounds
SV wisdom negates	SR yes	Comp V

Mórrígan's Blood enables the druid to turn the enemy on itself as fiery blood rains down from the skies. The druid pronounces bitter and poisonous words and everyone in the radius (equal to experience level x 10 feet) who fails their Save will attack each other instead. The fury of the War Goddess will possess the foes and make them perceive each other as enemies during this spell's duration.

SAP STRENGTH, LEVEL 3 DRUID, 5 CLERIC

CT 1	R 10 ft./lvl.	D special
SV wisdom negates	SR yes	Comp S

The druid can rip the strength out of his foe(s) with this spell. The number of enemies affected is equal to the druid's experience level during the casting. The druid can single out any individual he knows of, in any world, upon which to cast this spell/curse. The strength sapped from the target(s) will last in hours equal to the druid's experience level. It will give the afflicted a -8 to their Strength attribute.

SUMMON CHAMPION, LEVEL 5 DRUID

CT 3 rounds	R 10 feet	D 3 rounds/level
SV n/a	SR no	Comp V, S

The druid can awaken a tree and transform it into a "warrior" to help and defend him. The druid must concentrate for three rounds to enable the tree to uproot and animate; once that period is over, the champion will serve the druid as he requires.

The only trees that the druid cannot raise are the Dark Fey trees (Alder, Old Oaks, etc.). CKs can use the ent in the **Monsters & Treasures** book for reference.

- DRUID SPELLS

The druid can also use a twig or sprig from a selected tree and place it on a warrior in some fashion, and enchant him into the semblance of the tree. This tree will form around the warrior and take on all damage and spells from the enemy instead of the person underneath.

SUMMON WARP SPASM, LEVEL 5 DRUID

CT 3 R 100 ft./lvl. D special
SV charisma negates SR Yes Comp V

The druid can cast this divine berserk ability onto friend or foe and transform him into a warped killing machine. Cast against a foe, it will make the target turn against their own forces and destroy them wholesale. Used on a friend or ally, it will aid him against his enemies or near impossible odds that only someone of a divine character could achieve.

This spell will last in minutes equal to the druid's experience level or the druid withdraws the spell, or more tragically, the enchanted is slain during the transformation.

A druid at 10th level or higher can cast this on multiple people if he chooses. One additional person can be added for every three levels.

TARB FÉIS, LEVEL 9 DRUID, 9 CLERIC

CT 1 hour R special D special
SV n/a SR no Comp V, S

The "Bull Feast" enables the druid to "see" the next King/Chieftain/High King/High druid in a vision, after an elaborate ceremony. A white bull is gathered, cleaned, pampered and treated like a noble, and then killed. Its meat is boiled in a great cauldron for a day and a night, and its hide is made into a cloak and bedding for the druid to sleep in.

With a mouth full of bull meat, the druid rests for a night in the hide, uninterrupted. If any factor is done incorrectly (or roll failed) the druid will unknowingly see a false vision about the next ruler or High druid. The CK cannot tell the player the odds, but should make him roll instead. The chance of performing this ceremony correctly is a Wisdom attribute check against CL 17.

If the ceremony was spoiled and an incorrect new king/leader was named, events go into motion that put the incorrect individual into power, and a chain of events will occur surrounding this placement which change the natural order of the worlds and eventually lead to a great devastation. The false-spoken druid will be hunted down by the Order and put to death for his blasphemies.

If the disastrous outcome is avoided, a great proclamation is made by the druid and the named ruler will be put in power according to the dream vision (aisling). This is not a ceremony that is done often or taken lightly.

THROW MOUNTAIN, LEVEL 9 DRUID

CT 9 R see below D special
SV see below SR yes Comp V, S, M

This incredibly powerful spell allows the druid to literally throw

a mountain atop the enemies and crush them. Although forbidden by the gods to disturb the sacred locations and where they dwell, the druid can heft, by intense concentration of nine rounds, a massive earthen mound from the ground.

Everyone caught in the area of effect (as determined by the CK) of the falling rocks, which is the druid's experience level in miles, must make a saving throw or take a 11d20 damage x experience level on impact. This spell is usually aimed at armies and large and powerful threats (monsters, demi-gods, etc.) when it is cast. The druid can only cast this spell once a week or it will completely drain all of his magical capabilities for the rest of the week on the second attempt.

TREE CURSE, LEVEL 6 DRUID

CT 3 R Touch D special
SV Charisma SR yes Comp V, S

With a touch by the sprig, branch, or twig and the reciting of the special words, the druid can curse someone into the form of a plant. Eventually the victim will slowly begin transforming into whatever particular plant (or tree) that the druid desires over a period of 24 hours, if he fails his saving throw.

A druid from 5th to 9th level can turn the accursed into a plant while a 10th level or higher can choose a tree for the form. Either way, the accursed will lose all ability to function after being transformed and remain stationary, anchored down by roots in the soil.

Only a cleric or a deity can remove this curse. It will become an equally painful process to reverse, as the accursed must rip free or be cut free from this plant or tree trunk by others once the curse is lifted.

WARRIORS OF STONE, LEVEL 5 DRUID

CT 3 R experience level/10 feet D experience level rounds
SV n/a SR no Comp V, M

The druid needs a palm full of the appropriate type of rocks in hand before casting this spell. Once recited aloud, the surrounding rocks and stones will transform into the semblance of men-at-arms with weapons and armor, and fight for the caster.

Each time it is cast, 1d10 + experience level warriors will come "alive" from the stones. The warriors' statistics are below:

NO. ENCOUNTERED: Various	SAVES: M
SIZE: Medium	INTELLIGENCE: Low
HD: 3d12	TREASURE: None
MOVE: 45 feet	ALIGNMENT: Druid's Alignment
AC: 13	EXPERIENCE: Druid's experience level + 250
ATTACKS: Sword 2d8, Spear 2d10, Axe 2d12, Pummel 3d12	
SPECIAL: None	

These Stone Warriors will follow every word of their caster to the letter in a cold heartless manner, without any hint of emotion.

APPENDIX D: THE ENCHANTED OF FAERIE



In early Celtic thinking and imagination, the world and universe was alive with magic. Every little stone, twig, and item produced by Man, and especially by those beings of the Otherworld. This section includes the divine artifacts and weapons from legend and other sources that held paramount meaning from Antiquity. It is hoped, what is in this section is used well and much is learned from it to enhance a saga or story in ways unimagined.

MEYN AN DHRAGON

Dragon Stones are amber colored gem stones found *only* in Faerie. These stones are mined by the Pixies of Bucca Wyn who are the only beings capable of shaping and harnessing their magically potent powers. Veins of these stones lie deep in the earth where, mysteriously, only the Pixies can locate them. Many other races have tried but failed miserably to monopolize these veins of magical stones.

Latent inside them rests a magical fire that will ignite in the presence of other magic instantly. The origin behind these fiery enchanted gems is unclear, except that anything into which they are inlaid becomes magical and enchanted. The larger the size of the Dragon Stone, the greater magic that is kept within it.

CARAT SIZE MAGICAL CAPABILITY

1	0.5 Carat -	+1, 1 st -2 nd level spells
2	1 Carat -	+2, 3 rd -4 th level spells
3	2.5 Carat -	+3, 5 th -6 th level spells
4	8 Carat -	+4, 7 th -8 th level spells
5	22 Carat -	+5, 9 th -10 th level spells

In the extant remains of Celtic mythology, gathered from the insular peoples primarily, the heroes, villains and gods were armed and equipped with items that were beyond the norm. Fantasy gaming has no lack of magical weapons and items, and the genre could not be what it is without it, but these enchanted gifts and objects derived from an influence going back thousands of years into myth and legend and this section shows that taken from multiple Celtic myths and tales.

Celtic stories feature no character that is simply regular or “average”, and therefore their accoutrements are not as well. Every weapon and item has a name, a history and reputation, and there are hints in the literature that entire stories were once told about certain items, it is a shame these are lost to us but through gaming we can, in small way, honor this and make our own. Featured in this section are several of the many objects and weapons that the heroes and gods possessed in Celtic mythology. This can be used as a guideline for the CK in creating or placing an object into the game or the inclusion of them in a game.

Most Fantasy RPGs expect magical weapons and items to be in the hand of the players, because the dangers and enemies are so powerful, but this can result in a compromise of game balance

if left out of control. Approaching the game from a Celtic myth perspective, every character participating in the story is a hero and is almost expected to own an item or weapon of magical design and make. How the CK wishes to include the items is up to them ultimately. Game balance is ever critical, but the addition of a certain object or weapon into a campaign to give it a boost of excitement and glamor can really spice up the action.

Usually in the tales, it is the skillful hands of the Smith of the Gods that builds, constructs or crafts these items. To the Britons he was *Gofannon ap Dôn*, and to the Gaels he was *Goibniu*, with his two brothers *Luchta* and *Credne* with a varied lineage according to different texts and regions of Irish lore. This god, regardless of his origins and nationality, produced a literal treasury of wondrous and powerful objects and weapons. It is assumed and assumed that most are his, or his siblings”, handiwork. The root word of his name is the Celtic word for “blacksmith” **Goban* clearly symbolizing his title and status among the gods.

Goibniu prepares a special mead once a year in Faery for the company of gods that grants them another year of invulnerability. It requires many ingredients and a special process that can only be prepared over time. Once drank, the mead will give immortality and invincibility to its drinker excepting that a certain Fate or Tynghed is destined to occur.

FAERY METAL

The Immortals of Faery have the skill to forge a metal that is out of the capabilities of Mortals called *Findruine* (Gaelic) or *Gwenefydd* (Welsh), *Uindorinne* (Gaulish). This is a strong, but light white-bronze metal that enables the Faery to wield swords and other iron-like objects without harm to their senses. Mortals cannot replicate or even understand how the Faery smiths compose in this enchanted alloy and have tried many times. Every metal item created in Faery is constructed from this substance and appears to mortals as iron, but more delicate in appearance yet infinitely denser and mightier. Although magical in its forging and fusion of gold, silver, tin and copper, this metal is not innately magical until properly enchanted or given a Dragon Stone.

It is assumed that every item of magical nature, granted or involved with the faeries, is derived from Findruine since the threatening nature of iron is impractical for use. The most polished and buffed items made from this metal will have the iron-like shine mortals are familiar with yet a touch of the Otherworld in its luster as well.

According to Gaelic sources the most common metals in the possession of the characters were:

- **Ór:** “Gold”, the most valuable metal of them all to mortals.
- **DERGEÓR:** “Red Gold”. This metal is gold with copper infused in its content.
- **FINDEÓR:** “White Gold”. An alloy made with gold laced with silver.
- **AIRGED:** ‘silver’. Never used as a metal for weapons or

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large items, but for jewelry and smaller decorative objects.

- **UMHA:** “Bronze”. Alloy made from tin and copper and used in many capacities by mortals.

DIVINE ITEMS

Listed below are a summary of many of these mythical objects taken from an untold number of myths, poems and prose of Celtic origin. The CK can use this as a starting point in their own creation of similar items for inspiration. Where lacking in certain details (names, deeper explanations, etc), from the sources, an embellishment has been given to make these items playable and definable for any game. Surely there must have been large numbers of legendary weapons and items from the many tales and stories lost to the ravages of time, but the sample list here derives from both the Britons and Gaels and what remnants we have left to us.

(ITEMS FROM GAELIC SOURCES)

MANANNÁN MAC LÍR

SCUIBTUNNE: “Wave Sweeper”, the ship of the sea-god Manannán mac Lír. This expertly crafted vessel can go anywhere in the world that is mentally directed by its captain or owner. Wondrous in design, golden, and brilliant white, this ship plies the waves as though they do not exist. As many decks as needed can be found below, with as many rooms as well, and nothing can bar its passage on the waters (except maybe the dark influences by the sea goddess Domnu and her “children”).

FRAGARACH: “Answerer”, also called the “Retaliator”, this sword is possessed by Manannán mac Lír. Having a deadly blade, able to cleave through any shield or wall of defense, it is unable to be stopped once wielded against foes in battle. If wounded, the victim will never heal the injury and it will bleed perpetually. One benefit of this shimmering sword is its ability to make a target divulge the truth if the blade is put to their neck for a length of time. *The target must make a Wisdom Check, with a -5 to their roll or confess whatever is asked by the sword’s wielder.* Another benefit of this sword is mastery over the wind five times a day, giving the wielder a larger version of the spell *Control Winds* (this spell’s duration is given a limit of ten rounds/per day depending on how often it is called upon). The weapon is unbreakable and is +5

AN CEO: “The Mist/fog” is an enchanted cloak that creates a large field of mists around the wearer. Because it is divine in origin, this ability acts similar to the Illusionist Spell *Fog Cloud* but is not illusionary and its duration can be for as long as its wearer wishes it to last. This cloak can also shift into a range of colors, reflecting the sea in its infinite tones and shades and even the skies above forming a disguise that can also hide the wearer when mist is not needed. *Onlookers would need to roll a critical to spot the cloak wearer and nothing else, no spell or faery advantage will be able to penetrate its power.* Another ability this cloak has is the power to erase memories to anyone it is waved in front of if the wearer needs. Whatever the cloak’s wearer needs can be erased from the target if they fail their Wisdom Check and has no chance of return (unless another god alters this affect).

SCANRAIGHIDOR or CLOGAD SÍDHE: “The Frightener” or “Faery Helmet”. This gold, diamond, onyx, beryl and amber helm, richly ornate and designed with monstrous beasts, can burst into flames on the wearer’s head and create fear for its user. Blazing flames will roar and rip through the air around the head of the wearer causing anyone in the radius of a 150 ft. to make a Charisma Check or suffer the effects of the *Fear* spell. This effect can last for as long as the wearer chooses (while worn) and can be switched off instantly. The helm gives the wearer a +3 to AC when worn.

REATHAÍTUINNE: “Wave Runner”. Gilt in gold, and colored as blue as the sea, this chariot is pulled by a plethora of steeds depending on the charioteer: giant sea-horses, Sea Faeries, or even horses composed of water. Just as swift as his ship, this chariot glides over the ocean waves as easily as though it was land. Its speed is amazing, able to reach speeds that are three times as fast as any normal land-based counterpart. Inside the car, there is enough room for up to nine people at a time without feeling cramped. Any weapon that is non-magical cannot harm this vehicle, no matter how hard it tries.

CRANN BUIDNE: “Yellow Tree”. ‘sManannán’s choice spear, cut and shaped from a rare and special yellow tree with an invincible head, able to be used underwater the same as on land with no difficulties (or modifiers). This spear is a +5 weapon, and is capable of cutting stones into pebbles and trees into chunks of firewood while never losing its edge. This spear can alter its size upon command and reduce itself to the size of a javelin up to a long spear and possess the same abilities.

CORRBOLG: “Crane Bag”. Bottomless, this is the original “Bag of Holding”, constructed from the thin skin of a crane and crafted by deep enchantments. Due to the Sea God’s cleverness, whatever the contents are within can only be seen at high tide while at sea, but will vanish from view during the ebb tide. This bag is for intents and purposes the same as the Bag of Holding except that it is divine in origin and is even capable of containing ‘sManannán’s other possessions within.

CRAÍCEANNBLAOSC: ‘shell Skin’. ‘sManannán’s prized breastplate of armor, covered in delicate patterns and intricate designs. No weapon (unless magical) can pierce or scratch its surface and spells will not affect the wearer (castors must be above 10th level and then the SR is 19 Donning this chest-plate grants the wearer an AC +10.

DAG DIA (DAGDA)

LORC CHERMAID: “Cermait’s Staff”. Taken from Cermait, this club is endowed with mighty abilities that work in contrast but are divine. This is a weapon on one hand (1d20 damage), granting a +10 damage (in his hand killing nine people in a swing at one time) and can only be held normally by individuals with Strength scores of 20+ (or if Dag Dia allows the weaker to hold it). While on the other hand it can kill on one end with a touch (it would require a Critical Constitution Save to remain alive), and can resurrect from death on the other end.

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In Dagda's hands it can do this unique trait endlessly every day and night, but in another's possession it can only do so three times a day.

UIITHNE or **DUR DA BLÁ**: "Oak of the Two Blossoms", the Dagda's enchanted harp which possesses purely divine powers. In Dagda's able hands it can literally change the seasons and even suspend time. The harp, also named **Coir Cethan Chuin** ("Four Angled Music") will not emit a single note if Dagda does not let it, and is able to follow him on request, flying with dangerous force and power to his rough, calloused hands. A non-musician trying to play Uithne will automatically gain a +3 on their attribute checks in the attempt due to the divine nature of the instrument. *Its wood is taken from the Tree of Life in Faery, rare and hard to obtain even for the immortals.* A lesser known ability this harp has is the trait to influence the minds and actions of others through the playing of its strings. To do this, the user can choose to alter the emotions of its listeners, who then must make a Charisma Save or they will under the harp's musical spell for a day at a time (unless dispelled).

COIRE BETHU: "Cauldron of Life". A large divine cauldron, covered in highly detailed patterns and spiral designs around its iron surface. This mighty artifact is able to supply an endless supply of food, once placed inside and given the allowance to do so by its owner. It can also detect a coward or brave individual by the food placed in it over a fire, if a coward it will not even grow warm but a brave and heroic person's food will be perfect. The Coire Bethu can sustain a large number of people indefinitely, and with a god's presence no fire is even needed.

LUGH LÁMHFHADA

SLEG LUIGE: "Lugh's Spear". An item that is nearly inseparable from its owner the Sun God and has many names as well as a wide-spread reputation in many worlds, this yew wood spear is invincible pure and simple. The **Gae Assail** (Assail's Spear) can never miss its mark once thrown if the word "*Ibar*" (Yew) is chanted, and to return to the hand of its caster the word "*Athi-bar*" (Re-Yew) is said aloud. The spear blazes so hot and intense that a sun's glow shines from its form on command and a fire from its head, nearly blinding all of those present (Constitution Save or blinded for 1d6 hours) and it will take a large vat of cool water to calm its fury. The "slaughterer" or "**Areabhair**" is a +10 spear, unbreakable, and is capable of driving away beings and creatures of darkness in its glow (Radius 600 ft. Charisma Save or foe will flee in terror, madly scrambling for a 1d20 hours away). Another name given to this spear is "**Eó bo hÁille d'Fiodbair**" or "A Yew Tree, the Finest in the Wood", meaning its haft is from a Yew tree in Faery near the Tree of Life.

LÍA TAILM: "sling Stone". This is a special sling that grants the user monstrous abilities in hurling a stone at the foe. It can cause 5d20+5 damage with each rock thrown from its hide. Simple in make and appearance but divine by its damage, this sling, and its special stones can devastate the enemy with a barrage in short time. Because of its nature, the stone-slinger can use it three times in a round. Unfortunately, lesser stones and

rocks (those not "especially ideal") will turn to powder and do no damage if used.

TÁTHLUIB: "Cement Sling Stone". Gruesome but deadly, the Sun-God has the ability to sun-harden a foe's extracted brain in lime and fling it as a weapon, or by the sling. This will cause terrible damage if prepared in the way that only Lugh can achieve, 3d20+5 damage. It requires three days to prepare a táthluib shot and a second to fire it and lose it, but the damage is often crippling.

NUADU ARGATLAMH

CLAIDEB/CLIAOMH SOLIAS: "sword of Light" is a highly-enchanted weapon forged by Goibniu that is meant to banish darkness or slay it. Silver and gold, this weapon is richly crafted and well-built unable to be broken or shattered by any other weapon made by man, monster or god. Upon command, this sword will glow a brilliant white shine nearly as bright as the sun in the user's hands illuminating the night as though it is day, thus its other name **Nuadu Cannail** or "Nuadu's Candle". Beings and creatures of Evil alignment caught in its radius (5-mile radius) must make a Magic Resistance or flee in terror and refuse to return to continue the fight. Once drawn from its scabbard the sword will not be satiated until it slays foes. The Claidib Solais grants its wielder +10, invulnerable to spells to curses while it is being held, and the ability to carve through walls and structures.

ÓENGUS MAC ÓG

MÓRALLTACH: "Great Fury". Granted to Óengus by Manannán, this raging sword can ignite into terrifying flames and become almost pure fire in a hilt. This sword is a +8 weapon and on command will erupt into fire and be unable to be parried by another weapon. It will seek out its owner and find them if separated and appear on their hip moments later. A short sword companion, **Beagalltach** ("Little Fury") is a minor version that grants a +4 and exhibits the same abilities.

GÁE BUIDE/GÁE DERG: "Yellow/Red Spear". These two spears are a pair and can be used together. The *Gae Derg* is the long-spear, a +5 with a sure aim (guaranteed to hit its target once thrown), and the *Gae Buide* is a +3 javelin that no armor can resist (negates the armor class bonus but not any magical bonus of the armor). *These were given to Diarmuid by Óengus as gifts, but later returned after the hero's death.*

AIRMED NÍ DIÁN CECHT

BRÁT HAIRMED: "Airmed's Cloak". Used by the goddess Airmed, this wondrously crafted cloak, soaked in her divine tears and the touch of the herbs of the world, can bring about a complete resurrection of the dead. If the cloak is placed over the slain and a chant recited the dead will return back to life as they once were. This cloak can do its ability three times a day and restore completely the slain, even if they are disfigured or lacking limbs or heads.

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CELTCHAR MAC UTHECHAR

LÚIN CELTCHAR: "Celtchar's Spear". This prized and heavy enchanted spear has acquired quite a lineage over its time, being in the hands of many warriors and heroes since its original owner Celtchar. The +8 Lúin Celtchar will vibrate and hum alerting the user that a battle is about to happen, not as a warning but because it lusts for blood so intensely. Unlike other fiery weapons this spear is one with a difference, it churns blinding sparks from its head in showers (any foe caught in its 20-ft. radius needs to make a Dexterity check or be hit by the burning sparks doing 1d12 damage each round while still in the radius), and is able to slay the foe even if it misses its target. If hit, the enemy suffers 5d20+5 damage (a player character hit and loses all Hit Points and life will fall in a coma unless the excess damage is over the Constitution score in points), but even if it misses the intended foe it will still do the same damage. Thrown, this spear can do the same damage to nine enemies even though it is aimed at one, doing the same damage to all who are within 30 ft. The fury and power of this spear does not go without a catch however, a cauldron filled with venomous blood (likely from a Dark Fey) must be used to quench its thirst after it begins to slay or it will do one of two things in time, 1.) become engulfed in flames down to the handle and burn the user doing 3d20 damage until bathed in the cauldron, or 2.) hurl itself to kill the nearest lord or leader. These two conditions will surely occur if the cauldron of venomous blood is not used.

CÚCHULAINN MAC LÚGH

GÁE BULGA: "Belly Spear." Its head and seven smaller barbs are taken from the sea monster called the Coinchenn or "Dog Head", its bones, and forged with a sinister skill unlike any other weapon. Just used as a spear in hand, this +8 long-spear will do terrible damage to its enemy (5d20), but thrown (using a specific Feat often where it is thrown by the toes) its real secret comes alive. Once the spear is thrown and hits its mark, seven barbs will explode out inside the victim, sending one to tear through each limb, head, heart and stomach causing 7d20 damage. Each barb becomes fixed, entangled in the bones, joints, muscles, nerves and flesh and must be cut out of the body, which will likely kill the foe if they haven't perished already from its damage.

FERGUS MAC LEDA

CALADBOLG: "Hard/difficult Cleft". This +8 sword has immense power, possessing the ability to instantly shatter any weapon that tries to block it (unless it is a divine item), and creates a rainbow of light as it swings. This is a large two handed sword that does 3d20 damage per hit, and this does not just fall on one foe, but many at one time hurting an additional 1d12 more of the enemy with each swing. A lesser known ability, or questionably useful one, is Caladbolg's capability to sheer the tops of hills off with a hefty hack.

ITEMS FROM BRITISH SOURCES

Tri Thlws ar Ddeg Ynys Prydain: "The Thirteen Treasures of the Isle of Britain". This array of magical and enchanted items derives from the northern kingdoms of the Britons, the *Gwyr Y Gogledd*. Each has its own history and capabilities unique to its self and it is said that, in his later years, the mad bard Myrddin Wyllt collected these items to keep them out of the hands of the foolish and foreign ('saxons, Irish, etc") and placed them in Ynys Wyttrin. *The CK can run as though Myrddin hasn't confiscated them yet and they are still in the hands of their respective owners, or base an adventure around obtaining them for Myrddin.*

DYRNWEN, GLEDDYF RHYDDERCH HAEL: "White Fist, the sword of Rhydderch Hael." King Rhydderch of the kingdom of Ystrad Clud had this broadsword (+5) forged for him, gilt in white gold and with jewels, this blade possesses the ability to sort out the honest and well-born from the vile and deceptive. In the hands of an honest and well-intentioned individual only the blade will burst into flames (making the sword do 3d20 damage), but in the dishonest and shady they will burst into flames holding it (doing 2d20 damage and a 3 in 6 chance their clothes will follow in flames too, doing an additional 1d12/round). King Rhydderch will boldly hand his enchanted sword to others during times of need, but more often it is denied and given back.

MWYS GWYDDNO GARANHIR: "Gwyddno Garanhir's Hamper." This enchanted reed and straw hamper possesses the power to generate enough food for a hundred men. If the lid is opened and food placed inside of its red cloth interior, and then closed and the phrase "*Bywa yw byw*" ("Food is life"), and reopened plentiful food will now be ready within. The nature of this food is up to the owner of the hamper, but it will be waiting afterwards, hot or cold. Gwyddno was the only known survivor to the tragic sinking of the kingdom, that was later called *Cantre*" *Gwaelod* ("The Hundred Below").

CORN BRÂN GALED O'R GOGLEDD "Brân the Stingy of the North's Horn." The lord, infamous for his selfishness possesses this enchanted drinking horn that is able to be filled with any drink that the holder desires on command. Brân ap Ymelyrn does not share his horn nor anything else in this part of the kingdom of Ystrad Clud making his feasts a rather bare and tense gathering. His warriors are few and extremely loyal, used to his stingy ways, and few else support him or care to be in his company so willingly. The horn is infamous for never leaving his side day or night. Added to his selfish behavior, he is also very hard and mean as well (thus the epithet "Galed").

CAR MORGAN MWYNFAWR: "Morgan Mwynfawr's Chariot". Gilt in detailed gold designs, and a strong metal frame, this wondrous chariot is a rare sight in 6th Century Britain (since chariots are no longer in use since the 1st century C.E). Solidly constructed in Faery, this magical vehicle is able to take the main passenger (it can hold three) to any destination desired without horses to pull it. Speedily the chariot will careen over hill, road and pathway following an invisible route that will enable the passengers to reach their location in hours to days. Morgan's

APPENDIX D -

chariot is even able to travel between worlds, Faery, Annwn and the Mortal, using unknown and strange portals to do so.

CEBYSTER CLYDNO EIDDYN: “Clydno (of Din) Eiddyn’s Halter.” Owned by one of the lords of the tribe of Gododdin, Clydno ap Cynfelyn, this enchanted horse’s halter piece can summon whatever horse the owner wishes overnight. Clydno is fond of tacking the halter to the foot of his bed’s frame and then sleeping with a certain steed in mind. By dawn the animal will appear, Fey or not, and more often from its owner, who will look for their prized steed in vengeance. The halter is covered in small Dragon Stones and gold coverings throughout its slender but unique surface. *The CK needs to keep in mind that this halter can call any steed, from any god or paramount figure (Arthur, etc).*

CYILLELL LLAWFRODEDD FARCHOG: “Llawfrodedd the Bearded’s Knife.” One of Arthur’s own Dragons and horsemen (also given the epithet “Farchog” or the “horseman”) in his retinue, Llawfrodedd gained this Faery forged blade during one of his earlier adventures in Prydain. Richly decorated but yet utilitarian in form and function, this knife can serve up to twenty-four people at a time during a feast or gathering. The knife is able to cut the portions of the Hero’s Portion and allot the many parts to its deserving warriors in the host. Using its own innate Faery enchantments, it is capable of knowing the worth and reputation of those it serves, never failing in its serving. This knife can reveal those amongst a gathering who is brave or cowardly, or least reputable even if they are being false or deceptive about it. Llawfrodedd’s blade is a +4 dagger that does 1d12 damage if used in battle.

PAIR DYRNWCH GAWR: “Dyrnwch the Giant’s Cauldron.” This enchanted cauldron is in the hands of the Irish giant Diurnach who serves the Gaelic king Ogdar mac Aed in the kingdom of Mide. Diurnach is the king’s steward, and with this cauldron can judge the visitors to his lord’s court through its use. Depending on the type of food, it can be placed in the cauldron as is or in broth or water, etc and over a fire, and if the individual is a coward it will not boil or even become warm. In the hand of a hero or brave individual the food will be prepared to perfection in a very short time. The cauldron has a dark bronze surface covered in images of gods, beasts and foliage from top to bottom, and is large sized taking three to four men to carry it or one giant.

HOGALEN TUDWAL TUDCLYD: “Tudwal Tudclyd’s Whetstone.” A palm sized sharpening stone with an end carved to resemble an emotionless god, this special whetstone not only gives a blade a bonus, but can take it away as well depending on the individual. If a brave individual uses this stone on their bladed weapons it will grant a temporary (1d10 days in duration) +1d4 to the weapon sharpened making them draw blood from their foes. Cowards however will not be able to gain a bonus or draw blood from their enemies after using this stone and lose d4 damage for 1d10 days.

PAIS BADARN BEISRYDD: “Padarn Beisrudd’s Coat.” Red in color, this velvet-like luxurious royal coat is threaded in golden string and covered in inlaid gems and will fit perfectly a man

that is noble and brave in character each time regardless of height or build. As with many of the other Thirteen Treasures, it will reveal a coward by not sizing itself to their physique. Anyone wearing this coat and found to be worthy will gain a +3 to Charisma checks and influencing others.

GREN A DESGYL RHYGENYDD YSGOLHAIG: “Crock and Dish of Rhygenydd the Scholar.” Rhygenydd, a wise and studious man was overly fond of food and eating, finding it an almost second profession, and thanks to his friends in Faery, was given this gift. This set can only exhibit their abilities as a pair. Once the two items are placed before the owner, the dish and crock will fill with the foods that are wished for each time, made to perfection. These two items are just a faery made dish and crock when separated, able to withstand great force and damage but cannot materialize the foods are needed.

GWYDDDBWYLL GWENDDOLEU AP CEIDIO: “Gwenddo-leu ap Ceidio’s Chess Board.” The lord, and heir apparent of a region in the kingdom of Rheged, Gwenddo-leu was given this enchanted Gwyddbwyll game and pieces as a gift by the Faery Lords during his youth. The board is made from silver and the realistic and highly detailed pieces gold, and placed out between two players, it will move and animate according to the thoughts of its players. Each piece will animate and fight the battle out for each move as they are made to and reflect the players’ own skills and past in an almost simulation.

LLEN ARTHYR YNG NGHERNYW: “Arthur of Cernyw’s Cloak.” Inherited from the great foe of Julius Caesar, Caswallon ap Cynfelyn, this dark colored cloak enables the wearer to become completely invisible to all. No sound, scent or evidence of movement will be given if this cloak is worn and hood drawn. This mantle is so powerful, not even the perception of gods can penetrate its aura if used.

LLEN TEGEU EURFON: “Tegeu the Golden Breast’s Mantle”. Sewn and crafted in Tir Hud by one of the queens of the Kingdom of the Great Tree as a gift for Tegeu, this beautiful and sensational mantle reveals the chastity and fidelity of women to their men. If worn by unchaste women, the length of the mantle will shrink to the shoulders, but a faithful wife or companion will don it at its perfect and suitable length that is ideal for them. Queen Tegeu will often bring out this mantle during feasts and gatherings as a form of party entertainment among the nobles and let the drama unfold as it is tried on.

BRYTHONIC ITEMS & WEAPONS

From kings to warlords, they nearly all possessed some enchanted object to their fame. Across the island to Llydaw in Gallia the many enchantments from the time of Dôn have found owners, while others remain in the hands of Otherworld rulers and masters. Many are quite divine and unequalled in the universe for their abilities while others are particular and unusual but none are minor in form or function.

PAIR DADENI: “Cauldron of Regeneration.” Held in the center and depths of Annwn and watched over by nine beautiful maid-

- THE ENCHANTED OF FAERIE

ens that continually blow on their flames underneath it, this cauldron is perhaps the greatest in the universe. On its lip sits inlaid pearls, and on its surface are shifting and complex spiral designs in intricate Celtic patterns. The cauldron's size is large, able to hold several hundred gallons of food or three individuals at one time. If the bodies of the slain are placed inside it, with waters and special herbs boiling over a fire, they will be brought back to life. This process is not perfect however and the return to life is not perfect. After an hour boiling in the special broth the corpses will emerge from the steaming waters possibly different, to determine what happens in the Pair Dadeni with the resurrected dead the CK can roll on this table for the outcome:

1D4 THE RESURRECTED'S FLAW(S)

- 1 Pale skin lacking of color. No more will the individual have a normal complexion or appearance because of the cauldron. Their paleness will be mistaken from being a dead corpse by all, but they are completely alive.
- 2 Silent and mute. After the return from the dead they lost the ability to communicate along the way. The previously dead individual will never be able to voice a word again.
- 3 The dead individual emerged from the steaming broth with an opposite perspective than before. Their Alignment has been reversed completely now, but may not reveal this change until the time is right. After having their soul journey to Annwn and then back, it has experienced what few others have.
- 4 They will become one of the Pairgeni ("Cauldron Born") of King Arawn in Annwn and serve him on the surface worlds, possibly unknowingly. Now their new life is granted not just by the magic of the cauldron alone but by King Arawn as well and it won't come as an easy thing. *The CK can construct King Arawn's plots and plans behind the scenes during a game or campaign and have the Cauldron Born be sent to fulfill them.*

ARTHUR AP GWYTHUR

Magnificent and heroic, the warlord Arthur has acquired many otherworldly gifts along the way on his road to assume command of the Dragons of Prydain. Many of these items and weapons are special and constructed just for Arthur to use while others were gained over time. He relies on one item above all others, the Faery blessed sword Caledfwlch has few equals in the worlds between men or faeries. Arthur will never part with these items, but does have people that bear them for him or places that he stores them (in Caerleon for example), when they are not needed.

CALEDFWLCH: "Hard Breecher/Passer." This highly enchanted weapon was forged by Gofannon ap Dôn for a year and a day, a process that the Smith God rarely spends on any item since

it takes him three hammer blows to make any item. It is said that once the final hammer blow was struck the sword spoke of its existence from the still warm faery metal. This sword is a +10 weapon that does 1d100 damage and is able to sheer through anything that stands in its way as though it was cloth, and is said to be so sharp that the air bleeds when it touches its edge. If it is swung at the enemy, the sword will do damage to the nearest nine individuals among the foe. The divine magic embedded in this sword has no rival in the many worlds and is dreaded when used in the field. Even worse is the scabbard, which grants the user the ability to heal a 1d100 Hit Points a round when harmed.

CARNWENNAN: "White Hilt". The dagger, made as a matching set to Caledfwlch, is a richly crafted item. This blade is a +5 weapon that grants the user the ability to shroud them in shadow hiding them, cloaking them in such a way that few can see them without a powerful aid (or a critical roll made to spot them). The dagger also has the ability to carve through anything, stone walls, trees, etc with ease.

RHONGOMYNIAD: "slayer Spear". Originally from the Otherworld and once in the possession of Beli Mawr, this spear is bedecked out in red and black cloth and ties with a gleaming Findruine head giving its user a +8 to hit and damage. The user can pick a foe from among countless in a massive battle and throw the spear to hit them only. It has the ability to seek them out and hit them as desired, once it has done so, it will return back to the hand of the user. Rhongomyniad will cause 6d20 damage with each strike, and a critical will not only double its damage, but add an extra 1D20 as well.

WYNEBGWRTHUCHER: "Countenance of Dusk". This large gold gilt dark blue shield possesses the power to deflect all missile weapons fired at it with no difficulty. Wynebgwrthucher can withstand the fiercest attacks and suffer no dents or marks on its surface as well. Because of its nature, it can also float on the water and become a raft for use if needed.

GWENN: "Blessed/Holy". Colored purple, this richly made cloak with golden thread grants the user invisibility once it is on. Only gods or those individuals with Second Sight or selected other abilities can see the wearer of this Mantle. Four small golden apples are fixed into each corner of the cloak on the shoulders symbolizing the Otherworldly island of Ynys Afallach and its Apples of Immortality.

PRYDWEN: "White/Fair Image". Crafted by the wiles of Taliesin and guidance of Manawydan ap Llyr, this enchanted glass ship can sail between worlds. Possessing three decks below the main and a single grand sail and oar, Prydwen is able to move on the waters without a crew to man it. Only the concentration of its captain or druid can guide it to its destination. Due to the glassy composition of the hull this ship blends in with the waves of the sea in such a way that it cannot be perceived by others.

APPENDIX E: THE SEVERED HEAD



he Celts placed great importance on the head, especially when it is severed. Its holiness is difficult to understand by Modern observers, but the anatomical item held mystical and profound fascination for the Druids and warriors both in a manner that is alien to us today.

Here we discuss the magical effects of possessing a severed head with a light cast within it (the precursor to the Modern “Jack O” Lantern concept). For the Celtic warrior, the head was a trophy and prize that displayed to the world the nature of the strength of the might one is dealing with, and it also advertised that more can be acquired.

To the Classical World, this Celtic custom was shocking and abhorrent at first. Surviving literature from Celtic regions attests to the sacredness and importance of the severed head, with many playful names. In the game, this can be simulated fairly easily.

The often quoted *Diodorus Siculus* from the 1st Century C.E wrote about this custom in this way:

“They cut off the heads of enemies slain in battle and attach them to the necks of their horses. The blood-stained spoils they hand over to their attendants and striking up a paean and singing a song of victory; and they nail up these first fruits upon their houses, just as do those who lay low wild animals in certain kinds of hunting. They embalm in cedar oil the heads of the most distinguished enemies, and preserve them carefully in a chest, and display them with pride to strangers, saying that for this head one of their ancestors, or his father, or the man himself, refused the offer of a large sum of money. They say that some of them boast that they refused the weight of the head in gold”

The severed head was embalmed in pine resin or other means, and put on show for guests in the home of the warrior, who would tell the blow-by-blow story of how the enemy met his fate. This claiming of the enemy’s head by the Celts often horrified the other cultures around them, perhaps because it appeared to de-Humanize the fallen and reduce them to mere decorations,



or because the souvenirs in question belonged to friends and relatives. (The player character would gain 50 experience points for each head taken from a lesser enemy, 100 for greater foes and 250 for every king, noble, god, and monster.)

Celtic Head-Hunting wasn’t just a random act, but done so according to the value of the foe(s) fought and if the struggle was worthy. Many slain enemies could remain with their heads should the battle be tepid to the Celtic opinion, but there are many examples in history where entire armies were beheaded after defeat (i.e., the many Roman forces slaughtered by the Gallic gladiators during the *Sparticus Uprising* in 72 B.C.E).

APPENDIX F: THE FEAST HALL



celtic warrior society centered not only around the obvious aspect of battle and war, but life was focused on the Feast Hall. *Fled* in Old Irish, *Gwledd* in Welsh, and *Vletos* in Gaulish. Each hall was constructed with a logic regardless of tribe or territory. The Social Classes were maintained or established in these grand halls, and Lords, Nobles and Kings made it a point to reinforce their power and standing with their men in these smoky gatherings.

Loud, with music, plenty of food and entertainment, the Feast-Hall was a specialized building where only the elite war bands reside when they are not afield or working for the ruler. In the typical Gaelic *Fled*, a warrior sat in an *Imbas* or 'seat', which were spaced twelve to each side of the three hearth-pits and nearest to those of the nobles and ruler. Often, there was twelve to fourteen doors average in such a hall with a surrounding wall.

The *Imbas* served as a sleeping couch when needed, for the attendant warrior or guests equally. The fires spread across the hall keep everyone warm enough, but also make communication difficult at times, as many tales speak of how the King or Lord must 'speak through the fire'. Partitions were usually set up in the hall as well, to give some isolation in the warmth and shadows.

Brythonic and Gaulish Feast-Halls followed a similar logic on their arrangement across Europe. Little is known about the Gallic halls aside from what Classical observers recounted, while the Brythons' system was better documented in 10th Century C.E sources attributed to *King Hywel Dda*. The *Maer* ('steward') maintains the feast-hall for the Lord in the same way the

later *Distain* will during the Medieval Period in the Court of Kings, *Llys* or *Neuadd*.

Stags or boars were cooked over the chief fires for all, carefully tended to by servants. Cauldrons filled with stews and other steaming, hot foods boiled over hearth fires. Each brand of servant had their particular job and title in the Feast-Hall. Once the feast was underway, it became a complex event, woven by the movement of servants, the socializing of warriors and champions with that of Nobles and Rulers, and the entertainment of musicians and Bards, and the rare appearance of a Druid.

Champions *only* deserved the *Curadmír* ("Champion's Portion"), which is the thigh of the stag or boar, or sometimes another section depending on the tribe or clan. They cut this first with the finest blade and then the feast began, but usually other warriors would feel their own Honor or Face/Reputation, *Enech* (Irish), *Wynneb* (Welsh), *Eneb* (Cornish), *Enepos* (Gaulish). When this occurs, loudly, another will challenge this dictate, and a battle will erupt in the hall for the finest *Curadmír*, often ending in first blood and perhaps an injury, but possibly even death. Clanish groups will violently clash and contest for this, with members from each vying for the honor over the other.

For the finest examples of this in existing Celtic literature, the Old Irish tales *Fled Bricrenn* ("Bricru's Feast"), and *Scéla Meicc Dá Thó* ("The Story of Mac Dá Thó's Pig") set the epic stage, and in Welsh literature only the *Y Goddodin* accords equal status. The Welsh perspective states that every warrior who sets in such a feast and drinks from the Lord, and eats from his table owes a *Gwerth Medd* or "Mead Worth".



APPENDIX G: THE CELTIC CHARIOT

“Is and-sin focheird a lurecha iarnaidi intlaisi immo echraid, con-gebethar dóib o thaul co aurdorn do gáinib & birínib & slegínib & birchruadib, cor bo birfocus cach fonnud issin charput sin, cor bo chonair letartha cach n-uill & cach n-ind & cach n-aird & cach n-airchind don charput sin.”

He next threw the iron-sheathed gold-bedecked coats of mail over his horses, so that they covered them from forehead to forehead. The chariot was studded with dartlets, lancelets, spearlets, and hardened spits, so that every portion of the frame bristled with points in that chariot and every corner and end and point and face of that chariot was a passage of laceration.

Táin Bó Cuilgne, In Carpat Serda, 12.



o the Celtic peoples of Europe, the chariot was a masterful vehicle of war and an object of pride. In the earliest centuries of the Roman Republic, the Continental Celts still used it from east to west in their warfare. This ancient tactic, dating to the Bronze-Age, was perhaps altered upon the new strategies being employed against them by the later expanding Roman Empire. The chariot served little use in Continental warfare against the Roman military method over time, as many Celtic tribal generals soon realized.

Tribes in the British Isles however continued to use the chariot to Julius Caesar's astonishment when he first arrived in 55 B.C.E. Chariots were still used by the northern tribes decades later against Rome in Britain without hesitation. It wouldn't be difficult to assume that chariots were built and used in Ireland long after Roman occupation of Britain was underway. Irish sources speak continually of chariots, as common as anything else, taken for granted in fact.

The last Celtic reference to the chariot is Y *Goddodin* a 6th Century C.E poem uncovered in a 12th Century manuscript, in obscure stanzas referring to a “laureate, chariot-bound warrior” is confusing. This would imply that chariots were still in use in Late-5th to Early 6th Century Britain. A technical vocabulary has survived from Gaelic concerning chariots, the charioteers and the warfare concerning them. This is amazing especially considering that not one extant chariot has been discovered in Ireland by archaeologists.

THE ANATOMY OF A GAELIC CHARIOT:

- 1 **Cuing:** “Yoke” for the horses. In several sources, they are described as being ‘silver-Heavy’ or *Dromargda*.
- 2 **Sithbe:** “Pole” that connects the *Cuing* and *Crēt*. Irish sources mention the bronze and silver mountings across it.
- 3 **Droch:** “Wheels”. The basic chariot wheels constructed of wood, with interstices of bronze and iron. Their size is an average of 33 inches and with a width of 1 inch and five-fifths.
- 4 **Roth:** “Wheel, Rim”. The iron band that surrounds the wheel, which is often described as being so sharp, that it is deadly to step on.

- 5 **Fertas:** “Hindshafts” that fall behind at the rear of the chariot.
- 6 **Crēt:** “Wickerwork Body”. The main body of the chariot where the warrior and charioteer sit inside. Elaborately constructed of wickerwork, and light, the frame fits on and can be easily modified and fixed.
- 7 **Anbluth n-ēn:** “Plummage of a Bird”. This is the extra touch the warrior and his charioteer have added to the chariot that gives it their personality. It has been described as an “awning” that covers the top as well, using the Gaelicized Latin word, *Puball*.
- 8 **Alls:** The crossbar where the reins and bridle were held for use atop the chariot by the driver.

There were many different chariots serving various purposes, as any flexible vehicle. Irish sources distinguish two basic types of chariot: *carpat comhraig* (“Fighting chariot”), and *Carpat Fh-alaire* (“Funeral Chariot”). Of the Celtic regions, Ireland was the poorest, in resources and essential materials, yet they could exist in the basic Celtic traditions that was common across the rest of Europe. Surely, many other forms of chariot existed, as wagons, in Celtic regions.

Chariot burials were infrequent among the Celts, primarily in the *Parisi* tribe in Britain and Gaul alike, and a few other scattered examples. This battlefield vehicle was swift, able to be used with skill and dexterity and to intimidate the foe. Used with the other known Celtic tactic, the *Trimarkisia*, it would make the average Celtic fighting force unstoppable.

Trimarkisia: A unique Celtic method of horsemanship involving three mounted men, two supporting their warrior master primarily. The Roman *Pausanias* was the first to describe this in his “*Description of Greece*” from the 3rd Century B.C.E:

“When the Gallic horsemen were engaged, the servants remained behind the ranks and proved useful in the following way. Should a horseman or his horse fall, the slave brought him a horse to mount; if the rider was killed, the slave mounted the horse in his master's place; if both rider and horse were killed, there was a mounted man ready. When a rider was wounded, one slave brought back to camp the wounded man, while the other took his vacant place in the ranks.”

–10.19.10.

APPENDIX H: CELTIC WARRIOR SOCIETY (BRIEFLY)

Ba h-álgen curmthigi is ba dúr debtha.

He was a gentle man in the ale house and a tough one in battle.



Among the warriors, both Mortal and Faery, reputation and deeds mean everything. It isn't just about surviving endless battles, but the style and skill with which ones does it. Daily life centered on the hall of their lord, and from there all of their great deeds and names were spread across the lands by the words of bards.

A lord, also called **Cenn** or **Pennaeth**, must supply the work for his warriors (or the **Teulu** ("family"), as his brood of slayers is affectionately called). Whether the tasks are defending the allied tribes or raiding the enemy, or even large-scale events such as distant invasions or mercenary actions, the lord's job is to feed, house, and supply income for his men.

When loot is taken, the lord claims a third, a third is given to the gods in sacrifice (or often just claimed by the lord), and the final third is split among his men. These shares keep the cycle going, and fuel the need for more work by the warriors. The real payment to the warriors is given by supplying the shelter, food, and plenty of alcohol for a year at a time. The lord is paid back by the service of his fighters when the need comes.

During the many off-times between battles and adventures, great feasts are held in the hall. This is the time when the warriors share the stories of their past deeds, enemies slain, and adventures done by the light of the hearth. Bards are always present to memorize the event and to recite the glorious deeds of those present.

These times sometimes erupted into violent boasting matches between jealous warriors, each trying to outdo the other by reputation and deeds in the presence of their peers. At the least, they become shouting matches with some physical altercation, but the tension could end with a bloody sword or knife fight. These moments are entertainment for the rest of the gathering and provide the lord with a means to keep his slayers ready for any sudden need of their services.

Personal honor, **Enech** or **Wyneb** ("face"), matters most to the warrior. To lose it in the presence of peers is devastating and more harmful than receiving a serious and permanent injury. Fame, **Clú** or **Clod**, is a complex array of enemies slain, deeds accomplished, and honor upheld in one's lifetime. Fame is obviously what has been said and therefore heard by others about the warrior.

*Cid mesc lib coirm Inse Fáil
is mescu coirm Tíre Máir.*

*Although the beer of Ireland seems intoxicating to you,
the beer of the Great Land is more intoxicating still.*



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What matters to the lord is not just the fame of his warriors but their loyalty, or *Dílis* (Irish) or *Dilyys* (Welsh). This is what the lord paid for during the year by providing sustenance and shelter. There are mentions in Dark-Age literature of warriors staying by their slain lord's side out of loyalty, even if the battle is lost. The warriors would die for their leader without question if need be. One of the finest examples is Arthur's warriors. Each would perish in his place if needed or asked.

The seating arrangement in the lord's hall centers on the order of importance and fame, with the most venerable and famous closest to the lord and his bards, Druids and advisers. For the "family" of the lord, their lives center around the hall day in and out, and the hall itself has its rules and system of functioning. In Faery, these halls work the same overall, but only those with the focus on the warrior class.

The role of the warrior in Faery is still as honored and respected, but often takes second place to the whims, impulses, and moods of the Immortal leaders. Inclusion into the fighting orders of Faery is far more difficult than in the Mortal realm by far, and there are very few Mortals who can claim such a right.

SELECT WARRIOR GROUPS

*Bid co h-eistechtach cailli,
bid co féchsanach muigi,
oir ní fedrais, mór in mod,
nach biad t' escara it fharrad.*

*Keep your ears open in the forest
and your eyes open on the plain,
for you don't know -- this is important
whether your enemy is near.*

There must have been hundreds of clan, tribal and kingdom warrior bands in Celtic Europe at one time that were unique, each possessing its own initiation rites, burial ceremonies and many other fascinating traditions that are now lost in the unrecorded past unfortunately. Myth gives some indication of how careful these groups may have been, and would have sought only the most specialized or unique to fit their mold or band of layers.

The Roman Republic records the Gaulish mercenaries from north of the Alps called the *Gaesati* whose name translates from Celtic as meaning "The Spearmen". These men were the measure to most readers today of what the typical "Celtic warrior" must have been like in Antiquity. They also gave rise in the Roman mind to the cliché image of naked, or halfway nude, brightly dressed, strongly physiqued warriors with deafening voices, powerful war-horns and drums, and a fierce, suicidal nature towards battle.

The few groups given here are derived from the sparse mythic sources or historical data that has come down through the centuries. The Castle Keeper can build on this information, using existing Celtic languages and create new Fighting Orders, with their own initiations, rituals and other elements that are unique.

GAESATI

Spearmen, Warriors-for-Hire, Mercenaries" (Gaulish). These professional Celtic warriors derive their name from the word for a type of War Spear, *Gaison* (*Gái*, Irish, *Gwayw*, Welsh). Where exactly their training group is from is unknown, but Roman sources place them somewhere "North of the Alps". Their name and identity is reflected later in Early Ireland with the *Gaisdacha* who roamed over the island for the same purpose.

Clearly, they were a religiously devoted fighting order among the Celtic peoples, as they went to battle donning the typically bright colored, checkered patterned clothing of Celtic peoples, with glistening jewelry, and then threw them off when the conflict began. Roman historians said, it was due to the Celtic belief that the *Gaesati* would be "protected by nature".

They served various Celtic tribes and realms for whatever fees and bargains that remain unknown to outsiders (possibly several Thirds of the spoils of the battle, captives and livestock for their payment). Until the documented battles of the *Battle of Telamon* and *Clusium*, these Celtic warriors were unknown. Their might and power isn't doubted, but after the fateful defeat at *Telamon* against Roman forces, their name fades from Gaulish history.

That this band of strong warriors, devoted to their spiritual ideals existed for untold centuries in the depths of Gaul, and had other offshoots in Ireland later, proves the long tradition of war-mongering of the Celtic peoples, mixing it with a strict sense of discipline is amazing. It is likely the *Gaesati* lost their reputation, or were completely eradicated at *Telamon*, and thus, never appeared again for these reasons.

The many instances in history in which Celtic warriors shunned their clothing in battle may have been performed by members of the *Gaesati* aiding various tribes against the Romans, Greeks and other foes as well. The true background and reasoning behind such an act will never be fully explained, but it is connected to the *Gaesati*.

CANTABRI

Celtiberian hill-tribes who were infamously tougher than the usual, surrounding peoples, and with a reputation for being experienced mercenaries and for a deadly technique using their horsemen and archers.

The prolonged *Cantabrian Wars* were evidence of the strength and tenacity of the tribe's warriors. Such was the might of the warriors, the Emperor himself was personally involved to oversee the outcome, strategies and hopeful conclusion of the decade long conflict.

Cantabrian mercenaries were hired across Europe, not just by Romans, but by other peoples too (Greeks, Egyptians, and other Celts). The Cantabrian warriors were lethal and had a tough reputation, gaining them high demand. What their pay and fee was is unknown of course, but it was possibly very high for the risk they took.

- CELTIC WARRIOR SOCIETY

The cavalry from the tribe had a highly effective and fatal method the Romans called *Circulus Cantabricus* or “Cantabrian Circle”. This method of battle worked so well that Rome adopted it for their own after a while, at first using Cantabrian cavalry to do it. The horse/archery technique was done in this way:

- 1.) A rank of horse-mounted archers, or often javelin armed throwers, would form a single rotating circle large enough to encircle the foe.
- 2.) The missile armed horsemen would then face the enemy's force or formation and hurl or fire their missiles.
- 3.) As the missiles are being aimed and fired at the foe, the ranks of horsemen continue to rotate and change out their volleys. This keeps them from staying too long in one place, and supplying a deadly stream of lethal arrows or javelins at the targets.
- 4.) The rotating ranks of Cantabrian horsemen who are attacking, if the enemy are infantry, the horsemen can always move away and return to fire easily. This tactic forces weaker foes into making charges and falling into disorganization quickly as the arrows and javelins rain down.

The Cantabrian tribe remained Celtic in culture for many centuries long after their conquest and served the Empire, but lost the essence that made them effective over time. Their *Circulus Cantabricus* was used by the Empire into the Late Period by specialized cavalry units to whittle down their opponents.

These Celtic warriors and their unique methods of battle were one of many in the vast and diverse territory of Celtiberia and Celtic Europe. Rome experienced defeat at the hand of this many times before deciding to use it themselves after forcing the warriors into their service.

FIANN

“Wild Ones”. More mythical than actual, from Ireland, the *Fianna*, were composed of landless youthful men and women, many who haven't inherited their land yet in the aristocracy. They gained their way into a band of *Fiann* through a series of grueling tests and trials, to be the best physically and mentally, and to protect the people of land who cannot protect themselves. One member alone was simply known as a *Fénnid* (or *Ban-Fénnid* for the women). They were led by the King of the *Fénnid* or the *Rí-fénnid*, who was a veteran of battles, guile and leadership.

Whether the *Fianna* were the same as the documented *Gais-dacha* is not confirmed, but these semi-mythical warriors were well-known for their use of the spear over the sword. Many scholars have placed the *Fianna* as a conflation of the *Ceithern-ach* or “Kern”, the later famous Gaelic mercenaries that served throughout Europe from the Medieval period on.

The *Fiann* would live off the land hunting between the sacred days of *Beltaine* to *Samhain*, their prey would consist of deer and boar. They could only eat from the meat and gain profit from the skins and bones by trade and bargaining at markets, foregoing their noble wealth. Gaelic tradition states, the many *Fian-*

naíocht were “on-call” as the *Ard Rí's* standing army, should he ever need one.

Much of the traditions about the *Fianna* might speak about the other Celtic warrior societies in Europe as well, in regards to avoidance of the general populace, living by hunting, and a loyalty to the ruling King of the land.

The *Fiann* of the most fame in Ireland was led by the Arthur-like hero *Fion mac Cumhail*. He, and his semi-divine band of heroes are the most famous in Irish myths, who are blessed by the *Tuatha Dé Danann*, and one in their ranks, *Oisín mac Fion*, was invited to *Tír na nÓg* by the Faery maiden *Niamh Chinn Óir* and lived in bliss for three hundred years.

The *Fianna* possessed a war-horn of enchanted significance. *Fion's* group owned the mighty *Dord Fiann* called the *Borabu*, which would terrify the enemy when sounded. This war-horn was a *Carnyx*, a large beast headed instrument, usually made from bronze. Irish tales say little as to the details about it, but it was very likely produced from gold and enchanted. Later legends said that, if blown three times, *Fionn* will awaken from his long sleep somewhere under the hills and aid the country again.

Legally in Irish law, many lawless and homeless bands of armed men and women in the wilderness were deemed as *Díbheargaigh* or “Bandits, Marauders” and a danger to the *Tuatha* or “People, Tribe”. They would exist in a fine line between serving Chiefs and Kings, and being a menace. In each section of Ireland, this was relative however, and each *Fiann* was another's *Díbheargaigh* and so on. If the Kings ordered a *Hosting* or *Slogadh*, these warrior bands nearest to the issuing ruler must take service if free, or be considered criminal. There was no other option.

The *Fianna* could aid in Noble youths' energies being spent serving in battle, hunting and other useful tasks and chores, which if such an option wasn't offered, these wealthier members of society would stagnate and be less useful without this life experience. They served many years after the age of twenty, but not always, but in the Irish sources were also named the *Mic Rí* or “sons of Kings” due to their noble lineage. They would humbly fight alongside the peasant soldiers for the chiefs and kings when the time came as well.

This was a Pan-Gaelic tradition, having examples in Gaelic Scotland and on the Isle of Man. Members from each region would travel to other Gaelic areas freely at times and serve in other bands. Initiation into the legendary bands was difficult according to the tales, it required many nearly impossible feats to be achieved:

1. The member does not lay claim to any property, wealth, or title. He must be devoid of all personal connections to normal society. He must be able to memorize and recall from the Twelve Books of Poesy, or from bardic literature. *How this is done during game-play becomes the CK's decision.*
2. The wannabe member must also submit to being hunted in the forest never allowing a braid in his hair to get tangled in the trees or unravel (CL 5 to 8), and running with a thorn in his foot without slowing or breaking a single dry twig underfoot

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(Dexterity checks for each). He will be pursued by the other *Fianna* and must avoid being bagged by their nets, spears, etc.

3. Finally, the candidate must face nine warriors, while either submerged to the waist in water, standing in a hole, or with only the protection of a hazel stick and shield. Each of the nine attackers will hurl his spears at the candidate, and if just one draws blood then the candidate fails (or suffers more than 1 Hit Point).

TEULU

“Family, Retinue.” The Sub-Roman Brythonic, or later “Welsh” war-band that populated Celtic Britain. Organized essentially very similar to the other Celtic war-bands in its basics, but documented in more historical sources, and with a very intricate system of rules and protocol. From the Celtic Britons to the farthest south up to what is now ‘scotland’, these complicated professional warrior groups were led by the battle-hardened *Penteulu* “Chief/Head of the Retinue”. *Tylu* in Cornish.

These young warriors were taken from the sons of the nobility, and all served under the local ruler as his personal companions or war band. The largest historically recorded was only one-hundred and twenty men, and traveled usually with the King at all times, kept in check by their *Penteulu*. There is a hint they served to enforce the King’s judgements or decrees at times, and rode to police various portions of the realm as needed.

Just as the Gaels had their own Hostings or *Slogadh*, the Britons likewise shared in the Celtic tradition with a *Lluydd*, and this would involve gathering the *Teulu* and his army by drafting the free man (*Gŵr Rhydd*) for six weeks a year into his service. This typically involved plundering outside his realm, but not always beyond his own borders.

The *Teuluoedd* were infamous for being restless and plundering and pillaging without the King’s consent, or even their own *Penteulu*. They would be scolded, sometime punished harshly for what they committed. These war bands could be a problem within the King’s realm as much as outside of it, and lived a precarious existence. Because of their noble lineage, they could cause havoc and not expect punishment, but there are many examples of entire war bands being slaughtered, especially after treacherous betrayals to their own leaders and kingdom.

The Post-Roman *Teulu*, which had, at one time had been common across all Celtic Britain, was now reduced to what remained in Wales by the 13th Century C.E and it faded, its once proud legacy crumbling to instability and overly ambitious groups. The Anglo-Norman system of castle building being brought into Wales altered the need for the King’s retinue, and its once elite skills, as castle taking was one thing, but maintaining and then building one was not in their skill background. A new change of plan was needed to meet this problem. The once self-supporting *Teulu*, from plunder, and the King’s many expeditions across his realm was now not as worthwhile.

The *Penteulu* lived in the largest home within the fort’s inner walls and stood next to the King. He was considered the most

honorable and wise, and alone possessed a third of the spoils. No member of the war band could act without his word. In myth, *Gwalchmai* was Arthur’s own *Penteulu*, who led nine war bands and commanded nine other *Penteuluoedd* under Arthur’s orders. For most of the centuries after Rome’s departure, the *Penteulu* was the King’s own deputy who took his place in his hall when he was absent, but this changed by the 10th Century C.E on as the *Distain* or ‘steward’ slowly became more important as a replacement functionary.

The warriors within the war band shared a communal lodging, sleeping in many homes near to him. Welsh laws state that the *Teuluoedd* are given the right to make a *Cylch* or “Circuit” around the kingdom during the month of December, and this is broken into three divisions: old members, middle, and young, with the *Penteulu* taking a trip with each group in turn. A small crew that handles cooking and other services is on hand as they go, escorted by the *Penteulu*.

If Arthur lived, he would have been likely a *Penteulu*, perhaps commanding several *Teuluoedd* across Britain, under the demand of many Kings. The Bardic term for a “Champion Warrior” was a *Dreig*, which also meant “Dragon”, and the leader of those unstoppable “Dragons” was a *Penddraig*, a term which has become thrown around and greatly confused in history by many people outside of Brythonic culture and history.

CRÓEB RUAD

“The Red Branch”, also called the “*Cróeb Derg*”, the elite guardians of the Kingdom of *Ulaid* or Ulster. Whether mythical or not, it is difficult to say, they are deeply integrated into Northern Irish culture and history.

As protectors to *Rí Ulaid*, the “Red Branch” were housed at *Emain Macha* and had several other important buildings nearby for his warriors, each with a purpose. At the time of their first mention in Gaelic tales, in the “Ulster Cycle” or “*an Rúraíocht*”, the ruler, *Conchobar mac Nessa* had dominion over the Red Branch. Famously, within it, the “Hound of Ulster” or *Cúchulain* was a member as well. This was the great warrior band at their peak according to the saga.

The symbol for the fighting order is the Red Hand, still used today for Ulster. The two houses, *Cróeb Ruad* and *Cróeb Derg*, both were for feasting and a gathering hall for the warriors, and a place to collect the severed heads of slain foes to put on display. The third house, the *Téite Brec* (‘speckled Horde’) is where the shining treasure from the warriors is kept.

Irish stories speak of the Red Branch having a history before the arrival of the famous *Setanta* and long afterwards, and implies its Otherworldly connections as well. This elite warrior band’s Otherworld connection is consistent in the literature and lore.

Of the many fighting orders in Early Ireland, it is the *Cróeb Ruad* that have gained the most fame and reputation. They serve the King of the *Uliad* and no one else, except in rare occasions the *Ard Rí*.

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APPENDIX I: ACCOUTREMENTS OF WAR



he weaponry used by the Celts was typical of Iron-Age peoples, and this is reflected in the Otherworld, even with the magical and divine touch. This section details and lists the many weapons and goods that would be found in the Otherworld and mythic Prydain and Éire.

Medieval era weapons (maces, flails, full-plate armor, etc.) were not found or used by the Post-Roman peoples of Europe. The statistics for items produced and used, listed below, can be found in the *Players Handbook*.

ARMOR: *Padded Armor, Leather Coat, Leather Armor, Ring Mail, Hide, Studded Leather, Leather Laminar, Mail Shirt, Scale Mail, Cuir Bouille, Bronze Chestplate, Brigandine, Mail Hauberk, Greek Ensembles 1 & 2, Banded Mail, Splint Mail, Full Mail Suit, Roman Ensembles optional (if the CK wishes to include the Roman aspect).*

SHIELDS: *Buckler, Small Steel Shield, Small Wooden Shield, Steel Medium Shield, Wooden Medium Shield, Large Steel Shield, Large Wooden Shield.*

WEAPONS: *Battle Axe, Bearded Axe, Hand/Throwing Axe, Piercing Axe, Two Handed Axe, Cestus, Cleaver, Club, Dagger, Fist, Spiked Gauntlet, Hatchet, Knife, Lances, Sap, Sickle, All Spears, Staff, Broad Sword, Long Sword, Short Sword, Two-Handed Sword.*

MISSILE & RANGED: *Arrows (all), Bolas, Bolts, Long Bow, Long Composite Bow, Short Bow, Short Composite Bow, Light and Hand Crossbows, Dart, Javelin, Rock, Sling, Whip.*

TRANSPORT & TACK: *Chain Barding, Full Plate Barding (if Roman), Leather Barding, Padded Barding, Studded Barding, Bit & Bridle, Long Boat, Row Boat, Skiff Boat, Small Boat, Coracle (Canoe), Cart, Coach, Mule, Heavy Horse, Light Horse, Ox, Pony, Raft, Wagon, Heavy Warhorse, Light Warhorse, War Pony, War Chariot.*

The CK can use optional Roman technology and weaponry in his campaign, of course, in any capacity. This can apply in both Faery and the Mortal world as needed.

A strange custom among the Gaels of Éire is the taking of a foe's brain, covering it in lime to harden, and using it as slingshot. This method was well documented in tales and other sources. It is called *Táthluib/táthlum/tabaiill* and will give 1d6 damage instead of the normal 1d4 because of its size and density. It is not known if the Britons or other Mortals practiced this but it would seem likely that many Faery races would.

In Faery, and in its Mortal Celtic counterparts, there is no requirement for currency since the fall of the Roman Empire, although the Otherworld has never had a need for such an exchange. Barter and exchange for services are the normal practices for both worlds, with no demand for capitalistic ideals.



Any coin-based wealth discovered by the player characters in any of the three worlds would likely derive from Roman and Greek sources, or even from the earlier Celts who used coinage in mainland Europe and across Southern Britain. The Celts used coinage after King Philip of Macedonia did so, spreading the practice throughout Celtic Europe, likely through the Gallic and possibly even British mercenaries that served him and his famous son Alexander the Great. There are other avenues by which the Hellenistic system of coinage might have found its way into European Celtic tribes' hands and thus emulated.

The Romans appeared later with coinage of their own and phased out the Celtic systems, but copying also the earlier Greek currencies from the Hellenistic period. Many Germanic usurpers to the Roman Empire had temporary coinage systems in the west while the Eastern Byzantine Empire continued the practice.

So, any coins the adventurers might find would be a random mix of a thousand years of Classical and previous native origins, which have a token of portable wealth, but possessing no ties to its former value systems. No one in the isles of Prydain or Éire would accept such coinage as tender because few vendors would be familiar with the values of ancient currency.

APPENDIX J: STRONG OF FEATS AND DEEDS

“Is and-sin ro gab in caur & in cathmilid & in t-innell chró Bodba fer talman Cuchulaind mac Sualtaim, ro gab a chatheirred catha & comraic & comlaind imbi. Ba don chatheirred catha sin & comraic & comlaind ro gab-som imbi secht cneslénti fichet ciartha clarda comdlúta bitis ba thétaib & rothaib & refedaib i custul ri gelchnes dó, ar nacha n-dechrad a chond nach a chiall, o doficed a luth láthair.

Ro gabastar a chathchriss curad taris anechtair do chotutlethar cruaid coirtchide do formna secht n-damseiched n-dartada con-gabad do o thana thaib co tiug a oxaille. Ro bíth imbi ic dichur gai & rend & iaernn & slég & saiget. Daig is cumma focherdditis de & mar bad de chloich no charraic no chongna ro chiulaitis. Is and-sin ro gabastar a úathbróic srebnaide sróil cona cimais de banór bricc friá fri moethichtur a medoin. Ro gabastar (a dond-) uathbróic n-dondlethair n-degsúata do formna cethri n-damseiched n-dartada, cona chathchris do cholomnaib ferb fua dar a fuathróic srebnaide sróil sechtair.

Iss andsin ro gabastar in rigniath: a chatharm catha & comraic & comlaind. Ba don chatharm chatha sin: Ro gabastar a ocht claidbini im cholg n-dét n-drechsolus. Ro gabastar a ocht sleigini imma sleig cóicrind. Ro gabastar a ocht gothnata ma goth n-dét. Ro gabastar a ocht cleittini ma deil chniss. Ro gabastar a ocht sciathu cliss imma chrommsciáth n-dubderg ina teiged torc tais-selbtha ina thaul tárla, cona bil aithgéir ailtinidi imgeir ina urthimchiull, con tescfad finna i n-ágid srotha ar aithi & ailtinidecht & imgéiri. Inbaid fogníth in t-oclach faeborchless di, is cumma imthescad dia sciath & dia sleig & da chlaideb.”

“Then arose the champion and battle-warrior and the instrument of Badb’s corpse-fold among the men of the earth, Cuchulain son of Sualtaim, and he donned his war-dress of battle and fight and combat. To that wardress of battle and fight and combat which he put about him belonged seven and twenty waxed, board-like, equally close skin-tunics which were girded by cords and swathing and ropes on his fair skin, to the end that his wit and reason might not become deranged when the violence of his nature came over him. Over him he put on the outside his battle-girdle of a champion, of tough, tanned, stout leather cut from the forequarters of seven ox-hides of yearlings, so that it reached from the slender parts of his waist to the stout part under his arm-pits. He was used to wear it to keep off spears and points and irons and lances and arrows. For in like manner they would bound back from it as if from stone or rock or horn they rebounded. Then he took his silken, glossy trews with their band of spotted pale-gold against the soft lower parts of his loins. His brown, well-sewn kilt of brown leather from the shoulders of four ox-hides of yearlings with his battle-girdle of cow-skins, he put underneath over the shining silken trews on the outside. Then the king-warrior seized his battle-arms of battle and fight and combat. This is what belonged to those warlike weapons of battle: He took his eight little swords together with the bright-faced, tusk-hilted straight-sword; he took his eight little spears besides his five-pronged spear, he took his eight little darts together with his javelin with its walrus-tooth ornaments; he took his eight little shafts along with his play-staff; he took his eight shields for feats together with his dark-red bent-shield, whereon a show-boar could lie in its hollow boss, with its very sharp razor-like, keen-cutting, hard iron rim all around it, so that it would cut a hair against the stream because of its sharpness and fineness and keenness. When the young warrior would perform the edge-feat withal, it was the same whether he cut with his shield or his spear or his sword.

Táin Bó Cuilgne, 17, In Carpat Serda



his chapter will attempt to concisely define the venerable, and very ancient Celtic arts of war and the warrior. They took pride in being able to bloody their foes, overpower them and intimidate, as well as, more often than not, be superior on the battlefield. Such claims are hard to believe now, after the fact, looking back at history, but at one time, the Celts were an indomitable force that inhabited Europe. In this chapter, you will find a summary of Celtic warrior societies through the ages and in myth, Tattoo Battle Magic, the *Ríastrad*, legendary Combat Feats, and other useful minutiae of data.

Powerful, tall and able to don heavy and lethal weaponry, the Celtic peoples were feared by the Classical World. Before the Germanic tribes entered into the sphere of history, the Celts were first to shine as the fiercest and most terrifying, wreaking havoc from East to West Europe. Modern history generally has the mistaken idea that the early Celtic peoples were simply mindless, violent rabble in battle, but a critical analysis of their data reveals that they fought with strategy, thoughtful vision and long term goals in mind, using a different dynamic than the later Roman historians credit them.

The usual caution must be given when accepting the history as handed by outside peoples, when it is presented by the victorious and biased side such as the Romans. The Romans adopted and modified a major portion of Celtic weaponry, armor and battle tactics themselves and are guilty of the crime of this theft. A fierce independence and this lack of unity, except in the worst of crisis were the Celts’ greatest flaw, and their military machine was unable to evolve over centuries to repel the Romans in the end. This was the same for other peoples in Europe however, and it is no one’s shame, but conquest by inevitable attrition. Relentless and cruel, the Celtic peoples had no true grasp of Rome’s grand vision to unify Europe as a Latinate Empire (similar in scope to Napoleon’s France, or the Nazi’s goal).

Apologies aside, the Celtic warrior, in all of his many varied forms in Europe, was diverse, yet very strangely consistent. The Hallstatt warrior was perhaps the lowest key compared to the rest, but as the Iron Age progressed in Europe, the Warrior Culture evolved. Broadwords were the items of the elite, while spears were the common foot soldiers. Helmets and mail (a Celtic invention) were likewise among the elite, and very common in the graves across Celtic Europe.



APPENDIX J -

The warrior was respected in Celtic society, much in the same manner that today's athletes and military are combined, with a mix of celebrity and their duty. Their deeds were announced by the words of the Bards in the feast-halls and other gatherings. Another misunderstanding about the warriors of the ancient Celtic peoples was that there were no professionals. From Spain to the Alps, there were many mentioned devoted bands of professional warriors of Celtic origin, from the *Gaesati* to the legendary *Fianna*.

Battle was a serious matter, as life was on the line, but for the Celt, it was an opportunity to have sport and play, and if they die, to be sent to the Otherworld or the next life. Classical observers were astonished at how completely headlong and almost suicidal Celtic warriors appeared, but this was due to their devotion to the Druidic teachings about *Metempsychosis*.

THE 'CELTIC CHARGE'

Hand in hand with the Roman *Metus Gallicus*, was the feared "Celtic Charge" or *Furor Celticus* or again, the "Γαλάτες ταύρων ἀνήρ" ("Wild Celtic warrior" – Greek). Drawn up, in massive numbers, screaming, with carnyx horns blaring, the warriors would threaten and make a display to harass and intimidate the foe for a matter of minutes. Unless they were facing their own ethnicity, they would swell their ranks and charge with full force towards the first front rows of the enemy. Usually Greeks, Thracians, or Later Romans, and slam into them with all their might.

If the enemy could withstand this initial charge and not break, with the thousands of sword and spear thrusts and jabs from all directions, thunderous noise and powerful force of the masses combined, then there was always hope of resistance. The Greek resistance to the Celtic attacks was sporadic with success, with most attempts failing to the stress and might. The *phalanx* was effective but only to a point, but against the Celtic method of warfare, it wasn't as effective. It required a more dynamic thinking.

Rome realized later in Caesar's *Gallic Wars* on, that if the initial Charge was withstood, then there is hope to repel the army behind it. The Celts would lose their energy and rage over time. Exhaustion and the will that went into the fight will be over within the first few minutes in most Celtic forces. This isn't always the general rule however, as many were led by organizing battle-leaders and warlords, and generals, with superior vision, and the manpower to achieve an equal standing to that of the Roman military.

Not every Celtic army depended on this savage or brutal display of force early on the initial stages of battle, but many of the apparently less trained, poorer and quickly mustered forces would strategize this as their primary technique. For the most part, all Celtic speaking peoples across Europe were accredited with using this simple battle tactic at some point in their history against their rivals, or had documented doing so in their own sources.

The last historical "Celtic Charge" was said to have attributed to the Scottish soldiers who fought in the trenches in World War One. Bravely, with bagpipes playing, rifles in hand, they ran forward in the ancient style boldly forward against the German enemy causing terror and commandeering positions. After three

thousand years, the Celtic technique was still effective in the most unexpected of times in battle. It is dramatic, frightening, and meant to instill anxiety and terror in the enemy, meanwhile creating bravery and strength in the Celts who are doing it.

THE RÍASTRAD

Warp Spasm (Irish). From general Celtic belief was the idea that warriors, or even special individuals, could harness an inner rage from within themselves. It was this powerful might that made Celtic warriors act the way they did in battle, flexing their muscles, screaming and trying to achieve wondrous feats all the while. It was partly divine (in the Irish legend's *Cúchulain*'s case, his true father was the Sun God *Lúgh Lámfhada*), and partly the ability of the person who possesses it. It was all mythical however. A description straight from Celtic myth is here to provide some view of how this was viewed from a Gaelic perspective.

"Is and-sin cé-riastarda im Choineulaínd, co n-derna úath-básach n-ilrechtach n-ingantach n-anachnid de. Crithnaigset a chairíni imbi immar chrand re sruth no immar bocsimind ri sruth cach ball & cach n-alt & cach n-inn & cach n-áge de o mulluch co talmain. Ro lá saebchless díbirge dia churp immedón a chracaind. Tancatar a thraighe & a luirgne & a glúine, co m-bátar dá éis. Tancatar a sala & a orcni & a escata, co m-batar riam remi. Tancatar tullféthi a orcan co m-batar for tul a lurggan, co m-ba meitithir muldorn míled cech mecon dermár díb-ide. Srengtha tollféithe a mullaig, co m-batar for cóich a munéoil, co m-ba mei(tí)thir cend meic mís cach mulchnoc dímór dírim direcra dimesraighe díb-ide.

And-sin doringni cuach cera dia gnúis & da agaid fair. Imsloic indara súil dó ina chend, issed mod danastarsed fiadchorr tagraim do lár a gruade a iarthor a chlocaínd, sesceing a seitig co m-bói for a grúad sechtair. Riastarda a bél co urthrachda. Srengais in n-ól don fidba chnáma, comtar inecnáig a inchroes. Tancatar a scoim & a thromma, co m-batar ar eittelaig ina bél & ina bragit. Benais béim n-ulgaib leomain don charput uachtarach for a forcli, co m-ba meitithir molteraccand teora m-bliadan cech slamsruam teined doniged ina bél asa brágit.

Ro clos blosbeimnech a chride re chlíab imar glimnaig árchon i fotha, no mar leoman ic techta fo mathgamnaib. Atchessa na caindle (?) bodba & na cidnélla nime & na haible teined trichemrúaid innéllaib & i n-aeraib uas a chind re fiuchud na fergge fírgairbe itrácht úaso. Racanig a folt imma chend imar craibred n-dercsciath im bernaid athálta. Ce ro craiteá rígaball fo ríghthorud immi, ised mod da risad utull díb dochum talman taris, acht ro sesed ubull for cach n-oenfinna and re frithchassad na ferge atracht da felt uaso.

Atrácht in lond láith asa etun, co m-ba síthe remithir áimem n-ocláig. Airddithir remithir tailcithir tressithir síthithir séolchrand prímlunghi móre in bunne díriuch dondfola atrácht a fírchleithe a chendmullaig i certairddi, co n-derna dubcháich n-druidechta de amail chiaich de ríghbruidin, in tan tic rí dia tenecur hi fescur lathi gemreta"

Then took place the first twisting-fit and rage of the royal hero Cuchulain, so that he made a terrible, many-shaped,

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wonderful, unheard of thing of himself. His flesh trembled about him like a pole against the torrent or like a bulrush against the stream, every member and every joint and every point and every knuckle of him from crown to ground. He made a mad whirling-feat of his body within his hide. His feet and his shins and his knees slid so that they came behind him. His heels and his calves and his hams shifted so that they passed to the front. The muscles of his calves moved so that they came to the front of his shins, so that each huge knot was the size of a soldier's balled fist. He stretched the sinews of his head so that they stood out on the nape of his neck, hill-like lumps, huge, incalculable, vast, immeasurable and as large as the head of a month-old child.

He next made a ruddy bowl of his face and his countenance. He gulped down one eye into his head so that it would be hard work if a wild crane succeeded in drawing it out on to the middle of his cheek from the rear of his skull. Its mate sprang forth till it came out on his cheek. His mouth was distorted monstrously. He drew the cheek from the jaw-bone so that the interior of his throat was to be seen. His lungs and his lights stood out so that they fluttered in his mouth and his gullet. He struck a mad lion's blow with the upper jaw on its fellow so that as large as a wether's fleece of a three-year-old was each red, fiery flake which his teeth forced into his mouth from his gullet.

There was heard the loud clap of his heart against his breast like the yelp of a howling bloodhound or like a lion going among bears. There were seen the torches of the Badb, and the rain clouds of poison, and the sparks of glowing-red fire, blazing and flashing in hazes and mists over his head with the seething of the truly wild wrath that rose up above him. His hair bristled all over his head like branches of a redthorn thrust into a gap in a great hedge. Had a king's apple-tree laden with royal fruit been shaken around him, scarce an apple of them all would have passed over him to the ground, but rather would an apple have stayed stuck on each single hair there, for the twisting of the anger which met it as it rose from his hair above him.

The Lon Laith ("Champion's Light") stood out of his forehead, so that it was as long and as thick as a warrior's whetstone. As high, as thick, as strong, as steady, as long as the sail-tree of some huge prime ship was the straight spout of dark blood which arose right on high from the very ridge-pole of his crown, so that a black fog of witchery was made thereof like to the smoke from a king's hostel what time the king comes to be ministered to at nightfall of a winter's day.

- Táin Bó Cuilgne, 17, In Carpat Serda.

This is the finest and most detailed example of the effects of the berserker rage from a Celtic perspective from any existing source. Millions of warriors over time must have envisioned similar transformations for themselves across Europe or to that of animal-like monsters in their minds as they went to battle.

For a character to be born with this, or to acquire this, there are several possibilities. They must have a God or Goddess in their bloodline, and not too distant, or by some divine or near-divine

enchantment, are granted this ability, or by Druidic spell. One becomes *hÓlc* or "bad" in the eyes of others once transformed, this Gaelic word might appear familiar to fans of a superhero that is green skinned and transforms when enraged.

For those born with the Warp Spasm, to activate it works differently than for those who have "acquired" it by other means.

BORN: Charisma Check: The warrior must make *three* (3) checks in order to fire up the inner rage. This takes some training and experience to control the inherited might within. However, such an individual only is required to make *one* Charisma check to jump into the Warp Spasm if they are wounded in conflict for more than a third of their Hit Points.

ACQUIRED: Constitution Check: if the Warp Spasm was gained by an outside source (without any special additional rules), it will require *three* (3) checks, if enraged enough, to find the fury within. Usually however, it takes an insult or slight injury to set this off.

Once the Warp Spasm begins to take hold, the warrior starts to twist and a pure form of fury will envelop them. It will take only a Turn for the Spasm to bend, contort and make monstrous the individual. Water and moisture will turn to steam on contact with them, and Common Man and animals will flee in horror. Clothes will rip, smoke and all weaker objects and items may burst into flames.

Once the *Rístrad* takes effect, the individual gains these benefits and disadvantages for the **duration**:

+2d20 Strength.

+1d10 Damage

+1d6 AC

WARRIOR'S MOON (See *Faery Abilities for the "Lon Laith" or Champion's Light* the character possesses.)

Any Faery Abilities run at full potency.

IGNORE DAMAGE: Once the character has taken three times their normal Hit Points, they will begin to feel it, and must make a Constitution check or they will lose their rage. If so, it will take three Rounds before the Warp Spasm fades, leaving them in a pool of blood and wounds and disorientated.

PURE RAGE: The individual cannot be reasoned with, and can only act on epic and dramatic moments inspired by the thought of carnage of foes. Unlike the Germanic Berserkers, the Celtic version can differentiate between friend and foe once deep within, but must be bribed and toyed with to be brought down to a calm level far from fury and rage.

Duration: There is no time limit for this as it is brought on by battle and anger.

As mentioned earlier, Druids and Gods can inspire this in warriors with a wave of their hands, or take it away just as quickly. Many of the legendary battles in Early Irish myth were hinted at having battle-fields filled full of warriors taken by the Warp Spasm. Such a thought is frightening from a gaming perspective. Keeping this rare ability from a Game Balance perspective

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even rarer is crucial, and it heightens its dramatic place in the story more so when it does appear. If it does, and it doesn't always have to make an appearance in every conflict.

Fiery and frightening, the rage should be, when it overtakes the hero or warrior. Every Celtic society in Antiquity shared in this concept, but it was the Early Irish that best documented their belief of it from their mythic literature for us today. The Celtiberians and Britons likewise do have obscure references to the same notion but no tales that explicitly detail it as the Gaels do for posterity.

CRUITH NA DÁNA- 'ART OF THE IMAGE'

The mysterious peoples that lived-in Ireland and in parts of Scotland were called in Gaelic ethnically, until the Medieval centuries, the *Cruithmach* or *Cruithentúath*, or to the Brythonic Celts, the *Prydin*, were to the outsiders the "Picts". A legend has grown up around this separate ethnicity since the Roman invasion and occupation of Britain that these peoples were highly fond of heavily tattooing their bodies. It was their cultural mark or identity and set them out from the other peoples and tribes around them.

The Gauls and other diverse Celtic speaking peoples of Europe were only rarely mentioned to have used body paint or any form of tattooing, but it was likely to have been employed in scattered instances. However, it was a distinctive and unique ethnic identity that the peoples of Britain and Ireland did so, and had from the earliest Antiquity.

Scholars have attempted to surmise what this wondrous art would have been like, splashed across the skin of Celtic warriors that made such an impression of their neighbors and Romans, Saxons and later Norse. Examples were thought to have been seen in the various later "Illuminated" manuscripts and artifacts that were found later in the Sub-Roman era; complex, brightly colored patterns, and beasts and figures, with hidden meanings and legends behind them. Each carefully lain upon the skin aesthetically with purpose and a well-fitted position according to the design or pattern, not at random or in a tasteless manner as modern people do.

Placing these images on their bare flesh, without donning armor, and going into battle was deemed blessed and being enchanted. Poorer tribes, without access to great supplies to metals, for their more elite champions, would have likely enchanted them with these various symbols over time, from head to toe. Using various inks, and a bronze hammer and bone pick to lay the ink painfully, the art would be process of manhood.

Scholars have debated in circles about the meaning and relationship of the name *Cruithen* and to the Picts, in both Ireland and Scotland. This Codex prefers to stay out of the many schools of debate, but does take a simple stance on the matter. If all Celtic speaking sources refer to the neighboring peoples as "*Cruithen*" (or any of the similar variants), and likewise the other Celtic peoples, and outsiders point to the same odd peoples as a name and identity which confer with the native Celtic sources, then it stands to reason that they are one and the same. The "Picts" or their many other given names by outsiders conflates with the Celtic ethnic names, which perhaps all derive from this tradition of body art.

The CK will need to maintain some sort of management of these tattoos because they could easily get out of control and compromise game balance. A 1st level character would be given an option of having one if their Charisma is 16 or higher. Every *two* levels (generally) the character can take another, or earn one with their deeds during game-play and CK's decision. Listed below are some examples on how these magical tattoos can work; the CK can base their ideas off this table if needed to derive their own in the process of game-play.

IMAGE	BENEFIT
Bear	+1 Strength
Wol	+1 Smell Scent
Hawk	+1 Sight
Dragon	Fire Resistance
Tree	Find Fresh Water
Design	CK's Call
Fish	+1 Swimming
Snake	+1 Dexterity
Owl	+1 Intelligence
Monster	+1 AC

These tattoos can be quite varied with a large range of possible combinations depending on what the CK seeks to include in his game. Once the tattoo is inked, the embedded spell is now permanently in place and will be constantly active. *If the tattoo is marred and ruined during battle from wounds or by other means, it will lose its potency.* Until the bearer is healed, the tattoo will be inactive and appear as a normal tattoo. If the tattoo location is scarred and the image broken by it, the tattoo artist must mend it or the spell will not work.

The dabbing of the blue woad paint on the body can also grant the wearer a temporary blessing. The process of preparing the woad takes many hours of cooking the herb, drying it into powder, and then cementing it with a mixture of tree sap, semen, and other substances before it is applied.

The ritual of painting the woad mixture is heavy with meaning and intended to occur on the verge of battle. It isn't done lightly, and must be ceremonial when painted on the body. The woad paint is only effective when placed on the skin; it has no power over clothing or other obstructions.

The wearer of the woad must perform this ritual to activate its magic: prey to the appropriate god(s), possibly make a sacrifice of an item or animal (Charisma check), and then dab on the woad. If the check is made, the painted warrior will gain a +1 on their AC, if a Critical he will gain a +2. This bonus will last for the duration of the woad paint on the body, usually within a few hours (1d4 hours due to sweat, blood and water) after applying it.

Rain and other watery sources can quickly erase the woad paint, and once it is gone for that day of application, it cannot be re-placed. The painted one will simply wear the decoration of the

wood without any of its magical benefits. At 5th level, characters can reapply the wood twice a day without worry, and those at 10th level or higher may do so three times a day.

CLEASA - BATTLE FEATS

Láech cach fer co forragar.

Every man is a hero until he meets defeat.

It was a requirement for all warriors to learn various skills in their showmanship in the Arts of War. Simply hacking and slashing is not enough to take down the enemy. Making a dramatic show of it, to be remembered by the Bards in their sagas and song is what any ambitious warrior seeks.

Achieving one or more of these Battle Feats in the scope of a conflict while defeating an enemy is what is hoped for, as it will gain extra attention and recognition. Every warrior is for himself and to gain fame. A boring and straightforward warrior, without imagination or dynamic methods to defeat enemies, is not worth the time or attention of their leader (and his spoils) or the Bards.

Irish and Welsh myths speak of the deeds of great champions, but only the Gaelic name many of them and attempt to describe them. Classical writers in early history mention in astonishment the skill and feats of Celtic warriors during battle. This confirms the mythic tales' mention of them. It was in the repertoire of the warrior, anywhere in Celtic Europe, to earn and practice various Battle Feats for himself in hopes to impress his peers and leaders.

In Castles & Crusades these combat skills would be classified as Adjuncts. These are called "**Cleasa**" in Gaelic, and legendary champions like Fion mac Cumhail and Cúchulainn executed many of these "tricks" or "feats." A thorough reading of these tales gives on an idea of how magnificent and simply impossible these feats can be, not just in the real world but in gaming terms as well.

We have the many names of these and occasionally, rare examples of how they were performed by the hero in the tale. The language and tone of the stories that mention these plentiful feats assumes the listening audience, many of them warriors, would know these feats by name. Sadly, fifteen hundred years later they have been lost to us, and so we must use our imagination, and that is essence of story-telling and gaming.

This sample list comes from just a single Irish tale of Cúchulainn: *the Apple Feat, the Edge-feat, the Level Shield-feat, the Little Dart-feat, the Rope-feat, the Body-feat, the Feat of Catt, the Hero's Salmon-leap, the Pole-cast, the Leap over a Blow, the Folding of a noble Chariot-fighter, the Gae Bulga ("the Barbed Spear"), the Vantage of Swiftmess, the Wheel-feat, the Rimfeat, the Over-Breath-feat, the Breaking of a Sword, the Champion's Cry, the Measured Stroke, the Side Stroke, the Running up a Lance and Standing Erect on its Point, and Binding of the Noble Hero (around spear points).*

The more elaborate the feat or stunt, the more is required by the character to achieve it. To simplify the creation of a combat feat, the player and CK can use this system: establish the sen-

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sible perimeters of the feat first, assign Skill or Attribute checks to each action within it, and then the potential bonus if successfully completed. Note, each accomplished feat gives the warrior experience points.

For example: Cleddyf Aur, the Morwyn warrior wants to add the Rope Feat to his repertoire. The CK has advised that this feat enables the warrior to fight while standing on a rope, like tight-rope walking. To achieve this feat, the player must first roll a Dexterity Save to stay atop the rope; once this is done, he can enter into battle and fight as normal from there.

These feats cannot be simply added as the player wishes during the time of game play, but must be taught or even witnessed in the course of battle to be attempted. It takes some logic to assign the many needed perimeters of achieving the stunt. Mostly Cleasa are done for heroics and fame, since each warrior fought for prowess and the display of personal skills.

Many stunts can give damage bonuses; others can aid in the Armor Class or achieve other benefits. Some of the Cleasa listed above are defined below to provide a starting point and hopefully inspire the CK to construct his own. As with the great heroes in the tales, if they possessed a magical weapon, and they most often did, their weapon was considered a combat feat.

The best example is Cúchulainn's **Gae Bolga** ("Belly Spear"), a specially built weapon that exploded dozens of lethal barbs at the ends of cords, into the enemy's belly. The only way to extract the barbs was to disembowel the victim in the process. Also, known as the Hound of Ulster, he could hurl the spear by his feet as skillfully as by his hand, sometimes even underwater!

Characters can even combine feats together, if needed, to accomplish a dramatic plan and reap the combined experience points if everything succeeds. Listed below are many feats, as derived by the Celtic sources. The player or CK can roll a 1d20 or pick from the list.

- 1 **APPLE FEAT:** The warrior can toss an apple into the air while fighting and use it to cause killing damage to the enemy (1d10 + experience level). The warrior can fling an apple for every three levels and, if achieved, gain 100 experience points.
- 2 **THE EDGE FEAT:** Using careful balance, the warrior can run up onto the edge of a blade and fight unharmed. This requires a Dexterity check before the action of attacking the enemy. With perfect balance, the warrior can stand atop the sharp edge to fight, earning 50 experience points in the process.
- 3 **THE LEVEL SHIELD FEAT:** With this feat, the warrior can leap onto the enemy's shield and face him, eventually lowering his defense. This first requires a jump and Dexterity save, and then it will lower the foe's AC by -3 for as long as he stands on the shield. This will give 75 experience points when accomplished.
- 4 **THE LITTLE DARK FEAT:** The warrior can throw many javelins or darts, equal to his experience level, at the enemy

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in a round. This requires the player to make a Dexterity check, and then an attack roll for each missile. The player receives 25 experience points for each dart thrown.

- 5 **THE BODY FEAT:** With skill, the warrior can deflect arrows and spears with only a slight motion of his body. The missile weapon will glance off of his body, doing no damage. The player must make a Dexterity check for each missile hurled at him. If successful, no damage is suffered, but if a critical is rolled, the missile is deflected back at the enemy. He will earn 25 experience points per each missile deflected.
- 6 **THE SALMON LEAP:** Leaping into the air like a salmon traveling upstream, the warrior can double-to-triple his normal jumping distance and come down onto his enemy's shield with force. To leap double is a Dexterity check; triple is a CL 18. Once this is achieved, the character will crash down on his foe, often shattering the enemy's shield (minus equal to shield type), but generally bringing a -1d8 on the enemy's defense in the attack for that turn and a +1d6 damage. The warrior will gain 200 experience points for this feat.
- 7 **LEAP OVER A BLOW:** The warrior can flip in a daring leap to avoid the enemy's attack, giving him a chance to evade harm. This must be declared *before* the attack. This feat can be achieved by a Dexterity check, and will nullify the foe's damage as the warrior leaps over the attack skillfully. When used successfully, 100 experience is gained.
- 8 **WHEEL FEAT:** The warrior can fight the enemy while standing on a wagon or chariot wheel as it moves. This requires a Dexterity check every Turn the character is atop the wheel. The warrior will gain 200 experience points for use during combat.
- 9 **THE CHAMPION'S CRY:** The warrior has learned a terrifying battle-cry that can immobilize their enemy within earshot. This is the *Intimidate* ability of the Barbarian class when used as a stunt. The character will earn 50 experience points when it is used.
- 10 **THE SIDE STROKE:** This is a swift, extra attack the warrior can do while in battle. He is able to dip the sword or dagger low, lightning fast after the first attack, and deal one more sneak attack. This requires a Dexterity check on the extra attack and rewards 50 experience points.
- 11 **RUNNING UP A LANCE & STANDING ERECT ON ITS POINT:** This feat requires the warrior to make two Dexterity checks, one to run up the length of a spear or lance, and the second for standing on the tip. This can give the warrior additional height in battle while he stands on the lance, unless it is pulled from under them, and grants 75 experience points.
- 12 **THE POLE CAST:** With this ability, the warrior can stand on the chariot's yolk pole and hurl spears at the enemy. This is one of the few documented feats performed by Celtic warriors in "real" history. Once the initial Dexterity check is made, the warrior can stand tall and fling deadly spears at the foe. For each successful performance of the feat, 50 experience points is gained.
- 13 **BREAKING OF A SWORD:** The warrior is trained to find a sword's weak spot and give one powerful blow to the de-

fect. The warrior must make a Strength check to shatter the enemy's weapon with one forceful attack. If, however, the foe's weapon is magical, a Magical Resistance must be made on that part of the sword or it will be destroyed. Each sword shattered grants 250 experience.

- 14 **SWORD FEAT:** *Foabhar Chleas* in Gaelic, this feat gives the warrior the skill to dance the sword from hand to hand in varied but spectacular displays of agility while fighting. Each round the player must roll a Dexterity check in order to do another run of feats. The constant motion and uncertainty of where the sword will end up will confuse the enemy (-3 off their AC) and make him easier to be hit. For each round the warrior successfully achieves this feat, he is granted 150 experience points.
- 15 **DIRK DANCE:** Also called *Dannsadh Bhiodaig* in Gaelic, this is the dagger version to the sword feat and works the same way.
- 16 **THUNDER SHIELD:** *Torannchleas* in Gaelic. With a weapon, the warrior can pound on his shield and create a mind-numbing, deafening noise to annoy and distract the enemy. Each round in combat the enemy must roll an Intelligence check or suffer a -3 on AC, skills and all other checks. This noise can deny a wizard or magic user concentration for casting spells. The warrior will gain 50 experience points for using this during a combat.
- 17 **WARRIOR'S CHANT:** *Sian Churad* in Gaelic, this rousing song of gore and battle will inspire the warrior who sings it and his surrounding allies and friends for as long as it is sung. This chant will give a +1 AC to the singer and his friends and allies in battle. The warrior who sings it is given 100 experience points for using the chant in a battle.
- 18 **THE BREATH FEAT:** The trained warrior can hold his breath for an unnatural length of time, or expel a mighty gust of wind on the foe. The duration of the breath being held is the experience level of the character in hours. This advantage can be used underwater or in poisonous, gaseous environments and ends when the user chooses. To expel the breath onto an enemy, the warrior must hold his breath for three rounds before exhalation. Once this is done, the enemy must make a Strength check or be thrown to the ground, stunned for that round. Doing so will give the warrior 75 experience points.
- 19 **COUNTER ATTACK:** Even if the warrior loses the initiative, this stunt enables him to gain the upper hand by going first. After intense training, the warrior can speedily attack the enemy and go on his own turn as well. A Dexterity check must be made to do this during combat. Each time it is done, 100 experience points are gained.
- 20 **SHIELD BREAKING:** With any weapon or object in hand, the warrior can hit the foe's shield just right to shatter it into pieces. It takes two things to occur for this to happen; the warrior must make the initial attack on the enemy, as well as a Strength Save. If the shield is magical, the shield bearer must make a Magic Resistance or it will be destroyed. For each shield shattered, 80 experience points are rewarded.

APPENDIX K: THE HOLIDAYS & THEIR CUSTOMS



side from the obvious religious and spiritual purposes of celebrating holidays, these special times are set apart from the normal toil and humdrum of daily life for the common populace. In the mortal world, the holidays mark the progress of the year with events set around harvests, the handling of livestock and the change of the seasons. Communal energies are spent to prepare for these days, with elaborations and intricate details not wasted.

Psychologically, these holy days are important. They provide a break from the dull and boring for mortals, giving them a chance to have fun, bring excitement to their lives and embrace living, if for a time, before the return to a normal schedule again.

In Faery however, the seasonal holidays and those concerning harvest, food gathering and other practical functions do not apply. The celebrations that a world such a Faery would have would mark significant battles or events important to the world or their peoples. In a setting such as this, where most of the inhabitants are always joyous or finding reasons to be festive, a holiday is redundant for its mortal concerns, both spiritually and practically.

Listed in this section are the basics about the various early Pre-Christian holidays for the mortal world, and those shared by all alike. The Celtic year in the old calendar and system is also detailed here for a starting place for CKs wishing to run their game around them and using them as a means, or motive, to make a story.

Data about many of these holidays is lacking and much has been made by modern Neo-Pagans and Historical Recreationists to fill the gaps, purely by imagination and wished-for hopes and reinvented but not wholly accurate. What is provided here is the basic information (in Celtic studies) for quick reference and extra lists of supportive material for “Halloween” or *Oíche Shamhna/Calan Gaeaf* and “May Day” or *Beltaine/Calan Haeaf*.

The Celtic year was divided into two halves, the Bright and Dark half. This is punctuated by the two most important holidays in the entire Celtic year mentioned above. It is not known which half is the beginning but it would seem likely that the warmer half would be due to the flowering of the plants and awakening of wildlife. Due to a modern assumption, in both mainstream thought and academic, the beginning of the year situated around the start of the Dark Half.

Days were reckoned by night, and night began the moment the sun set, while logically daytime began at sunrise the next day. It was a fairly practical and sensible system, not complicated by any alterations or oddities. The week was ten days in length with three weeks comprising a month, and thirteen months a year.

In Faery, the sun rises in the west and sets in the east, opposite to the mortal world, as everything is in this parallel world. The passage of time in this timeless world is only superficially judged

based on the change of the day and night. The mortal calendar holds little weight in this realm since there are no seasons to experience or preparations to do.

In this regard, Faery follows the same system and logic. There is still recognition for the two halves of the year in the Otherworld even though in Faery the Dark Half is not considered so because of overcast skies, snow and ice – there is none.

This is not the Celtic “Tree” Calendar so commonly assumed to have been followed by this culture in early times. Such a calendar is propagated by modern poets and early modern Antiquarians as fact through combining the Ogham symbols and the number of months. Although there are thousands of websites and books that claim this is fact, it is not, and instead just a modern interpretation of ancient misunderstood calendral systems. Neo-Paganism is fond of using the Tree Calendar and the CK can decide to include it in their game if they desire.

For use in game-play are listed the old Brythonic (Welsh) and Gaelic (Irish) months and information about each for gaming in the mortal world. Both of these begin in the month where the start of the new year used to begin in pre-Christian times.

THE BRYTHONIC MISOEDD Y FLYNEDD ('MONTHS OF THE YEAR') IS BELOW

These months are still followed today, an amalgam of native and Roman systems and months. Time is sometimes referenced to a fortnight or half-month or 14 days, *pythefnos*, because there are more nights than days when calculated.

- 1 **HYDREF:** “Autumn”, the month of deer and the time of the coming of the cool seasonal changes. *October*
- 2 **TACHWEDD:** “Month of Slaughter”, when livestock are gathered and slaughtered for food over the winter months. *November*
- 3 **RHAGFYR:** “Foreshortened.” The length of sunlight is lessened by this time of the year, thus the name. *December*
- 4 **IONAWR:** “Month of Janus”. *January*
- 5 **CHWEFROR:** Also called *y mis bach* (“The Little Month”). *February*
- 6 **MAWRTH:** “Martius”. This month is the period in which the warmth of spring returns to the world. The name is influenced from the Roman *Martius Menses* or “Month of Mars (the God of War).” *March*
- 7 **EBRILL:** “Aprilis”. This is the “opening” month into the true warmth of spring. *April*
- 8 **CYNTEFIN:** “First of Summer.” This month is the start of the summer season, beginning after the celebration of *Calan Haeaf* or May Day. *May*
- 9 **MEHEFIN:** “Middle of Summer.” The period of the most active growth of crops and rising of livestock for the year ahead. *June*



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- 10 **GORFFENAF:** "End of Summer." When farmers prepare their crops for harvest and begin stocking grain for the Dark Half of the year ahead. *July*
- 11 **AWST:** "Augustus." This month starts the transition from summer to fall and is busy with agricultural activities. Named after the Roman Emperor Augustus. *August*
- 12 **MEDI:** "Reaping Month". End of both harvest season and other agrarian work to prepare for the winter. This is the middle month before the year's end in the month of Hydref next. *September*

THE BASIC BRYTHONIC WEEK IS (WELSH/BRETON):

The Britons originally figured more days to the week, but these names and days were lost in time as the Gregorian calendar was adapted and the entire traditional year altered. There were still references to "Nine Days" or *Nawfed Dydd* in early medieval literature from Prydain. Of course regional variation likely existed among the many groups of Britons from the island to Brittany, but how much this is not known. Once the Roman church coordinated all European peoples with their own calculations the old systems faded from usage before the end of the medieval period.

- 1 **DYDD SUL/DISUL:** The Day of the Sun, or from the Roman *Dies Solis*. A religious day at first pagan to honor the gods and later Christian.
- 2 **DYDD LLUN/DILUN:** The Moon's Day or *Dies Lunae*, to give honor to the abode of Queen Arianrhod.
- 3 **DYDD MAWRTH/DIMEURZH:** "Mar's Day", the God of War, a day to go to battle and war. The Roman *Dies Martius*.
- 4 **DYDD MERCHER/DIMERC"HER:** "Mercury's Day", likely the day of the sun god Lleu before Roman and Christian influences later. *Dies Mercuri*
- 5 **DYDD IAU/DIRIAOU:** "Jupiter's Day", derived from the influence of the Empire, but was possibly in honor of one of the most ancient and earlier gods (Cernun, Beli Mawr, etc). *Dies Iupitrus*
- 6 **DYDD GWENER/DIGWENER:** "Venus" Day." As with the rest, this day was taken from the long influence of the Romans in Britain. *Dies Venerius*
- 7 **DYDD SADWRN/DISADORN:** 'saturn's Day." This day is to honor the Roman god Saturn, which has many analogs in the native beliefs as well. *Dies Saturnus*

THE GAELIC MONTHS

Among the Gaels a similar but different reckoning of the days, weeks and months came about from the farthest of antiquity. As with all disparate peoples, divided by relations, politics and even religions, not everyone followed the same systems. Within the mainstream of society however these systems were followed by all under the direction of community and spiritual leaders. The name in Irish Gaelic and Scottish is given on either side of the slash for each.

- 1 **SAMHAIN/AN T-SAMHAIN:** "The End of Summer". In this ancient system, like their British kindred, the year began at the end of summer. *November*
- 2 **NOLLAIG/AN DÙBHLACHD:** "The Black/Dark Time." This is the cold month when winter first arrives in its truest essence. The first term is the Gaelic form of *Nativicus* or Christmastide. *December*
- 3 **ENÁIR/AM FAOILLEACH:** "The Wolf Month." When the land is desolated by the frozen chills and winds and wolves roam not frightened by man. *January*
- 4 **FEABHRA/AN GEARRAN:** "The Short Month." Sought after in the winter, this month is obviously short in days and weeks. *February*
- 5 **AN MÁRTA/AM MÀRT:** "The Month of Martius." As with the Britons, this month's influence is Roman and signifies the start of the warmth of spring and the time for battles and war. *March*
- 6 **AN T-AIBREÁN/AN GIBLEAN:** "The Second Drop." The middle month of spring season and another chance to prepare for the upcoming Bright Half of the year. *April*
- 7 **AN BHEALTAIN/AN CÈITSHAMHININ:** "The Beginning of Summer." This month is as equally important as An t-Samhain, being exactly halfway or six months in the year in length. The celebrations of Beltaine are praised and followed during the start of this month. *May*
- 8 **AN MEITHHEAMH/AN T-OG MHIOS:** "The Young Month." When livestock are being born after the end of spring and the start of summer begins. Crops will be sprouting and growing after their months of being furrowed and seeded. *June*
- 9 **IÚIL/AN TIUCHAR:** "The Warm Month." Mid-summer, this is the height of raiding and war season across the land. *July*
- 10 **LÚNASA/AN LUNASTAL:** "Lugh's Month." In honor of the All Skilled One, and his benefits to mankind, this month continues the middle of the summer season. *August*
- 11 **MEÁN FÓMHAIR/AN T-SULTAIN:** *September*

GAELIC WEEK

A week was *Seachtmain* or 'seven Days' to the Gaels. Just as the Britons' week days were Roman in origin, the same influence was in Ireland as well, but through the church directly and not occupation.

These days are (according to early sources):

- 1 **DIU SCROL:** "Day of Brightness." *Sunday*
- 2 **DIU LUNA:** "The Moon's Day." *Monday*
- 3 **DIU MARTE:** "Day of Martius." *Tuesday*
- 4 **DIU IATH:** "Unknown Meaning." *Wednesday*
- 5 **DIU EATHAMON:** "Day of Sowing Seed." *Thursday*
- 6 **DIU TRIACH:** "Unknown Meaning." *Friday*
- 7 **DIU SATURN:** "Day of Saturn." *Saturday*

APPENDIX K -

The two most important holidays on the Celtic calendar are described below for use in gaming purposes, in the mortal perspective. There are at least three thousand or more years of traditions that have grown and evolved within Celtic societies, but what concerns this Codex is the early Post-Roman era. *The adventure module "Goblin Night" is set in the period of the Three Nights of Samonios/Halloween. Some of that material can be found below for CKs wishing to use this fun, dark and exciting information.*

HALLOWEEN

One of the most important times of the Celtic year, according to some the end of the old year and the beginning of the new. The druids socially engineer labor from communities and the nobility to prepare for this month. Just as the Celtic Gauls followed the *Trinox Samonios* "Three Nights of Halloween" there is evidence that the Celtic peoples of the islands did so as well. To the Britons it was called *Teir Nos Ysprydno*s or the "Three Nights of Spirit Night". To the Gaels this is known by *Oíche Shamhain*, the "Eve of the End of Summer."

This sacred period of the year has many names still existing to honor it in all Celtic regions of the Europe.

- **IRELAND:** Samhain ("End of Summer"), Oíche Shamhain ("Eve of the End of Summer"), Lá Shamhna ("Day of Samhain").
- **SCOTLAND:** Samhuin.
- **WALES:** Coblynno ("Goblin Night"), Ysprydno ('spirit Night'), Nos Calan Gaeaf ("Night of the Calends of Winter"), and Teir Nos Ysprydno ("Three Nights of Spirit-Night").
- **CORNWALL:** Kalan Gwav ("Calends of Winter").
- **BRITTANY:** Kalan Goañv ("Calends of Winter")
- **ISLE OF MAN:** Oie Houney ("Night of Samhain").

This is the time of the year when the worlds are closest and travel between the mortal realm and Faery is easiest. It is also the most dangerous time of the time when beings and monsters spill out from the underworld and Faery into the mortal. Fog and shadows are places where the worlds are at their thinnest and might bring forth untold encounters, horrific or not.

Magic is strong during these three nights as it draws near to the final hours. Sacred and holy places will refuge for the pious and zealous seeking blessings from the gods and spirits of their ancestors. The Otherworld is strongest in the mortal world in this time and divination was practiced in many myriad forms.

Great and epic events are assured to occur during this time, battles, miraculous births and tragic deaths, and wild adventures. The druids have the vision to plan events and coordinate the peoples to create their bonfires and gathering livestock for blessings, etc. It is in this dark time that the populace really depends on the druids and is guided by them. It was feared that by dawn on the last night's end that the universe may not survive if everything wasn't performed according to plan.

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Faery-folk ran rampant during these nights out of control. They entered from their world into the mortal and are driven wild by the magical energies that are highly charged. Mankind had to prepare and fend them off with iron, blessings and many other superstitious practices.

Alcohol was imbibed in great quantities by the populace for sacral reasons, and to enable them to enter an altered state of mind that allows them the vision to see the invisible.

The Wild Hunt will issue forth from Annwn and Faery from one of many places in the earth led by the Horned One and his horde of beasts and beings. The Wild Hunt is a separate situation that can bring plenty of opportunities of scary and action packed adventure, but it is not something advised to do willingly.

Listed below are a more hypothetical sequence of events on each day/night of the Three Nights taken from evidence and sources:

1 ST DAY/ NIGHT	EVENT
1	Bonfires are lit on hill-tops and other high places. This is the night of celebration.
2	Construction of the many various structures (temples, "Wicker-Men", etc) either begins or ends for the nights to come.
3	Story-telling by the elders about the gods, heroes of old and the creation of the universe.
4	Honoring those that have died in the last year by placing an offering in their name in the bonfire.
5	Singing many sacred and fun songs led by the druids.
6	The druids recounting the annual closing of the year itinerary for the next two nights to come.
7	Divinatory games are played by people seeking hints of their future marriages, deaths, etc.
8	The celebrations are mild on this first night and they continue until dawn.
2 ND DAY/ NIGHT	EVENT
1	Bonfires continue to blaze and on this night the Otherworld draws even closer.
2	Protective measures are doubled, skulls/turnips with candles in the shapes of the holy head (see "Protecting Holy Heads" below).
3	Because the spirits of the dead and ancestors are now freely wandering in the mortal world, people dress in disguise (costumes) to hide themselves in the company of many (a sample list of disguises are below).
4	The Faery-folk and other beings, many gods, will be out in force on this night eager to take advantage of the unwary and foolish (see random table of Halloween Encounters below).

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5	Children will carry the images of certain deities around villages asking for offerings to appease them (food, wealth, etc) or promise the deity in question will not be pleased.	10	Many rituals and little divination ceremonies will be done by the villagers throughout the night to foretell their next year's prosperity or ill-luck.
	Wild festivities are held around the warm fires by all with a large feast for those present.		Spotters will be placed around the furthest edges of the village and field to look for signs of the Dead, Wild Hunt and other Otherworldly threats. They will do this until dawn comes.
	The druids interact with the populace but take more care in reading the omens for the next night to come. Their involvement is now less than the first night as they keep an eye on the worlds.		BY DAWN: Druids will be in a lengthy ceremony until the first light of dawn comes from the east hoping to see the world and universe continue as before. They will be facing the east and solemn in their work.
6	On this night, the holy of holies, the greatest bonfires are lit dwarfing those of the previous nights.	11	
7	The worlds are now together and supernatural events and encounters will not be unusual and common.	12	
	Livestock are led by the people to run between blessed bonfires who are consecrated by the druids for the next year (if it comes). The evil spirits and curses from the prior year will be cleansed from the animals in the process hopefully giving them a renewed health.		
	AT DUSK: Tables are laid out for the Feast of the Dead.		
8	DANCING, celebration of life is around the bonfires for most of the evening by costumed villagers.		
	Livestock are again led between bonfires to purify the evil that might be clinging to them from the current year.		
	MIDNIGHT: The druids extinguish ALL fires in the land, from north to south, east to west to rid of the fires of the Old Year. After a short time spent in prayer surrounded by absolute darkness, druids will come with firebrands and relight all sources of flame in the land to begin the New Year.		
9	Immediately following the relighting ceremony, the sacrifices will be taken to the Wicker Man in a processional. The villagers and druids will be chanting and honoring the gods of the Otherworld. Once every person and animal is in place within the wicker cages, they will be set on fire. Any adventurer forced into this situation will suffer 3d10 damage per round so long as they are kept within the Wicker Man (it will take a CL 3 to pry free from the wattle).		
	Children will be going from house to house with a statue of a certain god/goddess singing rhymes and asking for food offerings. If they do not get it they will be promising mischief from the deity.		

Protecting Heads: This odd practice involves taking a human skull and fitting it with a candle inside to banish evil spirits and beings away during times like Halloween. Any other time of the year its magic does not work, only symbolically, but during the Three Nights it holds potency. These illuminated skulls can be hung, placed on a pole, or kept by whatever means is practical, so long as the glow does its work.

For each being of Evil Alignment in the ten-foot presence of the illuminated skull, it must make a Charisma saving throw or it will be driven away from the radius in pain (1d6+Holder's Charisma Bonus). The illuminated skull's blessing can be used to protect from the Wild Hunt but each member of the hunt must roll a save as they come in close to the glowing aura of the holder. If lucky enough, the Wild Hunt will swarm around and avoid the holder of the Protecting Skull as though it is a force-field.

This odd practice is due to the Celts' worship of the Human head, an object as venerated and honored as the Cross is by Christians. Images of the severed head are found in early artwork throughout Celtic Europe and there are many traces and remnants of this in the British Isles.

TO HIDE FROM THE DEAD

During the night when the Dead wander, or faeries and gods, amidst the mortals, it was common in Celtic regions (as far as evidence reveals limitedly) to wear disguises or costumes. These costumes are usually made from thatch weaves, well sewn cloth and clever thinking. These disguises are also used during the May Day celebrations openly and not for the same reasons.

These examples are generalized and can be used with variations and extra ideas the CK or player character may conceive.

"FOOL". Dressed in bright colored and fun clothing, like the court fools/jesters and makes mischief where he or she goes.

"HAG". The costume is usually a dark grey or black woolen hooded cloak and a hideous mask meant to represent the Great Hag that emerges from her cave around this time of the year and brings a possibility of danger and death in her wake.

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“DRAGON”. The garb is similar to the “Obby Os used in recent times in Britain. The costumed wears a complicated arrangement that has an operating jaw to bite its victims. The dragon represents the destructive forces of Nature in the universe and would stalk individuals and pounce on them to eat them.

“GODS/GODDESSES”. In their best attempt, people will try to don clothing and masks to resemble a chosen deity. They do this to disguise themselves as one of the divine in case they are present in hopes it will confuse them. Obviously the richer the participant, the better their costume.

“HEROES”. As with the gods, participants in the event will try to resemble a chosen cultural hero from the past or recent past. There are many options across the Celtic world that can be chosen for the disguise.

HALLOWEEN ENCOUNTERS

This table of encounters can be used by the CK on any night of the three to spice things up, or to get inspired ideas along the way if they have an adventure taking place in this time.

1D8 EVENT

- 1 **GODS ARE AFOOT:** One or several Celtic deities are in the mortal world this night as they often are, to create drama and complication in the lives of mortals. They are not obvious under the clothing and costumes and could be anyone in the crowd. What exactly they are up to is the CK's decision. Some may be present to find a mate and conceive a wondrous child, others to exact revenge, etc.
- 2 **SHAPESHIFTER:** A Bogy, Buggane, or Pwca is prowling amidst the crowd and will be trying to create havoc and chaos. This shape changing faery will take on the form of selected individuals just to get whatever it wants accomplished. No one may ever even know, or they will too late when the deed is done to them. What exactly the Shapeshifter is doing is the CK's decision.
- 3 **SPIRITS OF THE DEAD:** Although there will be plenty more spirits on the final night of Halloween, many do find their way into the Living's habitations. 1d8 ghostly spirits will try to mingle with the Living not sure if they are alive or not. They are not dangerous on this night but they will be scary enough if they are discovered. Clerics, druids or the Protective Skulls can send them away.
- 4 **YR HWCH DDU GWTA:** “The Tail-less Black Sow”. This evil faery being has taken the form of a black sow-like monster and roams the darkness beyond the lights and fires to prey on those that stray. Few things can drive him away once he is out for blood. He will linger beyond the village fire-light for 1d4 hours, and will lose interest eventually and leave. *This chaotic evil being's vital statistics are HD 8d10, AC 19, and HP 80. Its primary attributes are physical. It attacks by bite 5d10 damage, and hoof 3d12 points of damage. It has blend with darkness, dark vision (100 ft.) and hide.*

- 5 **CATH HUDOL:** “Magical Cat”. This faery blooded creature will lurk about the shadows, underfoot, and close by to people during the celebration and try to spread sickness and malicious changes in others. If someone is near it they must make a Magic save or begin to get sick throughout the night, until by dawn they feel the effects (-3 AC and -3 to attack). The Cath Hudol will swiftly hide once it has infected people. Attacking it is pointless as it has no corporeal form.
- 6 **GWIDDON(OD):** A witch or several, linger among the populace with devious and dark intentions. In disguise, they sneak about the populace trying to smell out those that has magical items or spell-books. If they find what they are looking for they will use magic to disable the person to acquire what they have. *These lawful evil witches' vital statistics are HD 2d8, AC 11, and HP 16. Their primary attributes are magical. They can attack by dagger 1d4, wolf spear 1d8, and sickle 1d4. They possess this number of spells: 5 at 0 level, 4 at 1st level, 2 at 2nd level, and 1 at 3rd level. The spell type is determined by the CK.*
- 7 **INVISIBLE FAERY FOLK:** Unbeknownst to all present, 1d20 invisible faeries are causing trouble in the celebrations. They sabotage and foil people's plans and make life difficult. They will target individuals and then make them suffer (breaking possessions, losing them, etc). These pests will bother people until dawn, and then they will leave until the next night comes.
- 8 **WRAIG WEN:** “White Woman”. A beautiful fair haired lady in a thin, shimmering white dress will appear at some point in the celebrations to seduce a man. She is a spirit and does not know that she is dead, but seeks the hand of a worthy suitor. If she is scorned and turned away she will first become sorrowful and then wrathful. The White Woman will bring nightmares to the one who rejected her (Magic save) for the night and can even harm him physically if pushed too far. *She is chaotic evil and her vital statistics are HD 10d8, AC 20, and HP 80. Her primary attributes are magical. She can attack by slam. She has touch of death, frightful moan, telekinesis and incorporeal (See “Ghost” in Monsters & Treasures).*

THE WILD HUNT

Just as the mortals and faeries are fond of hunting as sport and rites of manhood and coming of age, the Horned God does so as well. He or the King of Annwn, Arawn are both very active in the Wild Hunt.

This is a dark and dramatic event that will occur on both Halloween and May Day and even other times of the year if the CK decides. Normally the Hunt emerges from the depths of a forest inside a boiling storm or frightening winds at dusk or midnight.

The baying of the hounds, the Cŵn Annwn, and the muddled noises, groans, howls and disturbing tumult of the members of the Hunt will echo in the countryside. All of this is just the prelude to the Lord of the Hunt who leads it on his giant black steed.

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The Faery ability *Wild Hunt* is this event in essence, meaning that any Faery being or beast with it must be drawn to join the Hunt against their will when the time comes. If they are a player character this becomes more difficult. Upon the first moments of the Wild Hunt the faery that has this ability must break from the grip from the call of the hunt or be lost for the night.

The faery with the *Wild Hunt* ability must make a Charisma Check or be compelled to join it for 1d6 hours into the night. They will drop everything and mindlessly be a part of the surging mass of Otherworldly fury committing horror and atrocities as they go.

Hundreds and thousands of faeries and odd beings dredged from the Otherworld and Annwn will escort the Lord of the Hunt on his rampage. They will fly, crawl, gallop, soar and stomp around him creating terror in those who happen to see or hear them, worse still in those who cross their path. These beings form the Unseelie Court to use a Scottish term, and are not with good intention.

The Faery Ability 'sluagh Flight' that is rare among the many races and beasts but it allows the faery to join the mob. Squirming and seething masses of the faeries in the Hunt will rope out in all directions and leave the innocent no place to hide.

Leading the Hunt is the cursed woman Gwdihw, someone who dared to stand in his way and oppose his frenzied hunts. She is now an owl, large and ghost-white, and flies ahead of the horde.

The Hunt will roam until dawn, when it will surge below the earth again. Whoever is held in the Hunt's mob when it sinks back below to Annwn is doomed to a dismal fate. *It is not possible to wound or kill the Lord of the Hunt, Arawn or the Horned One, since they are divine, but the CK can choose to take liberties and change things.*

From its exit from Annwn to the Mortal world the Wild Hunt will travel thousands of miles. Often poor victims caught in its path are taken against their will and dragged across the rough terrain and savaged before being dropped somewhere else before dawn.

The adventure module "*Night of the Spirits*" focuses on the Wild Hunt and the Three Nights of Halloween pitting the adventurers against the plots of a Dark Druid who is taking advantage of the nights. The CK can use the many races and abilities in this Codex to their fullest when running the Wild Hunt.

MAY DAY

On the other side of the year, opposite to Halloween, is May Day, the beginning of the Bright Half of the year and summer. This is a celebration of the renewal of life in the universe and the chance of prosperity.

This holiday honors Beli Mawr or Bíle, the fiery god and consort to the goddess Dôn/Danu. Special animals and yellow flowers were chosen to symbolize this bright and glowing time. To the early Celts of Europe, if they also shared in the holiday, it would be to honor the earlier incarnation of Beli, Belisama or Belenos.

People lit bonfires on high hills and areas and danced around them sunwise for blessings by the fire gods. The druids gathered livestock and ran them through fires to cleanse them from the previous half year's diseases and evil spirits that they acquired since Halloween.

This was the time to be married in a year trial with a spouse to test the relationship. If the two cannot agree to remain together after the year is over they can divorce on this same festival. Lovemaking was common in this celebration since the life-giving forces are strong in the world again with couples hoping to bring new children into the world.

Livestock were set out into the fields to graze while the crops were being prepared to be planted by farmers. This holiday sets the beginning of summer and the hope that the summer months to come will bring plenty and prosperity to those who are just and true.

As with any celebration and holiday in Celtic countries many rituals and ceremonies to determine the future are held by the populace. From the meek to the extravagant, they wish to find signs of future spouses, etc.

This is also the time when legal contracts and workers for hire were widespread. Laborers would offer their services to able lords and nobles. The common-folk performed transhumance, moving from their winter homes (*Hendre*) to their summer residences (*Hafod*). They would pack up their belongings, family, animals and move to their seasonal dwelling for the next half year until Halloween came around again to return to their winter home.

The Otherworld was strongly present in this time, with faeries and magical beings present amongst the populations, hidden or cleverly disguised in with the mortals. Mischief and trouble could be expected if not prevented by some means, similar to Halloween.

Because of the positive and bright ambience of this holiday it was believed that beauty, vitality and wealth could be granted if certain ceremonies and rituals were performed. One of the most well-known rituals is the "May-Pole", a phallic ceremony involving young men chanting and placing the strands together.

Many communities performed elaborate ceremonies involving the Queen of Light (in honor of Danu) and her court complete with the characters seen in the Halloween disguises. The holiday is one of the most positive in the yearly progress of time and the masses look forward to it each time.

In legend as many important events occur during this holiday as with Halloween. Battles, abductions, births, and much more happen, particularly among the Britons in this time.

This holiday is known by many names in the various Celtic regions:

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IRELAND: Béltaine (“Bright Fire”).

SCOTLAND: Bealtaine (“Bright Fire”).

ISLE OF MAN: Boaldyne/Boaltinne.

WALES: Calan Mai (“Calends of May”).

BRITTANY: Kalañ Me

CORNWALL: Cala”Me

THE FAERY CALENDAR

As mentioned earlier, the calendar of Faery is not the same as those in the Mortal world of Abred. This is due to no actual sense of time and to the lack of seasonal change and the need for food preparation (harvesting, etc). Its fundamental skeletal framework is inspired from the Gaulish system, now out of use in the mortal world during the Post-Roman era.

This calendar is a lunisolar one, synchronizing both the lunar and solar changes and phases throughout its scheduling. Each month begins at the New Moon, when the goddess Arianrhod has emptied her palace (the moon) of the souls gathered in the last month. The holy mistletoe plant is collected by the druids on the sixth day of the moon since the first phase to be used for medicinal purposes later.

The logic is that thirty day months are “Fortuitous” ones (“*Mai-th*” Gaelic, and “*Mad*” Welsh), while the shorter months were “Unlucky” or “*Anmhaith*”, and “*Anfad*”). Each month is broken into two halves starting from the New Moon, a fortnight, and the second half is considered the part of “Renewal”, occurring after the Full Moon and Arianrhod’s souls are now dispersed on the many worlds below.

The year starts with the month of Samonios (May) and the start of summer, not Halloween and the fall season as it is in the mortal world. If a mortal counted carefully, there would be 355 days in the Faery “year” even though many more would pass by in Abred depending on the whim of the gods, etc.

Every two and a half years an extra month is added to work out the solar schedule, this month is placed between the sixth and seventh months when needed to account for solar changes. The faery druids keep detailed records of this and have constructed large calendars out of Findruine metal to document the ages. Each day is marked by a jeweled peg and every Period and Age by a shimmering Dragon-Stone.

The Faery-folk group their years into five year Periods and thirty year Ages marking the designated days within as being “Fortuitous” or “Inauspicious” beforehand through Second Sight and omens. This way they can foretell the proper days for battle, quests and other activities and advise kings, chiefs and champions.

Unfortunately, because of the timelessness in Faery, it is often tediously difficult to calculate how many Ages have passed since, for instance the Second Dark War or the Invasion of the Mortal World by the Tribes of Danu, but the few Ancients and experts in Faery that know, keep outrageously detailed volumes of this data. The Four Ancients that dwell within the Four Cities of the Túatha Dé Danann (Morfesa, Esras, Uscias and Semias) have the most complete collection of this history anywhere in Faery.

To gain access to their records and read them would drive mad surely anyone who attempts to understand the elaboration. The language the Faery folk use is sometimes too old and obscure for mortals to fully comprehend, with strange words and concepts no longer spoken by their own people, this is nowhere best seen than in this calendral system.

As in the Abred, in Faery they record and celebrate the Three Nights of “Halloween”, but from a different perspective. It is always a world of summer and it has no end but the closeness of the two worlds is at hand and reason enough to celebrate. In this calendar it is the *Trinox Samon*.

- 1 Samon
- 2 DUMAN
- 3 RIUR
- 4 ANAGANT
- 5 OGRON
- 6 CUT (the intercalary 13th month *Cial bis Sonncinge* is positioned here every 2.5 years)
- 7 GIAMON
- 8 SIMIUSON
- 9 EQUO
- 10 ELEMBI
- 11 AEDRIN
- 12 CANTL

APPENDIX L: CELTIC THEMED ADVENTURES BASICS



he logic in which Celtic adventuring is done is not the same as “normal” gaming. Everything is always handled in an epic manner with a larger-than-life approach. It would take another book to give lengthy perimeters and examples to follow if one wants to run a game or campaign purely in this style, but what is supplied in this world book provides the CK with enough ammunition to begin the process for sure.

The many adventure modules related to this Codex gives a plethora of ideas and examples to follow when running. The possibilities are indeed endless, and since the creation of this setting twenty years ago, our gaming has never lacked ideas. In fact, since the writing of this book to define it all, there are more ideas than ever before.

It is suggested that the CK read and research Celtic mythology and early literature to absorb the essence of storytelling in the Celtic manner; there is no other way to structure a game or campaign without prior knowledge of the methods used by the Celtic peoples.

Old Irish epics were categorized in many themes and these can be used as a template for the CK when in doubt. Adventures in the Otherworld were classified as *Echtrae* and were the most popular tales told by the Senachie to their audience. These story types are simply categorized as: Destruction of Fortified Places, Cattle-Raids, Courtships or Wooings, Battles, Stories of Caves, Navigations, Tragical Deaths, Feasts, Sieges, Travel Adventures, Elopements, Slaughters, Water-Eruptions, Expeditions, Progresses, and Visions. Several of these story types are briefly detailed below:

Dindsenchas: “The History of Places”. These tales involve the origin story behind a locale, which is almost always mythical in nature. The CK can base an adventure after a location (a mountain, hill, valley, etc.) in which the players must take part.

Immrama: Sea voyage tales to the Otherworld that involve the hero finding his way to the Immortal Isles by epic struggle and adventure. Many of these tales result in the hero being stranded in the Otherworld at the story’s end. Initially a Christian-themed version of the *Echtrae*, they fulfill the same story-telling function.

Táin Bó: “Cattle Raid.” Many grand stories suddenly erupt from a simple cattle raid into another tribe’s land by a band

of warriors. The most famous was the *Táin Bó Cuilgne* (Cattle Raid of Cuilgne) involving the Hound of Ulster.

Fled: “Feast.” Most Celtic tales begin during feasts in the halls of kings and leaders, making it a proven way to open an epic adventure. One of the best examples of this is ‘*sir Gawain and the Green Knight*.’”

Tochmarc: “Wooing”. These are romantic tales that center on the courting and wooing of a damsel. This could involve the players’ involvement with NPCs that seek a relationship against the norm or societal rules, or a character who wishes to court a NPC and fulfill the labors of doing so. The best examples of these stories can be seen in “*Tristan and Isolde*” and “*Culhwch ac Olwen*.”

Aided: “Death”. The story revolves around the fated or destined end to a notable personality. This could be an enemy, ally, or even a god. The design of the story is up to the CK, but ultimately the story concludes with the demise of the highlighted individual.

Baile: “Vision.” By a sudden, unexpected vision of Second Sight, an entire story is given. There are so many ways that the CK can make this his own in a campaign.

Cath: “Battle.” Celtic tales and history are full of battles. The entire adventure can focused around a battle with an epic culmination. Examples of this can be seen in the Arthurian tales of Badon and Camlan or those of Finn mac Cumhail.

Celtic stories use romantic triangles and a conflict between duty and personal interests as common elements to create an atmosphere of tension. This is found in all Celtic literature and in every region from the distant past to early Modern times.

Celtic Faery-tales are an essential and crucial reference to which the CKs should refer in their research. The formula for making a “Celtic” story can be found in these many tales. It doesn’t matter which nationality of the Celtic culture one refers to; Welsh, Cornish, Scottish, Manx, Breton, or Irish, the technique of story-telling remains the same.

Unfortunately, these early manuscripts were written by monks who were quick to censor any outright pagan elements and theology, and the stories became very sanitary in the end. A decent amount of research can still be done (on the internet if nowhere else) without investing in a Graduate degree and a library of hard-to-find books.

APPENDIX M: MONSTERS

FAERY BEINGS



The following are some abilities possessed by many Fey. Use the specific descriptions below a monster's individual entry instead if one appears.

FAERY OR DARK FAERY ABILITIES: Faery's possess spell-like abilities that may be cast once per day. These may be found in *Codex Celtarum*, or select from the *Player's Handbook* or other sources a number of levels of druid spells equal to one half the Faery's HD. The ability acts in all manner as if it were a spell cast by a druid of the same level as the faery's hit dice.

For example a faery with 4HD has an ability that is the equivalent of one 2nd level druid spell, or two 1st level druid spells. When used, the ability acts as if cast by a 4th level druid.

FAERY GLAMOUR: This allows the Faery to magically disguise itself or any object within a 10 ft. radius to appear as anything it desires. There is no save, but SR applies. Duration is 1 hour per HD.

FAERY LURE: The Faery produces a seductive scent which lures in those within a 5 ft. radius/HD who fail a charisma save. This ability acts as the charm person spell from the *Players Handbook*. The duration is 5 rounds.

SHAPECHANGE: The Faery is able to transform into another race, person, or animal upon command. This can be used a number of times per equal to HD +2. In all other respects, it acts as the spell of the same name.

WILD HUNT: The fey are prone to joining the dreaded Wild Hunt if it is called. The Wild Hunt is called at the whim of The Horned One or other similar nature deity. During the Hunt, the participants will track, run down, and kill any unfortunate creature they encounter.

WINGED WAYS: The fey possesses the wings of an insect, bird, or bat, and has a fly speed of 70 feet. If the type of wing is not noted, the Castle Keeper should determine which type each fey possesses.

ALP LUACHRA

NUMBER: 1	SAVES: M
SIZE: Small (2 to 4 ft.)	INT: Average
HD: 2 (d6)	ALIGNMENT: Chaotic Neutral
MOVE: 50 ft. (Land), 75 ft. (Water)	TYPE: Fey
AC: 17	TREASURE: 1
ATTACKS: None	XP: 50+2
SPECIAL: Drains Pith, Invisibility	

The 'Joint-Eater', a faery with an insidiously bad habit and plan, will find a source of readied food (by others, preferably Mortals), and quietly begin to drain the sustaining essence and life-giving 'pith' or core. Few have seen this faery, but attribute it to the sickness and wasting of Mortals because of its dire habits. To the Gaels in Scotland, it is the *Heluo*..

In Gaelic medical lore, there are many ideas about how to ward off the faery or remedy its effects, or even to prevent it from causing harm, but if the *Alp Luachra* chooses a target, it will not relent. They are described vaguely as being fair and human-like (though small) in appearance when there is a mention of them, but sinister in their eyes and countenance.

All are victim to their feeding, as they must sustain themselves on the food of others like vampires to survive. In the Celtic mind, much of the sicknesses of man can be attributed to these faeries and others like them.

COMBAT: Being invisible by nature, they try to avoid combat. If attacked, they will flee and use any means possible to escape as they are cowardly. Their only means of violence is the wasting of their victims' food and health over time.

DRAINS PITH: The *Alp Luachra* possesses the ability to drain all of the healthy nutrients from a victim's food. Although the food may be eaten, have taste, and be digested, the victim will feel none of the effects. Whether this food is normal or enchanted, the faery can completely drain it in 1d20 minutes. Eating drained rations causes the temporary loss of 2 point of constitution every 12 hours for six days until unaffected food is eaten. The victim then regains constitution at the same rate as long as normal food is consumed over a period of days as applicable.

INVISIBILITY: Naturally, the *Alp Luachra* are invisible. It takes others' special means to view them, or the power of *Second Sight*. Among other faery-folk they are visible and normal, but when Mortals are present, this ability is useful and at its greatest.

AMADAN DUBH

NUMBER: 1	SAVES: M
SIZE: Medium (4-5 ft.)	INT: Average
HD: 3 (d6)	ALIGNMENT: Chaotic Neutral/Evil
MOVE: 50 ft.	TYPE: Fey
AC: 14	TREASURE: 1
ATTACKS: Weapon	XP: 100+3
SPECIAL: Charm, Cause Madness, Faery Stroke	

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'Dark Fool', from Irish lore. This faery musician, armed with his reed pipes, will emerge from the *Brú* or *Síd* by Dusk to play his exciting tunes, only to enchant and drive Mortal listeners to insanity and madness. He has many names, and each have slight nuances that vary in their habits. *Amadan na Briona* or 'Grievous/Greatest Fool', or 'Fool of the Forth'. They are called the *Amadan na Bruidne*, 'Fool of the Faery-Hill', and *Amadan Mór*, 'Great Fool.'

There is much lore and fear of him across Ireland, for encountering him is a sure way to end one's life, one way or another, either by insanity or Faery Stroke. Usually he is a dark clad presence playing atop a hill, the one he lives inside by day, and will lure strangers by his lively music near to him. Gusts of his enchanting and invisible breezes, the *Gaoithe Sí* or 'Faery Wind', will push the stranger(s) near to him closer. Terrible it is to be near enough to listen to his music and be entranced, but even worse to peer upon his face.

Once trapped, the victim(s) will rarely be free from the *Amadan Dubh's* enchantment and dance away in madness by dawn and long afterwards, muttering garbled words and broken speech, unable to make sense. If they try to break free from the torturous cycle of dance and perpetual music from the cruel faery, the *Amadan* will simply hurl a *Faery Stroke*

dart their way, guided by the *Gaoithe Sí*, leaving them to perish in the grass by the rising sun's light.

Few know why the faery is so cruel towards Mortals other than perhaps the ancient resentments dating back to the victory of the *Milesians* over the *Tuatha De Danann* and the allocation of the land, water, and sky. Whichever incarnation the unfortunate victim encounters, it will result in something unpleasant and unexpected. These encounters are rare and do not come often.

Stories are told of them and their victims, but until it happens, no one is prepared. The *Amadan Dubh* or *Amadan na Briona* is just another 'normal' faery musician in the courts, as any other, until they leave their residences and choose to afflict Mortals.

COMBAT: Being one of the *Sí*, they can be armed in one of the weapons in common with the rest of the Faery-kind. If driven to defend themselves, they will be ferocious using quick-thinking and magic.

CHARM: The faery will use its magical music as a charming lure to draw in strangers. The charm reaches a 25 ft. radius in effect, and all who listen must make a Charisma save or fall into a trance. Those that fail will dance mindlessly to the music for as long as it plays. A natural 20 will deny the victim any chance of falling for the faery at that time or ever in future encounters, while a natural 1 will be the opposite in effect, granting the *Amadan Dubh* complete control over the victim(forever.

CAUSE MADNESS: Summoning a gust of Faery Wind, the faery will send it on the breeze to the dancing victims as they are entranced and trapped in their wild, circular frenzy. A charisma save is required or the victim will lose their rational mind completely, forever lost in the 'dance', believing they are dancing for the *Amadan Dubh*. Their body will be convinced they are at the location of the incident, and try to dance, spin, whirl and more.

FAERY STROKE: Using the Faery Wind, a dart will hit the victim, giving them the dreaded 'Faery Stroke'. No amount of armor or protection will stop it as the entranced victim's defenses will be down during the charmed dance. This stroke affects the victim the same as its medical name-sake (which ironically borrowed its name from the Faery Stroke in lore). The victim will collapse in pain and be unable to function, lose two-thirds of their HPs, be unable to walk, aim weaponry, or speak. Spells cannot be cast, and they will need to be helped to walk, to be fed, or any other function. The cure for the Faery Stroke is difficult to find. A simple 'magical cure' isn't so easy. Druids, shaman and others can often find a way if approached, and a quest can be had to fix this situation.

ARKAN SONNEY

NUMBER: 1

SIZE: Small (2 to 10 ft.)

HD: 3 (d8)

MOVE: 75 ft.

AC: 15

ATTACKS: 2 Tusk (3d6), Hooves (2d4)

SPECIAL: Brings Luck, Alter Size

SAVES: M

INT: Low

ALIGNMENT: Neutral

TYPE: Fey (Animal)

TREASURE: 3

'Lucky Piggy' from Manx lore, this ghost-white faery pig being from the Otherworld is rare. Its presence can encourage fortune to those around it. In Welsh lore there is a similar enchanted animal in tales called *Henwen*, 'Old White', that was capable of visions and finding secrets.

Its ears and eyes are red while the body is pale, as are most otherworldly animals. These animals are hard to find, and are considered blessed

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by the *Tuatha Dé Damnan*. Many Mortals confuse the 'Luck Pigs' with their more dangerous and damaging cousins from the Otherworld, and chase the wrong beast to their doom.

The fortune these pigs bring is varied, so long as they are kept. They are hard to control and watch, and will try to escape, being curious and seeking fresh acorns and truffles to eat. It is extremely rare for one to be kept longer than one to three days. Longer than that and the luck may turn to ill-fortune for the possessor. If caught in the Mortal world, they will smell out the nearest entrance back to the Otherworld and be gone swiftly. In Faery, they will vanish quicker.

COMBAT: The *Arkan Sonney* will snort and kick up the earth as any cornered and angered pig, and then defend itself. It will use its natural Luck ability to fend for itself and cause the foe's demise.

BRINGS LUCK: Depending on what the Castle Keeper decides is needed during a game, the *Arkan Sonney* will bestow luck in various forms on its possessor. Whether this is in the form of bonuses for rolls in combat or abilities, or in other areas of life, it depends. This luck is constant, but does not mean that it is a non-stop series of bonuses. Such a pig also attracts attention to the bearer of the *Arkan Sonney* in a very negative manner as well, almost nullifying this fortune at times.

ALTER SIZE: From the tiniest palm sized piglet, to the most impossibly gigantic sized pig, this enchanted faery animal can become any size it wishes. It may seem odd, and even without purpose, but this range of varied sizes can provide the *Arkan Sonney* with advantages of escape and more (intimidation, hiding, etc.).

AUGHISKY

NUMBER: 1	SAVES: M
SIZE: Large	INT: Average
HD: 4 (d12)	ALIGNMENT: Chaotic Evil
MOVE: 60 ft., 120 ft. (Swim)	TYPE: Fey (Beast)
AC: 17	TREASURE: 3
ATTACKS: 2 Bite (3d8), Hooves (2d10)	XP: 200+3
SPECIAL: Drown	

The 'Water Horse' or the *Each Uisce* in Irish Gaelic, this vile breed of faery horse is deceptive and ravenous in its appetite. In Wales, this Otherworld beast is called by a similar name, the *Ceffyl Dŵr*, but it is no less terrible in nature.

These faery monsters will roam the countryside looking for cattle to eat, and when that is not present, they will search for naïve Mortals to offer a ride and give them a pleasant time. Should the *Aughisky* smell salt water, it will change its course and become fierce, then bolt towards the source. Then, taking its victims, it will plunge into the waters and drown them to devour them as they are surprised by the dive. Usually it prefers to eat only the liver.

These faery horses are the rottenest of the Otherworld beasts, but there are worse that dwell there to run amok in the Mortal lands. It is said that they will laugh and howl in glee as they take their victims to their death in the waters, and such a sound is haunting to those who live to hear it.

COMBAT: They fight as horses do, with hooves and teeth, in all directions, but with a sinister intelligence behind it. Many of the Dark Faeries are said to ride them in battle, and have trained them to react as Mortal horse breeds do on the field of battle to strategy, and this is a frightening thought to many.

DROWN: Once the *Aughisky* has taken its victim(s) to the salty waters,

the splash and suction of the water will pull at the prey. Added to this, the faery horse will then push them under the waves in the chaos. A Strength check (CL 6) for each victim against to break the surface or they begin to drown at the control of the *Aughisky*. See *drowning rules* in the *Castle Keeper's Guide* (CKG).

BANSÍDE

NUMBER: 1	SAVES: M
SIZE: Medium (5 ft.)	INT: Average
HD: 5 (d8)	ALIGNMENT: Neutral
MOVE: 60 ft.	TYPE: Fey
AC: 18	TREASURE: None
ATTACKS: None	XP: 140+5
SPECIAL: Foretell Doom	

'Woman of the Faery Mound' from Ireland and the classic 'faery' that has well-survived into Modern times in literature and lore. In its earlier Celtic form, however, it was quite a different being and more ominous than even its modern counterpart. They don red or green dresses, and are often fair in appearance but with wild hair. They have been described as ghastly old women at times.

Related to the Highland *Caoineach* and *Caoineag*, and the Welsh *Cy-hyraeth*, the *Banside* isn't just a female faery but one attached to a clan or family whom is able to foresee death in its members. It heralds such doom by wailing or sobbing aloud. This keening is a Celtic tradition in all countries, known in Gaelic as *Caointe*. Professional women wailed the soul of the dying or dead person called upon by the local families or clans. They were called *Ban-Chaointe*. The faery incarnation is a supernatural version from the Otherworld.

When many of the *Banside* are together wailing, it is for someone holy or of great importance throughout the land. Such occasions are rare and feared as all clans alike can witness the event and not understand it. The dark Goddess *Morrígan* has been known to change her form into the wailing *Banside* to catch the attention of certain heroes or individuals before revealing her true form and what is to pass.

COMBAT: Furious and frightening, the Female Faeries would be terrifying in battle should they be made to fight or be armed. No tales survive speaking of them doing so but it isn't an impossible idea.

FORETELL DOOM: Attaching itself to a family or clan, the faery will know one who is to die and begin to weep aloud. This weeping cannot be drowned out by any amount of noises or sleep once it starts, especially if the person in question is the doomed one.

BAN-NEAGHAN

NUMBER: 1	SAVES: M
SIZE: Medium (5 ft.)	INT: Average
HD: 5 (d8)	ALIGNMENT: Neutral
MOVE: 50 ft.	TYPE: Fey
AC: 17	TREASURE: 5
ATTACKS: Special (see Combat below)	XP: 250+5
SPECIAL: Foretell Doom, Grant Wish	

'Washer Woman (at the Ford)', also in Scotland called the *Bean-Nighe*. This is another faery woman with a grim purpose that no one wishes to encounter on their travels. It was a Celtic taboo to encounter bloody garments or the remnants of an unexplained death on the way to a battle. Entire planned attacks and other strategized events themed about combat would be viewed as cursed. Warriors and armies from the earliest Antiquity in Gaul would withdraw them-

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selves if they found such evidence. Elsewhere in Scotland, they are also called *Ban-Nigheachain* (Little Washer Woman) and *Nigheag na h-áth* (Little Washer at the Ford).

The *Ban-Neaghan* would be discovered washing the bloodied clothing of a select people or person, and this would instantly strike terror in anyone knowing it was them. Later lore says they wash the grave clothing of the soon-to-die, while it was likely in ancient belief the very clothes worn by those witnessing her were being washed over the rocks in the water. A collective wisdom says they were the mothers who died during childbirth that are now forced to foretell the doomed future of certain individuals.

They are described in a less pleasant light than the other doom bringing faeries. Usually wearing green dresses, with one nostril, a single large tooth, and large, hanging breasts, she is arched over and toiling with the bloody garments. This appearance can be deceptive, and as varied as the stories. In many she is also able, at first, to appear hideous to those who are rude, only to show her true and stunningly beautiful form once the Mortals are proper and nice to her.

When encountering one, the ill-fortuned can benefit if they are quick enough and smart. If her first three questions are answered and she judges them worthy, then she will grant three questions in turn regarding the foretold doom.

COMBAT: They are never mentioned as being in battle, but it is very plausible they are skilled in the arts of war. One would not want to anger them and wish to survive the encounter. The closest to harming someone they have ever come is recorded in some limited Highland lore mentioning the use of their wet clothing in retaliation for the rudeness of strangers. Should such an attack occur, and the garment strikes the legs or arms of the enemy, the victim will be paralyzed instantly (no save allowed) for 1d6 turns.

FORETELL DOOM: As with the other related faeries that foretell death, this faery will see the future.. A family or clan is often chosen by the faery and it will make an appearance down the generations.

GRANT WISH: The *Ban-Neaghan* can grant one wish to an individual if they are quick to suck a breast and claim they are a 'foster child'. Then the faery is bound to give them one desired wish in turn. As with all faeries, every word must be carefully weighed and the idea considered, or the faery will find its weaknesses and use it against them, often leading to their foreseen death in the first place.

BAOŃV-DU

NUMBER: 1	SAVES: M
SIZE: Large (5-8 ft.)	INT: Average to High
HD: 5 (d10)	ALIGNMENT: Chaotic Evil
MOVE: 20 ft., 120 ft. (Flying)	TYPE: Fey (Beast)
AC: 18	TREASURE: 5
ATTACKS: 2 Claws (6d12), Bite (5d8), Weapon	XP: 500+5
SPECIAL: Cause Terror	

'Black Crow', from Breton belief, a massive crow-like woman that haunts the night, lurking around chimneys of homes, seeking to snatch children or others who are foolish enough to be vulnerable. She is related to the earlier Gaulish entity *Catubodua*, the 'Battle Raven', who also is found in Ireland.

The *BaoŃvouí Du* very likely were bloody haunters of battlefields, and stirrers of frenzy and nightmares as their Irish versions. They are feared

and sought after by Celtic warriors. The flutter of wings, a caw in the mists, and a random black feather would be the signs needed by warriors on the move of either their doom or victory. Such omens would need to be properly read by the *Barzh* (Bard) or *Druizh*.

These Celtic harpies are sadly little documented in Breton sources, only given in nuanced folklore and on the edges of mythology but without detail. Extrapolating, with other related Celtic evidence, they would be very similar to the Irish and earlier Gaelic versions.

BaoŃv is the Breton equal to the Gaelic *Baobh*, or 'crow', and this word doesn't seem to be carried on into the other Brythonic languages, Welsh or Cornish, beyond the earlier periods. The shortened name for her in Brittany is often *Bodua*, a name that harkens back to her Gaulish days. She is the 'Battle Raven', and will stir the feelings of rage and angst in those who see and hear her.

Indirectly, she is related to the *Morrigna* from Gaelic legend, but on the continent, other War Goddesses reigned at an older date, and the *Catubodua* was one of them. By the Early Modern era, her legacy amid the Celtic peoples in Brittany had been reduced to a nightmarish cautionary monster that prowls at night snatching children who are too curious. Logically, they were in great numbers in earlier ages and functioned similar to carrion feeding, frenzied *Valkyries* to the War Goddess, sending panicked warriors into flight on the battle-field.

Their bodies were half raven, with broad, black feathered wings, and the legs of the bird, while the upper-half, the features of a scornful and harsh woman. Variation of the appearance surely existed in many regions, with more raven-like features and less human to a rotting and foul anatomy meant to cause repulsion.

COMBAT: The *BaoŃv Du* would descend from the skies, talons bared, and rip to pieces the prey without mercy. Bites would be given, or even weaponry used, to further the cause of the Gods or the War Goddess herself *BaoŃv*. If the victim is too difficult, they will be grabbed and lifted high into the air, then dropped onto a hard surface to break into pieces.

CAUSE TERROR: The mere presence of the *BaoŃv Du* can incite absolute horror in those who see it, or hear its call. Warriors wish for it to be on their side against their enemies and fear for it against them, while the Common Man dreads ever knowing about it. It is the essence of battle and the horrors that it brings. The frightful caws or its presence (which has a radius of 50 ft.) causes all of those it wishes, due to the bias power it possesses, to make a charisma check. Failing it, the target simply stands in terror, unable to act for 1d12 Rounds. On a natural 1, the targets will flee in terror for 2d20 Rounds and gain a phobia that is related to the situation.

BEITHIR

NUMBER: 1-10+	SAVES: M
SIZE: Small (1-3 ft.)	INT: Low
HD: 3 (d6)	ALIGNMENT: Chaotic Evil
MOVE: 90 ft.	TYPE: Fey
AC: 18	TREASURE: 1-3
ATTACKS: Bite (5d10)	XP: 100+3

SPECIAL: Poison, Lightning

Called 'Viper' in Scottish Lore, and also appears in other Celtic myths under similar guises, this is the 'Lightning Snake', believed to be born from lightning strikes on land. Petrified strikes in the earth are the lairs of these snakes, who are swift moving and deadly. Because of their unnatural origins, they are given supernatural abilities and powers.

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The *Beithir* are thought to possess the ability to reattach their severed heads, and this can only happen if a normal grass snake or eel loses its head. The severed head must be destroyed quickly or the animal transforms into a *Beithir* monster, which is classified in the Gaelic mindset as one of the many *Fuath* or 'Hateful Ones'.

They are 'born' or created on summer nights during storm more than any other time, although wild and unusual storms thought to be of a supernatural or divine origin can bring them about. These Lightning Snakes race underfoot and can poison livestock and people with no abandon. It is believed they can attract more lightning as well during a stormy time.

One of the Celtic words for 'lightning' is akin to 'viper' in every language, and displays their belief in this concept of snakes being birthed from storms and partially divine or supernatural in origin. The rare images of ram-horned serpents in Celtic art may have some iconic connection to this in a manner not understood today.

COMBAT: As with all serpents, the Lightning Snakes will move swift and bite at the extremities, never exposing itself. They move quickly and dart through the grass as lightning around their target, never staying in the same place.

POISON: In their fangs is a rare faery poison that will cause rot within 1d6 hours after the affected limb once bit. The spot bit will grow green, bloated, and simply fall off, then morph into a random faery being or creature and depart, leaving the victim lacking their bodily part as well.

LIGHTNING: If the serpent is allowed to concentrate for more than 3 Rounds in one spot, it can summon a Lightning Bolt from the sky. The *Beithir* will be able to turn this on a target or bathe in it. Such a blast will cause 5d20 damage and have a radius of 15 ft., or heal the creature 5d20 HPs. The serpent can do this terrifying ability six (6) times a day.

BIASD BEALACH ODAIL

NUMBER: 1 **SAVES:** M
SIZE: Small to Large (2 to 15 ft.) **INT:** Average
HD: 4 (d10) **ALIGNMENT:** Chaotic Neutral
MOVE: 65 ft. **TYPE:** Fey
AC: 17 **TREASURE:** Standard
ATTACKS: Bite (4d8), 2 Claw (3d6) **XP:** 250+4
SPECIAL: Shapechange

'Beast of Odal Pass' from the Isle of Skye, this mysterious faery monster haunts the scenic pass and aggressively prevents anyone from going through the pass. Each report of it tells a different story, and its victims all have perished from varied causes, none seemingly related. No one is sure what the true nature of this monster is, but everyone is afraid of it.

This pass to and from the Highlands has been used by the original Brythonic Celts, to the Picts, and the later settled Gaels that have now turned the region into Scotland, but this monster remains. Stories speak of a spectral greyhound, or a man-like personage with one leg, or a shrieking beast that is never seen but pounces on the traveler.

What it is, no one can say, but no one has claimed its head as a prize yet, or been able to show that more of them exist (and surely, they do in the Mortal world and the Otherworld).

COMBAT: It varies depending on the form it takes when it attacks. Usually, it throws down the prey and bites, and sometimes will use its claws.

SHAPECHANGE: This *Biasd* has the power to alter its form into many varied and unknown shapes. This is due to the lack of survivors left to talk about its actual forms. Just two forms are scarcely known. One is man-like, and the other a phantom greyhound.

BIASD NA SROGIAG

NUMBER: 1-2 **SAVES:** P
SIZE: Large (12-15 ft.) **INT:** Low
HD: 5 (d20) **ALIGNMENT:** Neutral
MOVE: 35 ft. **TYPE:** Fey
AC: 15 **TREASURE:** 5
ATTACKS: Trample (4d12), Gore (6d10) **XP:** 150+5
SPECIAL: Heightened Hearing

A large, clumsy monster, with long legs, dense body and one massive horn on its head that inhabited lakes in Scotland, it is known as the 'Beast of the Lowering Horn'. It wasn't the brightest of beasts from the Otherworld, being more akin to an ox or auroch, and very reactive to sudden noises or small chattering sounds.

Finding any odd noise to be a predator, it will charge horn lowered and trample and crush to death anyone or anything that startles it. Gaelic families would tell their children at night to remain quiet in their beds or they would attract the attention of this monster. It would hear them and sure enough, destroy them under its hooves unless they are quiet and sleep out the night.

In a related note, on the Isle of Skye, the *Béist na Sgrogaig* or 'Beast of the Crumple Horn', is the unicorn of the sea and the heraldic symbol of the ancient royalty there. These two mythical beasts of Gaelic lore are clearly connected, with the former becoming a fearful monster in the Highlands and other regions, and the later remaining a noble creature of the sea, likely of the Sea God *Mananán mac Lir*'s realm.

COMBAT: Its limited combat abilities are described above, as it isn't capable of too much more. The *Biasd na Sgrogaig* is a very simple creature.

HEIGHTENED HEARING: The beast can hear for over fifty to a hundred miles on a still and quiet night. Rodents chattering, bats squeaking, and other familiar noises are nothing unusual to it, but it will react to even them. A camping party of adventurers can be heard by it for miles away, and it will attract it, as it thunders its way toward them, clumsily, and attacks.

*Tant a ale ´ par la forest,
Par montaignes et par dessert,
Que a. X. leus s'accompaigna:
Tant les blandi et losenga
Que avoec lui les a mene ´s,
Et font totes ses volente ´s,
Par le pai ´s molt se forvoient,
Homes et femes malmenoient.
Un an tot plain ont si este ´:
Tot le pai ´s ont degaste ´,
Homes et femes ocioient;
Tote la terre destruoient.
Molt se savoient bien gaitier;
Li rois nes pooit engingnier.*

(vv. 267–280)

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*Melion went so far through the forest,
Through the mountains and the wasteland,
That he was joined by ten wolves;
He coaxed and persuaded them so much
That he took them with him
And they did all he wished.
They went roaming through the countryside
And attacked men and women.
Matters remained like this for a full year:
They laid waste all the country,
Killed men and women
And ravaged all the land.
They know how to protect themselves very well;
The king could not trick them.*

Melion, 12th Century

BLEDLOCHTANA

NUMBER: 1
SIZE: Giant (15-20 ft.)
HD: 10 (d100)
MOVE: 30 ft.
AC: 12
SAVES: M, P
INT: Low
ALIGNMENT: Evil
TYPE: Fey (Giant)
TREASURE: 1-10+

ATTACKS: Bite (15d12), 2 Claw (12d10), Crush (10d20)

SPECIAL: Deafening Roar, Poisonous Nature, Breath Weapon

A monster mentioned in one source, the *Irish Annals* about the dramatic conflict known as *Cath Mág Rath*, in which the Gods, the *Tuatha De Danann* joined with the monster *Bledlochtana* in creating a loud, deafening roar and scream that would cripple the enemy and be heard around the world.

Being obscure, with so many others in Celtic sources, it leaves many open possibilities. The details, physically, about this monster are missing, only that it emits a terrible sound and is considered a 'monster'. This beast is also on the side of the Gods, or from the Otherworld.

This beast is very likely similar to the *Ellén Trechend* or a dragon by nature. Winged, with scales, venomous and capable of terrifying deeds if unleashed by the Gods on Man. This special monster should only make an appearance on rare occasions, or even when the portals between the worlds are thin (*Samhain*, *Beltaine*, etc). Sometimes the monster has multiple heads.

COMBAT: Each step, wing beat, and movement in battle will cause the earth to tremble and the surrounding people to hold on for their life. The *Bledlochtana* is meant for combat (whatever its anatomy), and it has numerous powerful attacks.

DEAFENING ROAR: The monster can emit a noise so awful that stones, fortresses and the earth itself will crack and shatter in the resulting shockwaves. This can deafen permanently everyone who is within a radius of 50 miles of the monster (if it chooses to go to its maximum range). To resist, each person must make a Constitution saving throw, with a failed save resulting in them losing their hearing for 1d20 hours, while a natural 1 result in permanent hearing loss. Those that fail will have blood ooze from their ears, and the noise will echo around the known world.

VENOMOUS NATURE: The scales, blood, and presence of the monster emit acidic poison. Everywhere it moves, plants die, water is made undrinkable, and animals are driven off. Every blow struck on it by a weapon has a 3 in 6 chance of spraying the venom back on the wielder. This causes 5d12 damage. The venom will discolor clothing, skin, and armor, and steam all, eating away at the items resulting in them becoming useless in 2d6 Rounds. Only enchanted items can resist it.

BREATH WEAPON: The *Bledlochtana* breathes a large plume of fire in a cone that is 50 ft. in length and 20 ft. wide at end, causing 5d20 damage. This ability can be used every other round by the monster. If the monster has multiple heads, which is likely, then it will create a cyclone of fire.

"Badba ocus Bledlochtana, ocus amaite, go clos anallaib, ocus a nesaib, ocus a fothollaib in talniam."

'Badbs, and bledlochtana, and idiots shouted so that they were heard in clefts and in cascades, and in the cavities of the earth.'

Irish Annals, 5th to 15th Centuries.

BOIBHRE

NUMBER: 1-5
SIZE: Large (12-15 ft.)
HD: 3 (d10)
MOVE: 70 ft.
AC: 15
SAVES: P
INT: Low
ALIGNMENT: Neutral Evil
TYPE: Fey (Animal)
TREASURE: 3
XP: 50+3

SPECIAL: Shapeshifting

'Cow-Like Behavior'. This gigantic cormorant or Northern Diver bird is a monster, and is in a more Anglicized slang called the 'Boobrie'. The lore these giant monster birds are from are in Argyll.

Many confuse them with the sought-after faery bulls or *Tarbh Baoibhre* or *Tarw Hud*, which can breed magical herds for Mortals. The *Boibhre* birds will shapechange into this form occasionally to confuse people, only to prey on them when the time comes in its terrifying manner.

Often they inhabit fresh water areas and feed on sheep and cows, stomping the muddy shores with its webbed feet and croaking harshly. They can devour an entire herd unless stopped.

COMBAT: They will rear down their long beaks and pierce or grab up their prey with sudden speed, or use their large feet and crush them to the waters and mud and then have their way. If forced, they will fly away, holding their prey, and gnaw on them and then choose to drop them from a great height.

SHAPECHANGE: The *Boibhre* is able to change into the form of a faery bull and back, and little more, but is plenty enough of a lure for greedy Mortals seeking to capture one. Then the trap is sprung.

BOCAIN

NUMBER: 1-20
SIZE: Small to Medium (2-5 ft.)
HD: 3 (d8)
MOVE: 55 ft.
AC: 16
SAVES: M
INT: Average
ALIGNMENT: Chaotic Evil/Neutral
TYPE: Fey
TREASURE: 1-6
XP: 100+3

ATTACKS: Weapon

SPECIAL: Blend with Darkness

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'Goblin' from Gaelic lore, these beings are endless in their hideous and wretched features. They wait until dusk to emerge from their lairs and caves and then start to do their devious business. Using the distraction of darkness and night to blur their features, this aids in confusing their victims, and in doing so, the *Bòcainach* are malign in their playfulness. In Scottish, these troublesome faeries are called *Bòcan*.

They tease, tempt and horrify strangers in the dark, using their ugly features and frightening noises to cause a panic in Mortals and the meek. It is said they are so numerous at night, that if one were to put on a light quick enough, one could see their gangly and horrific bodies covering the countryside for miles in all directions.

These vile Gaelic goblins seek only to create trouble and death along the way each night if they can. Not doing so would be a failure, for them and their Dark Masters in the Otherworld. From throwing dirt clods, following people, making gasping and throttling noises, the *Bòcainach* use every trick to fool and scare their chosen victims.

They frighten animals, form dark ambiguous human-like shapes that move about silently, or create suspense in an inanimate object. They work on the terror within their Mortal victims until they finally possess the minds of them and take them over. Strange and eerie noises are them, the shrill of the wind, or its effects on the surroundings is their ghoulish pranks. It is often believed they are the precursor to a sudden death by those who witness their dreaded presence.

COMBAT: Sometimes they have been known to grab their victims and hurl them, and at other times bite or use weapons. The *Bòcain* attack is varied and with no certain organized method. Whatever technique they use, it will be terrible and unpredictable in the dark.

BLEND WITH DARKNESS: Their gnarled, and often hunched bodies can blend into the shadows and darkness naturally, making them nearly invisible. Their faery nature is akin to the essence of what makes Darkness thrive, which is why the Light harms them and drives them away.

BOTHIK

NUMBER: 1	SAVES: M, P
SIZE: Medium (4-6 ft.)	INT: Average
HD: 4 (d6)	ALIGNMENT: Chaotic Evil
MOVE: 75 ft.	TYPE: Fey
AC: 17	TREASURE: 4
ATTACKS: Bite (3d8), Claw (4d6), Weapon	
SPECIAL: Shapeshift, Faery Abilities	

'Hunchbacked, Goblin,' from Cornish lore and of obscure origins, the *Bothegyon* appear in a only a few literary sources, chiefly, the *Bewnans Ke*. Little else has survived in faery-lore across Cornwall from earlier Celtic sources about them.

Presumably, they are very similar to the other 'Goblin-like' beings in Celtic belief in Brythonic regions. They possess gangly limbs, a malicious behavior, and dwell in darkness, preying on the weaknesses of Mortals who wander. Foul and wretched, the *Bothegyon* are very close by their name to the general Celtic idea of most hideous faeries that antagonize and pester Mortals, and cause fright because of their fears and phobias. They would fear light and be driven away by it, quickly fleeing in the face of torches and other sources.

The Gaelic *Bòcain* and Cornish *Bothiak* are possibly cut from the same lore of Celtic origins. Unfortunately, no stories remain about these faeries to know what they did, or where they haunted in Cornwall. Just the

remnant of their former existence in a 15th Century Arthurian Cornish language play and little more.

COMBAT: As with most Celtic goblins, the *Bothegyon* would be deadly in armed groups. Brave and lethal, they would attack their foes, bristling with blades, or fangs and claws. Alone, they would be cowardly.

SHAPESHIFT: The *Bothiak* can take the shape of various animals at night or day to deceive the Mortals, and spy on them, or play cruel pranks. Only guard dogs or livestock can spot them.

FAERY ABILITIES: These evil faeries possess several abilities that can gain them advantage over their Mortal neighbors and foes.

BROLLACHAN

NUMBER: 1	SAVES: M
SIZE: Medium (4 ft.)	INT: Low
HD: 4 (d12)	ALIGNMENT: Chaotic Neutral
MOVE: 70 ft.	TYPE: Fey
AC: 18	TREASURE: None
ATTACKS: Any weapon	XP: 200+4
SPECIAL: Formless Fey	

'Shapeless or Boneless Thing'. This faery being is more a monster from Gaelic lore, and are often born without certain physical features: eyes, body, limbs, face, etc. They are usually the children or considered the unholy offspring of the *Fuath*, as mentioned in many stories.

They create terror by their mere lack of physicality rather than deeds, and even offer to do the work of *Brúnaidh* at times. The chosen family are happy with the chores being finished so long as they faery doesn't reveal itself, but at some point the *Brollachan* will, and then the horror begins.

These faeries are frequent in the complex world of the Faery-folk as their children often fail to yield positive offspring. Many are born without their whole bodies to the shock of Mortals and dismay of the faeries. Breeding amid the Immortals isn't ideal as it is among Mortals at times and the *Brollachan* show this fact.

COMBAT: Using their lack of corporeality as an advantage, the faery will attack and defend itself with any weapon on hand. Lacking much of its form, attacks from foes will go through it, and so it knows this and will be terrifying in the assault. **FORMLESS FEY:** Because of its lack of full form, the faery can only be harmed by magic and enchanted weapons. Iron does bother it, but only on a limited basis due to its lack of body parts. Iron weapons inflict only one-fourth normal damage.

CABYLL USHTEY

NUMBER: 1	SAVES: M
SIZE: Medium to Large (5 ft.)	INT: Average
HD: 4 (d8)	ALIGNMENT: Chaotic Evil
MOVE: 100 ft. (Land) 150 ft. (Water)	TYPE: Fey (Magical Beast)
AC: 17	TREASURE: Varies
ATTACKS: 2 Hooves (2d6+2), Bite (1d4)	
SPECIAL: Mist Form, Shapeshifting	

The Manx 'Water Horse', which is very close to the Scottish *Aughisky*, Irish *Each Uisce*, and Welsh *Ceffyl Dŵr*, is described in sources as pale-greyish in color and eager for acquiring wealth and devouring human blood and flesh. The creature is a monstrous fusion between a horse, fish, and faery, but can alter its form when needed to lure its victims to their demise.

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Unlike the Scottish cousin, this faery will eat the victim on land, but usually in an isolated area, leaving only scraps of hair and bones. Salt or fresh water won't deter the insidious faery from its plan to gain more wealth from random strangers and then to eat their flesh.

COMBAT: Kicking with its hooves and biting with its massive teeth, the *Cabyll Ushtey* will incapacitate its foe quickly. Then it will stomp the victim while it is down and begin to feed on it while they are dazed.

MIST FORM: To keep from being seen, the faery will transform into a misty cloud and move swiftly away from others. This can last for up to 1d6 minutes at a time and can be used three times per day.

SHAPESHIFTING: Like the others of its kind, the faery will alter its form to lure and bait Mortals to its evil cause, usually children or peasants working in the fields. The *Cabyll Ushtey* can do this three times a week for a duration of 1d10 hours, but must require an animal sacrifice to do so.

CAILPEACH

NUMBER: 1	SAVES: M, P
SIZE: Medium (4-6 ft.)	INT: Average
HD: 6 (d10)	ALIGNMENT: Chaotic Evil
MOVE: 50 ft. (Land), 120 ft. (Water)	TYPE: Fey (Magical Beast)
AC: 16 (Land), 19 (Water)	TREASURE: 6
ATTACKS: Bite (6d12), Hoof (5d10)	XP: 250+6
SPECIAL: Shapeshift	

'Colt, Horse' from Scottish and Irish myth, a shapeshifting water-horse faery being that is better known in English as the *Kelpie*. In Wales, it is the *Ceffyl Dŵr* and to the Manx, the *Cabyll Ushtey*. Each Celtic region believed and feared it in a different way. In Scotland's version, they are insidious and behave like the Manx *Glashty*.

There is difference between the Scottish and Irish *Kelpie*, as the Irish version takes on a timid, beautiful faery woman in her disguise and lures Mortals, the opposite of the more devious and cruel Highland incarnation which is purely male. Water plants, snails, and other aquatic clues will always be present in the faery's hair after the transformation into human form.

Mischievous, and sneaky, they have done everything to fool Mortals from constructing bridges from cockleshells to cross quicksand, to lead astray children walking to church. These 'innocent' games aside, their goal is to separate Mortals from others to eat them whole except for the liver. Monstrous, and ferocious, the faery isn't fond of anyone.

The stories and Celtic region however have no set rules as to gender or behavior, only that the *Cailpeach* will scowl, likely don green clothing, transform into a Mortal, lure a victim, and try to devour them. The *Kelpie* isn't the cute and quiet faery that later cartoons portray, but a creature far worse and evil minded.

Every lake and pond in Ireland and Scotland has a *Cailpeach* associated with it, and in earlier ages offerings were given to it on specified altars, stones or trees. It was rumored, animals were sacrificed to it, to appease it, rather than anger it. These faeries were dreaded, and phantom waves, noises and shadows were associated with it.

COMBAT: Biting with its large horse-like teeth, and kicking with its hooves, the faery beast will stun its prey to begin eating them. In Human form, it isn't as strong or capable and prefers to retreat or change form and fight or defend itself.

SHAPESHIFT: Unlike similar faery beasts, the *Cailpeach* can alter its form into many others, not only human, but other animals as well. This blurs its definition as being very close to the *Púca* in many ways. It can do this three times a day, but requires a bloody animal sacrifice to fuel its need.

CAOINEAG

NUMBER: 1	SAVES: M
SIZE: Medium (5 ft.)	INT: Average
HD: 3 (d8)	ALIGNMENT: Neutral
MOVE: 60 ft.	TYPE: Fey
AC: 18	TREASURE: Varies
ATTACKS: None	XP: 300+3
SPECIAL: Foretell Doom	

'Weeper' from Gaelic Highland lore, and in common to much of the Celtic world, this spectral faery lady usually inhabits waterfalls and other wilderness areas, and have tied themselves to a clan often. They cannot be approached or spoken to, as there are no stories of such deeds being done by Mortals. The weeping of the *Caoineag* will be heard by the Mortal clan so chosen on the verge of its doom, and such weeping will send chills into the blood and flesh of all who hear it.

They are not liked or favored by the Mortals chosen, and considered in the vast faery category of the *Fuathan* or 'Hateful Ones'. These faery women will make their presence known so long as the cause of the calamity isn't fixed and the foretold doom is still to come.

COMBAT: The *Caoineag* have no need to engage in battle and are spectral in form, and so only can be harmed by magic.

FORETELL DOOM: Most faery-folk innately can acquire the *Second Sight* ability, but the *Caoineag* have it specialized and attuned to a specific Mortal family. They can see and sense the impending doom heading towards that chosen family or clan. This can be a curse, as the *Caoineag* will not stall or relent its weeping nightly should true dangers come their way. Active clans need to beware.

CAOINTEACH

NUMBER: 1	SAVES: M
SIZE: Medium (5ft.)	INT: Average
HD: 5 (d8)	ALIGNMENT: Neutral
MOVE: 75 ft.	TYPE: Fey
AC: 18	TREASURE: None
ATTACKS: None	XP: 250+5
SPECIAL: Foretell Doom	

'Wailer', the Scottish version of the Irish *Beansí* or 'Faery Woman', they bewail the death of a chosen Mortal. Often ghastly with no nose, nearly toothless, and generally hideous in appearance, the *Caointeach* is also akin to the Welsh *Cyhyraeth*. In Scotland, they inhabit the various islands and have attached themselves to clans for generations for unknown reasons. Many theorize such Wailers are or were former members of the clan who have moved onto the Otherworld after their traumatic demise only to aid in their own clan's future by trying to prevent other calamities.

The wails will sound outside homes, close to windows and doors, and even reach the pitch of a screech at night. As many doom bringers in Celtic tradition, she will slam bloody clothing onto stones to draw attention to the forthcoming fate. The many stories about her across Scotland say differing things: from a little child, to a very small faery woman garbed in a green dress with a tall white cap. Her appearance surely varies accord-

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ing to family and clan. Several *Caoineach* have been quieted by giving them clothing, such as a plaid cloak, making them very similar to the *Bríadaidh* at times. Once their weeping begins over a future tragedy or death, it is difficult to stop them from it. Only allowing the incident to occur, whatever it is, or finding a way to prevent it, or driving away the faery will suffice.

COMBAT: The *Caoineach* are not mentioned to have engaged in battle or wielding any weapons, but it wouldn't be impossible given the violent histories of the clans. They would be difficult to harm given their ghostly nature and only spells or magical weapons could cause them any harm.

FORETELL DOOM: Most faery-folk innately can acquire the *Second Sight* ability, but the *Caoineag* have it specialized and attuned to a specific Mortal family. They can see and sense the impending doom heading towards that chosen family or clan. This can be a curse, as the *Caoineag* will not stall or relent its weeping nightly should true dangers come their way. Active clans need to beware.

CAORÁNACH

NUMBER: 1	SAVES: M
SIZE: Medium (5 ft.)	INT: High
HD: 5 (d8)	ALIGNMENT: Chaotic evil
MOVE: 80 ft.	TYPE: Fey
AC: 18	TREASURE: 5
ATTACKS: Claws (6d6), Bite (4d10) XP: 250+5	
SPECIAL: Demonic Blood, Mist Form, Vampiric Hunger	

One of the many dreaded Gaelic *Bánánach* that was said to haunt battlefields, hungry for the gore and the dead. Sometimes considered also the *Neamh-Mairbh* ('Sacred Dead') that drift between worlds, especially on the holy days. From the Christian perspective, they were gazed upon as 'demons', but their role in Celtic Ireland was more complex.

Garbed in shredded, black or grey funeral clothes, the *Caoránach* are spectral faery women thirsting for the Dead and dying. The sources are scarce about them, but what little that does mention them hint at their monstrous nature, and the ability to spawn monsters and cause disasters. One early source relates that a *Caoránach* was the 'mother of demons and devils' in Ireland and had them sent after St. Patrick.

Little is mentioned about their appearance, but it is likely it is ghastly and indistinct, misty and haunting, one of nightmares. They will sniff out the iron-rich odor of the gore of battle and then linger on the edge of the fury, ready to feed while shrouded in the mists.

These diabolic beings are the possible brood of the *Morríghna*, and there are many that exist in the world. Their existence is a curse among Mortals, who fear them more than others, as they are ethereal and dwell on the edges of reality even more than most faery-folk.

COMBAT: Fierce and filled with violence, the *Caoránach* will spill the blood of their foes without hesitation. They seek the warm, steaming gore and welcome it, and have no fear in the face of their enemies.

DEMONIC BLOOD: Should the faery be wounded and bleed, its black-blood will pour forth on the earth and spawn other foul and hateful beings at random (the Castle Keeper's call), or poison lakes and local sources of water. Few have managed to cause the *Caoránach* to bleed.

MIST FORM: The Dark Faery is in a perpetual state of ethereal mist, never solid or whole, its existence almost a part of the wind and air. Three times a day or night, the *Caoránach* can dissipate completely

into pure mist and possess no form or obvious shape. This will last for 1d6 hours at a time.

VAMPIRIC HUNGER: Always ravenous for the blood of the dead and dying, the faery must drink from those it finds, preferably on the battlefields, but if such an option is lacking, other places are fine as well. On the dying, the faery will drink 1d20 Hit Points per round and once the Hit Points are gone, then the an Experience Level will be taken. This will continue until the levels reach zero and the victim dies.

CÍREIN CRÒIN

NUMBER: 1	SAVES: P
SIZE: Gigantic (2-5+ Miles)	INT: Low
HD: 20 (d100)	ALIGNMENT: Neutral
MOVE: 20 ft.	TYPE: Fey
AC: 25	TREASURE: 18
ATTACKS: Bite (20d20), Crush (50d20) XP: 9,500+20	
SPECIAL: Perpetual Growth	

The ultimate Gaelic Sea Monster, it has many titles: *Mial mhòr á Chuain* ('The Great Beast of the Ocean'); *Cuartag á Chuain* ('Whirlpool of the Ocean'); and *Uilebheist á Chuain* ('The Monster of the Ocean'). In the Highlands, this was perceived as the largest beast in the world and it was feared to be lurking in the oceans beyond the isles. It has been given the obscure name *Cionnan-Crò*, which may mean, 'Crest from the Abyss'.

Nothing describes it aside from the few variants of poems in Gaelic lore, and they repeat the same material generally. Only that a crest or some large, identifying feature is atop it can be sorted out and little more, and that it must devour whales, or in one version 'bull-whales' to be sated.

Because of its size, it must dwell in the lightless abyss deep in the ocean. When it stirs, floods will occur and cause disasters inland far and wide, and the world suffers. Why and what it is, is unknown, as those tales are lost in time. This monster must simultaneously exist in the Other-world as well as the Mortal due to its massive size.

COMBAT: The *Círein Cròin* is so enormous that it doesn't require to move or defend itself much. Any attacker would be foolish to attempt to harm it, and likewise be foolish enough to be in harm's way of it as well.

PERPETUAL GROWTH: Stories abound about the beast and its constant size. Many say it was a captain that defied the Sea God *Manamán mac Lír*, and he was cursed, not only in this form, but to never stop growing until his pride and shame are recognized. Others vary depending on the person. There are no others of its species, so naturally people say that it devoured them as well.

CLÚRACHÁN

NUMBER: 1	SAVES: M
SIZE: Small (3-4 ft.)	INT: Average
HD: 1 (d6)	ALIGNMENT: Chaotic Neutral
MOVE: 15 ft.	TYPE: Fey
AC: 14	TREASURE: 1
ATTACKS: Staff (1d6), Knife (1d4) XP: 100+1	
SPECIAL: none	

Anglicized to the more common 'Cluricaune', but derived from the Irish words *Clobhair-Ceann*, this faery occasions the wine-cellar of most homes, taverns, and other places where alcohol is present, and



after its long day of chores and deeds are done, it resorts to heavy drinking and wildness strictly at night.

This faery is viewed as a plague, for once it has chosen a place to stay, it doesn't want to leave, and it drinks the supplies dry, causes havoc, and gives the residents a difficult time. Well-dressed, usually in green (a typical faery color), the *Clúrachán* is related to the more commonly known *Leipreachán* across Ireland.

If the *Clúrachán* has picked a Public House or tavern to annoy, it will bother and annoy the patrons to no end, from the smallest troubles, such as tying laces on clothing, tripping, knocking drinks over, to worse accidents. Usually a holy person is required to drive the faery out. The faery can bring the place to ruin, causing it to end, with no regrets, and move on.

The *Clúrachán* will pester and drive the home-owner or tavern head mad with frustration, playing off their every fault and weakness, should they bother or reject the faery. If the faery cannot be driven away by the actions of a holy person or druid, the best plan is usually to ally with them, and supply them with more alcohol and make peace with them in some way.

They will, if angered against someone, ride sheep and dogs like horses, and empty the wine stores bone dry. The reverse will occur if they are befriended however, and the faery will protect these places for the owner, using its enchanted wiles at all times.

Clúrachán will bother servants that steal from the wine and alcohol stores, reminding them that they are being watched, and that their ill-deeds are not going unpunished. They will hide in wine barrels from prying eyes, but always holding their tankards of drink. The faery is perpetually drunk.

COMBAT: The *Clúrachán* usually fight with an Irish knotted staff known in Ireland as a *Sail Éille* or Shillelagh. They do so clumsily due to their drinking and short stature, but have cleverness in their style. Their methods end up mocking and shaming their foe, and rarely slaying them.

COLANN GAN CHEANN

NUMBER: 1

SIZE: Medium (5+ ft.)

HD: 5 (d12)

MOVE: 75 ft.

AC: 16

ATTACKS: Weapon

SPECIAL: none

SAVES: M, P

INT: Average

ALIGNMENT: Chaotic Neutral

TYPE: Fey

TREASURE: 5

XP: 500+5

'Headless Body/Trunk', from Gaelic myth, this is always from the vengeful body of someone wronged by another who now, headless through battle or even murder, seeks justice. It is also called *Colann gun Cheann*.

There are many Scottish tales of wrathful bodies seeking their killers. Logically, early Celtic societies being head-hunting ones, such feared beings make perfect sense. These undead corpses would wander the earth searching for their head and those who possess it. Depending on the might and reputation of the person beheaded, their headless body's situation may remain dormant and decay as most do, but a certain few will rise up and cut a bloody swath of vengeance.

Iron drove them away in the story as they were not otherworldly, but this isn't always the case. The metal alone cannot deny them their justice from the one that sent them to the Afterlife unfairly. Although headless, such an undead monstrosity can still speak when it needs. In the story associated with the particular headless body, it is known as *Colann gun Cheann*.

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Brythonic and Gaulish Celtic myths have no surviving stories that are similar, but it is very obvious that in earlier ages, when head-hunting, trophy seeking warriors dominated society such fear (and story-telling element) existed. If this had persisted in Welsh today, it would be called *Corff hep Ben*, or in Cornish *Corf hep Ben*.

The aftermath of large bloody battles between tribes steeped in a vendetta would bring about later worry and nervous warriors (even after their bold and proud boasting) concerning the angry headless corpses, possibly rotting, who would wreak vengeance on the warrior's kin and tribe. This phobia of wrathful headless dead seeking retribution would be a terrifying reality for them, especially if their victory was dishonorable. During the key holidays, *Samhain* and *Beltaine* in the Gaelic calendar, for example, the anxiety for these Headless Dead would be great by the warrior class in Celtic countries, or by murderers who disposed of the head and body. Such was the nature of Celtic thinking, belief, and imagination in earlier ages.

COMBAT: The *Colann gan Cheamn* would possess whatever previous skills and abilities it had before it was beheaded in battle or being disposed of by foul-play. Typically, such victims or headless people were warriors, chiefs, and kings, and so possessed great skill in combat, and even in death, without their head, it skill and ability remains. Vengeance, for whatever reason, sustains it.

CRIMBIL

NUMBER: 1	SAVES: M
SIZE: Small (1-2 ft.)	INT: High
HD: 3 (d6)	ALIGNMENT: Chaotic Neutral/Evil
MOVE: 60 ft.	TYPE: Fey
AC: 17	TREASURE: 3
ATTACKS: Bite (3d8), Claw (2d4), Weapon	
SPECIAL: Shapeshift	

The foul and hideous faery replacement left behind by the *Tylwyth Teg* when a Mortal baby is taken, this is the first step towards what is also called the *Plentyyn-Newid* in Welsh lore. Repulsive and hardly a worthy copy of the original baby taken by the faeries, the *Crimbil* is hastily thrown in the crib by the *Bendith a Mamau* without often even a ceremony. The Irish *Córpan Síde* ('Faery Body') is identical to this faery in nearly every way, as the various other forms in other Celtic regions.

They will break things around the house, kill animals, and make life unbearable for everyone around them for as long as they are kept by the Mortal family. Usually the Mortal family gives the awful child a beautiful name thinking it will balance out the terrible appearance and actions in the end. There are hopes that the *Tylwyth Teg* may come back to swap the *Crimbil* for their original child someday and end the nightmare.

If the faeries do make the change, their own child, older, rarely remembers their time amid the Fair Folk, or their world, but has changed for the better. Sadly, most never are switched back and the *Crimbil* is stuck to live with the Mortal parents and among Mortal kind with the illusion it is one of them.

Stories are unclear why the faeries take Mortal babies and young children, but they range from 'needing an infusion of new blood to keep strong', to 'paying a tithe to the God of the Underworld'. The *Crimbil* is an unwanted and awful menace, thrust among Mortals

by the faeries, from their own kind all the same, usually to plague them in its later life and undermine locals and possibly great events and people. The wisdom among Mortals is that the sooner one is found, the better it is to rid of it, and force the faeries to return the original child.

COMBAT: Depending on its 'age' or situation when it is caught, the changeling can be very dangerous. It will use magic or weaponry, and can harm or kill those around it. If cornered, the malicious faery will choose to escape by clever thinking and enchantment, rather than violence. This leaves those Mortal parents empty-handed, as their original child is still taken and they have nothing to bargain with to gain it back.

SHAPESHIFT: If needed, the *Crimbil* can alter its shape to another people or animal, to hide and achieve whatever dire goals the faeries may have placed it in the Mortal world to do, and this comes with a price. The ability is unlimited, but it requires a blood sacrifice of an animal each time, and will last 2d10 hours. One small odd trait will stand out that might make the faery recognizable, requiring onlookers to make an Intelligence check to spot the illusion.

COURIL

NUMBER: 1-10+	SAVES: M
SIZE: Small (2-4 ft.)	INT: Average
HD: 3 (d6)	ALIGNMENT: Chaotic Neutral
MOVE: 50 ft.	TYPE: Fey
AC: 15	TREASURE: 3
ATTACKS: Weapon	XP: 80+3
SPECIAL: Faery Lure	

These Breton and Cornish faeries appear as smaller scale Mortals who dance by night in the shadows of standing-stones and other ancient locations. They do so for the pleasure of themselves, wishing to have no other company, but should Mortals come too close, their fate could be varied. What set them apart from Mortals and other faeries is their webbed feet.

Farmers and travelers who catch them dancing will be entranced into joining, and not be able to leave the wild festivities. The victims will dance and laugh and do so wildly until dawn, and some even die from exhaustion.

Maidens who caught by the *Couril* have a different fate. Lured in by the faeries, they will find themselves pregnant by the next day, unable to know how this occurred from the night before. When the faery's child is born, it will be magically disguised as a Mortal (not anyone in the family, but someone else in the village to cause problems and tension). It will always be different, marked by its origins, and possess unique abilities and possibly even cursed ones, causing the mortal family either luck or misfortune.

COMBAT: Not being aggressive, they would rather enchant others and slip away into the shadows. If forced, they will draw weapons and defend themselves and be a terrible force to be reckoned with.

FAERY LURE: Once they begin their nightly revels at standing-stone monuments, the *Courils* will forget the world around them. Only when the curious outsiders start to get too close and distract them does their attention get taken. Then, they begin the lure. If this be a farmer or maiden, the lure is the same, although the outcome varied. Each victim must make a Charisma save or be stuck for the night in their powerful tug to dance and merriment.

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CŴN ANNWFYN

NUMBER: 1-6
SIZE: Large (3-5 ft.)
HD: 4 (d8)
MOVE: 80 ft.
AC: 16
ATTACKS: Bite (3d10), Claw (2d12)
SAVES: M
INT: Average
ALIGNMENT: Chaotic Neutral
TYPE: Fey (Magical Beast)
TREASURE: 4
XP: 250+4

SPECIAL: Breath Weapon, Faery Bite, Dark Vision (60 ft.), Immunity to Fire, Tracking, Wild Hunt

'Hounds of Annwfn'. Described as being ghost-white with red ears and eyes, these spectral dogs dwell in the Underworld of *Annwfn*, and are the special beasts of the King *Arawn*. They are also the hunting dogs of the King and that of the mysterious God *Gwyn ap Nudd*, the Greatest Hunter in Prydain and *Arthur's* Chief Hunter, who was chosen to track the dreaded *Twrch Twrth*.

In many sources these supernatural hounds are massive black mastiffs with flaming eyes and mouths, while in the older Celtic literature they are the ghostly hounds serving the gods. In all cases, they are feared and respected and deemed special, believed to exist in the Underworld and able to track and hunt any prey in the world.

They are Death Dogs, and their strange baying is a sign to Mortals that doom is coming, especially to those who hear it. It is thought that their noise is louder the farther the way it is, and softer as they are closer. The sight or sound of them is enough of a symbol of doom. Their red color shows this, and arises terror in people.

They are attached to the *Wild Hunt* and participate in it without exception. They are also commonly heard in the wilderness in the autumn and early winter, baying and on the hunt for travelers, weak and frail, to take to the Underworld. This is because the *Cŵn Annwfn* are the escorts of Dead Souls on their way to the Underworld, on their journey towards the next stage in life in Reincarnation or *Dadenyt*.

In an obscure reference, the faery hounds are also called *Cŵn Mamau*, 'Hounds of the Mothers', perhaps in some reference to earlier goddesses they served. The *Cŵn Annwfn* will hunt wrongdoers, giving them nowhere to hide and no break, as punishment for the exact way they maltreated others. This is usually done on the nights of the *Wild Hunts*. Those who have committed awful deeds must beware when the *Hunt* is afoot, for they are prey amid others.

Only with rare exceptions are they seen in the daylight or with the aid of powerful magics. But for the case of the *Arawn's* hunt and *Gwydion's* enchantments, these hounds never tread when the sun is up. From dusk to dawn, they issue forth from *Annwfn* and serve their divine masters.

In some parts of Wales, they are the *Cŵn Wybir* ('Hounds of the Sky') and in others, the *Cŵn Bendith Y Mamau* ('Hounds of the Mothers' Blessing'). Often, the hounds are guided by the monstrous *Mallt-Y-Nos* in the wilds at night, making any encounter far worse than before.

It is believed that hearing the hounds' baying over a house signals the near demise of one of the occupants within as well. Mortal entanglements with these enchanted beasts are always considered dire, and only on rare exceptions, such as those with heroes such as *Pwyll* or *Arthur*, can no harm be suffered being in the presence with them.

COMBAT: Using their terrifying teeth, claws, and abilities, the *Cŵn Annwfn* will be frightening alone, and unstoppable in a pack. There are no tales of such beasts being taken down by Mortals or even wounded.

BREATH WEAPON: According to some sources, these faery hounds possess flaming mouths and can spew deadly fire. The hound's breath weapon causes 2d8 points of damage (dexterity save for half damage).

FAERY BITE: This is an accursed bite, and once the victim is bit, the spot affected will grow dark and dense, unable to be healed by normal skill. From that point on, the victim will succumb to nightmarish visions of the *Wild Hunt*, strange impulses to act in a very 'faery' mannerism not possessed before, and occasionally see invisible creatures or things, and should the faeries decide, transform into one of them.

IMMUNITY TO FIRE: No amount of fire and flame can harm the *Cŵn Annwfn*; only magical flames can hurt the animal.

Tracking: Whatever enchantment or enchanted item is being used to cover the tracks of said person(s), the *Cŵn Annwfn* can find them if they are sent to hunt them. All beings dread the faery hounds tracking them, but it is rare that they are called to the task for the *King of Annwfn* never lets them free (or *Gwyn ap Nudd*).

WILD HUNT: The moment the Wild Hunt is summoned, the *Cŵn Annwfn* is first called to fill the ranks before the rest. Scores of packs of these beasts gather and are ready to follow the command of the Master of the Hunt, and only someone of truly exceptional power and skill can do so, or they will turn on them and pull them into the Underworld.

CYHYRAETH

NUMBER: 1
SIZE: Medium (5 ft.)
HD: 5 (d8)
MOVE: 60 ft.
AC: 18
ATTACKS: Weapon
SPECIAL: Foretell Fate, Cannwyll Corph
SAVES: M
INT: Average
ALIGNMENT: Neutral
TYPE: Fey
TREASURE: 5
XP: 150+5

'Spectre of Flesh and Bone' from Welsh lore, this ghostly being is similar to the Gaelic *Caoineach* and *Banside* in function. She will wail three times before the doomed person to signal their demise before departing. First, a loud and obvious horror-filled shriek, and then a milder moan, cause a chill in the blood, and finally a softer noise akin to the light sounding sobs of a child.

Usually the *Cyhyraeth* will be attached to a family by some association (blood, oath, or other link) and then bound by honor to warn future members of their doom. The shambling and frightful form of the *Cyhyraeth* will often be glimpsed in the dark shadows near the residence of the ill-fated by day, or at night in the mists and foliage, with sullen eyes and a grim face.

The stories vary, but sometimes only the doomed can hear the *Cyhyraeth* alone before their own demise, or the family and friends can do so instead of the one targeted. Many say the spirit is latched on the chosen one and drains their life away until they perish, or simply denies them of their fortunes and eventually they die.

They are accompanied by the Corpse Light or *Cannwyll Corph*, a colorful, deceptive, flickering light that will dance about to lure and fool Mortals. It will lead them astray and into bogs, over cliffs, and to other places that usually lead to their demise.

Few in Wales have spoken of seeing the dreadful *Cyhyraeth*, only mentioning their terrible sounds. In several parts of the country, their wail can only be heard in the morning of the death. Dogs will be frightened by its noise, and clamor and flee whenever and where ever it is heard.

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Preceding foul weather, they are often heard, and it is said to resemble the groaning of the sick, enough to cause the hairs to rise on the back of the neck. Of the groaning spirits, it is considered to the utmost highest or chief of them of the Brythonic Celts.

COMBAT: Their form is barely corporeal to be able to fight in a battle. Should they, only spells and enchanted weapons can harm them.

FORETELL FATE: Whether this is a curse or not, the *Cyhyraeth* will clearly envision the death of certain individuals in the family. Many believe they aid the gods in guiding the events to the final moment by invisible means after the Fate or *Tynghed* is set, but no one is certain. Only the Druids and gods know this for sure.

CANNWYLL CORPH: 'Corpse Candle'. A flickering, colorful ghost light that dances wildly by night amid the woods and swamps, it misleads Mortals. Those that view it must make a Charisma save to resist its lure, or be made to follow it without thought for a 1d10 minutes. This means it will take them anywhere the semi-intelligent light wishes.

CÚ SÍTH

NUMBER: 1	SAVES: M, P
SIZE: Large (5-8 Ft.)	INT: Average
HD: 3 (d10)	ALIGNMENT: Chaotic Neutral
MOVE: 50 ft.	TYPE: Fey (Animal)
AC: 16	TREASURE: None
ATTACKS: Bite (5d6), Claw (3d10) XP: 100+3	
SPECIAL: none	

'Faery Hound'. These dark green faery hounds from Highland lore are more unusual than supernatural animals in that they can grow to enormous size, roughly equal to bulls. They roam the hills and highlands when they are not in their *Brú* or *Síth*, or in the Otherworld.

The massive faery beast is shaggy, with a lengthy tail, coiled up its back, sometimes said to be plaited as well. The sizes of its paws are told to be wider than a man's, and they move strangely in a perfectly straight line and very silently. Unlike other hounds, natural or not, it does not bark or howl continuously, but only makes three bays. Its noise was so powerful that it could be heard by sailors out to sea.

Highland beliefs said these massive beasts were tied near the entrances of the *Síth* hills or caves by their owners and were guards. The faery and champions who held them were few and kept them trained and fed well. Such beasts could drive away many threats easily and are feared by all, Mortal or not.

COMBAT: They bite and rip with their claws and teeth, using their strength and size. Charging and trampling their foes, the *Cú Síth* are a menacing power and threat in battle. Some masters ride them as well.

DIREACH

NUMBER: 1	SAVES: P
SIZE: Giant (15 ft.)	INT: Low
HD: 8 (d10)	ALIGNMENT: Chaotic Evil
MOVE: 80 ft.	TYPE: Fey (Giant)
AC: 18	TREASURE: 8
ATTACKS: Stomp (6d8), Club (4d8), Hair Spike (6d6)	
SPECIAL: none	

The giant's name is correctly '*Giant of Five Heads, Five Necks and Four Throats*', but has passed into English parlance as *Direach*. This is due

to the hero *Mac Ian Direch* in the tale 'How Ian Direch got the Blue Falcon'. Clearly, in Highland lore such a creature was a monstrous creature that was akin to the later Ogres of medieval stories as well due to its deformities.

The giant was described as possessing a tuft of hair atop its head being so tough that no one could bend or change its position. *Direach* was tough and brutish and not at all an honorable monster. There was an implication in the stories that he was but one of many that dwelled in the world.

As with most giants in Celtic lore, it lives in a cave. The one story in which the giant is mentioned is filled with shapeshifting, but is not performed by the giant himself. He was the master of the animals, and had the power of life and death over the lead character that had to do multiple tasks to survive. All of this was to satisfy his cruel stepmother in the end; the giant was just one of many major obstacles in the way.

What the Castle Keeper can learn from such a tale is how to develop a similar adventure and use a giant or the many faeries in this Codex, and their abilities, and build odd and seemingly impossible tasks or labors in the heroes' path to complete. This tale is very minimal on its description about the giant, and assumes on the part of the audience, that they know how horrible and cruel such beings are. The Castle Keeper can take a step back from Modern Fantasy and almost 'rein-vent' them to be a menace again.

COMBAT: Given its name, '*The Giant with Five Heads, Five Necks and Four Throats*' implies that it attacks and gives danger in such a way to its foes. Using all eight of its arms, it will lash out wildly and attack without a pause. Such a giant cannot perish unless *all* of its heads are cut off; otherwise it will not die or slow down. This was the only way the hero in the tale could stop the giant.

DEARG DUBH

NUMBER: 1	SAVES: M
SIZE: Medium (5 ft.)	INT: Average to High
HD: 8 (d10)	ALIGNMENT: Evil
MOVE: 60 ft.	TYPE: Fey
AC: 18	TREASURE: 8
ATTACKS: Bite (4d8), Claw (3d6), Weapon XP: 500+8	
SPECIAL: Vampiric Hunger, Faery Lure	

'Ruddy Black', she was a wrathful female spirit being from Irish lore more akin to a vampire. Many varied stories across Ireland speak of forced marriages, tragic deaths, and other circumstances that, one way or another, led a girl to her grave with unhappiness and unfinished business.

Truly the substance of horror, the *Dearg Dubh* is a seeker of victims by night, whether children or innocents. It will find fresh blood to drink to keep its hold onto life however thin the grasp might be to accomplish its goals. It might take decades or centuries to see the means to an end, but it will reach the intended purpose(s) that sent it to the grave. Another name for the being is *Dearg Dúl* or 'Blood Craver or Thirster', a name that many who do not know Gaelic mistake with the other name, *Dearg Dubh*, and assume it means 'Blood Drinker'.

From an earlier, pagan perspective, the fact the individual has been denied the next life through Reincarnation, or one in the Otherworld, equates to the strength of the vengeance or vendetta. This also may be the result of a blasphemy as well, as early Celtic societies deemed many in their groups as tainted or corrupt and beyond any redeeming hope, and they haunt their deathly abode. This might be a burial in

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the earth where they lie in a particular manner (head severed, between legs, lead chains and cuffs on their limbs for example), or placed after ritual murder in a bog.

The shrieking and gore hungry *Dearg Dubh* is nothing to take lightly, as it haunts by night and has many leagues of territory to do so. She may appear beautiful and alluring, and then prey on the vulnerable fools who dare to take advantage, or simply be her ghastly self in the shadows, partially bone, tattered clothing, and rotted flesh.

It is very likely the rest of the Celtic world shared in very similar spirits and feared them for thousands of years, as this manner of monstrous entity shares much in common with Ancient Greece, Rome, and other peoples from Antiquity. The Insular Celtic peoples are the only documented and extant versions that remain. The Gauls, Galatians, and Celtiberians were highly likely to have had identical evil spirits considering the odd burials of women discovered in their territories that highlight an unusual demarcation of a portion of the female population and their deaths. Much has never been explained across Celtic Europe, but considering Ireland, a little can be surmised with some imagination.

COMBAT: Using bony fingernails and sharp teeth, the *Dearg Dubh* would rip to shreds the victim mercilessly with lightning speed to get at their blood and organs. Some may even use weapons as they were possibly warrior-women in their former lives and buried with their goods.

VAMPIRIC HUNGER: The *Dearg Dubh* will drain a massive amount of blood in a short time from a victim, taking 2d20 Hit Points per round upon a successful bite. The draining begins the round after the bite, and only a Strength check can free the victim. After the prey's Hit Points are completely gone, an experience level will be next to go, and this will continue until each level is gone. Once every level is gone, the victim is slain and drained dry, but cannot be 'turned' into a vampire.

FAERY LURE: Using powerful feminine wiles, the *Dearg Dubh* will seduce men and boys and draw them near to her. She always waits to make them as vulnerable as possible before attacking them. To resist her charms, which often appear as glamor in the eyes and minds of her male victims, a Charisma save must be made.

DORMACH

NUMBER: 1+

SIZE: Large (4-5 ft.)

HD: 4 (d6)

MOVE: 60 ft.

AC: 15

ATTACKS: Bite (5d6), Claw (3d10)

SPECIAL: Flying, Wild Hunt

SAVES: P

INT: Low

ALIGNMENT: Neutral

TYPE: Fey (Animal)

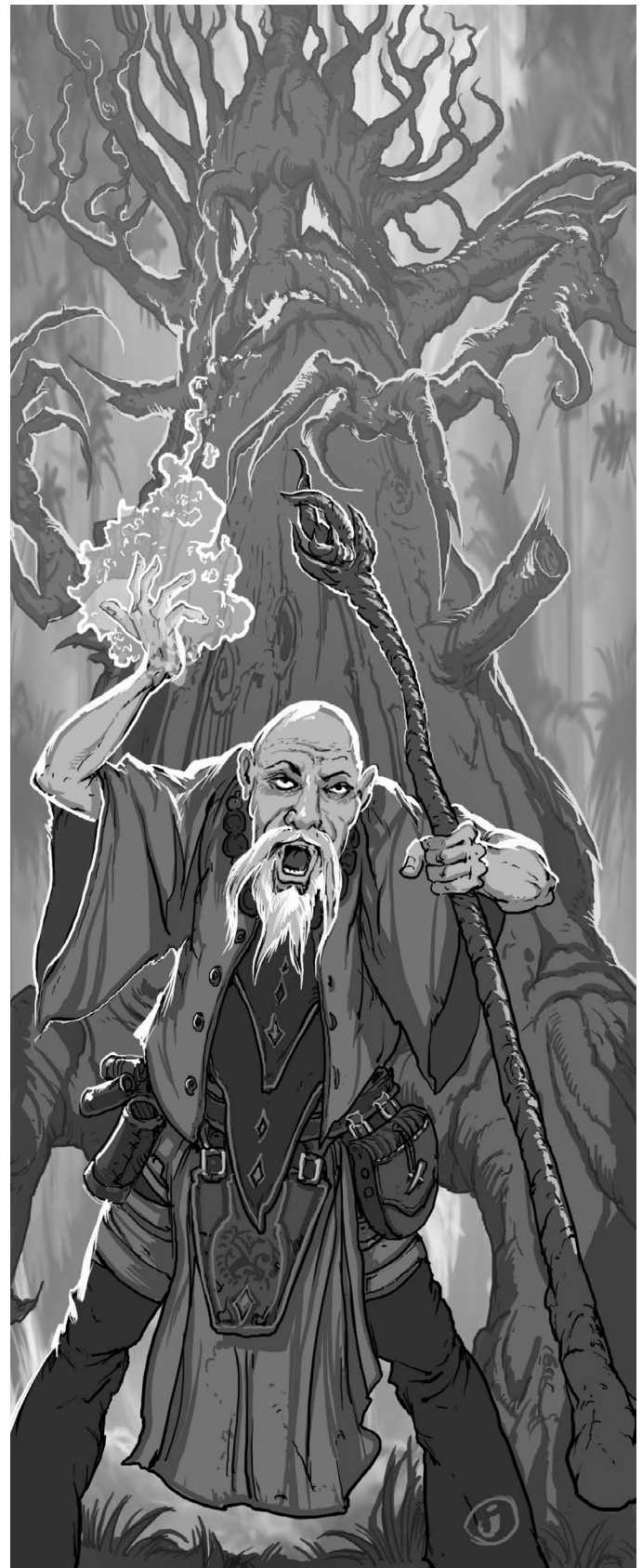
TREASURE: 4

XP: 80+4

'Death's Surity' from Welsh legend, a faery hound. The name of the Chief Hound of *Gwyn ap Nudd* that leads the *Wild Hunt* and *Arthur's* own across Wales and Cornwall to seek the *Twrch Trwyth*. This is also a large monstrous hound-like beast that has the rear-end formed similarly to a serpent's, splitting into a fan-like shape, breaking into three fins.

The strange monster is said to be one of the *Ar Wybir* 'On the Sky', or able to be found in the clouds and mountain-tops lurking high. It hunts for victims, ravenously thirsting for flesh and blood, especially lone travelers on roads and at night. It would emit a gut-wrenching howl that would echo across the skies and countryside, often opposite to where it was, and blindsides the victim by surprise.

It is believed a lone hound's howl was the sign of a foretold death soon, and the *Dormarch*, more correctly, the *Dormach*, was usually to



blame, or the *Gwyllgi*. The expression 'Ymgwych safan ci.' ('In the dog's mouth!') means someone is about to die soon if a dog half whines or howls nearby.

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The creature is rarely seen in packs but there are odd tales of them in groups, especially during the times of the *Wild Hunt*. Because of their odd physical forms, people assume logically they would be able to outrun them, but the *Dormachau* can fly and easily take them down as vulnerable prey.

COMBAT: Using its flight, the *Dormach* can fall upon its prey and use its teeth and claws to rend the foe to pieces. The tail, or second half of the body holds the prey tightly, constricting it, as they *Dormach* has its way with it.

Flying: Some obscure Welsh sources say the *Dormach* doesn't have wings to fly, but many hint at the possibility. Whichever is relied on, the monster can fly and dwells in the clouds and mountain-tops easily, the same as birds in fact.

Wild Hunt: A regular member of the entourage of the *Wild Hunt*, the hideous *Dormach*, can be found there howling and snarling with the other faery hounds. Driven by instinct and need, the beast joins in without protest, and will swell the ranks until its end, then follow it to the Underworld or *Annwfn* if dawn arrives.

“Arc’hant korrig tra na dalv”
“Money of the dwarves is worth nothing”
La Villemarqué, ‘Les Nains’, Breton Folk Song.

DUSA

NUMBER: 3	SAVES: M
SIZE: Medium (3-5 ft.)	INT: High
HD: 2 (d6)	ALIGNMENT: Chaotic Neutral
MOVE: 75 ft.	TYPE: Fey
AC: 16	TREASURE: 2
ATTACKS: Bite (1d12), Hoof (1d10), Weapon	
SPECIAL: Mist Form, Faery Lure, Wild Hunt	

‘Bad Ones’, from Gaulish mythology, and one of the few to survive beyond the Celtic peoples on the Continent that believed in them. These faun-like beings were very similar to the Greek *Panes* or Roman *Faunes*, but lesser versions of an obscure Celtic deity that they share a name from, *Dusios*. The *Dusa* are capable of impregnating both Mortal women and animals alike, without distinction or care. *Dusiolus* is the diminutive form of the word.

They existed in Gallic territories in a paradoxical situation. For fear of their depredations on both women, livestock, and crops, offerings and prayers were made to satiate them. Yet, many women craved their secret visits hoping for their near-divine touch and children. There would likely have been an opposing, and more positive group of spirits or Gaulish faeries classified as *Susioi* or ‘Good Ones’ as signifying the Celtic duality, but unfortunately there is no extant sources for this to show otherwise.

Only later Greek and Roman Christian sources mention the *Dusii* with hatred, and their persistence in belief, first among the Gallic peoples, then the later Gallo-Romans, and eventually those became the French after the Frankish conquest.

The *Dusioi* were said to dwell in the sky, somewhere between the earth and stars, sun and moon, where the gods can be found, in the clouds. Others, however, exist in the woodlands and ran amok in the wilderness, but they come from their ‘home’ in the skies above, which is presumably the Otherworld.

They seek those ‘burning with lust’, or they bring such urges out in others merely by their presence. Forcibly, they will have their way with Mortals or beasts, the same sexual violence that *Panes* commit in Hellenic belief.

Insular Celtic peoples have strange beings that share appearances, or names, that are identical. In early Irish lore, the *Gaborchend* or ‘Goat-Heads’ were mentioned in many sources, and haunted the battlefields and hills. They also are very similar to the *Fir Caille* (‘Men of the Forest’) and the *Bocánach* (‘Goat People’). Each are similar in their way, and likely derive from a common culture.

The Irish *Gaborchend* were the first peoples living in Ireland before the *Fir Bolg* arrived, who were then enslaved by them, only to be nearly completely wiped out after the first *Battle of Mág Tuired*. Now they dwell in scattered locations without a leader. In Britain, they are the *Dusou*, a name in Cornish and Breton, related to the Gaulish meaning ‘Devils’. Another Breton word for them is *Duzigoù*, meaning ‘faery, goblin.’ Another related Breton term for them is ‘*dudigoù noz*’ (‘Little People of the Night’) in reference to their sinister nature.

By the later 8th Century, the Franks had kept the Gaulish belief alive, proclaiming that weather oddities, for example tempests were the result of the *Manes Dusii*. A Welsh priest in Frankish Gaul had chronicled this, calling them *Maones* as well, sharing a distant link to other Celtic pagan religious ideas.

Many later sermons of the religious in Frankish Gaul spoke of the fear that the *Dusii* would take infants, but not give details as to what purpose. Possibly this dread was related to the faery tendency of baby-snatching and taking them to their world, to transform them into one of them. Grouped into this were the Gallic *Genus Cucullatus*, hooded and mysterious figures of earlier belief. In Church Latin sources, they lived in *Magonia*, a Kingdom in the clouds, perhaps a Romanized version of the native Gallic belief. Their alternative name was recorded as the *Maones*, with some variants.

By the Medieval Period, the *Dusa* were viewed as akin to the *Woodwose* or *Wildmen* of the Woods, figures, running amok in the forests of France. They still possessed the danger of forcible rape and taking babies, but this was less emphasized.

COMBAT: Using their agility, hooves, and horns, the *Dusii* would be dangerous to any normal foe. They will pounce, beat with their fists, and hit hard and fast. In force, they join together armed with shields and weapons and fight as warriors, but such times haven’t been seen in ages.

MIST FORM: The *Dusa* can morph into mist and back with ease, to travel inside and out of buildings, from the sky to the earth, and where ever else it requires. It can do this three times a day.

FAERY LURE: The attraction the *Dusioi* can create in others is strong enough to cause hysteria and frightful insanity in even the calmest of people. The primal power of lust the faery can stir is possibly greater than that of the other faeries. All of those in a 10 ft. radius of the *Dusa*, or the one chosen and targeted, must make a Charisma save at -5. Once affected, they will break down doors, harm others, and do whatever it takes, just to get to the *Dusa* to fulfill its lustful needs.

WILD HUNT: When the *Wild Hunt* is loose in the countryside, whether in Gaul, Galatia, Celtiberia, Ireland or where ever the *Dusii* are, they will be drawn to it. They cannot resist easily (Charisma check) and will join the ranks to take part in the wild festivities across the countryside until dawn. In the thick hordes that compose the Hunt, the *Dusioi* are a common sight and do some of the most profane and obscene actions.

- MONSTERS

ÉISC INIS

NUMBER: 1
SIZE: Giant (Half Mile or Longer)
HD: 20 (d100)
MOVE: 5 ft.
AC: 1
ATTACKS: Bite (10d12), Flipper (8d10)
SPECIAL: Perpetual Growth

SAVES: P
INT: Low
ALIGNMENT: Neutral
TYPE: Fey (Animal)
TREASURE: Castle Keeper's Decision
XP: 5,500+20

'Island Fish', from the Latin *Jasconius*, from the Irish *Navigatio Sancti Brendani*, or 'The Voyage of St. Brendan' written in the early 10th Century, in the style of the Gaelic *Immram* or 'Adventure' tale. Brendan and his men landed on the back of the fish thinking it was an island, set camp and a built a fire for the night, only to discover by morning, it was not, to their surprise.

This story semi-agrees with a pre-existing tradition of sailors' tales, going back to the Classical Era, about a massive tortoise, white whale or asp-turtle called the *Aspidochelone*. Whether the scribe who wrote Brendan's hagiography knew this or added a native Gaelic legend or not, isn't known. Such creatures are shared in Celtic tradition already.

Brendan attempted to make the *Jasconius* devour its own tail rather than his men and boat instead, but this failed. This is reminiscent of the Norse World Serpent *Jormungandr* and may have been influenced by it to some degree. St. Brendan and his men escaped back into the sea leaving the Island Fish.

This would imply the oceans are replete with these beasts drifting between the worlds, so enormous they can barely sustain themselves. They enjoy gorging themselves on passing whales, dolphin pods and fleets of ships and their crews. This also implies that exciting possibilities are atop their bodies awaiting to be discovered, or even inside where the stomach acids haven't completely dissolved. The Island Fish sleep or hibernate between food or visits, being not too active a species. The tops of their bodies, between decades or centuries, have grown to become often forested with its own local ecosystem. The scales appear as stone, with ivy and moss, and little to identify it as giant living creature. Entire groups together of these fish would appear as an island chain by deception and can fool even the most experienced sailor or sea captain.

COMBAT: The best this enormous fish can do in defense is to inhale the prey, causing a whirlpool of nearly impossible force. Its flippers, when raised, can crush ships and kill men, or create waves. The bite is able to break ships' hulls into two halves with a massive crunch.

PERPETUAL GROWTH: Cursed with the power of growth that never ends, and agelessness from the Otherworld, the *Éisc Inis* spends centuries expanding its size until it merely floats and must move out to the open oceans. The body becomes too rotund to swim close to most lands or islands to feed, and it must drift between continents. This has caused the situation where the Island Fish often become caught in the currents that push and pull it between worlds.

FALM

NUMBER: 1
SIZE: Small (1-3 ft.)
HD: 3 (d4)
MOVE: 40 ft.
AC: 15
ATTACKS: Bite (2d6), Claw (2d10)
SPECIAL: Foretell Fate

SAVES: M
INT: Average
ALIGNMENT: Neutral
TYPE: Fey (Animal)
TREASURE: 3
XP: 80+3

This mysterious spirit and animal lies between fact and hearsay (as most), but more so, as it heralds the death of those who see it, and no one lives to tell about it. The few words that describe the *Falm* scarcely resemble that it is very similar to a cat in shape.

Little literature has survived about the *Falm* enough to elaborate on it in depth other than it is a creature no one wishes to encounter or even mention for fear of attracting its awful presence. Sickness may come the way of those who bring its attention, and that alone signals the time when the *Falm* will decide to make an appearance and seal the fate.

Where and how they live is unknown, but being tied to death, the Underworld is a likely candidate. Slippery and a blur on the peripheral creature on the mind, no one wishes to know more about the *Falm*. Perhaps, this is one of many Celtic entities that was left to the unknown due to superstitious dread for a good reason.

COMBAT: The creature is clearly not a combatant, and incapable of fighting or defending. Its existence is always on the edge of perception.

FORETELL FATE: How and to whom certain 'fates' or *Tyngedau* (Welsh) or *Geasa* (Gaelic) the creature knows is uncertain, but it is perhaps divine or driven by other forces. The *Falm* makes its appearance, those whose time has come glances at it, and their death follows, and the mysterious creature moves on to its next target.

FEAR DEARG

NUMBER: 1
SIZE: Medium (3-5 ft.)
HD: 3 (d6)
MOVE: 55 ft.
AC: 15
ATTACKS: Bite (3d6), Claw (2d8), Weapon

SPECIAL: Cause Nightmares
SAVES: M, P
INT: Average
TYPE: Fey
TREASURE: 1-3
XP: 100+3

'Red Man', from Irish, Manx, and Scottish lore. A trouble causing faery of the highest order associated with snatching babies in cribs and replacing them with *Changelings* and causing nightmares.

The *Fir Dearg* are sometimes seen together in groups, but more often are solitary faeries, preferring to antagonize their chosen Mortals without other distractions. They are also seen as 'Rat Men' as well, with long tails, beady eyes and whiskers, under their coats and clothing in the shadows.

No source describes them in joyous terms, instead choosing to emphasize their snouts, fatness, and cruel pranks on the innocents. There is nothing pleasant about them, and of the faeries, the *Fir Dearg* are one of the most disgusting and loathsome. This is perhaps why they are solitary, and work and live solely with themselves, and are not associated with the nobler *Sí* or *Tuatha Dé Dannan*.

Excepting their features, which can be deceiving, they can be identified by their red coats and caps, and thus their name. How the redness gains its color is another matter, and this has caused some speculation with some grim possibilities. Many say it is the blood from the many who has tried to cross or betray the faery along the way, or that the *Fear Dearg* has done his cruelest jokes on, and the gore is the end result.

The faery skulks in the shadows, in basements, between walls, attics and other places where the other Good Folk care not to go, only to play insidious pranks on the Mortals that live there. No one is fond of these faeries, or cares to get to know them, their names, or anything deeper about them.

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COMBAT: Sneaky and deceptive, the *Fear Dearg* will trip, fool, and make a wild experience of the presumed battle to happen of the foe. Armed or not, the faery will try to gain the upper hand and wound the enemy and leave, never being a brave enough warrior.

CAUSE NIGHTMARES: Choosing a target, or several, the faery can focus its power to create unsettling images and experiences in the sleeping minds as they rest. Each victim must make a Charisma check, a failure gives them a simple nightmare, but a natural 1 gives them a terrifying experience that will haunt them even after they are awake. They will be unable to stir awake and remain stuck in the nightmare, a dream so horrible that it pulls on their own life and what is going on in it, at its truths and actual experiences until they are unable to tell what is real or not.

FEAR DUBH

NUMBER: 1	SAVES: M
SIZE: Medium (3-5 ft.)	INT: Average to High
HD: 4 (d10)	ALIGNMENT: Evil
MOVE: 75 ft.	TYPE: Fey
AC: 18	TREASURE: 4
ATTACKS: Grab, Weapon	XP: 1,000+4
SPECIAL: Faery Glamour	

'Black/Dark Man', from Scottish lore. A malicious, blurry figure of a man-like form that dwells in the *Ben Mac Dhui* passes of the Cairngorms of Scotland. He is very similar to the Welsh *Brenhin Llwyd* that haunts Yr Wyddfa's peak.

Unlike the Welsh version however, the *Fear Dubh* not only stalks strangers but can do murderous things to them as well. Stories are told of him starting lethal fires that kill victims, or causing harmful rock-slides, and other fateful actions. Many stories speak of small pranks and little more, but he is viewed as a nightmarish terror to be avoided.

In Ireland, another version lives around Lough Dhu to harass strangers and cause fright in them. These 'Phantom Men' exist on the edges of perception and consciousness and seem to inspire dread and death in passersby. They are intangible, yet people fear ever meeting them in person. No one is sure of their purpose or origins, only that they follow and prey on the weak and alone.

Only mists and darkness are their comfort, as they are home to shadows. Sunlight and any other light sources drive them away. Earlier Celtic tales mention them as having pitch black flesh and standing as tall as giants without emotion except hate for Mankind. They are a symbol of Darkness and pure ruthlessness in Celtic culture.

COMBAT: Swift, using mist, confusion, and disorientation as their ally, the *Fear Dubh* can attack with agility and surprise.

FEAR GORTA

NUMBER: 1-20	SAVES: M
SIZE: Medium (5+ ft.)	INT: Average
HD: 5 (d6)	ALIGNMENT: Neutral
MOVE: 45 ft.	TYPE: Fey
AC: 14	TREASURE: 5
ATTACKS: Slam	XP: 80+5
SPECIAL: Spread Famine	

'Hungry Man' from Irish lore. These thin, bony, practically skeletal people appear when hard times are across the land. Whether they are the cause of it, or the warning to its arrival, it isn't always clear, but

they shamble across the land ravaged by famine. In modern Fantasy parlance, they are akin to the undead or zombies.

In Ireland, it is thought that the appearance of the bright patch of 'Hungry Grass' or *Féar Gortach* presages the summoning of the *Fir Gorta* in some way. The last historical mention of them was during the 'Great Famine' of the 19th Century. These emaciated corpses would be seen shambling across Ireland as people were dying, blurring the line between reality and the supernatural.

The 'Hungry Grass' is a patch of faery cursed sod that will make those who walk over insatiable with a hunger (Charisma check). Such cursed sod is always located near a corpse left unburied and shriven to the elements, something the faeries consider disrespectful. These patches of Faery Sod are throughout Ireland and other Celtic countries and are the result of battles, murders, and touching the Otherworld.

The *Fir Gorta* will spring from these patches if the sod is left unchecked for too long by Mortals and a calamity hits the land. Usually both are tied together and are not exclusive, as events of this nature typically seem to be. These beings, however, will grant fortune to those who feed them, typically giving them some manner of luck on their journey or life as they are not malignant by nature but instead harbingers of doom.

COMBAT: Using their bony fingers and limbs, they will fight back, and even arm themselves, trying to call upon their skills from their most recent life. Otherwise, they are not the most deadly or powerful. Only their presence is disheartening and enough to cause starvation.

CAUSE FAMINE: One *Fear Gorta* alone can make a handful of people feel the effects of starvation, but a mob of them can starve a kingdom or nation. Each can affect 50 ft. with a mighty feeling of hunger that is never satiated. For each *Fir Gorta* fed, this famine will be reduced, but it is an almost impossible task as, if an army is afoot across the land, it will take most of the realm's food-supplies to bring a balance and banish them. Simply cutting them down or burning them isn't enough, as they emerge from the Underworld where there are plenty of Dead.

FEAR LIATH MÓR

NUMBER: 1	SAVES: P, M
SIZE: Medium (5-6 ft.)	INT: Average
HD: 5 (d12)	ALIGNMENT: Neutral
MOVE: 80 ft.	TYPE: Fey
AC: 18	TREASURE: 6
ATTACKS: Bite (3d8), Claw (4d6), Weapon	XP: 80+5
SPECIAL: Mist Form, Cause Fear	

'Great Grey Man', from Scottish lore, also called *Am Fear Liath Mór* and *Ben MacDhui*, that is said to haunt the snowy, misty peaks of the Cairngorms and the passes of the Ben MacDhui. The earliest mention of this slightly hairy and silent individual dates to the 13th Century C.E but has common currency in other Celtic regions, as in Wales the stories of the *Brenin Llwyd* or 'Grey King' is said to haunt the peak of Yr Wyddfa (Snowdonia) as well.

Am Fear Liath Mór stalks strangers that travel the passes and walks the Cairngorms, breathing close by them, but never getting too close, and causing a chill in their senses. He is large and silent mostly, while only implying to be dangerous by his ominous presence. The strange being has never been said to have killed anyone, only hunted the local beasts for food.

Aside from the occasional sighting of the tall form in the mists, only giant foot-prints and odd noises can be heard from it by frightened

travelers. These 'Grey Men' of the mountains are plausibly a common Celtic boggy-man at one time, not only in the British Isles, but over much of Celtic Europe where looming mountains, mists, and stone can be found.

Modern 'Cryptid' believers have assumed these are simply a version of the 'Bigfoot', taken into a mythical context. The Wildman or *Wood-wose* removed from the forest, and placed into the high mountains amid snow, fog, and rocks. Whatever the situation, this is not only in Scotland but over most Celtic speaking regions that remain today where mountains can be traversed.

If Gaulish lore had survived, surely there would have been endless stories of Alpine 'Grey Men' as well, stretching from the Celtic regions in the west all the way into Eastern Europe. Harmless as the tales say, but hint at the potential of danger always for a good fright.

COMBAT: Nothing is spoken of the power or skill of these 'Grey Men' in battle, but it is implied. They would have the strength and might to be terrible if they were pushed to be confronted or defend themselves.

MIST FORM: They can blend into the fog and mists seamlessly, going from the solid to incorporeal form easily over six times a day. Doing this, they can become invisible. Only *Second Sight* or other enchanted means enable viewers to glimpse them as they are blended perfectly into the surrounded mists.

CAUSE FEAR: In a radius of 25 ft., six times a day, the *Am Fear Liath Mór* can generate pure terror in the air. It is just the essence and aura of fear, and enough to make all who fail their Charisma save to stand still in fright for 1d10 rounds. A natural 1 and they will run blindly in utter horror down the mountainside, or in the passes, at the risk of their own life (or others) to escape. This will last 1d20 rounds and plant the seed of a phobia in the mind of the individual, almost wishing to never return to the location again unless they are more protected.

FENODEREE

NUMBER: 1	SAVES: P
SIZE: Medium (4-5 ft.)	INT: Average
HD: 3 (d8)	ALIGNMENT: Neutral
MOVE: 55 ft.	TYPE: Fey
AC: 15	TREASURE: 1
ATTACKS: Weapon	XP: 80+3
SPECIAL: Great Strength	

'Faery Man', from Manx lore. This has many spellings in the Manx language, and all are correct. He is one of the *Ferrishyn* or 'Faeries' of Manx lore, and considered to be exiled or driven from the Otherworld. His banishment was due to his love with a Mortal woman that lived in Glyn Aldyn that made him absent from the Sawin, or 'Halloween', festival because he was dancing with her one night instead. His punishment, as decided by the Lords of Faery, was to be cast out of the Otherworld, and his once fair and beautiful appearance taken from him.

Now he is hairy, hideous, and uncouth, unable to make friends of any race, Man or Faery, and must exist solitary like a hermit. He still treats Mortals kindly by doing their chores for them, serving practically as a *Brúnaidh*. According to Manx lore, the *Phynnodderee* isn't a group of faeries but a single, cursed individual. The many stories of him suggest, however, that many like him might have existed over time and a race of his kind did exist after all.

He was in many places at the same time across the Isle of Man, aiding farmers and housewives, or scaring them, as his legend transformed

into one of troublesome pranks if he wasn't pleased. Lacking clothes, the rough, crude, and rejected faery sought to be accepted and little more. Of the many Manx *Ferrishyn* he is the most confused in the tales and sources.

Ultimately, he is the most innocent and harmless, seeking peace and freedom from his exile from Faery. Whether one or many, the *Fenoderee* is repulsive initially but nice and a helpful being to those who give him space.

COMBAT: Tales mention the faery wielding the *Yiam Mooar* ('Great Iron') or Large Scythe, using his extraordinary strength. He would be a fearsome foe in battle, able to hurl boulders and stones with ease. Although humble and quiet by nature, once pushed too far, this faery would be unstoppable.

GREAT STRENGTH: Compared to most, the *Fenoderee* has an average Strength attribute of a range of 25 to 30. This massive power is normal for this faery, and grants him the ability to achieve wondrous feats compared to others. The Great Strength grants them the ability to hurl boulders as giants, and gives their weapon damage a bonus according to the expanded Strength table in the CKG.

FÍR GHORMA, NA

NUMBER: 5+	SAVES: P
SIZE: Medium (5-6 ft.)	INT: Average to High
HD: 5 (d8)	ALIGNMENT: Neutral
MOVE: 55 ft.	TYPE: Fey
AC: 15	TREASURE: 5
ATTACKS: Weapon	XP: 500+
SPECIAL: Mighty Strength, Summon Storm	

'The Blue Men', from Scottish myth, also called *Sruth na Fear Gorm* and *Fear Gorm*. These strong, but clever minded strange folk inhabit the waterways between the isles of the Outer Hebrides and especially the area known as the Minch.

They stand the same height as Mortals, are blue in skin, dwell beneath the waves, and wait on passing boats before they stop them. Then they demand a battle of poetic wits with the captain and crew at a high cost. If the travelers fail, the *Fir Ghorma* will physically capsize the boat or ship. This poetic battle must be skillful and persist for a time before these beings are outsmarted and admit defeat.

They will stand halfway out of the waters and block the passage of vessels in their waters, and give two lines of verse as a challenge. If refused, they will then throw the ship and its crew to the waves. Or, if people refuse to use the waters they inhabit, they will summon storms and cause havoc on nearby coastal villages in vengeance.

Many today believe the *Fir Ghorma* were the Picts demanding tribute of traveling Gaels and other non-Pictish folk that has been converted into memory for tales of faery-folk. There is no mention of Blue Women or even the slaying of these beings by Mortals in the tales. They are an oddity and only inhabit this stretch of coastline in Celtic Europe.

COMBAT: No talk of their skill in battle is ever detailed but given their strength, they would be very dangerous. Armed with spears or other weapons, they could easily overtake a basic ship and its crew.

MIGHTY STRENGTH: An individual has a Strength score in the range of 30 to 35 and would appear very strong without a doubt. See the expanded Strength attribute modifier chart in the CKG for additional details.

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SUMMON STORM: Taking a few individuals together, and concentration, a storm can be summoned within an hour to cover many miles and ravage the land for 2d6 hours. This will make the seas unstable to travel, coastal villages unsafe, and skies dark and terrible.

FOMÓRACH

NUMBER: 1-20+ **SAVES:** M, P
SIZE: 10-15 ft. **INT:** Average
HD: 5 (d12) **ALIGNMENT:** Chaotic Evil
MOVE: 60 ft. **TYPE:** Fey (Giant)
AC: 17 **TREASURE:** 5
ATTACKS: Weapon, Bite (3d12), Claw (4d8) **XP:** 250+5
SPECIAL: Faery Abilities

'Under (the) Sea Ones' from Irish mythology, and led by the obscure goddess *Domnu* in the scarce sources, they were the scourge of Ireland and the world. There is one Celtiberian source that might show their belief in a similar mythology as well, as they lived in *Omurika*, or the 'The Under-Sea World'. This would imply the Celtiberian version of these Sea Giants was called *Omurik*, a name that reflects an identical definition and logical connection. Especially as the Gaelic-Celtiberian link is there already.

Because of their association with *Domnu*, they are referred to in some Irish sources as the *Tuatha De Domnu* in contrast to their more beneficial counterparts, the *Tuatha De Danann*. Many later scholars have made the link that both *Danu* and *Domnu* were likely sisters in the earlier belief and their 'people' were in opposition, the former representing the land and the latter the Sea.

The earliest Irish mention of the *Fomóraig* cross them with the earlier, primal inhabitants, the *Gaborchend*, by describing them with goat-heads. These giants were the terror of Ireland in every way, but their women were never mentioned, very similarly to the Norse *Jötnar*. Many males of the race were fair, for example *Bres*, who ruled over the *Tuatha De Danann* for a time.

For the most part, the *Fomóraig* are ugly, deformed, with odd features, and sometimes terrifying powers capable of levelling armies single-handedly. Their kings are legendary. A great example of this is the infamous *Balor Ólcshuil*, whose third-eye could burn to ashes entire companies of warriors. A hint of this is seen in Welsh myth as well with the giant *Ysnyddaden Pencawr*. The Manx name for them is *Foawr*, and they were milder mannered in behavior than their Irish origins. The Manx *Foawr* were fond of stealing cattle and less monstrous in appearance, being just giants.

The Sea Giants did not become a problem in the Mortal world until they dominated Ireland when the *Fír Bolg* people populated the land. Although the *Tuatha De Danann* came to end the dominance by both the *Gaborchend*, *Cruithen*, *Fír Bolg* and other, earlier peoples, they had to contend with the *Fomóraig* for a time until the second *Cath Mág Tuiredh*. This was when their power was broken once and for all in the land and the Gods ruled.

The Sea Giants never went away, but remained in the background, as a menace in Irish belief, dwelling with the others, as the Gael soon came to rule, pushing all others away with the arrival of the *Milesians*. Ironically, they merged into Gaelic belief as demon-like faeries no different from the others they once were in opposition to in earlier ages.

They sail between the worlds constantly, and dwell in strength in their own kingdom in the Otherworld still, where they live in opposition to the *Tuatha De Danann* and other Faeries of Light. Where ever most giants inhabit, they are sure to reign. The Celtiberian source hints that *Omurika* may not be such a malign realm, or its inhabitants, but the later Irish literature and myths say otherwise. According to Gaelic belief, these monsters are not to be trusted and are some way related to all other giants.

COMBAT: They use weapons, strategy, and are just as mighty as the Gods or Man in battle. Never are they mentioned as being weak or frail, and combat is what they are best known for, as they gain slaves for their kingdom or Sea Empire that spans lands and worlds.

FAERY ABILITIES: The Castle Keeper or player can design the *Fomórach* with the abilities in this Codex, and use the special abilities these giants are born with as well.

FRID

NUMBER: 1-10 **SAVES:** M
SIZE: 1-10 ft. **INT:** Average
HD: 3 (d6) **ALIGNMENT:** Chaotic Neutral
MOVE: 75 ft. **TYPE:** Fey
AC: 19 **TREASURE:** 3
ATTACKS: Grab, Bite (3d12) **XP:** 150+3
SPECIAL: Blend with Shadows

'Insect' in Scottish myth, these otherwise mythic beings dwell inside and beneath the shadows of the rocks in the Highlands and quickly snatch up any dropped food crumbs and milk left by people. The other words for them are *Biastag* and *Meanbh-Fhríde*, all meaning 'insect' in Modern Gaelic. In earlier mythic thinking, however, the terminology and ideas were darker.

Local tribes and clans would place libations of milk and other offerings on stones to the *Fride* in fear and respect of them. As with many faery beings, these creatures dwelled on the periphery of the senses, always close to being proven but not enough to be absolute. This caused anxiety and wonder at the loss of crumbs and dropped food, and the mysterious source of where it went.

These beings were said to dwell mainly in Gairloch, Cromarty, and Ross, but assuredly, they were thought to exist elsewhere in the Gaelic speaking world. The Brythonic Celtic world has a similar being named the *Corianiaid* mentioned in the tale of *Lludd ac Llefelys* that plagued Britain, and would only be satiated by stuffing their lairs or 'webs' with insects. There is a connection with the Gaelic *Fridean* and the Brythonic *Corianiaid* in concept.

In Scottish belief, these shadowy beings are fond of dwelling in caverns, and the darker the better. A few stories speak of people wandering into them and never returning alive. The *Fridean* barely make noise as they stalk their prey and then they pounce.

COMBAT: Nothing is told about how they act in combat, what they appear like, or even do when they attack their prey. Being ambush beings, the *Fridean* would be silent and not give the foe a chance to defend or attack.

BLEND WITH SHADOWS: Because of its nature, the faery monster can easily blend into the shadows and darkness without difficulty. This is automatically and every time. The skin, eyes, and hair of this being blur into the lack of light.

- MONSTERS

FUWCH FRECH' Y

NUMBER: 1-10+
SIZE: Medium (4-5 ft.)
HD: 3 (d12)
MOVE: 75 ft.
AC: 16
ATTACKS: Horn (3d8), Hoof (2d10)
SPECIAL: Otherworld Travel

SAVES: M
INT: M
ALIGNMENT: Neutral
TYPE: Fey
TREASURE: 3
XP: 100+3

'Freckled Cow', and more properly in Welsh, *Y Fwch Frech* and *Y Fwch Gyfeiliorn* ('The Stray Cow'), a faery cow believed in all across Wales. This is very identical to those found in the Gaelic Celtic countries but has its own Brythonic style.

These faery cattle would be lost or left behind from their herd when their leader, the bull or *Gwartheg y Llyn* ('Kine of the Lake'), and their true masters, the *Gwagedd Annwfn* leave to retreat below the waves. Taking the advantage, the local farmers would spot the wandering faery cattle and try to cull them into their own herds and breed them, or get their milk.

The milk from these faery cattle is sought after, and the dairy it produces: cheeses, milk, and creams produced by these creatures is almost deemed sacred by the farmers and stories spring up around them across Wales. Many tales speak of generations of faery-blooded cattle bred to the *Buwch Frech*, only to lose them back to the original owner, who calls for them. They run and return into the lake, as a dangerous stampede to the *Gwagedd Annwfn* and to *Tir Hud* ultimately, lost to Humanity, leaving only a legend behind.

Logically, the other Brythonic regions, Cornwall and Brittany, shared in stories of similar faery cattle but such tales are now not extant sadly. The Cornish analog for the Freckled Cow is *An Vuwgh Vregh*. It is a general concept that was shared across of all Celtic Europe, from Gauls, Galatians, Celtiberians, Gaels, and Britons.

COMBAT: Not mentioned as being very violent, the *Buwch Frech* would defend itself with hooves and, if in great numbers, a stampede, preferring to rely on the larger *Gwartheg y Llyn* to do the work.

OTHERWORLD TRAVEL: Sensing the entrances to the worlds by instinct, the faery cattle can move between them easily and without ceremony or ritual. These enchanted animals, as others, naturally do so frequently and without an influence of Time. They pass through caverns, lakes, rivers, and the ocean, back and forth.

GAN CÁNACH

NUMBER: 1
SIZE: Medium (4-5 ft.)
HD: 3 (d8)
MOVE: 55 ft.
AC: 15
ATTACKS: Bite (2d8), Claw (4d6)
SPECIAL: Faery Lure, Vampiric Drain

SAVES: M
INT: Average to High
ALIGNMENT: Evil
TYPE: Fey
TREASURE: 3
XP: 100+3

'Love Talker', from Irish lore. This seductive faery will lure the opposite gender with pretty words, mainly shepherdesses and milk-maids, and with his *Dudeen* in mouth, lure them into love-making. An encounter with a *Gan Cánach* will ruin anyone who takes a chance, knowingly or not.

Without the glamour, they are small folk, but using their faery wiles, they can be whatever or whomever the maiden wishes, so long as the

allure has its power. Then the faery will take the opportunity and try to drain the life and fortunes from its victim.

As with all faeries, iron can banish them swiftly. Once glance of it, and the devious minded fellow is gone, but if the gullible and willing will accept the invitation for the love-making, then little else can stop it.

COMBAT: The *Gan Cánach* may use a walking stick or club, or even another weapon to defend itself, but obviously this faery is a lover and not a fighter by nature.

FAERY LURE: The pipe or *Dudeen* it smokes is filled with a substance that will completely cloud the mind and senses of the chosen Mortal nearby. A charisma check needed to resist, otherwise, the victim is at the mercy of the faery, who has them seduced. They will fall for their every word and action without resistance.

VAMPIRIC DRAIN: Upon a successful bite, the next round inflicts 3d8 Hit Points per round; once the Hit Points are gone, Experience Levels are lost at a rate of one per round, and in doing so, the faery will learn the whereabouts of the Mortal's family wealth and rob them as well. To break the drain, the victim must be saved by powerful magic or great feats of strength.

GILLE DUBH

NUMBER: 1+
SIZE: Small (3-4 ft.)
HD: 3 (d6)
MOVE: 75 ft.
AC: 18
ATTACKS: Weapon
SPECIAL: Tree Hide

SAVES: M
INT: High
ALIGNMENT: Neutral
TYPE: Fey
TREASURE: 1-4
XP: 150+3

'Dark Boy/Child', from Scottish myth. This small faery boy is the typical woodland faery being who helps Mortal children, and is shy and hard to find. He is usually attached to a certain tree or patch of woodland, in this case from Scottish lore, the woods near Gairloch, and was fond of Birch trees.

Using leaves and moss as his clothing, the *Gill Dubh* had black hair, thus the name, and would creep to and from the woods when too many Mortals (and adults) were near. He would only come out to play and mingle with children, always being nice, beneficial, and educational towards them.

He was a little faery 'Wildman', never groomed or cleaned, hopping about the branches and trees and could vanish from sight and the senses swiftly. The *Gille Dubh* dwelled on the fringes of civilization and Man but never in it, or in their homes or close enough to peer into their lives, preferring the natural life of the woodlands.

Clearly, where there was one, there are many of them, men and women. Who they were, or are, is difficult to say in the context of Faery Lore other than the *Sith* from Gaelic myth. Curious and benign, and little more, never harming Mortals or their world, but choosing to remain in the forests where they have always been since Time began.

COMBAT: Agile and flexible, the *Gille Dubh* faery is just another 'elf' being in the end, able to fight, wield weapons, and do what other faeries of the same breed do if needed against foes.

TREE HIDE: One natural Faery Ability is the power to blend the skin to match that of the surrounding trees, leaves, and foliage. The faery

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can do this when feeling in danger, day or night. This will last 2d20 Rounds and it can be done six times a day.

GIOL-DAORAM

NUMBER: 1-Million
SIZE: Microscopic
HD: 1 (d2)
MOVE: 1 ft.
AC: 19
ATTACKS: Bite (d2)
SPECIAL: none

SAVES: P
INT: Low
ALIGNMENT: Neutral
TYPE: Fey
TREASURE: NA
XP: 1+1

'Animalcule, Creature Invisible to the Naked Eye' from Scottish lore. From the Gaelic phrase *Giolcam-Daobhran*. A creature said to be so impossibly small that it can live in the ear of a mite comfortably.

Although sources are limited to one writer in later Early Modern literature referring to earlier materials and Celtic culture, the story holds to some folkloric themes and ideas across many peoples and the Celtic world.

This creature is explained as being an insect. Their purpose is vague, but given folkloric and faery logic, the *Giol-Daoram* likely instilled nightmares, bad thoughts, or other mental or emotional influences in the head of the victim that bore it unwillingly. This is the Castle Keeper's prerogative due to a lack of tales relating to the exact function of this creature in Faery Lore. Many question its place within Faery Lore as it is, but given its connection to many existing ideas and Celtic notions, it isn't unlikely this creature was believed in by the populace.

COMBAT: Such an idea as 'combat' isn't feasible with this creature. It isn't even a threat on that level.

GLAISTIG

NUMBER: 1
SIZE: Small (3-4 ft.)
HD: 3 (d10)
MOVE: 50 ft.
AC: 16
ATTACKS: Weapon
SPECIAL: Faery Abilities, Vampiric Drain

SAVES: M, P
INT: Average
ALIGNMENT: Chaotic Neutral/Evil
TYPE: Fey
TREASURE: 3
XP: 150+3

'Green/Grey One', from Scottish lore, she is also called the *Maighdean Uaine* ('Green Maiden'). Her lower-half is goat-like, covered in a green dress, while her upper-half is usually fairly pretty, if wild and ragged, with long yellow hair. The *Glaistig* is one of the *Fuath* folk, and rightfully so, as it aims to cause Mortals trouble and harm every chance it gets.

They will do pranks at the very least, hurling stones in the path of travelers on lonely foggy trails, making noises and other harmless but eerie effects. Mostly though, they will plan to be outright cruel and hateful, especially to those who treat animal herds, deer, cattle, and children poorly, as she protects them.

To appease her, locals will place milk for her in a certain hollow of a tree or under a stone. No one wishes to see her wrath. The *Glaistig* is a faery that all prefer to be on the good side of, because she aids in watching over beasts, both wild and tame, and protects children. She is always on the edge of being harsh and cruel, however, and Mortals are aware of that, never wanting to see that aspect of her.

In a miniature form, she is akin to the great *Cailleach* that roams the land every season, and Mortals nearly perceive her as being one of the

many children to the Great Hag. The tales of the *Glaistig* are all over Scotland, where reindeer and cattle are found.

COMBAT: Using her ability, and unpredictable nature, she can spring into action fast. The *Glaistig* is swift and able to defend themselves with weapons or anything on hand.

FAERY ABILITIES: Possessing many abilities, the faery can pull from the great body of powers from within the list easily.

VAMPIRIC DRAIN: After getting someone vulnerable, the faery can drink their blood, thirsting for their life-essence. In doing so, she will drain 5d12 Hit Points per round until their Hit Points are gone. After that, she drains one Experience Level per round. A successful Charisma saving throw by the victim breaks the drain attack.

GLASHTYN

NUMBER: 1
SIZE: Medium (4-6 ft.)
HD: 4 (d10)
MOVE: 60 ft. (Land & Water)
AC: 15
ATTACKS: Weapon, Bite (4d8), Hoof (3d6)
SPECIAL: Shapeshift, Faery Lure

SAVES: M, P
INT: Average
ALIGNMENT: Chaotic Neutral
TYPE: Fey
TREASURE: 4
XP: 150+4

'Stream Being', from Manx lore, also called the *Cabyll Ushtey* or 'Water Horse'. They will change shape and come ashore to mingle with Mortals to find women.

The *Glashtyn* are not always as clever or smart as they think, because in their transformation to appear as beautiful Mortal men, their ears remain horse-like. It is something they must hide, by a hat or otherwise, if they manage to think of it.

Lust driven, once ashore, they will seek women in their guise and will not stop. Several tales speak of their deeds, hoping to spot, stalk, and abduct a woman. They will grab ahold of the clothing of their target and not let go. Once they have their way, they will drag their female victims to the sea and devour them after they transform back to their original shape. Only the light of dawn, or quick thinking, can save the female captive.

Sometimes they are called the *Glashan*, but their actions are the same. Related are the *Taroo Ushtey*, but such creature has less of a tendency to be so lusty or direct.

The *Glashtyn* will appear extremely fair and handsome with hypnotic eyes and words that can easily melt the heart of a lady. This act won't last long, as the true nature of the faery beast will soon surface and it will try to grab the clothing of the woman. Once it does, it is almost impossible to break free from.

COMBAT: Whether in its normal halfway horse-human form, or shape-shifted guise, the *Glashtyn* will be a mighty foe. It will be a dangerous enemy, an unexpected threat.

SHAPESHIFT: As mentioned, this faery beast has the weakness that, once transformed, only the horse ears remain. It will otherwise appear very attractive in every way, fair and with a perfect smile, voice, and entrancing eyes.

FAERY LURE: Using its words, the *Glashtyn* can seduce women easily. They have to resist by a Charisma saving throw. A Failure allows the

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faery to get closer and closer, and even have his way, as desired. A natural 1 is everything that will fill the night the wild faery planned at the expense of the poor Mortal.

GOBORCHEND

NUMBER: 1-10
SIZE: Medium (5-6 ft.)
HD: 6 (d10)
MOVE: 100 ft.
AC: 18
ATTACKS: Weapon, Bite (4d6), Hoof (2d8)
SPECIAL: none

SAVES: P
INT: Average
ALIGNMENT: Neutral
TYPE: Fey
TREASURE: 6
XP: 80+6

'Horse Head', from Irish myth. The *Goborchinu* were among the many primal beings that lived in Ireland (with the *Goborchend*) before all other peoples in the earliest of ages. They had the bodies of humans while the odd heads of horses atop them.

Little is written about them in later Irish mythic literature other than their presence in the country and eradication during the furious feud between the *Fir Bolg* and *Tuatha Dé Danann*. Unlike the *Goborchend* and a few other earlier peoples and beings, this race doesn't appear to have survived after the *Fir Bolg* or the many other 'invasions' that followed, they were simply wiped out. Or, in some cases, more than likely intermarried into local clans and lost their identity over time, perhaps to become a part of the *Cruithnach*.

If they are anything like the Classical version, they were fierce warriors and able to hold their own portions of Ireland for a time. The *Goborchend* probably didn't practice Druidry as such enchantments hadn't reached Ireland until the time of the *Tuatha De Danann* (according to Irish mythic thinking and literature). Without this power to aid them, they simply lost out to a much greater force.

Remnants of them likely do exist in the country or in the Otherworld, but little more from that far gone era. These beings are not faeries exactly, but not wholly Beast or Man either, but something in between them.

COMBAT: Using spears and other primitive Bronze Age weapons, the *Goborchend* attack with a fierceness and strategy that harkens back to an older time. They may not use the greatest means or weaponry, but they can fight and defend with spirit.

GWIBER

NUMBER: 1-6
SIZE: Giant (12 ft.)
HD: 10 (d20)
MOVE: 60 ft. (Land), 100 ft. (Flying)
AC: 18
ATTACKS: Claw (4d12), Bite (5d20), Tail Bash (3d8)
SPECIAL: Fire Breath

SAVES: M, P
INT: Low
ALIGNMENT: Chaotic Evil
TYPE: Fey
TREASURE: 10
XP: 500+10

'Viper', the Winged Serpent of Welsh lore, or sometimes 'Dragon' that blurs that line between a flying snake and older, traditional dragon of European myth. It is capable of causing fire, breathing it, and creating terror across the land, as well as poisoning the land around it.

The *Gwiber* is perhaps closest to the early view of what a Celtic dragon may have been viewed as, being that other Celtic regions are documented with even less or even more vague version of one prior to the European Medieval concept. The basic Fantasy 'dragon', and all of its

colorful varieties today, as grand and epic, and over-the-top in form and style as they are, are completely divergent from the ancient and traditional European views of the beasts.

This is a slithering, venomous, winged monster, that sprouts up out of its lair, generating fire and smoke, polluting local valleys and villages with its awful presence. At one time, such a creature was perhaps viewed as being a heroic and noble monster by the warrior culture of the Brythonic Celts, thus the Bardic term *Dreigiau* or 'Dragons' for warriors, and their leader, *Penddraig* or 'Chief Dragon'. Images of serpentine dragon forms appear on the earliest Celtic art throughout Europe.

Wales has many tales of the *Gwiber* and the terrible trouble and danger it caused throughout the land. Usually the creature is outsmarted and never slain by someone, only tricked into harming itself to die. The Continental *Wyvern* is identical to this dragon in its anatomy and behavior.

COMBAT: Using the long, sharp talons, and a mouth full of teeth, the *Gwiber* will tear and force the prey into bloody pieces, or carry it into the sky, only to drop it and shatter it. Each attack is frenzied and filled with deafening shrieks.

FIRE BREATH: Clouds of deadly fire will exhale from the *Gwiber* in a cone at a distance of 15 ft. and a 10 ft. radius. This does 5d12 damage and can be used once every six rounds.

GWYLLGI

NUMBER: 1-6
SIZE: Large (3-5 ft.)
HD: 3 (d10)
MOVE: 75 ft.
AC: 16
ATTACKS: Bite (4d12), Claw (3d8)
SPECIAL: Fiery Breath

SAVES: M, P
INT: Low
ALIGNMENT: Chaotic Evil
TYPE: Fey
TREASURE: 3
XP: 100+3

'Twilight/Evil Wolf or Dog', from Welsh lore. A massive dark hound or wolf-like demonic creature, it haunts roads and the countryside lurking for prey. Its eyes burn a hellish red, and its howls and snarls frighten and horrify even the bravest of men. The Manx version of this is the *Moddey Dhoo*, a creature that is not too different but localized at Peel Castle.

In the 10th Century Arthurian story *Culhwch ac Olwen*, a *Gwyllgi* protected the vile giant *Yspaddaden Pencawr*'s sheep. It is said that the blazing red eyes of the *Gwyllgi* at night can be seen for miles and will draw in the unaware, thinking it is the light from a fire. Instead, they encounter a monster ready to rip them to pieces or merely signal their Fate or *Tynghed*.

It is rare enough to hear or see one of these beasts, but a pack of *Gwyllgwn* is rarer and an omen of the end. These demon dogs are less graceful than the *Cŵn Annwfn*, and their presence far more dreaded. Where these monsters come from isn't known, but *Annwfn* is the only place bleak enough for them.

Lone travelers will often have the awful sense of being stalked by a panting, snarling beast for miles. Eventually they will discover a fiery-eyed hellish monster close behind, ready to pounce on them. This is the *Gwyllgi*. They are never seen near towns or settlements, only the loneliest and more desolate areas of the wilderness at night.

COMBAT: Attacking the extremities, the pitch-black beast will bite, claw, and shred the foe until they cannot move or stand. The *Gwyllgi* behaves as a wild, rabid dog but is also touched by evil in battle.

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FIERY BREATH: Rolling, hot flames emit from the beast's mouth out to 10 ft. in a cone. It will do 3d10 hit points damage at a time, and can do this every other round.

GWRAGEDD ANNWFYN

NUMBER: 1-10+
SIZE: Medium (5 ft.)
HD: 4 (d10)
MOVE: 45 ft. (Land), 90 ft. (Water)
AC: 18
ATTACKS: Weapon
SPECIAL: Faery Abilities

SAVES: M
INT: M
ALIGNMENT: Neutral
TYPE: Fey
TREASURE: 4
XP: 500+4

'Women of the Underworld', from Welsh lore. Many are gloomy or sad, their heads hung low, but more often they are all beautiful and seeking a Mortal husband. There are many stories about them across Wales and the enchanted and beneficial gifts they will grant those who happen to win their attentions and love will receive, but eventually, it ends in tragedy.

Their homes can be reached from lakes or other bodies of water, as that is easiest portal to *Annwfn* (in the oldest sense). Usually they tend to their herds of *Gwartheg y Llyn* and *Y Fwch Frech* and occasionally these magical beasts temporarily get free and find their way into the Mortal world, long enough for Mortals to take advantage of them. Gradually, the *Gwraig Annwfn* will beckon for it to return and end the 'prosperity' that the random Mortal is experiencing.

Wearing green, they often can be seen below the surface of the water in 'sunken' cities, or tending to the *Cŵn Annwfn* or other faery animals. Their hair is long, braided or plaited, in many brilliant colors, their eyes shine and their voices are clear. Many describe them as dream-like.

Other *Gwagedd Annwfn* end up being wives to fortunate Mortal men and bear them talented and blessed children, imparting the many hidden secrets of the Otherworld to them over the years (for example, the *Meddygon Myddfai*). These wonderful marriages never last as they have conditions that are usually tied to 'being struck by iron', or 'being struck three times', or other, similar circumstances.

As much as the Mortal husband may try to assert his authority over her, the fair and graceful *Gwraig Annwfn*'s true master is the God *Gwyn ap Nudd* (as many sources state), but in others it may just as easily be the other documented *Pen Annwfn Arawn*. Capable of unleashing frightful powers, but quiet and timid, the faery wife will be the 'perfect wife' for the time she is bound in the Mortal world and never age one day, serving her time until the conditions (whatever they might be) are broken.

They are a part of the many *Plant Annwfn*, and are those who also blow upon the fires that warm the *Pair Y Dadeni* (Cauldron of Rebirth). In later *Arthuriana*, they emerged as the famous 'Lady of the Lake' as a conflation of ideas as Celtic belief was merged into European popular fictional literature. They harken back to the extremely ancient Celtic notion of elemental souls and entities inhabiting the world around them, personified as semi-humanoid beings.

It would be safe to assume the Continental Celts shared in a very similar belief as the *Gwagedd Annwfn*. The lakes and watery locations of Europe are filled with once sacred Celtic offerings cast to them thousands of years ago in the same manner as those in the British Isles. A rough Gaulish version of the same name would have been *Ureketina Antedubnos*. The Celtiberians surely would have shared in the same notion and concept.

COMBAT: It was never described in the existing tales, but just as likely, the *Wives of Annwfn* would be capable of battle. Meek or timid females incapable of battle are not a Celtic trait. These Otherworldly beings would have been able to wield terrifying skill with weaponry and display unusual knowledge in strategy.

GUNNA

NUMBER: 1
SIZE: Medium (4-5 ft.)
HD: 3 (d6)
MOVE: 55 ft.
AC: 15
ATTACKS: Weaponry
SPECIAL: Faery Abilities

SAVES: M, P
INT: Average
ALIGNMENT: Neutral
TYPE: Fey
TREASURE: 3
XP: 80+3

From Scottish lore, the *Gunna* is a thin, naked faery that prefers to tend to cattle. Wearing only fox fur, and with long blond hair, the feral faery is solitary and will freely aid Mortals. The Gaelic term '*Gunna*' also refers to a faery exiled from the Otherworld for whatever reason.

If offered clothing, as all *Bríadaidh* faeries, the *Gunna* will depart from aiding the farmer, feeling either insulted or simply pleased with the gift. The faery's other task is normally to guard the crops and drive or scare animals away from it. Farmers mostly know the importance of keeping a *Gunna* once they have one.

COMBAT: There is no indication the *Gunna* is a fighter or defender, and they are likely cowardly by nature. Being very secretive, the faery doesn't appear to be aggressive.

FAERY ABILITIES: The faery can acquire several faery abilities as any other with no difficulties.

KANNEREZED NOZ

NUMBER: 1-4
SIZE: Medium (3-5 ft.)
HD: 3 (d12)
MOVE: 75 ft.
AC: 19
ATTACKS: Weapon, Bite
SPECIAL: Foretell Death, Grant Wish

SAVES: M
INT: High
ALIGNMENT: Neutral
TYPE: Fey
TREASURE: 3
XP: 1,500+3

'Night Ducks' from Breton lore, also called *Cannard Noz*, this doom harbinger always appears in triple form and washes the clothes or the bloody funeral garb of the soon-to-be-deceased by a stream or river at night.

Small, webbed-footed, faery women, solemn, donned in green Celtic style dresses, they toil on their grim task without happiness. They are very similar to the Scottish and Irish *Bean Nighe*.

The one doomed to die will spot the *Kannerezed Noz* washing, and usually no one else. In Cornwall, these faeries are also known but under a harsher condition. If spotted by the washer women, they are required to help wring out the sheets. If they pull the opposite directions, they are granted three wishes, one for each faery, but if it is the same direction, they are yanked inside the cloth, arms pulled from their sockets and killed.

These Brythonic variations to the Gaelic Doom Harbingers are never seen alone but always in triplet. In Welsh lore they are mentioned, and with the same features, and even the similar tendencies to the Cornish version.

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COMBAT: These faeries prefer to not be confronted in battle or defend themselves, and would rather vanish entirely from the situation. They are the seers of Fate and little more.

FORETELL DEATH: This ability isn't used for every individual that passes on every random day in the woods, or in a village. They reserve this power for mighty and important people who play a crucial part in events to come.

GRANT WISH: Depending on the outcome of the wringing of the wet clothing, if favorable and in the opposite direction, the *Kannerež Nož* will grant the lucky individual a wish. This is one wish for each of the three faeries. These wishes can be about anything, but must be worded carefully or the faeries will be meticulous in picking the flaws and weaknesses apart and using them against the one who wishes.

LEIPREACHÁN

NUMBER: 1	SAVES: M
SIZE: Small (2-4 ft.)	INT: Average
HD: 3 (d6)	ALIGNMENT: Chaotic Neutral
MOVE: 40 ft.	TYPE: Fey
AC: 16	TREASURE: 3
ATTACKS: Club (4d8)	XP: 150+3
SPECIAL: Grant Wish	

'Small Bodied One', from Irish lore. This is a faery with a long history and very confused identity in later centuries among non-Celtic people. In the earliest documentation, they were called the *Lúchorpáin* in Middle Irish and found at sea but still capable of granting wishes. In Scottish Gaelic this is *Luspardan*, both words possibly deriving from the words 'Lugh Spiorad' (Little Spirit).

Traditional Gaelic Celtic myth had the *Leipreachán* garbed in red, another popular faery color, which was a symbol of death and the Otherworld. The prank causing faery would work on shoes, as a cobbler, hidden away, until a Mortal annoyed it or caught its attention.

Well-dressed, with gold, boots, buckles, and never in green (as Modern American portrayals depict it), the faery varied in his appearance and behavior across Ireland. He was between a wizened old elf-like man, armed with a sword, to a gentleman with spectacles casting cruel enchantments, to many other varieties.

Whatever he is, and where ever in Ireland, he is a degenerate faery from an earlier age and stores away cauldrons of wealth. He can reward others, if they deserve it, with this special, old, and rare treasure, but rarely does.

His cruel pranks are far more often given out, as Mortals are foolish and given to deserving such punishment. He is mean and with some hints in the tales, they have been said to almost kill people, as in the Medieval Irish story *Echtra Fergus mac Léti*.

Some scholars have attempted to connect the *Leipreachán* to the Sun God *Lúgh Lamhfáda*, saying his belief and legend have been reduced to a mere faery status. There are many factors in common to both, but they are not perfect. The Celtic Sun God was a Master Shoe Maker for one thing, and his name could be taken, over time, to mean 'Hunch-backed/Crooked Lúgh'. This faery isn't completely evil or good by nature, but trouble for all and is better left alone according to most Gaels.

COMBAT: Using the club, sword, or another weapon, the *Leipreachán* can be a tough and tenacious foe. Clever and sneaky, the faery will not cower or easily retreat.

GRANT WISH: A power that few faeries possess, but most Mortals assume all of them have, the *Leipreachán* can give any wish to anyone but with a catch. The faery will pick at every word and find the flaws and weaknesses in the wish to use against them in the worst manner possible. Not all wishes are as strong and ideal as they sound or seem, and the faeries that grant this power will take advantage of it.

LLEDRITH

NUMBER: 1	SAVES: M
SIZE: Medium (4-5 ft.)	INT: Average
HD: Not Applicable	ALIGNMENT: Neutral
MOVE: 50 ft.	TYPE: Fey
AC: 19	TREASURE: 1
ATTACKS: Not Applicable XP: 100+ (Player Character's Own)	
SPECIAL: Mirror Image, Foretell Death	

'Spectre', from Welsh myth. This is a spirit with many tales swirling around it, all center around the future fate or death of the person viewing it ultimately.

In one tradition, the phantom reflects the person they appear to be, copying their appearance and every action, even shaking their hand. This will occur on the verge of their death, and signal it.

Another is the 'Death Light' that is said to appear out of the mouth of the dying, a ghostly light, a *Lledrith* creature, more akin to a 'goblin', and foul natured. This resembles the earlier Celtic notion of the Breton *Anaon* or 'Souls' that are wandering without a home, and hint at the even earlier Celtic belief in Reincarnation, or in Welsh *Dadenyt*.

Other stories speak of how the doomed will meet their doppelganger spirit briefly, then ignore it, and go on with their life, only to later meet their demise and realize it meant something awful. The *Lledrith* means many things to many people in Welsh tradition but it all equals to fate. These spirits do not arrive randomly, or make playful sport of their role. They only make an appearance when absolutely needed and cannot be normally slain or harmed, especially as they are the embodiment of the doomed they are sent after.

COMBAT: The *Lledrith* isn't capable of fighting or defending itself. It only is concerned with seeking out the doomed.

MIRROR IMAGE: Because the word *lledrith* in Welsh or a Brythonic language also means 'illusion', this is one of the entity's most powerful abilities. It is one of the most infamous traits. Tales speak of the doomed or ill-fated being able to see themselves in a ghostly reflection, even speaking or shaking hands in horror with it. The spirit will do this to remind the doomed of their own time to come.

FORETELL DEATH: Unlike the many 'family spirits' which are attached to tribes, clans, or certain members, the *Lledrith* is different. It is a spectral hint of things to come, or in some cases, the soul departing from the body itself.

MARBH BHEO

NUMBER: 1-10+	SAVES: M
SIZE: Medium (4-6 ft.)	INT: Low
HD: 5 (d12)	ALIGNMENT: Chaotic Evil
MOVE: 45 ft.	TYPE: Fey
AC: 12	TREASURE: Nil
ATTACKS: Grab	XP: 200+5
SPECIAL: Vampiric Drain	

APPENDIX M -

'Walking Dead (of the Night)' from Irish belief who wander from the Otherworld on *Oíche Shamhna* (Summer's End Night) or *Faile na Marbh* (Feast of the Dead). These are the closest to the 'Undead' as Celtic mythology in general hovers towards what modern Fantasy and Horror fans consider 'zombies'. They would be *Marw Fyw* in Welsh and *Marow Vew* in Cornish.

Thin, thirsty and extremely hungry dead relatives and ancestors stagger their way into the Mortal world on the Three Nights of *Samhain*, with a strong tendency towards the final and third night. They wait until the sun sets and walk from the mists and out of caves and faery hills and into the Mortal world, following the scent of food and drink. If they do not find it, they will seek out fresh human blood instead as a replacement.

The *Marbh Bheo* are not noticeable from the other revelers on the festive nights in costume, but sometimes are detected due to their dark and loathsome behavior. Rarely do they wander in the Mortal world unless a terrible calamity is about to strike, or the Gods of the Underworld, or the *An Dée*, wish to make the world suffer.

Sunlight, positive charms, and spells by Druids and Cunning Folk can repel them, and they avoid fire, as it will consume them rapidly. Rotting and foul, with their flesh and muscles falling off the bones, the *Marbh Bheo* are the remaining physical forms of the dead who have not fully lost their souls, or have been animated by the Dark Gods for some cruel and awful purpose.

COMBAT: Thrashing and flailing their rough arms about, the Dead will attempt to hold their victims and pull them close. Once they do this, all they need to do is grab tightly.

VAMPIRIC DRAIN: Biting with their jaws, the ghastly *Marbh Bheo* will go for any available flesh and vein in the foe and ravish them. It will seek their warm blood and flesh eagerly in frenzy, hoping to acquire a touch of Life this way. It isn't 'hungry' or 'thirsty', but wishing to live again. This will drain 5d20 HP each round and continue to do so unless the victim breaks free with a Strength check. Once reduced to zero hit points, they begin to drain Experience Levels at a rate of one per round until all levels are gone. The victim is then slain.

MURDHUACHA

NUMBER: 1-10+ **SAVES:** M
SIZE: Medium (4-5 ft.) **INT:** Average
HD: 3 (d12) **ALIGNMENT:** Chaotic Neutral
MOVE: 45 ft. (Land), 90 ft. (Water) **TYPE:** Fey
AC: 14 (Land), 19 (Water) **TREASURE:** 3
ATTACKS: 2 Claw (4d8), Bite **XP:** 200+3
(3d10), Weapon
SPECIAL: External Soul, Magical Cap, Faery Lure, Faery Abilities

'Mermen', from Irish lore. They have the lower half of a fish, and the upper half of a human, donning an enchanted red cap that aids in keeping them underwater. Their hands are webbed, and while the women are very beautiful, the men are said to be green-skinned with a pointed nose and pig-like eyes. They are called 'Morrow' in writing.

When traveling over land, the *Murdhuacha* are able to transform into hornless cattle on land, hiding their magical caps as they journey. If a Mortal steals the cap ('*cochallin draiochta*') or 'Magical Hood/Cap', they can control them and deny them access back to their aquatic home.

These Merfolk, as many, appear before storms and cause dread in others. The wondrous beauty of the women can quickly cause Mortal men

to fall in love with them, foolishly, and end in tragedy. There is little these Merfolk can benefit Mortals with except for the warning of terrible weather.

Descendants and children of these Merfolk will exhibit the webbing and scaly skin at times, or a high skill at swimming and other aquatic ventures. It is feared that someday they will find out about their origins and dive into the ocean and never return. There are some stories that speak of the female Merrows being over twenty-feet long, and their lengthy hair nearly so. These giants of the sea are not unusual, but also are not common.

Early Irish sources mention the *Murdhuacha* as luring ships of heroes and warriors to their doom as they made their way to Ireland. In this sense, the Merfolk women were identical to the Brythonic *Morgen* in their function as well, and were not just fair-haired women combing their hair and hiding their lower-halves under the surface to trick foolish men. They were actually far more insidious and cruel natured and powerful.

COMBAT: The males fight savagely, using weaponry and their own natural claws and teeth. The males and females are both quick to become monstrous and violent in an unexpected flash.

EXTERNAL SOUL: It is typical for the *Murdhuacha* to hide their soul outside their physical body in a small, fragile sea-shell or other object taken from the sea and wear it on them. This makes them practically invincible and vulnerable to both having the Soul Object stolen and shattered, and thus the Merrow controlled or killed instantly. The ability is part of the existence of being one of the Merfolk from the sea, granted by *Manannán mac Lir*.

MAGICAL CAP: The *Cochallin Draiochta*, or 'Enchanted Hood', is a red, feathered cap, given to the Merrow to give them complete power and access to the travel the deepest oceans. This hood is usually richly styled with gold and often jewels, and in the Mortal world, priceless and misunderstood among those who do not fully comprehend it. It can grant Mortals the same power – to swim into the deepest oceans and breath underwater with an unlimited ability, so long as the cap is worn.

FAERY LURE: The women can sing seductive songs far out to sea and lure sailors if they fail their Charisma save. Once Failed, the men will do whatever the women desire of them, which is usually crashing the ship into rocks to sink them and other perilous outcomes.

MUIRISC

NUMBER: 1 **SAVES:** M, P
SIZE: Large (8-12 ft.) **INT:** Average
HD: 6 (d10) **ALIGNMENT:** Evil
MOVE: 75 ft. **TYPE:** Fey
AC: 16 **TREASURE:** 6
ATTACKS: Bite (8d10), Claw (6d6) **XP:** 500+6
SPECIAL: Poison Breath

'Marsh (by the) Sea', from Irish myth. Named after the coastal village (Murrisk) in the West of Ireland near what is in Christian times was called *Cruach Phádraig* or 'Patrick's Stack'. It was a highly sacred location to the Druidic religion and the *Tuatha Dé Danann* in earlier ages. The monster, in result, was likely a later Christian demonization of the earlier religion personified as a beast. The earlier pagan name for the location was *Críachan* and honored the alleged god *Cróm Cruach*.

The foul monster *Muirisc* was said to be able to simply breathe into the air and kill the birds, or spew its filth into the sea or waters and kill the

fish and aquatic creatures on contact. Even worse, it could gasp vapor clouds into the air and spread famine across the land gradually killing all. Its territory was near the sacred mountain of *Críachan* and the lands surrounding it.

Whether this demon was from a genuine earlier pre-Christian Celtic religion or not is difficult to surmise, but it can be used as one as a monster sent from the Dark God *Donn* or another below to horrify Mortals. Its name hints at a more 'recent' addition, perhaps adapting an earlier idea, but any earlier names are lost in time.

COMBAT: Ripping, biting and getting the victims close, the demon will end the victim's life quickly. There is no strategy or sportsmanship in the act, only a lethal and violent and hate filled burst of effort.

POISON BREATH: Using this ability, the *Muirisc*, can exhale a toxic cloud over one league causing 2d100 Hit Points. Such a power can be used twice a day, and this can be channeled into the water, air, clouds, or earth, or worse, at victims. This cloud will drift, hang heavy and linger for 1d6 hours until it is gone, only a Druidic enchanted wind or divine aid can rid of it. To resist it, a Constitution check must be made for every round inside the cloud, or the damage is taken.

NAIN

NUMBER: 1-4	SAVES: M
SIZE: Small (2-3 ft.)	INT: Average
HD: 3 (d8)	ALIGNMENT: Neutral
MOVE: 45 ft.	TYPE: Fey
AC: 15	TREASURE: 5
ATTACKS: Weapon	XP: 150+3
SPECIAL: Faery Lure, Faery Abilities	

'Dwarf' from Breton myth. As with most faery-folk, its nature and description varies from region to region. The most recent describe it as being very similar to the male *Korred* in appearance: small, dark and hairy, with beady and shimmering eyes. Other sources detail it being very grim and gargoyle-like, foreboding in nature, perched on high places, with a grimace.

The *Nain* guard treasures, mostly rich ones, hidden away, and when they are not doing so, they dance in wild frenzies (again similar to the *Korred*). They will tempt and lure curious Mortals into their festivities, then trap them to dance until they are ragged. The *Nain* will sing the 'Weekday Song' (the example given in the Breton folksong) as they dance wildly about the hill-tops and stone rings.

They have the voice of old men, and are often the same as *Korred* in the eyes of most Bretons, but, within the faery classification they are viewed separately or confusedly. Within the same context in Breton they are often called *Corr* or *Korred* ('Dwarf/Dwarfs') due to their small stature. Whatever their definition throughout Brittany, they are feared the same and considered gloomy and grim folk.

COMBAT: As similar to the *Korred*, they are given the might and credit of raising the standing-stones with their bare strength. This would imply their skill in battle is terrible and something no one would wish to experience, but avoid entirely. Given weapons, the *Nain* would be a faery that is unstoppable.

FAERY LURE: Dark, hairy and unpleasant, they can still attract Mortal strangers to their activities. Listening to their songs, and watching them dance, a Mortal must resist by makins a successful Charisma saving throw or be drawn to join them. Once a part of the festivities, this



will continue for 2d6 hours into the night or to the first light of Dawn, whichever comes first.

FAERY ABILITIES: The *Nain* possesses many other odd faery abilities to use for many various reasons as contained within this book which the Castle Keeper can add at their discretion.

KNOGGELVI

NUMBER: 1	SAVES: M
SIZE: Large (8-12 ft.)	INT: High
HD: 5 (d10)	ALIGNMENT: Evil
MOVE: 75 ft.	TYPE: Fey
AC: 16	TREASURE: 5
ATTACKS: Bite (6d8), 2 Talons (5d8) XP: 1,500+5	
SPECIAL: Death Breath, Dark Faery Abilities	

'Sea Devil', a Norse-Celtic mythic demon. Usually written, with some variation as *Nuckelavee*, this monstrous demon of the ocean is phobic of fresh water of every kind. The stories only come from the Scottish Orkney Islands where once the Pictish peoples, *Cruithnin*, dwelled in Antiquity and were later Gaelicized.

Whatever the earlier monster was, or represented, isn't completely understood, but its name is a composite from the Norse *Nuck*, which is term for a 'demon' or 'devil'. Descriptions of the monster vary to many degrees, some accounts claim it has no skin, one giant red eye on its massive, rolling head (sometime it has two heads), a centaur-like body (in place of legs are fins), and yellow veins across its muscled form.

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Its mouth is large, like a hog's, with teeth, and can exhale a toxic fume over the crops to kill them. Seaweed smoke and ash, burned to aid in the soil for crops, was thought to anger the monster.

So harmed by fresh water was it, that it will avoid streams, rain, and all other sources openly. Often if chased, victims will dash towards rivers and lakes knowing the monster cannot go there. The *Knoggelvi* transforms into this malformed beast out of the ocean, but no story survives to tell about its appearance below the waves. It is considered a Sea Demon or Sea Devil, and by the later Christian era was even used as a scare tactic, conflated with Satan or *Nick* in passing reference. Just to mention it was enough to cause terror and make people pray.

COMBAT: Using its unusually long arms, the *Knoggelvi* can reach down to grab foes and have its way with them easily. As ungainly as its body is, the monster can move on land swiftly. In battle it is unknown against several foes at once.

DEATH BREATH: Exhaling toxic fumes, the *Knoggelvi* can spew a gas over fields that will cripple them in a matter of hours. Such a breath, if inhaled by animals and victims, must make a Constitution save or grow sick, carrying the plague with them, vomiting, sweating, and unable to function (-5 on all checks and rolls). They can only be healed by a magical healer, Druid or divine.

DARK FAERY ABILITIES: The *Knoggelvi* possesses an average of 2d8 Faery Abilities as contained in this book, and half of them will be from the 'Dark' Faery group.

OILLIPHÉIST

NUMBER: 1
SIZE: Large (12-15 ft.)
HD: 15 (d12)
MOVE: 75 ft.
AC: 19
ATTACKS: Bite (12d10), 2 Claw (8d8), Crush (5d10)
SPECIAL: Breath Weapon, Venomous Touch

SAVES: M, P
INT: Low
ALIGNMENT: Chaotic Evil
TYPE: Fey
TREASURE: 15
XP: 1,000+15

'All Beast', from Irish myth. A massive serpentine dragon, poisonous and able to cut through the landscape with its scaly hide and alter the countryside for the worse, doing damage. The Scottish Gaelic name is *Uilepheist* for the same creature.

The *Olliphéist* is the Irish land dragon, almost a match for the watery *Muirdris* in its own way. The creature was the standard monster that spewed venom across the land, while defiling the once prosperous crops and farms. Its laired in caves and watery places inland, and was described as being similar to a gigantic serpent, but fouler and monstrous.

This beast was the Gaelic version of the Welsh *Gwiber* in its own way. Often it possessed wings, and at other times it did not, depending on the part of Ireland the story originated. Warriors would risk confronting it, only to perish, with the rare champion laying the killing blow. Loud music irritated it, and it would be drawn to the source and become violent, thrashing the musicians and laying waste to those who take pleasure in it.

Irish tales hint that the *Olliphéist* could grow to immense size, almost one unimagined, and that in the world such creatures existed elsewhere. They were sort of the Gaelic version of the Norse *Jormangandr* and its spawn, or influenced by the tales, as the literature post-dates *after* the Norse influence in Ireland. The name of *Olliphéist* is derived from one non-Celtic word, *Béist* or 'Beast', displaying a Germanic extraction already.

COMBAT: Twisting around with its ropy serpentine body, the poisonous dragon will bite and claw the foe to death. By strangling or crushing, the *Olliphéist* will see the destruction of the victims.

BREATH WEAPON: Some use Fire (8d10 Damage), others exhale Poisonous Gas (5d12 Damage), and yet others breathe Lightning (10d10 Damage). This can be used three times a day at a range of 20 ft., and range of 15 ft.

VENOMOUS TOUCH: As with most Celtic and Germanic dragons, the presence of the dragon is poisonous by nature. Hitting it has a chance, 3 in 6, of spraying back on the attacker and will inflict 3d12 damage (and erode the armor, clothes, and weaponry in 1d8 rounds unless they are magical). The presence of the dragon will kill living plants, drive away animals and livestock, and ruin the soil.

PAISTE

NUMBER: 1+
SIZE: Large (8-11 ft.)
HD: 20 (d20)
MOVE: 120 ft.
AC: 20
ATTACKS: Bite (15d20), 2 Claw (12d12), Crush (10d10), Gore (12d10)
SPECIAL: Breath Weapon, Venomous Bite

SAVES: M, P
INT: Average
ALIGNMENT: Evil/Chaotic Neutral
TYPE: Fey
TREASURE: 18
XP: 2,500+2-

'Beast', also spelled *Péist* in Gaelic, but very probably had another, older name as the Gaelic Celtic language does not possess the 'P' phoneme. The concept itself is clearly borrowed from an older Continental Celtic symbology that has been lost in time in meanings and exact purpose to the later Celtic speaking peoples. What the exact function Horned Serpents played in early Celtic religion isn't known, but the *Paiste* remains as a vestige of that incredibly ancient era.

In the hagiography of St. Patrick, the dragon was the monster that symbolized the effort of 'ridding Ireland of serpents'. Unlike the other various Celtic dragons, the *Paiste* possesses massive ram horns on its head, making it threatening and harmful in battle. It is a symbol of paganism and the many horned deities in the religion. It was described with tongue large and black; its scales massive, the size of a shield each; and giant fangs covered in venom.

Horned Serpents are fairly common images in Late Hallstatt and early La Tène Celtic aesthetics. Usually this imagery goes with the mysterious Horned God that most, today, consider *Cernunnos*, or with warrior art. At its basic level, it symbolizes strength, virility, and primal power, all factors that the emerging Christian faith strongly opposed in their conversion of Celtic Europe.

The dragon, and its serpent brood may represent a deeper Celtic ideology and thinking that isn't understood today. The *Lightning Snake* in Celtic belief may share some of its ancient inherent and lost religiosity as well. The Castle Keeper can use imagination to delve into misunderstood, early Celtic beliefs and art and use them to their advantage in story-telling when employing the *Paiste*. It can be evil or neutral, or something in between.

COMBAT: Unlike the foolish 'defeat' of the dragon by St. Patrick, binding by chains at the bottom of Loch Foyle for an eternity, the *Paiste* would assuredly put up a terrible fight. Using its fangs, horns, and claws on its wings, it would make any encounter regrettable.

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BREATH WEAPON: Inhaling for a second, the *Paiste* can spew out terrifying fire in a plume on the enemy doing 15d20 hit points damage. The range is 20 ft., and the area of effect is 30 ft. diameter. This intense fire can be used six times a day and melt bronze and lesser metals, and burn iron red, making it unusable and hard to hold for 3d6 Rounds.

VENOMOUS BITE: The fangs inject a lethal poison into the victim with a bite. It is a black, oily substance that will find its way into their blood and nerves, and slowly paralyze them so the dragon can devour them. A failed Constitution save results in the victim being paralyzed within 3d6 rounds.

PISGIE

NUMBER: 1-10	SAVES: M
SIZE: Small (2-4 ft.)	INT: Average
HD: 2 (d6)	ALIGNMENT: Neutral
MOVE: 50 ft.	TYPE: Fey
AC: 14	TREASURE: 2
ATTACKS: Weapon	XP: 100+2
SPECIAL: Coltpixie, Faery Abilities	

From Cornish myth, the most common of the *Pobl Vyan* or 'Little People' in Celtic belief of the region. Their behavior varies from mischievous to dark and vile. Their size ranges from small to almost human sized, and their appearance from puckish to beautiful. They infest and inhabit the coastal coves, wilderness, standing-stones, and other areas not trod by Mortals.

Their evil side begins when they disguise themselves as a bundle of rags or old clothes to lure children in to play with them, and then snatch them away. They take them to their world, usually into the 'Land of the Burning Stones' or by sea to the Otherworld. At the very least, the *Pisgyjow* will play with children, steal horses by night and run them ragged, play pranks and scare the livestock for their humor. Milk and other offerings are usually left out for them, and in earlier ages, the doors to cottages were opened, hoping that they would simply enter and exit the homes without disturbance on their way across the countryside.

Tales mention them being ruled by *Bucca Wydn*, a benign King who has an evil rival, *Bucca Dhu* (each are also called *Bucca Bee* and *Bucca Boo*). Rare stories say that an even rarer, magical and glowing rainbow-colored herb grows only on part of the Cornish coast and that *Bucca Wydn*'s people must gather it once a year before *Bucca Dhu*'s. There is also mention that the *Pisgyjow* and the other faery-folk do not get along and battle often across the moon-lit countryside. By morning farmers and travelers will usually find the mysterious remnants of these epic battles. In later lore, their 'Queen' is *Joan the Wad*.

A *Pisgie* typically is naked, and will aid Mortals in their nightly chores for free. But, if given clothes, it will leave proudly in its new garb.

Other *Pisgie* will curse a sod and should a Mortal step on it, they will be 'Pixy-Led', or completely lost in their own familiar road, land, or farm for hours until they put their clothes on inside out. These faeries are quite often savage in nature, odd colored in skin, and with small noses and beady eyes at their most inhuman.

In some areas of Cornwall, and formerly Celtic regions of Devon to Dorset, the faeries transform into what is called *Coltpixies*. They lure the foolish into riding on their backs and lead travelers astray, or mislead livestock and force them into a stampede. They are infamous for also devastating apple crops, and others. Except for Devon, the other eastern regions (now in England) lack the 'Pixie' element completely.

COMBAT: Able warriors, the *Pisgyjow* are capable of using weaponry against faery, man, and beast with bravery and skill unequalled in other magical folk.

Coltpixy: Most *Pisgyjow* can transform into a small Dartmoor Pony sized horse, but with a slight faery touch evident in their appearance somewhere (eyes, ears, etc.). This power can be used three times per day and lasts for 2d4 hours.

FAERY ABILITIES: Amid the many Faery Abilities the *Pisgie* can already possess, there are several meant for this faery race as well as described in that section of this book.

PLANT RHYS DDWFYN

NUMBER: 1-10+	SAVES: M
SIZE: Small (2-4 ft.)	INT: Average
HD: 3 (d6)	ALIGNMENT: Neutral
MOVE: 35 ft.	TYPE: Fey
AC: 16	TREASURE: 4
ATTACKS: Weapon	XP: 80+3
SPECIAL: Faery Abilities	

'Children of Rhys of the Deep', from Welsh myth. A very specific group of faery-folk that inhabit an invisible island off the coast of Wales near the realm or kingdom of Cardigan.

Their land, *Ynys Rhys Ddwfn*, remains invisible due to the plentiful enchanted herbs that grow there, with other rare and special ones. When not ashore amid Mortals, they are extremely fair, small beings whom are clearly enchanted, but when they come inland they are disguised as Mortals. They can choose to remain invisible to prying Mortal eyes, and do so. Only those with *Second Sight*, or other special abilities to see the invisible, can view them.

One herb keeps their island hidden from the eyes and knowledge of Mortal view. In the one extant tale, a trusted Mortal, Gruffyd ab Einion, was shown the herb and later stepped on it to find the island again. Then he sailed ashore to plunder their gold.

The *Plant Rhys Ddwfn* praise only honest and virtuous people, and over time, finding fewer of them, they less and less visited the Mortal realm. These faeries are always fair and honest in their dealings, giving the other person room for doubt and some honor. They expect naively, the same treatment back, but learn over time that Mortals are not the same in return. Who their leader, *Rhys*, is however, is not known, but the original meaning of the well-used name does mean 'Noble, Ruler'. This faery island and its people is one of many that exist in the Mortal Realm and not in the Otherworld and is defined by its inhabitants.

COMBAT: Being honest, these faeries would be strong on honor and use rules in battle.

FAERY ABILITIES: Because of their island's herbal enchantment, they naturally are granted the ability of *Invisibility*, but they can acquire many more abilities as all faeries.

*Gwelais fesen cyn gweled derwen;
Gweiais wy cyn gweled iâr
Erioed ni welais ferwi buwyd i fedel
Mewn plisgyn wy iâr!
Acorns before oak I knew;
An egg before a hen;
Never one hen's egg-shell stew
Enough for harvest men!*

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SPYRYJYON

NUMBER: 1-6
SIZE: Small/Large (3-8 ft.)
HD: 2 (d6), 5 (d10)
MOVE: 75 ft.
AC: 18
ATTACKS: Weapon; or Bite **XP:** 500+2/5
(3d10/6/20), 2 Claw (2d6/4d12)
SPECIAL: Giant's Growth, Faery Abilities

SAVES: M, P
INT: Low
ALIGNMENT: Chaotic Neutral
TYPE: Fey
TREASURE: 2 or 5

'Spirits', from Cornish myth. These ghastly faeries are simple-minded, ugly and prefer to dwell in old tumuli and other barrows where ancient treasures lie.

Spyryjyon steal babies and place Changelings in their cribs, and function as guards for the rest of faery-kind. They are the brutes of the faery-world, ruining crops and sending whirlwinds and other strange occurrences to bother those who dare to trespass their lairs. They can be malicious and foul tempered easily, but are obedient to their masters once they serve them.

Brigands and thieves, the *Spyryjyon* also plunder riches from Mortals and others when the opportunity arises. Even more frightening, they can grow to twice their size and become gigantic, often making them confused with giants. Once hurt and angered, the *Spyryjyon* will puff up to a massive version of its normal size and become a true terror, only shrinking when it is calmer.

These faeries appear in Cornish tradition to be the closest to 'goblins', and are feared and treated so by the populace. At one time, earlier perhaps, a larger body of lore was built around these ghastly and awful faeries but after the Middle Ages only a mere fragment remains into the Modern era.

COMBAT: In Cornish, and Celtic tradition in general, the *Spyryjyon* are warriors and capable fighters, where most faeries are not by nature. They would be fierce, and easy to turn violent and deadly, knowing how and where to strike at their foes. Being the body guards to the other faeries, and therefore warriors, they know the Faery Arts of War well.

GIANT'S GROWTH: Once the *Spyryjyon* loses more than one-third of its hit points in combat, or is decently angered in any way, it will grow twice of its size. The faery, already ugly, now will expand and swell, and grow uglier and then shoot upwards in rage. This large state will last for as long as the combat is in need, or otherwise 3d8 Rounds. During this phase, their size, hit points, and damage inflicted doubles.

SLÚA

NUMBER: 1-100+
SIZE: Small/Medium (1-5 ft.)
HD: 2 (d4), 4 (d8)
MOVE: 50 ft. (Land), 75 ft. (Air)
AC: 16
ATTACKS: Weapon, Claw (3d6), Bite (5d10)
SPECIAL: Wild Hunt, Faery Abilities

SAVES: M
INT: Low to Average
ALIGNMENT: Chaotic Evil
TYPE: Fey
TREASURE: 2 or 4

'Host, Army', from Irish and Scottish myth. The 'Unseelie Court' that flies, creeps, and crawls wild by night across the country seeking any vulnerable Mortals to taunt and drag with them on their savage and perilous trek across the landscape and eventually below the earth by dawn. In Welsh, although never mentioned in the same light, the word is *Llu*.

They were the souls of the restless Dead, rejected from the Otherworld and Underworld both by the Gods who wander aimlessly with an almost vengeance on the world. Reborn partially as repulsive and hateful faeries, but denied entry into the next worlds, they are set adrift in-between both. Mortals brace themselves by dusk by closing their west windows knowing the *Slúa* will come, especially around the sacred nights of *Samhain* and *Beltaine* and other holidays when the worlds are closer. Usually the night call of a flock of birds signal their presence.

When the *Wild Hunt* is afoot, it is the *Slúa* that is first recruited fill the massive horde, being aimless and needing a purpose. To the uninitiated, the *Slúa* and the Hunt are one and the same, but they are not. This wild mass of lost souls migrates to the Hunt often, swelling its ranks and causing its purpose to become intensely sinister more than before.

Normally, the *Slúa* serve no master as they have been cast out from all worlds by the gods. No king rules them, and they exist to languish by day in the dark crevices of the earth, biding their time for mists and night, when they issue forth to cause havoc again. In this way, they are nearly identical to the Welsh *Plant Annwfn*, except the Brythonic incarnation are ruled over by both *Gwyn ap Nudd* and *Arawn Pen Annwfn*. They are a more active version of the Breton *Anaon*.

The horde will grab strangers, tear at them, and drag them for miles across rough rocks and trees to then torture and maim them. They will pull people from their homes, antagonize them, and cause horrible nightmares and be a complete terror to all who are near them. Numerous varieties of twisted, hideous, and repulsive faeries, with some vestige of their former Mortal self, appear in the massive horde. Their rivals are the other 'Good' or 'Seelie' faeries, who are, for the most part, all others that retain courts and have stability and do acts of kindness in both the Otherworld and the Mortal realm. This is out of both jealousy and their opposing nature.

COMBAT: Because they function as a horde, they attack and defend as one too. These wild, shrieking faeries, bite, claw, kick, urinate and do anything possible to make the experience as traumatic and awful for the enemy. Clamoring, slithering, and flying frantically about, they will seize the foe from all sides, leaving no room for defense.

WILD HUNT: Being aimless and filled with hate, the Horde will quickly join the *Wild Hunt* without hesitation. They will make up the majority of the mass of it once it begins. The Hunt gives them purpose by night and even more, a direction. The *Unseelie* will thicken the Hunt's own size and cause the hunted to be paralyzed by dread, not knowing where to run in the wilderness as the Horde, Hounds, and Hunter all now are on their trail.

FAERY ABILITIES: This random mass of hideous and sickly faeries possesses abilities that are both considered 'normal' and Dark. It would tedious to know each and every faery's abilities, but they can be resolved as needed.

SIANACH

NUMBER: 1-3
SIZE: Large (5-8 ft.)
HD: 6 (d10)
MOVE: 75 ft.
AC: 16
ATTACKS: Bite (6d10), Hooves (5d8), Gore (4d8)
SPECIAL: Smell Blood

SAVES: P, M
INT: Low
ALIGNMENT: Chaotic Neutral
TYPE: Fey
TREASURE: Nil

- MONSTERS

'Otherworld Being' or 'Enchanted One' from Scottish myth, it is a ravenous monster disguised as a normal antlered male, ferocious, and hungry for blood. This otherworldly beast will travel with the Does of Red Deer in the Highlands innocently and when other males or Mortals are drawn near, it will attack them rabidly. The word is also *Seunach* in Scottish Gaelic as well and has a connection to the faery women in general from the hills (possibly those who tend to the wild deer herds) called the *Síneag*.

These faery deer are unlike their Mortal counterparts for many reasons, and not just because of their angry and violent natures. Inside their mouths are sharp, serrated teeth, ready to bite into soft flesh as easily as any wolf's. No Mortal can tame them or even spot them, only the watchful hand and eyes of the *Glasitig* can do so.

Considered predatory, these giant prehistoric antlered deer roam the Scottish countryside with their vicious urges for blood, forever seeking prey. The sight of their form on the hillside, or their deep grunts, is enough to send tribe or clansmen running in terror. No cover or even the safest fort can protect against them if they are angered.

The *Sianach* is an older word that means a 'Monster' but is related to the Gaelic word for 'Faery' (*Sí*). They dwell on the edges of civilization, always hovering in the wilderness, more dangerous than a pack of snarling wolves. They run and leap swifter than wolves and other predators and are more deceptive.

COMBAT: Thundering down on their prey, using sharp hooves and their deadly teeth, the *Sianach* will rip, thrash and batter the enemy about in seconds leaving little but a bloodied rag doll.

SMELL BLOOD: For many leagues (up to ten to twelve) down wind, the *Sinach* can smell the scent of fresh blood and be drawn to it like a shark at sea. Once someone or something is wounded, the antlered monster will leap and sprint across country to find it. Little will get in its way to the food source.

TAIBHSE

NUMBER: 1-5+	SAVES: M
SIZE: Medium (5-6 ft.)	INT: Average
HD: 8 (d12)	ALIGNMENT: Chaotic Evil
MOVE: 75 ft.	TYPE: Fey
AC: 19	TREASURE: 8
ATTACKS: Grab (2d6)	XP: 250+8
SPECIAL: Cause Terror	

'Ghost', Gaelic myth, an angry spirit which can manifest in many forms according to Scottish and Irish traditions. Ghost stories are plentiful but do not date back too far before the Early Modern era.

The *Taibhse* is often someone who died without finishing something in life and must complete a task, or send a message. This however becomes complicated as the Spirit World and the Living do not mesh well, and confusion and terror is sure to follow. At other times, the *Taibhse* roams the world filled with anger and rage left over from living.

However, few can see them. Only the Seers or *Taibhsear* ('Ghost Seer'), who are cursed or blessed with ability akin to *Second Sight*, can do so. The Gaelic Seer is a tradition that carries itself back to the ancient Druidic Seers. They are usually hired from isolated areas to find and pacify the problem in some way.

In some tales, the *Taibhse* are the deceased returned in animal form, haunting a locale they normally would be found in, but instead cre-

ating havoc and fear. In others, the ghost is a faceless form in rags, shrieking, sometimes with fiery eyes. They inspire terror and chaos in the area they are found.

COMBAT: Mostly incorporeal, they can be dangerous and physically harm Mortals. Usually the *Taibhse* are sent into the World of the Living to antagonize them with a purpose, their goal is to cause them harm.

CAUSE TERROR: Quickly, the presence of the vengeful spirit can spread pure terror in Mortals. All nearby it must make a Charisma save or scream and flee in terror upon the encounter. A natural 1 means the victim is paralyzed for 1d8 Rounds and unable to make a noise or act because the horror is so great. This ability is called upon in the first moments of the encounter with the *Taibhse* only.

TARBH UISGE

NUMBER: 1-4	SAVES: M, P
SIZE: Large (4-5 ft.)	INT: Average
HD: 6 (d12)	ALIGNMENT: Neutral
MOVE: 50 ft. (Land), 100 ft. (Water)	TYPE: Fey
AC: 17 (silver and magic weapons only)	TREASURE: Nil
ATTACKS: Horn (5d12), 2 Hooves (6d6)	XP: 100+6
SPECIAL: Breath Weapon, Otherworld Travel, Shapeshift	

'Water Bull', from Irish, Manx and Scottish lore. This is the Gaelic version of the Brythonic *Gwartheg y Llyn*, and the tamer version of other violent Scottish faery beasts. This is perhaps the image portrayed in early Pictish art as well. The Manx call it *Taroo Ushtey*, while in Scottish it is *Tairbe Uisge*.

Jet black in color, built identical in form to their Mortal counterpart, but sleeker and with fiery nostrils, the faery bull comes from the Otherworld to mingle with Mortal cattle. It will only be found in isolated lakes and on coasts. Although a bull, it is not as mean natured as one, and wishes to only consort with the many cattle and be left alone and little more.

Farmers and nobles across Ireland, the Isle of Man and Scotland hope for at least one *Tarbh Uisge* in their 'Cattle Wealth', for it will boost their economy instantly. In the possession, and the dairy that derives from it. The time holding one is limited, as they will sooner or later, leave back to the Otherworld or a hill, or some enchanted place between before long.

While the *Tarbh Uisge* are said to have no ears, their calves are alleged to have split shaped ears and are called '*Corc Chlusaich*' or knife blade shaped ones, '*Carechlusaich*'. On the *Oilean Scathách* (Isle of Skye), it is unlucky to have these faery bulls and only silver weapons can kill them or drive them away. The bellowing and noise from the *Tarbh Uisge* can be heard miles away. In some areas, it is said to be an odd rooster-like noise.

From peaceful and mild, to a monstrous, shapeshifting thief, the *Tarbh Uisge* varies slightly in Gaelic regions. Generally, it is harmless and not as dangerous as other faery beasts.

COMBAT: Snorting flames and kicking up earth, the *Tarbh Uisge* will charge and attack like a normal bull, but use cunning and clever intelligence. It fights with a strategy and brutality combined.

BREATH WEAPON: Fire is breathed out of its nostrils in gigantic plumes at 15 ft. range in a cone shape dealing 5d6 hit points of damage. This can be done six times a day. Grazing on herbs, especially enchanted ones, increases the odds of more use.

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OTHERWORLD TRAVEL: The faery bull can sense portals between worlds and travel them by instinct. As with most faery animals, it can make this travel without difficulties, sacrifices or spells. It simply walks into other worlds.

SHAPESHIFT: The *Tarbh Uisge* can alter its form to become a human, and then come ashore to socialize. It does this but not too well. There will always be a clue to its otherworldly nature (usually no ears, or seaweed in its hair). As a mortal, it will find a beautiful girl, make her fall in love with him, then steal the family cattle off into the sea or lake forever. Such an ability can be used up to three times a day.

TARESC

NUMBER: 1
SIZE: Large (10-15 ft.)
HD: 10 (d20)
MOVE: 75 ft., 90 ft. (Swim), 120 ft. (Fly)
AC: 19
ATTACKS: Bite (8d10), 2 Claws (6d8), Tail Bash (5d6), Stinger (6d8)
SPECIAL: Venom, Breath Weapon

SAVES: M, P
INT: Average
ALIGNMENT: Chaotic Evil
TYPE: Fey (Dragon)
TREASURE: 10
XP: 1,500 + 10

A Gallic monster from the *Cavares* tribe that has found a place in local, later, French folklore, and modern Fantasy role-playing games. Unlike either derivatives however, the original Gaulish tales have not survived intact, only the cultic statues related to the beast and some other pre-Christian folk rituals in local villages.

The monster portrayed in the Gallic statue is scaled, with claws and a spiked spine. It is often depicted holding human heads in its mouth, as later described in Gallo-Roman, or 'French' lore, as a dragon-like beast that surfaces from the nearby Rhone river on rare occasions to terrorize the villages by feeding on the livestock and people wildly.

Stories speak of it coming from Galatia, being the size of an ox, or more than likely, an auroch, with a turtle's back, six hairy bear-like legs, a scorpion's tail with a stinger, and a dragon's neck and head. The monster would lie in wait in the waters for travelers or ships in the waters and attack when it was the 'season' for it to do so.

This Gallic beast is very similar to the Welsh *Afanc* and the many Irish beasts in the lakes, but has passed into the next culture's lore and traditions after thousands of years of previous belief and lore. Where it comes from, and why it is the hideous hybrid or chimeric creature it is, is not certain. Attributing its origins to Galatia, where the Eastern Celts lived alongside Greeks, who told stories of similar monsters isn't unusual.

Little else is known about it, other than armies, siege engines and desperate kings have all failed to conquer it. Later, during the Christianization of the region, it was 'conquered' in a symbolic manner by the story of Saint Martha, who came to the city of Nerluc to do so.

COMBAT: The *Taresc* is at first, an ambush monster. It will pounce on its targets and rip them to pieces in a fierce and sudden attack, using terror and its size to bring fear. Then, it will begin to tear apart the foes and eat them as it slays them.

VENOM: The hide of the beast has a touch of poison (Poison I, Monsters & Treasures Appendix B; causes skin irritation, drowsiness, nausea or similar effects) if it is ever physically touched, but the scorpion stinger is filled with potent venom (Poison IV, Monsters & Treasures Appendix B; severe toxin 1d8 damage, and -1 to all attribute checks for 2-4 days).

BREATH WEAPON: Due to it being part-Dragon, it can breathe fierce flames down upon the foe six times a day inflicting terrible damage (9d10), in a 12 ft. radius and with a range of 15 ft.

URUISG

NUMBER: 1
SIZE: Small/Medium (3-5 ft.)
HD: 4 (d6)
MOVE: 60 ft.
AC: 15
ATTACKS: 2 Hooves (3d6)
SPECIAL: Faery Glamour

SAVES: M, P
INT: Average
ALIGNMENT: Neutral
TYPE: Fey
TREASURE: 4
XP: 80 + 4

From Gaelic myth, the goat-legged, feral, but benign wild faery is commonly found around pools and waterfalls. They are isolated and solitary by nature, choosing to be so, but do welcome company of others when wishing for conversation.

Their appearance is very frightening and off-putting however, and this matches with their sometimes terrible odor. They willingly will assist Mortals in chores, and will do so quietly, requiring no payment or reward, but only the company of them in return.

These innocent and harmless faun-like faeries do not take part in the other activities of the faeries or of man, but mankind is too scared of them to notice this and are easily spooked by their unsettling appearance.

COMBAT: Except for kicking with their goat-like legs, the *Uruisg* doesn't engage in battle and will avoid it at all costs, using its abilities to slip away into the wilderness.



WHO HAVE MIGHTY NAMES AND FEATS

“Brennus, king of the Gauls, when he was ravaging Asia, came to Ephesus and fell in love with a maiden Démonicê. She promised to satisfy his desires and also to betray Ephesus, if he would give her the Gauls” bracelets and feminine ornaments. But Brennus required his soldiers to throw into the lap of the avaricious woman the gold which they were wearing. This they did, and she was buried alive by the abundance of gold. This Cleitophon relates in the first book of his Gallic History.”

Pseudo-Plutarch, *Moralia*.

In this final chapter I include the extra content from the original 1st Edition not yet already added to this lengthy tome of gaming knowledge, and I honor all of the play-testers who have dared to roll up new characters, tried different races and powers before, and attempted my adventures and campaigns in the many decades. They were all the brave explorers, just like those many thousands of Celtic peoples who first left their own peoples and tribes to see what was over the next hill and mountain, or across the sea.

I truly hope you find this Codex to your liking and it has value somewhere in its many pages for whatever gaming you have in mind. This entire process, from designing, play-testing, to writing each of the editions has been an amazing quest that was unimagined and has taken me to places that I never envisioned. May you and your group visit the Otherworld and its inhabitants and feel the strangeness and be at home there like I have.

HALL OF HEROES

Listed are my play-testers (within memory) spread over two decades and more that have all contributed to this volume, by playing various characters, and attempting new ideas. Without them, this Codex could not have been what it is today and would remain only just a dream idea as it originally was in the late 80's and early 90's. A Game Designer and Castle Keeper is nothing without their group!

TO THOSE WE HAVE LOST: Jaemi Young, Eric Moore, Allen Solemany.

TO THOSE WHO REMAIN: David Williams, Christy Moyer, Dan Moyer, Rhiannon Moyer, Mat Hawley, Josh Unruh, C.J Semrad, Josh Huey, Josh Johnson, Justin “Crappy”, Andrea Nix, Steve Nix, Terry Wilson, Tim “Troll’s Head Tavern” Chaney, Justin Winbolt.

OGL

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