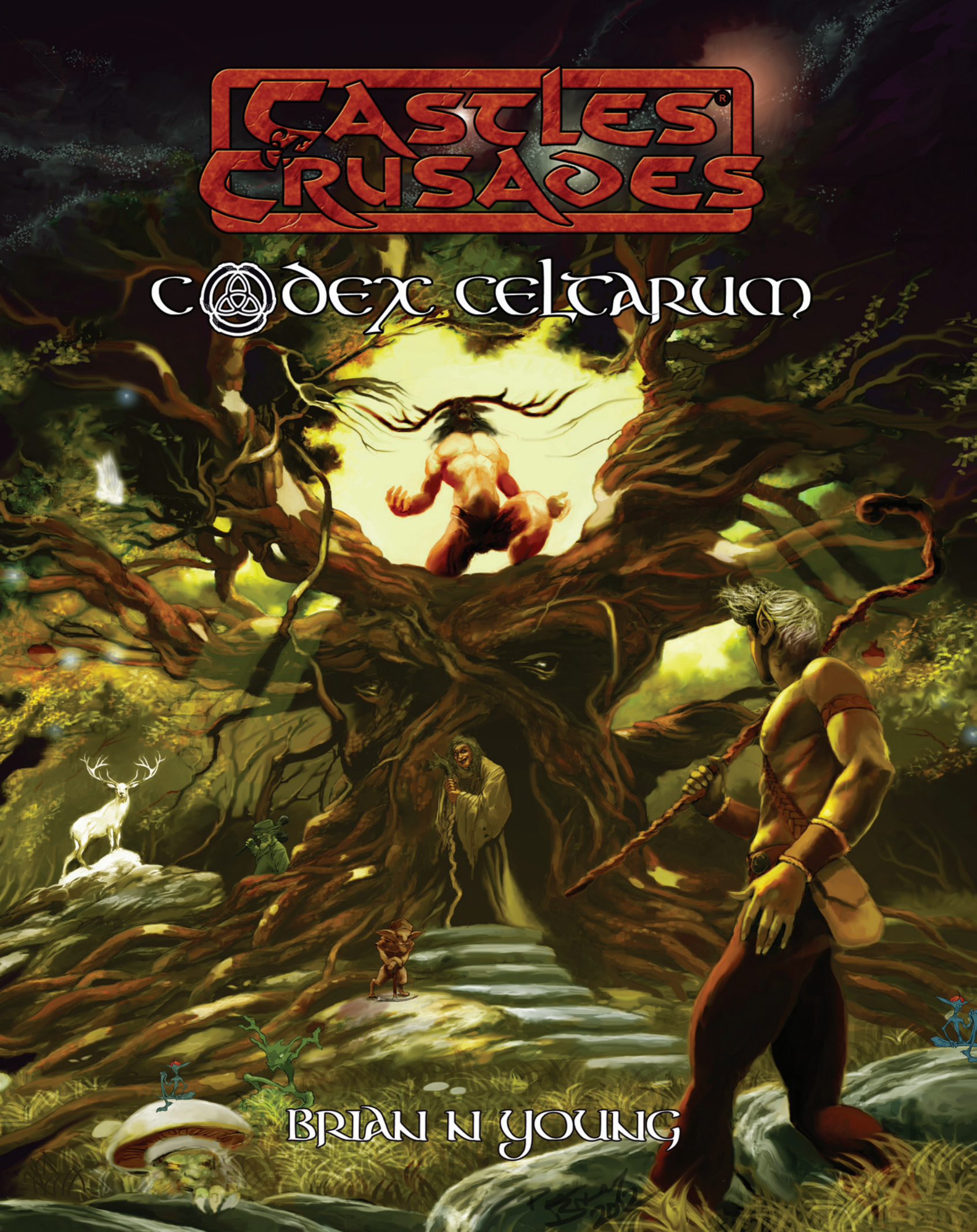


CASTLES CRUSADES

CODEX CELTARUM



BRIAN N YOUNG

CASTLES[®] CRUSADES

CODEX CELTARUM

CELTIC ADVENTURE IN FAERY

BY BRIAN N. YOUNG

EDITOR: ALICIA STANLEY & TIM BURNS

ART: PETER BRADLEY, JASON WALTON

ART DIRECTION//LAYOUT/: PETER BRADLEY

CARTOGRAPHY: PETER BRADLEY



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

email: troll@trolllord.com

website: www.trolllord.com or

www.castlesandcrusades.com

Interested in Castles & Crusades ® the role playing game? Want to learn more? There is a large online community of gamers who post home brewed rules, adventure discussion and help incoming players digest the game and it's potential. Please visit our online forums at the web address mentioned above and get involved. All are welcome!!!

© 2013 Troll Lord Games. All Rights Reserved. Castles & Crusades ® is a Registered Trademark of Troll Lord Games. All Rights Reserved. C&C, Castle Keeper, SEIGE engine, Troll Lord Games, and the Castles & Crusades, SEIGE engine, and Troll Lord Games logos are Trademark of Troll Lord Games. All Rights Reserved.

Art, artwork, cover art, cartography is copyright Peter Bradley of Ravenchilde Illustrations, 2013 or Troll Lord Games. All Rights Reserved. All text is copyright Brian Young. All other content copyright 2013 Troll Lord Games. All Rights Reserved. Castles & Crusades, C&C, Castle Keeper, Troll Lord Games, and the Castles & Crusades and Troll Lord Games logos, and products published by Troll Lord Games are Trademarks of Troll Lord Games. All Rights Reserved.

Printed in the United States of America





GWASTRAWT AFWYN BRENHINES

Tom Tullis, Ron "Bubba Ho-Tep" Purvi, Julian G Hicks, Matt Hurd

SWYDDWR Y LLYS

Sebastian Dietz, Marzio Spairani, The Great and Powerful Alpha Wolf Troy Schwaller, Raymond M. S. Quignon, Keith Davies, "Lord Karick", Jeremy Clifford, Shawn Lamb, Bill Centinaro, E. Michael Rupert, Joe Maccarrone, Tom Williams, Mike Welham, Damian Hupfeld, W. Schaeffer Tolliver, Can Sungur, Jayson C. Block, "Wooly Rupert", Christopher Anderson, Bad Baboon, Bill Dodds, Kevin Donovan, Redbeard, Dustin "Design Zombie" Cooper, Keith E Brandt, Catprog, Dokkalfar, Rasmus Durban Jahr, DrLight, Che Webster, "Wine Guy" Morgan Boehringer, Tom Hudson, Jordi Rabionet Hernandez, "Steven D Warble", "Pat "Silverhand" Andrews", R. A. Mc Reynolds, Peter "Zeus" Mette, Seth "Justicar" Corbett

MEDYD

Michael Ramsey, Andrew Gelbman, Matthias Weeks, Christopher Dawson, Jeffrey Osthoff, Kyle Decker, Sarah Devier, Rian McMurtry, Patrick Seymour, Warren Michael Goodman, Todd Leback, Ryan Percival, Kevin Kentner, Jonathan Woodward, Brent Walters, David Cinabro, John Canales, Daniel Dimitroff, Robert Miller, Brad Everman, Aaron Atwood, Matthew Cook, Bill De Franza, John Appel, Mark Martin, Todd Showalter, Christopher Child, Nathanael Terrien, Greg Kramer, Gus J. Badnell, Jerry Aldridge II, Bruce Wiggins, Jeffrey Tadlock, Kurtis Evans, Anthony Roberson

TRULLYAT

Mark Clodi, Johnathan L Bingham, David DeRocha, Trampas Whiteman, Lloyd Rasmussen, Niels Adair, Kathleen Harbinger, Daniel Bayerdorffer aka "Seljuck Graylock", Great Druid Paul Munson, Jai Mather, Timothy S. Brannan, Haylea Hamous, Christina Stiles, Vincent DiPaula, James M. Yager, Daniel J. Corwin, Curtis 'Wolfson' Lyon, S Penrod, Steven Vest, Ed Moretti, Doug Palmer, M. Sean Molley, Terry Buckingham, Karl The Good, Philip J. Hudson, Jay Hypes, Bill Willy Rat Currie, Seorus Lockkerry

DRYSSAWR NEUAD

Kem Templeton, Jorden J. McNally, Rich Canino, Derek W. White

BARDD TEULU

Kevin Fitzgerald, Patrick Odell, Petr Engebos, Rowan Harbinger, Eric Falk, Thomas Woodall, Ryan Peel, Daniel and Johanna Pack, Jake Parker, Bret P. Smith, Jason Paul McCartan, Calvin Shafer, Michael Tapia, Daniel Colwell, Lukie Fuge, Brett Easterbrook, Kent D Taylor, Michael Ferdie, John R. Woollard, Dave Ellingwood, Garth Elliott, Adam Fink, Kevin M. McDaniel, Blake thomas, Thomas Biskup, Pat Bellavance, Steve Dodge, Wendy Napier

DISTAIN BRENHINES

Tim Rudolph, Chad Drummond, Caninicus, David Williams, Zappophalian, Thomas G Treptow, Frost Holli-
man

PENKYNVD

Jim Kitchen, Morgan Hazel, Mario M. Butter, Ben and Nateal Erickson, Derrick "Omote" Landwehr, David Donohoo, Benisha Abe, J. Quincy Sperber, Steven Sullivan, Sir Izzy, Gael Imad'Eddine, Douglas Meserve, Drew Wood, Mark 'Isamill' Liddle, John Craft, Jason 'Hierax' Verbitsky

PENTEULU

Rob Stone, Gateway Games & More, Noble Knight Games, Paul Coulter, Kell's Crusaders, Richard Kurtin



CODEX CELTARUM - CELTIC ADVENTURE IN FAERY



his World book has been a little over twenty years in the making, with two university degrees and as many years play-testing before it came together in the manner it did. It evolved out of a purely fantasy based setting that was inspired by some of the greatest fantasy movies of the early 1980's (*The Dark Crystal*, *Legend*, *The Black Cauldron*, *Dragonslayer* and *Excalibur*) and found its way into my pedigree along slightly eccentric and genetic paths. The background of this world alone is enough to make a thick academic study, and someday that might be a possibility.

No decision behind this World setting was chosen lightly, but was instead weighed against ancient Celtic ethos, mythologies and history. Where there was an answer lacking, a creative substitute was put in place by a combination of Celtic idiom and fantasy analogs. The hope is this will become an iconic setting where gamers can have endless adventures and memories that will be personal and as good as any found in fantasy gaming.

One advantage of designing this complex and unique world setting is the acquisition of Celtic languages along the way. Sadly, in gaming history these areas are poorly represented, but that is righted in this book.

Unlike the majority of Fantasy world settings, this one does not cater to the usual clichés of role-playing games. Wealth abounds in Faery but ironically has little value among the Faery-folk except for the Neutral and Dark alignments. Another unique aspect is that adventure is *everywhere*, but not in the same manner that most gamers are used to experiencing. Every adventure story in Faery is epic – every one. There are no simple adventures that require only that the characters hunt simple bandits or ruffians, for example, unless they are in the Mortal world. Any adventure will be grand, regardless of its meager beginning.

Each chapter is arranged to follow a slightly mischievous and very Faery logic from start to finish. Due to the enormity of the setting, the lands and worlds covered are given as detailed a scope as possible with hopes that each can be further embellished later with additional books or editions. Over a hundred and fifty Faery abilities and powers are included, broken into the three alignments that the Universe has split between them. Humans, and Humanoid races as found in Aihirde, function differently in regards to their alignments than the Fey, and this will be explained.

Derived from Celtic primary sources are Druidic spells and combat Adjuncts, with the added rare opportunity to transform the Faery character (gradually, over time) into a demi-god. Faery-folk also can be born, or cursed, with the unusual maladies and quirks of being an Immortal. These can definitely increase the pressure and tension in the campaign and make things as difficult as the CK desires. This setting can be adapted to any existing campaign, and taken from and/or added to along the way as needed, but if left as-is leaves a wondrous realm of magic and epic adventure that most gamers have never experienced or imagined. Sticking to the *Castle & Crusades* idea, this is light on rules but gives just enough in the way of game mechanics to play out a compelling and fun story.



A plethora of Celtic language is used in this book obviously, and to make it less difficult for those not fluent, the more modern orthographies have been chosen in place of their ancient counterparts at times. Primitive/Old Welsh and Primitive/Old Irish are commonly used throughout with some Cornish and Breton sprinkled where necessary. The orthography is a little scattered due to the many sources referencing Celtic gods and Faery-folk, but this is left so to make the understanding of much of this diverse (but related) material for new people.

Often separate but related Celtic languages are side-by-side in the place names in Faery, and that is because of shared multiple traditions concerning the concepts and ideas out of essentially the same myth and faery-lore. The remaining languages today are used as more of a filter to which this magical realm exists in, or once existed in ancient belief. So it would seem odd that Gaelic and Cornish speakers, for example, were adjacent but in reality, during the Post-Roman and early medieval eras this was truly the case.

The Celtic Gods, whose pantheon is widely misunderstood among modern Pagans and recreationists, are given a semi-fantastical ambiance and character throughout to aid in the Fantasy nature of role-playing gaming. Since absolute data on these deities is lacking almost across the board, they are detailed in a way that is familiar to anyone who has some knowledge of them, but will enrich the understanding of any reader. The line at which semi-divine heroes end and absolute gods begin blurs in Celtic thinking, and high level Faery characters will display this through game play.

The two surviving Celtic groups, the Britons and Gaels, have wildly varying tales and approaches to the same deities, and so a middle-ground has been reached, filled with much speculation and derivative ideas based from a common Celtic idiom (and lots of academic theories). 'Purists' who wish to remain true to the unique philosophies of each separate nation's ideologies may select that perspective and game it only, but such a notion seems narrow-minded in a game filled with such fantasy and imagination at its core.

Because of the vast scope and room constraints of a work of this size, there are a few crucial elements that could not be addressed in this edition. One of these is the holidays, a time when worlds can touch, and travel between them becomes dangerously easier. Another important aspect that will not make this edition is Druidic Ogham, the secretive system of writing that was briefly used by the Druids of the Gaelic Celts after Rome's departure. These and additional information and clarifications will be addressed in later supplemental materials.

In the process of designing and play-testing this setting the past 20 years, I have earned a Masters in Arthurian Studies from the University of Wales Lampeter (2007). I was the world's first graduate of the program with a Cum Laude, and plan to finish with a PhD in Celtic Studies soon, so this venture was not just an enthusiast's way of setting such wondrous tales and ideas to print; it became a life's pursuit.

The book in your hands has seen over two decades of change, evolution and constant improvement until has been streamlined and is ready to go. 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. **Once Upon a Time** (History section)
2. **In Lands Far Away** (Covers the World Setting)
3. **There Lived a People** (Faery races and monsters)
4. **Great of Magic and Power** (Magical abilities, items and spells)
5. **Strong of Feats and Deeds** (Combat and warfare).
6. **With Great Gods and Lords** (The Deities and the many powerful lords that rule over Faery).
7. **Who have Mighty Names and Feats** (CK information)

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."*



TABLE OF CONTENTS

CODEX CELTARUM - CELTIC ADVENTURE IN FAERY	3	MÁG DA CHEÓ	29
TABLE OF CONTENTS	5	TÍR NA MBÁS	29
ONCE UPON A TIME	9	DIN MARW (DÚN MARB)	30
THE WOMB OF CREATION	10	ANNWN - THE UNDER-EARTH	30
THE LIFE TREE & THE HORNED ONE	10	CAER RIGOR	31
THE BLUE HAG	11	CAER GOLUD	31
THE DARK TIMES	11	CAER VEDIWYD	31
THE NOBLE ONES	12	CAER OCHREN	31
THE BROODS OF DOMNU & THE MORR'IGNA	13	CAER WIDIR	31
THE TENSION OF THE TWO SISTERS	13	CAER PEDYRVAN	32
THE KING OF RAVENS	13	CAER SIDI	32
DANU'S FALL	14	NYTH YSTLYM Y FRENHINES	33
THE INVASION OF E'IRE	14	ABRED - THE MORTAL PLANE	33
LU'GH LAMHFHA'DA	15	YNYS Y CEDYRN	34
CATH MA'G TUIRED II	15	COIT MAWR	35
THE SECOND & THIRD DARKWARS	15	LLOIGYR	35
THE GREAT BEAR	16	GWYR Y GOGLEDD	36
THE FUTURE PRESENT	16	GWLAS AN HAVAS	36
IN LANDS FAR AWAY	17	PRYDAIN	36
THE TWO CAULDRONS	18	YNYS WEITH	36
THE TWELVE HOUSES	18	YNYS MANAU	37
GWYNFYD - FAERY	19	ÉIRE	37
THE TORC OF STORMS	20	LLYDAW	38
THE SHROUDED ISLES	21	BROCÉLIANDE	38
ILLDÀTHACH	21	THERE LIVED A PEOPLE	39
GWLAS AN VEYN USY AN LESKY	21	FAERY MORALITY	40
COIT SENTATU	22	CLAND SOLUIS (PLANT GOLAU)	41
INNISÍ NA GÁISCEDACHA	23	CLAND DUB (PLANT GWYLL)	41
DÚN FÁLIAS	23	CLAND COMA'IR (PLANT CYFNOS)	42
MÁG MÓN	23	FAERY WEAKNESSES	42
DÚN MURIAS	24	FAERY TRAITS	43
MÁG FINDARGAT	24	THE CHILDREN OF LIGHT	44
TÍR BHFÓMORACH	24	ELVEN FOLK	44
TIR TYLLUANOD	25	CEASG	44
BREITHELL	25	ELLYLL	45
INNISÍ ILLDÁTHACH	26	HENKIES	45
INNIS CRAN MÓR	26	MERROW	46
YNYS AFALLACH	26	MORWYN ELVES	46
TÍR FO THUIN	27	PREN ELVES	46
AIRCTHECH	27	ROANE	47
TÍR NA MBEÓ	28	URISK	47
DÚN GORIAS	28	THE CHILDREN OF TWILIGHT	48
COIT BÚAN	28	ASRAI	48
DÚN FINLIAS	29	COBLYN	48
		CLURICHAUN	48
		BALLYBOGS (PEAT FAERIES)	49
		BLUE-CAP	49
		BRÚNAIDH (BROWNIE)	49
		BUGAL NOZ	50

CAWR (FATHACH)	50
DERRICK	50
DOONIE (DUNNIE)	50
FAELCLOINE (CŴNBEN)	51
FÍR DEARG	51
FÍR GLAS	51
GRIG	52
KNOCKERS (MORTHOLOW DARRAJOW)	52
KORRED	52
GORIC	53
GRUAGACH	53
HOGMEN	53
KILLMOULIS	53
LEPRECHAUN	54
LOIREAG	54
MAIGHDEAN-MHARA	54
MÓRGAN	54
OAKMEN	54
PIXIE (PYSKY)	55
PWCA (PÚCA)	55
THE CHILDREN OF DARKNESS	55
ALDER WITCH (CLETHRAD)	56
ATHACH	57
ATTORCROPE	57
BAOBHAN SÍTH	57
BARGUEST (BOGY-BEAST)	58
BIASD BHEULACH	58
BOG HAG	58
BOGY	59
BRAG	59
BUGGANE	59
CEARB	60
CIUTHACH	60
DEARG DU	60
DUERGAR	61
DUNTERS	61
DUSA	61
FACHAN	62
FIDEAL	62
FÍR COLLACH (ORCACH)	62
FÓMOR (FOAWR)	63
FUATH (ARRACHD)	63
GEAN CANNADH (LEANAN-SÍDHE)	63
GAN CEANN (DULLAHAN)	64
GALLYTROT (BEGGER)	64
GLASTIG (GWRACH Y RHIBYN)	65
GWIDDON	65
GWRACH (CAILLEACH)	65
GWYLL	66
MALLT Y NOS	66
POLPEGAN (PLENTYN-NEWID)	67
RED CAP	67
SPRIGGAN	68
YSGODIAID	68
FEY BEASTS	69
ADAR LLWCH GWIN	69

ADERYN Y CORPH	69
AFANC	71
BISCLAVRET	71
BONELESS (BROLLACHEN)	72
BOOBRIE	72
BURACH BHADI	72
CATH SÍTH	72
CEFFYL DŴR	73
CIREIN CROIN	73
CŴN ANNWN	74
DOBHAR-CHÚ	74
EACH TENED	74
ÉISC INIS	75
ELLÉN TRECHEND	75
IT	75
GIANT BOAR (COLLACH MÓR)	76
GLASTYN	76
GWARTHEG Y LLYN	77
LÀBH-ALLAN	77
LLAMHIGYN Y DŴR	77
MODDEY DHOO	78
MUIRDRIS	78
NUCKLAVEE	78
PADFOOT	79
YCHAIN BANNOG	79
SUPERNATURAL ANIMALS	80
THE WHITE STAG (CARW WYN)	80
THE GIANTS OF WALES	81
THE STATE OF BEING FAERY	83
GREAT OF MAGIC AND POWER	85
FAERY SPELL-LIKE ABILITIES	86
AS SPELLS	86
FAERY SPELL-LIKE ABILITIES	91
ACORNS OF WISDOM	91
AIR-AS-STONE	91
BLEND WITH NATURE	91
CERNAE'S CALL	91
DIRT-AS-STONE	91
EARTHSCENT	91
FAERY GLAMOUR	91
FAERY LURE	91
FEY FLIGHT	92
FEY FRENZY	92
FEY INVISIBILITY	92
FEY WIND	92
FIRE-AS-STONE	92
GIANT'S GROWTH	92
GNASHING TEETH	92
INNER LIGHT	92
LEAF BLADES	92
LIMB LEAP	93
MIGHTY COUNTENENCE	93
MIST FORM	93
NATURE'S ARMY	93

OAKEN DOOR	93	SLUAGH FLIGHT	102
SECOND SIGHT	93	THIRD EYE	103
SENSE STONES	94	VAMPIRIC HUNGER	103
SHADOW MELD	94	VENOMOUS PRESENCE	103
SHAPESHIFTING	94	YSGODIAID ABILITIES	103
SONG OF THE SEA	94	DARK EYE	104
SONG OF THE STONES	94	GHOSTLY FORM	103
SONG OF THE PLANTS	94	GWETHRON (BAT FORM)	104
SONG OF THE WILDS	94	NIGHTFLIGHT	104
TREE HIDE	94	PHASING	104
TREE SONG	95	RAGE OF THE BEAST	104
WATER-AS-STONE	95	SHRIEK OF DREAD	105
WILDERNESS WAYS	95	SUMMON DOOM WARRIOR	105
WINGED WAYS	95	GWIDDON ABILITIES	105
WISDOM OF THE WOODS	95	EYE OF THE HAG	105
WIND DANCING	95	OWLFLIGHT	105
WIND SPEED	95	PROFOUND STARE	105
SPECIAL FAERY ABILITIES	96	RAVENSISTER	106
AIR SOUL	96	WITCH-MOON	106
ANIMAL SOULMATE	96	WITCHWOOD	106
COSMIC CHILD	96	DRUIDIC MAGIC	107
EARTH SOUL	96	BAOBH'S TERROR	107
EXTERNAL SOUL	96	BATTLE-STORM	107
FAERY MOON	97	BEAST CURSE	107
FIRE SOUL	97	CRANNCHUR	107
JEWEL SONG	97	CURSE FORM	107
LIGHT-AS-STONE	97	DELUDING SPIRIT	108
LINGERING WHISPER	97	DICHETAL DO CHENNAIB	108
MOON CHILD	98	DRAIN LOCH	108
NOMADIC SOUL	98	DRUID'S BREATH	108
RAINBOW SOUL	98	DRUID FIRE	108
SONG OF THE BURNING STONES	98	DRUIDIC FOG	109
SONG OF THE RAINBOW	98	FOREST CHAMPIONS	109
SUN CHILD	99	GEIS	109
TREE SOULMATE	99	GLAM DICÍN	110
WATER SOUL	99	ILLUSIONARY WARRIORS	110
DARK FAERY ABILITIES/SPELLS	99	ILLUSIONARY LANDSCAPE	10
BALEFUL PRESENCE	99	IMBAS FOROSNA	110
CREEPING FLESH	100	MASS CURSEFORM	110
DARK MOON	100	MORRÍGAN'S BLOOD	111
ELF SHOT	100	ORACULAR HEAD	111
ETHERAL HAND	100	SAP STRENGTH	111
EVIL EYE	100	SUMMON CHAMPION	111
EVIL SCENT	100	SUMMON WARP SPASM	111
FAERY FLAME	101	TARB FÉIS	112
HAND OF MADNESS	101	TEINM LAEGHDA	112
HATEFUL SHRILL	101	THROW MOUNTAIN	112
HORRIBLE VISAGE	101	TREE CURSE	112
HOWL OF DOOM	101	WARRIORS OF STONE	112
HOWLING WOUND	101	WISP OF STRAW	112
MOVING MAWS	102	STRONG OF FEATS AND DEEDS	113
PRICKLE BLADES	102	CELTIC WARFARE	114
SECOND FATE	102	THE DARKWARS OF FAERY	116
SHADOW-AS-STONE	102		
SHADOW'S SONG	102		
SHAPESHIFTING	102		

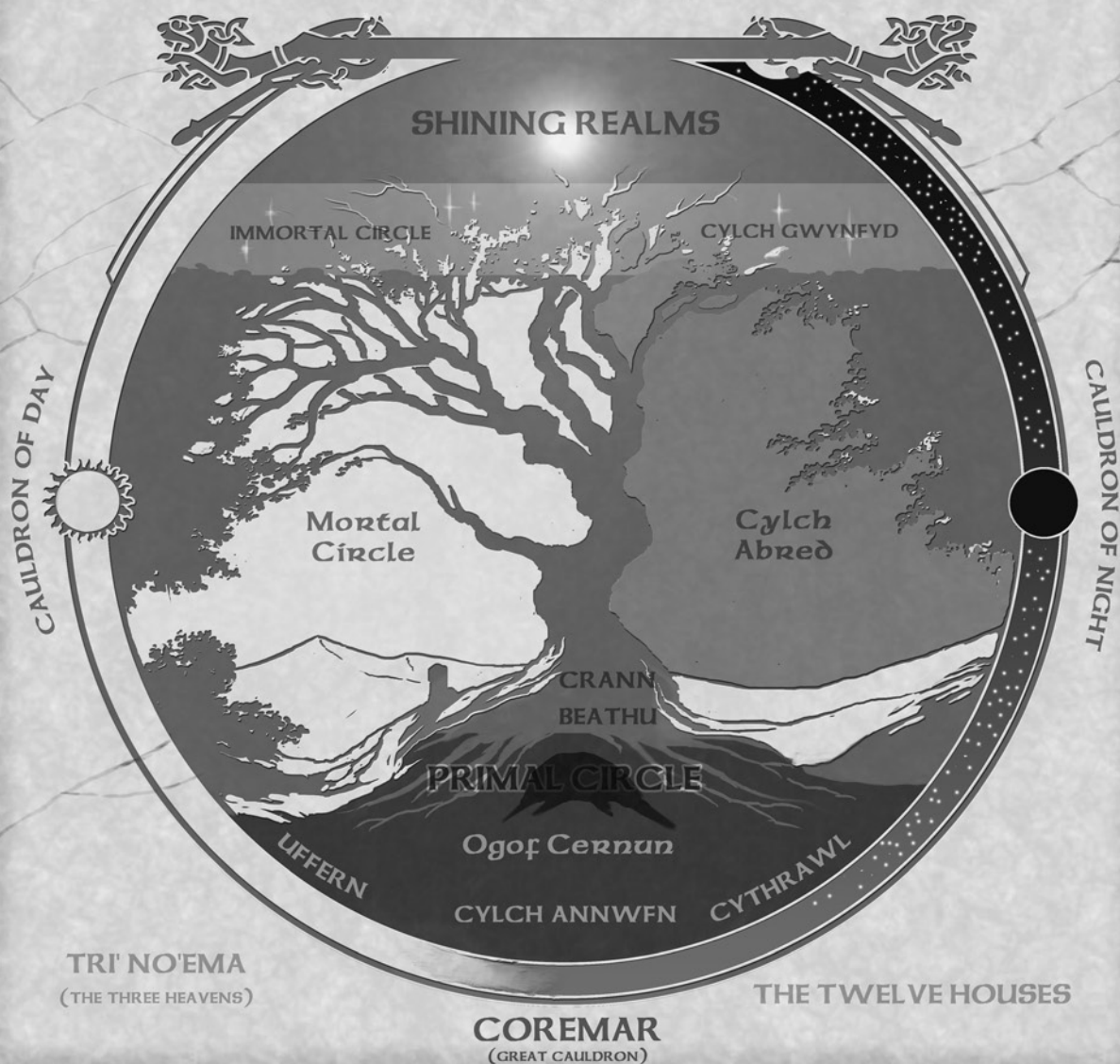
TATTOO BATTLE MAGIC	116
AND WOAD PAINT	116
BATTLE FEATS	117
THE WARRIOR SOCIETY	119
FIGHTING ORDERS	120
CHWIORYDD CAD - "THE SISTERS OF WAR"	120
DRAGONS OF PRYDAIN	120
FIAN	121
GAISCEDACHA	121
LLUYD ANNWN	122
THE RED BRANCH	122
THE UNSEELIE	122
ACCOUTREMENTS OF WAR	123
ADVANCED RULES	123
RULES OF THE FEAST	124
WITH GREAT GODS AND HEROES	125
THE GODS OF THE OTHER WORLD	126
THE HORNED ONE	126
THE WILD HUNT	127
CAILLEACH BHEUR	128
TUATHA DE` DANNAN	128
DANU - QUEEN OF LIGHT	129
BELI MAWR - WARRIOR GOD KING	129
GWYDION AP DON - GOD OF MAGIC	130
ARIANRHOD - QUEEN OF THE MOON	130
NUADA AIRGATL`AMH - KING & CHAMPION	131
LUGH L`AMHFH`ADA - HERO OF LIGHT	131
GOFANNON AP DON - DIVINE SMITH	131
EUFYDD AP DŌN - RHETORICIAN GOD	132
THE DAG DIA - THE ALLFATHER	132
BRIGIT - THE EXALTED ONE	132
CLANN LIR	132
MANANNA`N MAC LIR - THE SEA FATHER	133
BRAN - GREAT KING & CHAMPION	133
THE MANY OTHER GODS	133
THE MORRA`GNA - DEATH AND TERROR	133
MABON - THE YOUTHFUL GOD	134
RHIANNON - THE HORSE GODDESS	134
ARAWN - HEAD OF ANNWN	135
CENNCROITHI - THE BLOODY GOD	135
DONN - LORD OF THE DEAD	135
DROB DEARG - HARVEST QUEEN	135
THE LORDS AND CHAMPIONS	136
LORDS OF FAERY	136
KING CATHAL MAC FEARGHAL	136
THE WITCH QUEEN	136
THE RAVEN-KING	136
KING LLWYNOG AP BRANAUR	137
BUCCA WYN	137

BUCCA DHU	138
LORDS OF THE MORTAL WORLD	138
FINN MAC CUMHAIL	138
ARTHUR AP GWYTHUR	139
CALLING UPON THE GODS	139
THE DRUIDS AND THEIR WORLD	141
THE GEAS OR TYNGHED	141
MEYN AN DHRAGON	142
R`IASTRAD - THE DISTORTION	142
GREAT OF NAME AND MIGHTY OF DEEDS	143
CHARACTER CLASSES	144
WOODWOSE CLASS (DEXTERITY)	145
WOLF CHARMER (WISDOM)	147
ADVENTURE IDEAS	148
NAMING YOUR CHARACTER	148
DESCRIBING THE OTHER WORLD	150
ITEMS, ENCHANTED AND DIVINE	151
FAERY METAL	152
DIVINE ITEMS	152
MANANNÁN MAC LÍR	152
DAG DIA (DAGDA)	153
LUGH LÁMHFHÁDA	153
NUADU ARGATLAMH	154
ÓENGUS MAC ÓG	154
AIRMED NÍ DÍAN CECHT	154
CELTCHAR MAC UTHECHAR	154
CÚCHULAINN MAC LÚGH	154
FERGUS MAC LEDA	155
BRYTHONIC ITEMS & WEAPONS	156
ARTHUR AP GWYTHUR	157
OGHAM: THE SECRET OF THE DRUIDS	158
BRÍATHAROGAM MAIC IND ÓG	159
SOCIETIES OF THE HEROIC AGE	160
THE PICTS	161
THE 'ANGLO-SAXONS'	162
THE BRITONS	163
THE GAELS	166
THE LIFE TREE	168
THE TREE OF LIFE	168
THE HOLIDAYS & THEIR CUSTOMS	169
HALLOWEEN	171
TO HIDE FROM THE DEAD	172
THE WILD HUNT	173
MAY DAY	174
THE FAERY CALENDAR	174
OGL	175

ONCE UPON A TIME THE CELTIC UNIVERSE



CEUGANT



ONCE UPON A TIME...

The History of the Land of Magic



*ms*er maith yn ôl...' as has been recounted in Welsh literature for over a thousand years to begin a good story, is truly clever wording when a reference to Faery is involved. The history of the Otherworld, a realm where

Time does not exist, is a difficult matter to define in Human terms. Key events and battles are the easiest landmarks for the Immortal folk to recognize the passage of change in their world. The sun and moon do rise and set as they do in the Mortal world (even if it is on the opposite side of the sky), and a day and night can be documented, but the Immortals don't seem aware of how many of each have gone by. Years do not pass in a way that can be defined by Mortals (See next chapter, 'In Lands Far Away').

Since there really are no extant ancient Celtic creation stories which remain uninfluenced by Christianity and classical literature, it is a greatly surmised topic. What follows is a healthy mix of supposition and extreme assumptions of what *might* have been believed by Insular Celtic groups before the Roman invasion. Many long years of comparative mythologies and cultural studies went into the basic skeletal background of this 'history' as you will read it. Immense deduction, and in some cases pure fantasy to fill in the large gaps of story and information, was done to make this section flow.

This history chapter covers the many key moments in Faery that altered and evolved a Timeless world along the way. Logically, the history of the world with no Time would be so immense as to be almost beyond documentation, so this section details important births, deaths, invasions, battles and everything that the Faery-folk generally would hold dear as important to remember.

The history provided here is but a greatly condensed version of a complex and highly-detailed story, intertwined deeply with plentiful stories. A long list of Faery-tales and myths from all across the Celtic world were intensely researched and drawn together to make this history. There are plans to present such a large body of myth and legend into a compendium of sorts in the future for reference.

THE WOMB OF CREATION

Druids have 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 Void into the (as yet empty) Three Circles (*Trí Fáine*) 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 (*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 (*Pair Y Dydd*) and the other the Cauldron of Night (*Pair Y Nos*) and they both revolve around the Three Circles, together forming the Great Cauldron (*Coremár* or *Pair Mawr*) 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 Sidhe.* 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 Sidhe 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 Sidhe 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.

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 Elven 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.

CHAPTER 1 -

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 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 Darkwar, 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 Darkwar 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.

THE NOBLE ONES

Many influential Elven families sprang up in the aftermath of the first Darkwar 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 most crude 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 Elven 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.

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 Elven. Many influential leaders rose to power in these kingdoms: *Beli Mawr*, *Danu*, *Lir*, *Goíbhniú* and his clan, and the many children from both Elven 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 MORR'IGNA

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 Elven origins, but were so much worse, their Elven 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 Elven sisters had begun to create their own unique brood. Mórrígan, Baobh Catha and Macha (the Morrígna, 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 Morrígna are still young Children of Danu (**Tuatha Dé Dannan** or **Plant Dôn**), 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 Elven realms of **Tír na nÓg** in **Airthech**, and **Mág Món** across the hills of **Illdáthach**, 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 longships intent on plunder and raiding.

Danu, who aspired to keep peace, decided that through the

power of her greatest sons and husband, King Bile Mór (Beli Mawr), 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**, **Fálias**, **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 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 Elfin Witch mockingly cursed him into the form of the animal he disliked the most - a raven. The Morrígna 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 Morrígna'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 Fómorí 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

CHAPTER 1 -

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 Fómorí 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 Fómorí.

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 Fómorí 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 Ysgodïau 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,
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 E'IRE

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 crown. 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 Fómori 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 Olc-shuil**, 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 **Ethniu**. 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 Fómori 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.

LU'GH LAMHFHA'DA

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 MA'G TUIRED II

Nuada was given a magical silver arm by the Elfin 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 Fómori 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.

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 Ysgodiu 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 Gáiscédacha 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 Darkwar.

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 Elven kings directed another war to free the

CHAPTER 1 -

enslaved peoples. Thus another Darkwar 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.

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 were 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 back 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 Dannan. 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, Tir Tylluanod, with the Witch Queen as their ruler. The underworld of Annwn was a ghost-haunted realm of primal destruction and horrors populated by the Danu-cursed Ysgodiau 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 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.



IN LANDS FAR AWAY



IN LANDS FAR AWAY



his section lays out the Great Cauldron and its many worlds and places of wonder and horror within. Plentiful maps will give the CK a general understanding of where to begin in the adventures to come.

A large part of these lands will be familiar, especially the Mortal, since they are actual regions of our own world. These islands, however, are mythologized and given a touch more of the fantastic to keep consistent with the nature of this World setting. *CKs can incorporate any of these locations seamlessly into Aihrde to add embellishment and a stronger Fey character to their campaigns.*

The many regions, their populations and any kingdoms, tribes, and especially unique features and traits are detailed. These will act as starting points to involve adventures and campaigns.

It would perhaps be ideal that a future 'atlas' of the Otherworld would be produced, to pick through the Otherworld, Annwn and the Mortal with a fine-toothed comb. This chapter, in addition to the adventure modules, will give many examples of how to best go about the endless locations. Place names are given in Celtic languages, but with some translations and pronunciation guidance

All three Worlds, *Gwynfyd*, *Abred*, and *Annwn* will each be covered in one large-scale, general manner before going into it with greater detail. The actual locations as to stone rings, tumuli and other ancient pagan holy-sites in Britain, Ireland the other many surrounding isles are only given a brief glimpse in this World book, the CK can always create his own as needed.

This Universe is based on immense supposition and imagination of the Celtic conception, or as close as one can get through intensive work. Deriving largely from the Brythonic Druid-Bardic theology is the notion that the universe is bound by the energies of Inspiration or '*Awen*'. Without such, it would be a dead and sterile void, bereft of any creative potential.

Every particle and atom within this 'Great Cauldron' is possessed of a spirit or soul and it is always in flux as it migrates to other places through reincarnation. In the beginning of this chapter, the cosmic features of the stars and the Cauldrons of Night and Day are given some detail because they are featured in the Celtic landscape as a part of the whole, populated by the gods and spirits.

NOTE: There many worlds layered inside the three primary circles, crowding for space. They all share the Three Circles but may inhabit the hollows of trees, under hills, inside mountains, under water, etc. They are more akin to 'Pocket Dimensions' that still exist within the Great Cauldron but are large entities unto themselves, though limited in size when compared to those created by the gods or the Three. Rest assured, if a place is 'Faery Haunted' or the like; it is one of these myriad realms. The CK can design them at will and whim as needed for the sake of the game.

THE TWO CAULDRONS

Revolving flush within the Great Cauldron are the two smaller 'cauldrons' that guide the progress of the basic day and night. They spin in a regular course, guided by a time of their own.

The Cauldron of Day is home to the blazing fiery sun-chariot of Lleu Llaw Gyffres (Lugh Lámhfháda) as it makes its way across the skies. The sky is referred to as *Wybren* or 'Roof-tree' because it is being upheld by the Great Tree itself.

The Cauldron of Night is populated by the shimmering stars and other cosmic objects but most of all by the moon. Arianrhod rules over the moon and collects the drifting, free souls inside the satellite until it is full, then releases them to occupy their next lives. One knows if the moon is full, she is satiated with souls.

These two cosmic cauldrons cannot in any way be influenced or altered by the hand of Man or Faery...normally, unless some grandiose and Universe-threatening event is about to transpire, night and day will turn continually. One story idea would be for the CK to design a campaign around such a monumentally disastrous event.

THE TWELVE HOUSES

These are the starry houses of the Gods, created by the magic of Gwydion ap Dôn, that make up the night sky. Often the said deity uses their house as a living space, while others only visit their houses as places of leisure or to observe their worshipers and special individuals. It is extremely rare for Mortals or the Faery kind to be present unless they are part of a specific deity's entourage or court, or have found their way there by accident or impossible quest. *Scholars have only been able to surmise which constellations and star groups a few of these are; unfortunately the Welsh sources are missing details to describe them all. The CK can be creative in filling those gaps in their campaign.* Listed below in brief are those Twelve Houses and many other names of these star groups:

CAER WYDION ('Gwydion's Fort'): Gwydion's house is the Milky Way, which stretches from one side of the Cauldron of Night to the other, shimmering with his magic. Limitless libraries and chambers full of magic, potions, items, and more fill this starry fortress. He sits on his star, the Sorcerer's Throne ('*Gorsedd Gwyddon*') and gazes over the worlds here. He was a king among the Immortals at one point in Prydain and thus possesses reminders of his regal days ruling the Mortals here in Caer Wydion. Gwydion's fortress is also called 'The Great Plain' (*Y Maes Mawr*) among the Mortals because of its size.

CAER ARIANRHOD ('Arianrhod's Fort'): The goddess inhabits this grouping of stars, the Corona Borealis, since being driven from her home in the Mortal world by harassing Humans. Whenever she is not filling the moon with the souls gathered over the month, she is here.



- IN LANDS FAR AWAY

LLYS DÔN ('Danu's Court') After her assassination by the Raven-King, the Queen of Light's essence left the Faery realm to ascend high into this starry realm, Cassiopeia. In these shimmering stars the goddess Dôn (Danu) resides in essence among the divine. Her death heralded major changes in Faery and the Mortal worlds, leaving a void of powerful, caring rulers who were thoughtful to their subjects. Worshipers praise her when her stars hang high in the Cauldron of Night and deem any rain to follow as a sign from her. Rain is seen as coming from her, many say it is her tears in sorrow from her tragic fate, and mysteriously few have ever claimed to have been blessed by her or have viewed her in a vision or in person.

LLWYN BLODEUWEDD ('Blodeuwedd's Grove'). The magically-created wife of Lleu Llaw Gyffres retreated to the stars above after betraying her husband with Gronw. Gwydion used magic to fabricate her from the flowers, herbs, and all of the most pleasant-scented plants in the world, assured that she would be the most desirous and pure, but his plans were foiled. In wrath after her betrayal, Gwydion cursed her into owl form, shunning her from the light of the sun that is Lleu, her husband. It is believed by many Mortals and Faeries that the owls retreat to her haven in the stars by dawn to roost and wait until dark comes, except those which perpetually dwell in Tir Tylluanod.

Y BAEDD COED ('The Woodland Boar') The cursed king that became a gigantic venomous boar, Twrch Trwyth, was sent by the gods to this cluster of stars after no world could contain him and his destructive ways. Not even the mighty Arthur ap Gwythur and his finest warriors of Prydain could stop him after he ravaged the island and Éire, but his equally cursed sons, all giant boars, were slain during the hunt. Twrch Trwyth now resides here in this cosmic trap, unable to bring any more death and devastation to the worlds of the Great Cauldron.

NEUADD OLWEN ('Olwen's Hall'). After becoming the widow of Culhwch, nephew of Arthur, she left the Mortal world to live with the Fey. At that time in the Otherworld, however, she and many other Fey-blooded Mortals were in danger from the doings of the King of Ravens and his Dark Fey. Culhwch was slain during the Cauldron Quest in Annwn among Arthur's retinue of champions. His death shattered her heart and spirit and she withdrew from the World of Men, eventually from all other beings as well. This hall in the night sky became her retreat, where she lives among others who have chosen to do similar.

PAIR CERIDWEN ('Ceridwen's Cauldron') Located in the darker portion at the bottom of the sky in the Milky Way, the hag goddess Ceridwen often works on her potions. As with the rest of the divine star groups, Ceridwen's Cauldron is protected by spells. Many say that her greatest secrets are stored here, beyond the reach of Man and Faery, but no one has been brave enough to try and discover the truth yet.

MARCH LLYR ('Llyr's Horse') The sea-god Llyr relied on his faithful Fey horse Unfwng ('One Mane') on land and sea. The pearlescent steed is one of the eldest Fey horses in the Universe; it is said that most modern horses are descended from

him. During the furious battle of Mág Tuired against Balor and the Fómori, Llyr's horse perished. As with so many of these divine starry retreats, Llyr honored his loyal mount by building his stable high and deep in the Milky Way.

NYTH YR ERYRES ('The Eagles' Nest') The oldest eagle in the universe, Eryr Gwenabwy, was given this star-strewn nest to dwell beside the Horned One, the **Cró Luige** ('Lugh's Enclosure') to the Gaels, when he is not guarding over the Great Tree. When Lleu was wounded by the spear of Gronw after the betrayal of his magical wife Blodeuwedd, Gwydion knew this was the place he should have retreated to heal and not up the branches of the Great Tree itself. It is rumored among the Faery and Mortals that when the Great Eagle isn't watching over the Great Tree, he is here.

ASGELL Y GWYNT ('The Wind's Wing') It is thought by the wisest of the worlds that much of the mysterious wind comes from this wing-shaped constellation. It fans the sky and stirs the winds that blow across the worlds upon the need of the gods. It blows harsher in the Mortal world than it does in Faery, but no one knows why.

NEUADD TARW ('Bull's Hall') Once a Pren king, the 'Bull' and his three wives ruled a kingdom torn apart by inner strife and corruption, to the point the Pren Kingdoms almost collapsed completely. For their crimes against the Cland Soluis, they were punished by Gwydion and changed into beasts. The Bull was turned into his namesake while his three nagging and plotting wives were transformed in cranes. They are oddly worshiped now as the **Tarwtrigaran** (Bull and the three Cranes). When the Bull gives his blessing, three difficult complications always follow for the chosen; if the worshiper survives the ordeal he will emerge better than before.

YR YCHEN BANNOG ('The Horned Oxen') Known as the Twins to many, this is the prison of two of the sons of Beli Mawr, Nynniaw and Peibyaw. Given plentiful land in Prydain by their father after the conquest of the isle, they were not content as their greed and competitive natures could not be satiated so easily. Punished by the gods for their spoilt, uncontrollable ways, and behaving as Mortals, they were given the task of pulling the Cauldron of Night on great chains as celestial oxen. It was hoped that this punishment would rid them of their insolent ways over time, but to make the suffering worse, they are forced nightly to peer down onto the lands they lost.

GWYNFYD - FAERY

Faery, the topmost Circle of the three clustered around the Great Tree, is the most wondrous world of them all. Faery is populated equally by the finest of dreams and nightmares, which are rumored to be those of the Mortals themselves. Time refuses to exist here and although days do pass, they do so at an unusual pace.

Its plentiful range of breathtaking environments and geography has no equal in any other world. Faery is an ideal world in which to dwell. Its seas sparkle and gleam in crystalline perfec-

CHAPTER 2 -

tion with majestic foam horses riding high on each wave. Its forests are immeasurably ancient and overgrown beyond Mortal comprehension, home to millions of Faery races unseen and unknown by Mortals. The plains and hills are as scenic as the rest of the world and are inhabited by wild horses, often amidst the Pren Elves.

Sustenance is always easy to find; there is generally no starvation in Faery. The world is locked in a perpetual spring season, ideal and perfect. A breeze always blows where needed, often across the brow of a weary or tired inhabitant. The blessings of the gods fall heavy on this world and are scarcely ignored, as it is their abode.

These pleasantries, however, are balanced by the darker and more nightmarish regions. The Dark Fey live and influence these niches, mountains, swamps and other dreaded locations. Their sickened and ghastly forms creep, crawl, and sneak about in the shadows and darkest of woods, prowling for their next victim or chance to loot. The presence of the particular Faery influences the environment around them.

Dark Fey are found in sinister and foreboding places. If they are not, it is clear that something is wrong; the same applies to the Light Fey in beautiful and sunny places. Twilight Faery-folk inhabit the non-descript regions, as sometimes the logic of Faery is simple and direct.

Essentially Faery is the British Isles in reverse. Every hill in the Mortal world is a depression in Faery for example. The Otherworld lies on the other side to the Mortal one in every way. It is ever-present, connected by many portals and means that blur the two. The two things that bind these worlds together are the Great Tree anchoring them and the third world, Annwn. CKs can use the table below to assist in finding a more traditional means to lure the adventurers into the Otherworld if an adventure or campaign needs a starting point. The Faery and the Mortal worlds are so tightly linked that the barrier is often easy to cross.

D6 FAERY PORTAL	
1	The thin Veil between the worlds opens and before the adventurers knew it, they are transported to Faery. They may have been simply walking, riding, etc., and instantly they find themselves beyond their home.
2	Underneath a Hollow Hill, under the sod is a Faery court. The CK can design the court if needed.
3	A Ring of Standing Stones, glowing with unearthly magic opens up a portal and transports the adventurers to Faery.
4	Perhaps during another sea adventure, the characters encounter one of the Gwagedd Annwn and are taken to under the water and transported into Faery.
5	A Thick Fog is a clear sign that the veil between the worlds is open and drifting about, seeking Beings and beasts. The characters may have been caught up within the mists and taken to Faery.
6	A dream, curse, or an act of the gods sends the adventurers to the Otherworld, throwing them into a situation out of their control.

The CK can devise innovative ways to place the adventurers into Faery or if no ideas are forthcoming, study the sources themselves. Celtic fairy lore has a profuse number of examples that give a glimpse of the many methods in which people perceived and believed that the two worlds were connected. There is no limit as to how this is done, and can change every time.

Time spent in Faery differs from the Mortal world. Once day can equal ten or a thousand years, for example, and this can create a complication with the characters' friends and family back home if they begin the adventure as Mortals. The CK can devise their own logic on the time spent between worlds as it suits the game. There are no hard and fast rules to this, since it varies greatly in the many tales. Sometimes travel between the worlds does not change time at all, and simply put, the dramatic shift in the passing of time is a story element that can emphasize the other-worldliness of Faery.

The CK can use this starting table for the passage of time spent away from the Mortal world (used in the module *The Crimson Pact*):

D6 TIME PASSED	
1	d20 hours
2	d12 days
3	d6 weeks
4	d4 months
5	d4 years
6	None

Provided in the modules are many examples of traveling to Faery in the process of gaming. Each island cannot possibly be detailed, as there are thousands in the Shrouded Isles, but the main islands are highlighted along with the many important regions found within.

THE TORC OF STORMS

A storm-wrecked ring of clouds with terrifying red lightning (Awen energies) encircles the Faery Isles. This magical barrier's origins are unknown, even among the Immortals (though it is assumed that the King of Faery Angus Óg created this wall to shelter Faery from Mortals who risk the seas to reach these lands), but it provides a cloak to hide the enchanted lands by those Mortals who happen to be at sea. If they can survive the extremely dangerous Torc of Storms (*Torc na hAnfudna*) they will arrive at the fog-covered isles directly on the other side. The worse storms found in any Mortal sea cannot compare to the raging fury within this Torc.

The skies are completely dark and covered in wild winds and turbulence that no one can sail through (CL: 6) without crashing and sinking. Surging and monstrous waves roll about in all directions and have no sense or order. These dangers pale to the lightning that cracks through the tense air ceaselessly. It is said that anyone who survives the sail through the Torc of Storms will either end up insane, king among sailors, or inspired without limits. Not even the Children of Domnu risk these seas directly; instead they go below the waves.

THE SHROUDED ISLES

Known as **'Innisí Chelt'**, ceaseless mists cover these endless odd-shaped isles. They are unlimited in shape, type and uniqueness. Some move about on single legs, others float, but mostly they vanish and reappear somewhere else in time. They shift, fade, move, and change from Dawn to Dusk, every day, with no pattern or logic.

Monsters and the clutter from thousands of shipwrecks are common here. None of the islands are large enough to be populated by much more than one Immortal race. These isles are at the mercy of the dreams and nightmares of Mortals and therefore are subject to change – often.

Usually quirky geasa and rules apply to them which will yield disastrous consequences if broken. Just as the rest of Faery is filled beyond the brim with endless adventure ideas, these isles can give the CK campaigns' worth of possibilities alone.

With the Torc of Storms, the Shrouded Isles are part of the nearly impenetrable wall protecting the Sea of Faery from travelers in the Mortal world. If the wayfarer is fortunate enough to live through the Torc, then he must contend with the Shrouded Isles.

An example of one of the islands from Celtic myths is **Hy-Bra-sil**, which emerges from the waves once every seven years and can only be held aloft by firing a red-hot arrow onto its surface. The writings of Giraldus Cambrensis describe this island in his *Topographia et Expugnatio Hibernia* in 1189.

Faeries from the three different Powers populate many of these isles at random and even many gods find their homes here, assured that their domiciles will never be discovered. Mortals, if they happen to be stranded on a less troublesome and dangerous isle, can be found here too. See the adventure module *'The Giant's Wrath'* for an example of these isles.

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

D8 NATURE OF ISLE	
1	The Faery isle moves, 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	Every hour/minute/day the isle 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, etc. This weather is only found on this isle within view.

- 7 The isle possesses a unique and rare treasure/herb/object, 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.

D6 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. 3. d8 Light Fey that are stranded, seeking a way off of the island. They will reward the rescuers once they are back home.
4	Awful Dark Fey monster prowling the isle.
5-6	A god(ess) resides there who may be angry at being discovered, or might send the adventurers on a quest for disturbing them.

The Faery races can be taken from the next chapter at random or be a part of the CK's design involving an adventure or campaign.

The Shrouded Isles can sustain an entire campaign before the adventurers ever reach the main isles in Faery.

ILLDÀTHACH

'The Many Colored Land'.

This large island is the reverse of Prydain in the Mortal world. Its geography is filled with large expansive woodlands, rocky southern coasts, vast and beautiful plains and it is surrounded by many smaller isles along its coasts. Its Faery populations are extremely diversified and it harbors only two regions of Dark Fey in comparison to the one dominant territory of Light Fey. Both pale in comparison to the many, many regions populated and oft-times ruled by the Twilight Fey.

This island is teeming with Immortal life and wonders from shore to shore, and has never been completely conquered by the Cland Dub, even during the Darkwars. The Pren of Mág Món keep the Gwiddonod of Tir Tylluanod and the Giants of Tír bhFómorach in check with little help from the Twilight folk or other scattered Light Fey.

The predominant Twilight Fey are the Pixies. They have two realms in the island, one above and the other below ground, Gwlas an Veyn usy an Lesky and Breithell. Unlike the Pixies in the rest of the Sea of Faery, which are scattered and disparate by nature, the Twilight faeries in these two kingdoms coexist. Another Pixie kingdom exists in Faery, inhabited by the Dark Pixies of Bucca Dhu.

GWLAS AN VEYN USY AN LESKY

'The Land of the Burning Stones'.

This subterranean realm is inhabited by the wealthiest and densest Pixie population in Faery. They are ruled by the jolly and slightly gluttonous King Bucca Wyn (Bu) whose large kingdom mines the precious Dragon Stones (*Meyn an Dhragon*) from the deep earth (See *'Dragon Stones'* in Chapter Four).

CHAPTER 2 -

As with the rest of Faery, the Pixie-folk live a fairly simple life, except for their mining and trade of the fiery magical stones. Bucca Wyn can call upon his warriors in time of need if matters become troublesome, and summon to his service an army of thousands just from Gwlas an Veyn usy an Lesky alone. If he did so throughout Faery he would muster Pixie hordes that outnumber the Gwiddonod in the field, but this has never been required.

The Pixies maybe Twilight Faeries (Chaotic Neutral) but there is a rift between them, split by those that follow Bucca Wyn and those of his rival Bucca Dhu. (See 'Pixies' in Chapter 3 and 'Bucca Wyn' and 'Bucca Dhu' in Chapter 5.) The Kingdom of Bucca Wyn lies under the hilly green forests and in the underworld of Annwn, and has given the inhabitants a peace that their kindred in Breithell do not share.

Pixie homes are cleverly cut from the rocky earth and are comfortable, even for non-Pixie folk. Like nearly all Fey societies, they are clan-based and have extended families that coexist in the unique kingdom. Fey crystals light the corridors and chambers via the rare Dragon Stones set in sconces or set in the rocky walls.

The total population is unknown, but it is estimated that there must be over a million Pixies living in this vast realm. This earthen kingdom is well-built and has an exciting and breathtaking architecture and many of its tunnel-ways empty out into the Mortal world in various places. Pixie miners, forever working on the Dragon Stones, are called 'Knockers' to those Mortals that perceive their tools and noises in the dark, dank mines. Great treasures, magical and rare, are held deep in the Pixie King's treasury, as yet not looted from its ancient coffers.

COIT SENTATU

'The Forest of the Ancients.'

This is the largest wooded region in the Faery Isles without equal in size and diversity. It spans from the northern reaches to the Pren land of Mág Món.

The Faery Druids have many holy and sacred sites in these spacious enchanted woods, with groves, temples, and shrines to the gods. This is perhaps the wildest of green woods in the Otherworld and no single Faery power dominates it. Wondrous pruned trees and foliage dot these woods, held in the deepest reverence by the Druids.

It takes its name from the many Ancients that live in its leafy interiors. Ancients are Fey that have lived since the Third Cry of the Horned One. There are very few who have survived the many Darkwars and other events in the Immortal Circle. (See Chapter 3)

Its woods give home to many wondrous locations and Faery peoples, and have been largely unexplored by the native Immortals and Mortals alike. Entire Fey kingdoms and dominions exist, high and low, in the forests.

As with all woodlands in both worlds, there are plenty of scat-

tered bands of Wildmen and Wildwomen who live a feral existence here. A large portion of them are Mortals who have, by various means, found their way to these woods and have never found their way back home. Many have lost their wits and sanity, while others have fled society and its troubles to live a more primal life. In the Mortal world they are grouped in with the wild spirits of the forest called **Gwyllion**, but they have no connection to the actual Faery-folk of the same name except by occasional dealings and involvements.

Rumors are spoken in the feast-halls of Pren and Morwyn lords that a quiet growing evil is in the Forest of the Ancients. If this were true it would bring an imbalance to the precarious harmony in Faery. The three reigning evil Fey realms; the Shadow Elves of the Pen Annwn, the Gwiddonod, and the Raven-King and his hordes, already are juxtaposed with the Morwyn Three Kingdoms of Tír na nÓg, Mág Món, and Tír Fo Thuin. Great quests and events can transpire under these leafy boughs and fern-covered pathways. If the CK needs a premise for a quick adventure, this table can give some excellent ideas:

D12 ADVENTURE PREMISE	
1	A great evil is indeed within the Forest of the Ancients. Laired deep in the furthest center of the wide woodlands is a kingdom of Dark Fey. They center around a mysterious leader (Mortal, Elfin, Giant?). This rising force's influence finds its way beyond the borders of the woods and entices the adventurers to seek it out.
2	A Human child has found her way, by chance or malicious influence of the Dark Fey, into the woods. The child is being hunted, perhaps because of a possession or blood link, but it is of great importance to the evil ones after her. This child is now in the adventurers' hands.
3	Druidic groves and holy sites are being attacked and burnt to the ground, leaving no survivors. What manner of evil beings would do this? The adventurers must uncover the truth and put a stop to it before it is too late.
4	The Wood Folk are fleeing their normal habitats in large migrations. There is talk of magical plagues and curses and until the mystery solved, they are not moving back.
5	The adventurers happen upon an Ancient in his venerable abode and end up helping him finish some forgotten task from his past.
6	Herds of monsters (CK's decision on type) roam the woods, causing terror and devastation where they go. Something has caused them to do so and the source must be discovered before they cause more damage.
7	The Horned One decides to go on his dreaded Wild Hunt (See 'The Horned One' in Chapter 4) whilst the adventurers are traveling through the forest. They must now survive the ordeal, however possible, before Dawn arrives or they reach the edge of the forest.
8	The Ysgodiau emerge from Annwn at dusk and assault the innocent Wood Folk, sent to take fresh captives and any magical loot worth taking back to their home in the Underworld. They must be stopped before the night turns into a series of relentless raids and suffering.

9 The adventurers encounter an evil wizard who has begun building an army of Dark Fey. This wizard will try to ensnare the adventurers into his/her plans or destroy them if they refuse. The armies of Dark Fey will roam the thick woods, leaving a wake of fire and destruction in their path unless they are stopped.

10 Mortals have chosen to settle in great numbers from the Otherworld here but they are in conflict with many of the local Wood Folk, and a solution must be found to stop the madness before there is bloodshed.

11 The Raven-King and his Fomorí entourage are raiding the shores of the Forest of the Ancients for more captives and loot, and to generally cause havoc. The adventurers are unfortunate enough to be present when the King of the Ravens is nearby.

12 The adventurers find, by mistake, a decadent court of Twilight Faeries in their richly-decorated underground hall among the hills. Somehow the adventurers are trapped, and must appease them and their impossible demands. If they do not, they will not find their way to freedom.

INNISI NA GÁISCEDACHA

‘The Islands of the Spearmen’.

These rocky islands that skirt Ildáthach 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 Elven fighting order, the Spearmen are sent to these isles to train and prepare for battles.

Populations of Pren warriors, men and women, live exclusively to serve their Head Spear (**Cenn Gái**) who holds his court in Dún Fálías on the islands (one of the Four Cities of the Gods).

Training camps populate the islands, and even though Faery is not a harsh world, the Gáiscedacha have made their isles unbearable to strengthen themselves against enduring hardships. The Isles of the Spearmen are exclusively inhabited by Pren; no other Faery race is allowed unless it is under diplomatic arrangements involving the other Fey races.

DÚN FÁLÍAS

‘Fortress of the (Stone) of the Fál’

The Gáiscedacha used to house the Lia Fáil (‘Stone of Victory’) here within the blessed and enchanted walls of the mystical fortress. After the Lia Fáil was used by the Tuatha Dé Dannan in the Mortal world, it was left to sit in the sacred fortress of Temuir in Éire and never returned. It remains now in the hands of the Human conquerors.

Morfesa, one of the Ancients of the Tuatha Dé Dannan, presides as the Druid in this Pren city. He protects the city from any threats with magic unmatched by even the bold and mighty Gáiscedacha.

Although the Innisi na Gáiscedacha are populated by the Pren, this fortress acts a haven for any Children of Light seeking safety

from enemies. Under the occasional shadow of the Great Tree, the Fey in the islands feel empowered by it.

Dún Fálías cannot simply be taken by a force in a siege; it has a destined downfall, as given by the Tuatha Dé Dannan and Morfesa’s magics.

The buildings within the walls are stone, something that the Faery do not normally construct with, but like the other three cities, they are made to resemble trees and a forest in design.

This city is one of the divine ‘anchors’ that the Tuatha Dé Dannan first built long ago to guard and protects the Isles of Faery. Innisi na Gáiscedacha protects the north regions.

MÁG MÓN

‘The Plain of Sport’

With beautiful, grassy, rolling plains that stretch for hundreds of miles in all directions, this region occupies a large portion of Southern Ildáthach. Pren tribes live here, spread out in all directions. This is one region where the wild Elves have lived steadily since the era of the first Darkwar.

Wild horses are kept here to roam freely among the unicorns and other Fey beasts. The Pren form another bastion of protection here with their counterparts, the Morwyn of Tír na nÓg, on the other island. The Pren Elves that live here are different than the others throughout Faery because of their valiant Alignment (Chaotic Good). Heroic and bold, the Pren of Mág Món are anomalous.

Their many clans populate these plains, while tribal warriors train, play games and sports, and watch the Dark Fey in Tír Tyl-luanod and Tír bhFómorach at all times. Each clan chief lives in a hill-fort, where the round homes of the family cluster around the base of the hill.

When the Faery folk think of the Pren, more often their minds jump to these Elves on the plains and not those truly wild ones in the rest of Faery. The Pren of Mág Món are Immortal analogs to the Celtic tribes of the Mortal world because of how they live, appear, and approach life heroically. Allies are truly protected and safe while traveling in the Plain of Sports, but enemies foolish enough to attempt crossing find it is almost impossible. The Druids of the Pren Elves have groves and temples scattered across the many hills and blessings of protection in place.

Though the strongly individualistic Pren opposed the idea at first, they eventually subjected to the rule of a king. When the Dark Fey of the island were conspiring with and being led by the Witch Queen, the Pren weakened under their attacks. They needed a leader and one came forward, Cathal mac Fearghal.

Cathal led the other Pren tribes to oppose the onslaught of Gwidonod and Giants in a series of crucial battles across the island. By the end, Cathal and his Pren were victorious, and by the decree of the Druids he was made King of the Pren. King Cathal, the Elfin Pendragon, is the most unlikely of Pren to be a ruler.

The Pren here are living in contradiction to the rest of their

CHAPTER 2 -

race by not only staying on the open plains, but being ruled over by a king. As a fighting force, however, the Pren of Mág Món are powerful. They charge in battle and use chariots and horses to thunder across the plains, blasting their carnyx horns to terrify their foe.

DÚN MURIAS

'Fortress of Murias'.

In the westernmost fortress of the Four Cities of the Gods in Faery, Dún Murias, King Cathal rules from his dragon throne.

The fortress holds the magical cauldron of Dag Dia (**Coire Dag Dia**) after it was shattered during the battle of Mág Tuired in Éire. The Dag Dia's magic could not keep it from breaking and thus could not be restored easily, but it was brought here to keep it out of the hands of the Dark Fey.

The Ancient Semias, another Druid that lived during the time of the Kingdom of the Great Tree, resides here. Dún Murias is doubly protected by the Pren Elves that live around it who are loyal to their king. Bands of Gáiscedacha are given a place here to guard the cauldron and to defend the king if needed. Whereas the other Cities of the Gods have been attacked by the Dark Fey and even Mortals, Dún Murias stands unchallenged. It remains as the one magnificent city that has been unblemished by the pangs of war in Faery. Its white stone walls and many buildings are the same as when they were first constructed in the time of the Tuatha Dé Dannan.

The Pren king rules the other tribes from within his grand hall, and the gates of Murias are more casually open to visitors than the other cities. Cathal mac Fearghal keeps his own retinue of Dragons (a bardic term for 'champion warriors') present at all times in his hall.

MÁG FINDARGAT

'The Plain of Fair Silver'.

The rolling hills of Mág Món gradually change to a flattened open plain that is populated by a more diverse range of Faery races.

These silvery grassy plains roll to an end and meet a swath of woods that skirts the southern edge of the island of Ildáthach. These lands are not controlled by any Power, but are shared by all in an uneasy peace.

Mostly the Faery folk in these woods and on the silvery plains live in a constant state of terror, living so close to the Land of the Giants. The Fómori raid and bring horror to these lands in their off-times, whenever they are not at sea serving their master the Raven-King.

As with most untamed places in Faery, the CK can expand on whatever they deem is best for the sake of their game here. The dynamics of how the many Faery interact in this small region alone can provide great adventures. In addition, the Giants,

Spriggans and other Dark Fey would possess great wealth from their plunder of the Mortal world and other Faery isles, and this is a motive for those who are fond of possessing such treasures.

TÍR BHFÓMORACH

'The Land of the Fómori'.

This rocky peninsula has long been inhabited by the Children of Domnu. The Giants drove its former inhabitants away or to extinction and claimed the lands for themselves, building terrifying forts to mark their territory.

The Giants divided this land between them and their many warring clans. The individual borders shift and change often between their feuds and bloody spats.

Other Giants occupy this land as well, feeling more akin to the Tribe of Domnu and sharing similar Alignments. To the other Fey and the Mortals in the Otherworld, this land is the infamous and dreaded 'Land of Giants' or **Tyr Keury**.

Slave camps are thick among the Fómori, to keep the King of Ravens' many diabolical and sinister needs met. The exact number of Fómorian clans and forts in this land is unknown, but it remains a dangerous region. Too few have explored here and managed to return with enough information to educate the other Fey races and kingdoms of the trials and challenges within.

Thrown boulders and violent fighting is common, and peace and quiet is rare here. Many bold Giant-slaying heroes try to make their reputation in this land. They travel from the other Faery Isles and even the Mortal world in hopes of liberating the thousands of captives and putting a stop to the Giants, but none have succeeded.

The land is devastated from the mighty destructive force of the Giants living there. Forests are few and far between, and most of the region is left wasteland in the wake of its violent inhabitants. As with the other Dark Fey, the environment around them is harsh and unpleasant, with overcast skies, cold rains, and fierce storms. The seas surge against the rocks with terrifying force and leave none but the Giants safe.

This is not a land to be traveled by the meek or timid. It is a frightfully dangerous and brutal place with a steady population of Giants. Only a few Mortals have had limited luck here on their crusades to rid of evil; but they include Arthur ap Gwythur and Jacca Ladher a'n Gewry ('Jack the Giant Killer'). Their victories were short, and quickly the land was repopulated by more of the Children of Domnu and the rest of Giant-kind.

The many Giant chiefs and their armies are on-call for their master in Tír na mBás and can assemble their massive fleet of thousands of ships within hours to sail and create havoc if he commands. Fómorian forts are massive stone structures meant for the subjection and enslavement of their poor captives, as well as a dwelling for the Giants and their Goblin and other Dark Fey minions.



TIR TYLLUANOD

'The Land of the Owls'.

A mist-shrouded woodland, ruled by the Fey Amazons called the Gwiddonod, is bordered by the high and foreboding mountains of Mynyddoedd Eurfydd; this wilderness is not a place for strangers or the lost.

The Gwiddon Elves here live a brutal existence that is meted out to control the male of the Fey and Mortal kind at all costs (See *'The Gwiddonod' in Chapter 3*). This is the land where the Morrigna first chose to live after they became deeply involved with the Tuatha Dé Dannan and the Kingdom of the Great Tree.

Their female descendants grew to become the Elven witches that now rule the region. Many Courts (Llysoedd) dot the landscape under the crown of the tall dark trees, and each has a Head Witch (Pen Widdon) presiding over her clans. Each Court is rife with gossip, power-plays, and intrigue, with each attendant vying for the attention of the Head Witch. The ruler over the many Courts and Pen Widdon is the Witch Queen, the eldest daughter of the Mórrígan or Anann, who dwells on the small island to the northeast. She is akin to the goddess in power and antiquity, and almost venerable enough to be an Ancient. No one has yet bested her in battle or the magic arts. She is feared by all in Faery but those few who compare to her in power and might, of which there are few in number.

Each Court is more of a fort where male slavery is the norm among all the races. The Land of the Owls is not where the foolhardy should travel lightly, as its dangers are not only found in the witches' forts, but also in the brooding, shadowy woods. Sunlight rarely falls in this land because of the intense mists and heavy tree cover. Alder Witches prowl the leafy lanes and paths, lurking for prey and trespassers, and other Dark Fey dwell here to aid their Gwiddon masters. Primarily alluring and seductive feminine Fey inhabit this land and they are allowed to share it with the brood of the Morrigna.

A Gwiddon fort, or 'Court', is typically a stone and thatch series of structures with a central circular Hall, stables, slave quarters and many other important functional buildings. The walls are made of earth, usually enchanted, and reinforced with stone, wood, sturdy gates and many guards atop the walls. The Pen Widdon lives here and runs her own little realm over the related chieftainesses.

There are 30 or more Courts in Tir Tylluanod from shore to shore, with roads crisscrossing in the shadowed and ominous forests. The Gwiddonod go to war with frenzied vigor, riding their steeds and chariots, with their beasts and spells to aid them. War is embraced by the Gwiddonod as a religion and a sacred event; they do not take it lightly. Even the smallest combat is of the greatest importance to them.

Only the other Dark Fey are brave enough to go here when it is needed for an alliance. The Raven-King has no fear of his 'sisters' and considers them one of the forces under his wing to use against the Faery-folk. The Witch Queen, his most direct relation, does not agree with his perspective, and wishes to keep



a distance from the King's foul and twisted minions and chaotic influences.

Os y ddylluan ddaw i'r fro,

Lle byddo rhywun afiach

Dod yno i ddweyd y mae'n ddinad,

Na chaiff adferiad mwyach.

If an owl comes to those parts,

Where someone sick is lying,

She comes to say without a doubt,

That the sick one is dying.

BREITHELL

'Varied in Texture/Conflict'.

This Pixie forest sits immediately flush to the borders of Tir Tylluanod, separated only by the mountains of Eufydd (Ogma), who used his hammer to knock the rocky border up from the earth and keep the bloodthirsty daughters of the Morrigna at bay.

These enchanted woodlands are predominantly occupied by the Pixies, who are hardened to fight the Fey Witches on the other side. They live in a more 'natural' environment, unlike their cousins who mine the Dragon Stones to the north.

Twilight Faeries of all sorts live in these woods. They dwell here under the protection of the Pixies, generally unharmed by the

CHAPTER 2 -

Fey Witches. It is said that this forest is a remnant of the Forest of the Ancients that once covered the Plain of Sports before the first Darkwar, when fires spread across the land from the Goblin Fire King. Now it skirts the dreaded Gwiddon realm and supports a diverse population of Wood Folk and beasts alike.

The Pixies that live here owe their allegiance and loyalties to the Bucca Wyn and no other, and have their own acting king when the great Pixie king is not present making one of his many royal circuits in the island. Just because these woods are watched and protected by the fierce Pixies does not mean it isn't dangerous. Many Dark Fey and other monstrosities share the land, uncaring about the frightened masses that stay under the leafy boughs.

Even though the Pren of Mág Món lives on the other side of the Pixies and inhabitants of this forest, they typically do not care, and shun any contact with those Elves. This is one of many of the wild woods in Faery where the eternal conflict between the Children of Light and Darkness holds little sway. Only in the times of the Darkwars do their battles have any influence here.

For the most part these woods are identical to the Coit Sentatu but lack any sort of Elven Druids.

INNISI ILLDÁTHACH

'Islands of the Many Colored Land'.

There are hundreds of small unusually shaped isles surrounding the main island. They have their own characteristics and very few are powerful.

Several are the homes of the Fír Glas ('Blue Men'), and any imprudent traveler will become caught in their choke points, forced to give up objects of importance before given freedom.

As with all of Faery, these little islets are wild and savage. The CK can design all manner of amazing and wondrous places of adventure to populate them.

These islands do not account for the Witch Queen's off the coast of Tir Tylluanod, the Fómorian chief's island or the Islands of the Spearmen. One isle that is part of this chain of varied locations is *Innis Sui* ('The Isle of Joy'). This isolated island is the home to many Faery folk who want to remain completely separate from the rest and live in peaceful bliss. Few have ever traveled here, even in Faery, to tarnish or ruin its pleasantness. A council of Light and Twilight Faeries rules over the island paradise, making laws and ensuring that no harm comes to the inhabitants.

INNIS CRAN MÓR

'Island of the Great Tree'.

The most sacred and holy island in Faery (and all worlds) without equal, this bountiful and leafy land is the resting place of the Great Tree. In the Mortal world, this is the holy land of the sea god Manannán mac Lir.

The largest tree in the Universe sits anchored here. The Great Tree is so massive that its many leaves, branches and boughs are little worlds of their own from top to bottom. Countless Fey worlds exist

inside, filling the inner hollow of the tree with more variety than anyone could ever imagine. The CK can design entire gaming locations within the Great Tree and run adventures that truly challenge the players' perceptions over what is real or not.

Placed on guard by the Horned One are several animals, the oldest of their kind from all worlds. 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 Llifon protect the Great Tree from terrible threats (e.g., armies aimed to cut it down).

Hanging in the crown of the oak tree are dozens of giant golden, shimmering acorns, filled with the life-energies of the Universe, the most potent force behind Inspiration. They have not fallen since the Three Cries of the Horned One, and it is spoken by the wise that they will never again. Dark Fey, and many Twilight, seek to possess just one of these valuable acorns to harness its inner magic (which is nearly unlimited). To reach the acorns, the foolish seeker must endure the highest location in the Universe and its many animal guardians first. One acorn stands as tall as a Fómorian Giant and is not so easily moved. Their shimmer from the sun glimmers over the Faery Isles at dawn and dusk, giving a daily golden luster to the Immortal lands.

Under the twisted tangle of the Great Tree's roots lies the *Ogof Cernun* ('The Horned One's Cave'), where the Horned One first emerged at the creation of the Universe and dwells still. The Horned One is larger in height than any Giant in Faery by far, and his earthen caverns are so large that brave travelers that dare to journey here will risk becoming perpetually lost in the labyrinthine tunnels.

Painted on the walls are the forms and shapes of the many beasts and animals that exist in the universe, each one created and brought into being by the Horned One and his actions. This is a primal and harsh lair, and no place for the simple traveler.

The Horned One's cave is home to his 'prizes' or captives taken during his Wild Hunts. He takes them here for a fate unknown after the frightful hunt, and no one has ever sought out their stolen loved ones in these caves. Woe it be to the unfortunate ones who are caught by the Horned One in his cave, as his terrifying wrath is the embodiment of the Force of Nature itself.

YNYS AFALLACH

'The Island of Apples'.

This is a magical island, blessed and protected by the spells of Dôn. Its boundaries are cloaked by a golden mist that makes Ynys Afallach invisible to Dark Fey and many Twilight folk. The grassy island is covered in sacred apple groves from end to end. The goddess Dôn allocated this peaceful island to the healing of heroes and champions.

Many healing chambers grow strangely in number over time within the island. Each room holds a wounded or dying champion from Faery or the Mortal world who are tended by Elven women day and night. The exact number of the wounded is not known, but they seem to increase over time.



Mortals from Prydain and Llydaw send their dying and slain heroes to sea on dragon-shaped boats, guided by the goddesses into Ynys Afallach. Druids among the Mortals believe that these heroes are reborn into another life and return to this world, while others believe that they will physically come back to continue the battles and causes they left behind, but no one is sure how it works. Dôn's ways are mysterious and no Druid completely understands her purpose and plan, but they are assured that worthy heroes are not lost forever.

No enemy force has ever yet set foot on the grassy island, or sent a destructive force to deny the champions a chance to heal. It is said that the golden apples grant Immortality to any Mortal lucky enough to taste of them, and they give Immortals Second Sight (Level 2). The cider from these apples is one of the many ingredients in the divine mead drunk annually by the gods to restore their potency.

Only one set of ornately-carved stone docks receive the ships that transport the wounded and dying champions. Druids and very few others know the exact location of Ynys Afallach on the crystal waves, while those that seek it for sinister and malicious reasons will never find it. Even if the cloaking spell cannot hide it from the evil-doers, the island will change its location in Faery each day at dawn to them while remaining in the same place to friends.

TÍR FO THUIN

'The Land Under the Waves.'

Just as there are grassy hills and woods above the surface of the waves, the same exist below. It exists in both the physical world and as a separate realm altogether. Good, neutral, and evil Sea-folk alike dwell here in the waters,.

Both Angus Óg, King of the Faery (a title many Fey do not agree on), and Manannán mac Lir, King of the seas, live and rule here in their undersea palaces. Both of their kingdoms are shadowed by the violent and dark realm of Domnu and the other Dark Fey that slither, crawl, swim, and creep about the ocean. The unseen god Lir has been given the unanimous title of King of Faery above all others.

Manannán's palace sits upside-down, directly beneath the Isle of the Great Tree, and is a gloriously beautiful glass and stone structure. Angus' palace, however, remains hidden from all beings alike and is only shown to those that he and his wife Fand choose to reveal it. His kingdom is the finest representation of the Otherworld, and its beauty and expansive form is almost beyond words to describe.

Domnu's realm lies in the dark unlit depths of the seas, where the broken hulls of sunken ships have gathered over time. Monsters and many of her children prowl these areas of the deep, always wanting and needing victims for sustenance or sacrifices. The remains of sunken villages and cities from the Mortal world dot the barren lands surrounding her realm and abyss. Most of these are desolate and uninhabited, but there are many that sit in both worlds simultaneously where Mortals and Fey live as though they are still above the surface and nothing happened.

Forests, grassy plains, roads and other familiar features from the surface world are found in large parts of the sea bed. Merfolk and other Sea Fey swim and dwell in these places, and in its own way, Tír Fo Thuin is almost another world, binding the Mortal world and Faery together similar to Annwn. Simply visiting this under-sea realm is not easy. There are many different methods in which travelers and adventurers can visit. Some of the more common are listed below:

A traveler could find a Magical Charm/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 be able to breathe.

The sea bed is a graveyard to every land, village, kingdom, and ship ever sunken in history, and these fallen locations exist in both worlds. At several points they act as portals to either side to the unknowing visitor/adventurer, and may instead trap him there against his will.

The Sea of Faery is a place that exclusively and obviously involves the sea. It is an ancient dilemma that the Druids in the Mortal world define as a conflict between the land and sea. Both are always at odds, with the erosive forces of the waves on the land, while the land itself changes, increasing and diminishing but never completely gone from sight. The Fey Druids however, have no doubt that it is due to an ancient feud between the sea god Manannán mac Lir and Angus mac Óg over who is the rightful ruler of Faery.

The CK can devise many clever stories and adventures that take place in the Land Under the Waves which can twist the minds of the players and change their perceptions on which is more 'home' to them, land or sea. Great wealth can be found in the sea, almost more than on land because of the countless sunken ships that have gone below, but the sea is a dangerous place, one that is not so easy to traverse. Old Irish myths and tales can be a wonderful resource for ideas to mine and use in a game.

AIRCTHECH

'The Silvery Home'.

This island is the home to the Tuatha Dé Dannan and the Raven-King and his dark hordes of evil Fey. The Kingdom of the Great Tree and the Airegdach were both here in earlier times in Faery. Of the two major Faery islands, this one perfectly displays the example of how the Three Powers share land in an uneasy peace.

CHAPTER 2 -

Airthech is a reversal of the Mortal land of Éire, as Ildáthach is of Prydain. Mighty kingdoms, both good and evil, lie at opposite ends of the isle and although a tension exists here, it is just as wondrous a land as any other in Faery.

TÍR NA MBEÓ

'The Land of the Living'.

This region is populated predominantly by the Morwyn and the many descendants of the Tuatha Dé Dannan. They possess a powerful triple kingdom that guards the lands of Faery with the Pren of Ildáthach from the ever-intrusive Dark Fey.

The three kingdoms possess the valiant warriors of the **Craeb Rúa** ('Red Branch') who protect the safety of the innocent when it is threatened by the Dark Fey, and the head of the Druidic order of Faery. They train on the hills of **Mag Mell** ('Pleasant Plain') in the arts of war in various disciplines.

The rolling, breeze-blown plains of Mag Mell are dotted with many small wooded areas in which sacred groves lie, where Druids perform their rituals and ceremonies honoring the gods and divining the events of the future.

Thirty smaller chiefdoms sit in the Three Morwyn kingdoms, each with a king who rules from a glorious hall and shares power over the realm via a remnant of the ancient pact of the **Airegdach** ('Noble Ones'). The Morwyn Elves live in a society similar to their tribal Pren cousins, but their way of life is intricately refined, complicated, and varies greatly. (See *'The Morwyn Elves' in Chapter 3.*)

This land is a haven for multitudes of the Light and Twilight Fey seeking protection from the dire and evil beings that dwell in the Sea of Faery. Due to its ancient fame, this part of the world is associated with the mighty armies of Elven warriors riding on Fey Horses and in chariots pulled by unicorns.

More Mortals live here than in the rest of Faery after settling here in earlier times, or having borne Fey/Human hybrid children. The diversity in this realm has been named by the Mortals of Éire as **Tír na nÓg** ('The Land of Youth/Ever Young') because of the timeless nature of their time spent here.

Because of their unusual role as helpers and servants, the Twilight Faeries known as 'Brownies' or **Bwbach/Bwca**, have served their Elven masters since the time of Danu's reign without complaint. It is a little-known era in Faery's history but the Bwbachod finally grew bitter at their allotted task and rebelled. In one day, thousands of Bwbachod stopped their work, put down their tools, and walked away, plunging the kingdoms into chaos. The Elves had taken the Brownies for granted after so long, and failed to acknowledge their presence, and this tore the morale of the servile Fey to pieces.

The kingdoms fell into disrepair quickly before the Elven leaders realized the problem and offered to give the Bwbachod whatever they wanted, but the only thing the strikers requested was recognition for their work in maintaining the realm. It was given, and order resumed, but other more pressing and terrible

threats assaulted the Morwyn realm. Goblin armies, Fómorian raids, and worst of all the wild hordes of the Raven-King tried to tear the kingdoms to the ground and burn them to ashes. Luckily, due to the call of champions, the blessing of the gods, and the fallibility of the Dark Fey, these many attempts all failed before they began.

DÚN GORIAS

'Fortress of Gorias'.

One of the Four Cities of the Gods, Gorias is maintained by the Morwyn as Dún Murias and Dún Fálías are by the Pren. This safe, walled city houses the Spear of Lugh Lamhfháda, the **Gái Assail**, in its sanctuary as well as the Ancient Druid Esras.

Lugh was the savior of the Tuatha Dé Dannan during their plight against Balor and his Giants on the island of Éire, and this city honors him and his exploits. Shimmering in white stones and quartz, Gorias acts as a haven for the many peoples of Tír na nÓg if the threats from an enemy are too much to withstand. Unlike the other cities, this one does not have a resident ruler enthroned, but is instead maintained by Esras and his venerable wisdom.

The Red Branch warriors have a sacred armory within these walls, where the greatest armaments of their fallen heroes are kept. The weapons hall is called 'The Glistening Hall' and is protected by powerful Druidic spells. Gorias also maintains the fleet of the Tuatha Dé Dannan in residence, and it was from here that they set sail to invade the Mortal lands in times past, only to return later after so many awful events transpired. The finest of Faery ships are moored here at all times on the lengthy docks, and Morwyn patrol the seas day and night to watch for the Fómorí. The only other fleet of ships that rivals this among the Cland Soluis is found in the company of Manannán mac Lir in Tír Fo Thuin.

COIT BÚAN

'Perpetual Forest'.

This is a formidable woodland region that functions, unintentionally, as a buffer between the Lands of the Living and Dead on the isle of Airthech. This forest is thickly overgrown with intense foliage and heavily populated with extensive fauna to which, oddly, few other wooded regions in Faery can compare.

As with the greenwood of Breithell, this forest is dominated by Twilight Faeries with a random number of Light and Dark Fey. It is rumored that somewhere in the wilderness is the infamous Bucca Dhu and his Dark Pixie army, the deceptive and malicious counterpart to those who follow King Bucca Wyn.

Bucca Dhu's followers infiltrate places where the rival Pixie king's people go, to take advantage of their enemies and to discover the many secrets of the morally ambiguous but positive Pixie folk, such as the secrets of the Dragon Stones, the Herb of Health's location in the Mortal world, and other such mysteries. They will work their mischievous ways on travelers and armies that dare to pass through the Perpetual Forest, and come out ahead with items of importance and magical power.



Another Faery race that plagues these woods are the Fír Col-lach ('Boar Men'), which are semi-intelligent boars that stand upright and raid and plunder any unfortunate enough to pass their way (See 'Fír Collach' in Chapter 3). The venomous spawn of the cursed Mortal King Twrch Trwyth rule here, and assist these savage beast-men in causing destruction and terror in the woods.

Many more dangers than normally found in other Fey woodlands are common here. The Druids and the Cland Soluis surmise that this is because of the nearby presence and influence of the Raven-King and his poisonous land. Monsters roam the shadowy eaves and glades by day and night, and many exiled and foul beings dwell in undesirable places, each for their own reason(s).

Danger is around every turn in these woods by day but even more so at night, with the prowling monsters and Dark Fey eager to prey on the weak and vulnerable.

DÚN FINLIAS

'Fort of Finlias'.

Another of the Four Cities of the Tuatha Dé Dannan, this fort sits on the uneasy doorstep to the Perpetual Forest. Finlias is a second Morwyn fortress with a history going directly back to the days when the Tuatha Dé Dannan were at their greatest power.

The Elfin Ancient Uscias lives here and chronicles the long, complex and detailed histories of Faery and the Mortal worlds from atop his tower. Nestled safely within the temple dedicated to it is the Sword of Nuada, the *Clíabh Soluis* ('Sword of Light') or the *Nuada Cannail* ('Nuada's Glowing Torch').

Beli Mawr founded this fortress after his arduous battles against the Dark Fey. Many bloody and terrible struggles were fought before the fair walls of the fortress were ever built. The Morwyn King Llwynog ap Branaur rules the city and keeps a force of Red Branch on hand, not opening the gates easily. Finlias sits as a bastion of Light on the edges of this foreboding forest, ever-ready for threats from the Raven-King and other enemies.

In each Darkwar since it was built, many foes have attempted to siege the fortress but have failed to open the mighty gates, undermine the walls, or scale them successfully. Llwynog and his court live in peace even though they are always aware that dangers wait in the shadows beyond the walls.

MÁG DA CHEÓ

'The Plain of the Two Mists'.

Two drifting and ominous mists sweep across the borders of the Perpetual Forest which hide frightful Dark Fey and other evils. One mist hides evil Fey and the other is a portal that sends the unfortunate to either the Mortal world or the underworld of Annwn. These mists are not always filled with dangers (CK can decide), but they can make travel for the good and heroic difficult (a quarter to half reduced Movement).

These mists are some manner of spell brought into being by the Raven-King to make the borders of his realm more difficult to

cross than it was already. They do not affect his own minions, but can if he changes his mind (it is a Biased spell).

TÍR NA MBÁS

'The Land of the Dead'.

This land is just like the Land of the Fómorians, a wasteland brought about by the presence of evil. Mountains are scattered about the land, inhabited by Dark Fey that dwell in the caves, niches, and tunnels.

It is a haven for Dark Fey who wishes to be close to the Raven-King's realm. Giants and Goblin wizards are often sent into the countryside by the King of the Ravens to recruit more forces. They locate, seize, and drag whatever beings they discover back to Din Marw to be prepared for service.

Heroes and champions from many worlds have journeyed here hoping to exact vengeance on the Raven-King, only to be overwhelmed by the hordes of Dark Fey that swarm frenzied from all sides. Most that are foolish enough to travel here for the purpose of reaching the Raven-King never even breach his borders.

Steaming swamps, rocky hills, poisonous forests, and abysmal crevices and caves are everywhere in this land. Dark, swirling clouds cover the sky and block the sun's light; little grows here.

The Fey and monsters here are not hard to come by, given time. This territory has always been settled by questionable and dangerous folk, long before the birth of the Raven-King. The Goblins under the Fire King dwelt here, and their crude forts once dotted the landscape. When the Tuatha Dé Dannan rose to power and began to terrorize the isles they built their fortresses here over the Goblin ruins. The night that Cynwal carried the infant child that would become the Raven-King, the Goblin fortress into which he crashed was located here.

Survival for non-Dark Fey is extremely difficult, not just because of the physical threats. Healthy herbs, fresh water, and all things for a decent sustenance in Tír na mBás are impossible to find.

Ferocious beasts and monsters lurk about the countryside, smelling out anything that moves for prey. Scattered and semi-buried remnants of past destroyed armies lie throughout the dusty landscape as grim reminders of what can happen to the impulsive and foolish daring to march here.

The only region that rivals this land in terror and tension is below the surface in Annwn. No decent folk are found here unless they are being taken captive by the minions of the Raven-King. Many small petty chiefs and wannabe kings reign in the shadow of Din Marw, always aware that their assumed power could topple in a flash if the raven-helmed king chooses.

Several areas are dedicated to the torture and suffering of the captive Fey and Mortals. Vast killing fields where the agonizing screams echo from the many prisoners that were unfortunate enough to be left alive splay across the land. The loyal, if undis-

CHAPTER 2 -

ciplined, armies of the Raven-King are encamped in many areas. They wait for the next call to serve their dark master.

DIN MARW (DÚN MARB)

'Fortress of the Dead'.

This gigantic stone fortress stands over 50 stories high, looming over the desolate wastes of Tír na mBás. It was constructed into the shape of a perched raven, its two eyes filled with blazing bonfires. The fort *Dún Olc*, of the former Goblin Fire King, is the foundation to this frightful lair.

Clouds of ravens and crows perpetually squawk and circle in the skies above, ever ready to serve their master. Lightning strikes the fortress often from the stormy skies, and mountainous hills surround Din Marw, making an army's charge to the gates and doors extremely difficult.

Many floors fill the fortress from top to bottom and are populated by the Raven-King's minions, captives and countless secret chambers of magical purpose. Pure terror and danger are thick in the air of this lair. Balconies overlooking the land are high and low about the stone surface, from which he surveys his land.

When the Raven-King is not afield in Faery or the Mortal world, he is in his dark throne-chamber, gazing into his Fate-Stone, looking into the futures of heroes, champions and gods, and strategizing his next move. Din Marw is well-guarded and protected from any large attacking forces if they survived the journey through the Land of the Dead. The greater bulk of the Raven-King's armies are always present somewhere around Din Marw.

Death is literally the only thing that captives and suicidal heroes will find at Din Marw. It is ever-present with plentiful reminders lying about in the form of bleached, gnawed skeletons, tortured bodies, troughs of blood, and endless gruesome sights.

Many chambers in the fortress are dedicated to his Unseelie Court (Llys Anfad). They sleep and dwell in the many shadowed corridors, keeping a watchful eye and readied ear for trespassers or their master's beckoning. A filthy and dimly lit interior greets the captives within the mighty fortress.

In the 'head' portion of the fort sits a massive belfry where three black bells sit. They rarely ring but when they do, the Raven-King is mustering his forces throughout the land for something big, likely an invasion or worse.

The lands immediately surrounding Din Marw are poisonous earth, bereft of flora, with dry and cracked soil and rocks. Well-trod by the armies of the evil king, many roads spread out in all directions from the base of the tower.

The Tuatha Dé Dannan and their allies have sought to destroy Din Marw however possible, but have never had the opportunity to do so. Never has a war been brought to the very gates of the Raven-King's lair by his enemies, but it is hoped that this will change.

ANNWN - THE UNDER-EARTH

Annwn is at the source of all worlds, where the primal forces of life exist and where the dead must fall to decompose and renew the earth. The size of this world is limitless in comparison with the other two, Gwynfyd and Abred.

Two Annwns co-exist in the depths of the earth, one magical and divine and the other more physical in nature. The Under-Earth of Annwn is a place of wonder and dangers, just as much as those on the surface, if not more so. This dark dismal realm is misunderstood by many beings, who perceive it only to be of darkness and evil beings, but in fact it is so much more on many levels.

Although vast portions of Annwn are dark and unlit, there are many areas where light does exist in a myriad of forms, and entire worlds comprised of beings with their own lives and histories, completely independent of those found in the surface worlds. The true nature of Annwn is not understood by many; it is not simply the underfoot of the earth. The near endless scores of inhabitants that live here are called the Plant Annwn or "Children of Annwn" who comprise the Ghost Elves and all other races.

Billions of miles of corridors, caverns, worlds and more are found here and could never be fully explored or comprehended. Just like with Faery, the Three Powers share this world uneasily. The ruling Dark Fey are the accursed Ysgodïau led by the Pen Annwn in the Twelve Kingdoms, whilst there are very few substantial realms of powerful Light Fey to counter them and keep them in check, placing Annwn in an unbalance almost constantly.

Terrible horrors and monsters dwell here in the ghost-haunted tunnels. Equally there are splendid wonders and unimaginable wealth in the deep earth that no adventurer could turn away from. Everything ever buried and forgotten finds its way to Annwn over time, sometimes via interesting paths.

From a CK's perspective, Annwn is one continuous 'dungeon' to explore. Treasures, monsters and plentiful adventures can be found here easily. There is no end to the wonder, horror and discoveries in this underworld setting. It can open out into either Faery or the Mortal world seemingly at random since it underlies both realms.

Annwn is an unstable realm that often has quakes and tremors, usually as a result of magic being used. Travel here is dangerous to all, natives or strangers, because of this fragility.

The few brave Faery and Mortals from the surface worlds that have attempted to raid here and harry the Pen Annwn or other threats rarely leave the way they came. Arthur and his greatest champions have plundered Annwn but not without great loss to men and sanity. This world is not for the foolhardy or greedy; it will devour the weak and incorporate them to its spectral whole.

Flickering ghosts travel and wail through the many tunnels and caves, finding their way to the next life or to one of the many gods of the underworld. The reverberating echoes from mysteri-

- IN LANDS FAR AWAY

ous beasts and monsters howl in distant areas of the caverns at random times. It is always ominous and tense whilst traveling in the Under-Earth.

It is possible, though tedious and unlikely, that travelers in Annwn can journey and find an exit out of any cave, grave, basement, mine shaft, dungeon or any other subterranean level in the surface worlds.

Oceans and rivers exist deep in Annwn just as they do above ground, and the animals found here are ghostly white. The Cŵn Annwn come from this world, and dwell in the Kingdom of the Pen Annwn. To have them above ground under one's control is a rare privilege.

Druids speak of a secret chamber somewhere in Annwn where the books written by the gods lie. The many secrets, spells and histories are constantly updated in these tomes. They have never been found or seen by prying eyes and it is hoped they never will be.

CAER RIGOR

'Kingly Castle'.

This dark fortress sits high in a voluminous cavern with only three stone bridges as access and an abyss far below. Deep within, the Shadowy Ones called the Ysgodïau rule their kingdom of misery and suffering in the name of their Pen Annwn.

These Ysgodïaid rule proudly over the less fortunate beings caught in their influence in this part of Annwn. Their king is overly cruel and fond of throwing around his nobility whenever able.

Black stones compose this large fortress with high walls. As with all of the Shadowy Ones' forts in Annwn, it is extremely difficult to lay siege by any army foolish enough to try; only Arthur has succeeded among all the honorable champions to attempt it.

Arrayed like a medieval castle by design, the Ysgodïaid have the usual gamut of chambers and corridors. The thousands of warriors of the Shadow Elf King train and loiter in the Great Hall. Slaves are common, taken from the surface worlds and from Annwn.

Dark wizards and Bat Priests are common here in the company of the king, granting him his blessings and supplying his curses. As with all Shadow Elves' castles, there is great treasure, both magical valuable, found deep within a highly protected and nearly impenetrable chamber.

CAER GOLUD

'Castle of Gloom'.

Hidden in Annwn and its grounds, covered in the millions of bones of Fey, Mortal and beast alike, Caer Golud is a fortress of even more despair than the others. Skulls of all races line the walls in rows, a gruesome display of the Shadow Elves' lack of fear of any foreign threat.

Only one adventurer ever fought the Shadow Elves and breached its gates, Arthur ap Gwythur. He and his warriors stormed the castle, seeking the Cauldron of Rejuvenation, but instead found only bloody opposition and terrible magic in their way. Arthur pressed as he had against the other castles in Annwn along the way.

Since Arthur's time, the Elves have restored the castle and strengthened it, making it even gloomier and more foreboding to the visitor who dares to confront it. The Ysgodïaid within are more fond of using dark and evil necromantic arts and spells than the other groups of Annwn. They plunder the graves of the surface worlds to use for their own purposes.

CAER VEDIWYD

'Castle of the Perfect Ones'.

Another dark stone castle is ruled by the ghost-white Elves cursed by Danu's wrath. Unlike the other bitter Shadow Elves in Annwn, they see their 'condition' as a blessing and an improvement. They are proud it sets them apart from their Morwyn ancestors and the other Elven races.

These Elves live with an attitude of superiority over others, believing that all other Fey and Mortal folk are the inferior products of weak gods. In their twisted nature, they use it to their advantage when warring and trying to assert their power over others, finding all the faults in their enemies a verification of their own perfection.

CAER OCHREN

'Angled Castle'.

The Ysgodïaid that rule this castle are overly fond of magic and spell-work. Their queen is a sorcerous Witch who is fond of such methods to resolve any problems. She is a beautiful queen with a godly appearance, but this has made her extremely jealous of other women who might be just as beautiful. In her jealousy she will find no problem in killing, kidnapping, or maiming the rivals of her beauty, regardless of their world of origin.

Her castle is built with deceptive magical illusions that fool observers into seeing walls which are not there against its rocky peak, causing them to fall into the deep chasms surrounding the actual castle.

Arthur ap Gwythur and his warriors plundered this castle, seeking the Cauldron of Life. He left it intact but did slay many of the Ysgodïaid warriors that stood in his way before leaving and going deeper into Annwn.

CAER WIDIR

'Castle of Glass'.

The castle is made of a magical shimmering glass, stronger than any normal glass and protected by powerful spells. Caer Widir is located on an isolated isle over the blue waters of the Sea of Annwn with only one draw-bridge for access.

CHAPTER 2 -

The Shadow Elves within the castle control the waters with their fleets of terrifying vessels and monsters. They jealously guard their region of Annwn and are among the more brutal of the Twelve Kingdoms. Their souls were given to the Queen of the Bats early on during the *Hanu Mawr* ('Great Purge').

The King of Caer Widir is caught in between monstrous bat and Elf in appearance. He rules his realm with contempt of the other Ysgodiaid kingdoms and the Pen Annwn, believing that the rest are inferior and greatly unworthy of sharing the honor of being Lords of Annwn or possessing the Cauldron of Life.

CAER PEDYRVAN

'Castle of the Four Sides'.

Another mysterious Ysgodiaid castle that watches over Annwn for the Pen Annwn, Caer Pedyrvan is the first castle a visitor encounters if they have reached the Under-Earth by sea travel. Some of the finest of the Pen Annwn's warriors patrol this castle's walls continually.

Their dislike of Mortals was intensified by the confrontation with Arthur and his men. Much blood spilled before these jewel-encrusted walls before Arthur and his champions could get inside, but they were disappointed when they did not find the Pair Y Dadeni within.

These Shadow Elves occupy a larger garrison than most castles. Several thousand pale Elven warriors are found within the walls, weary of any foolish adventurers that dare to arrive by sea to their realm.

CAER SIDI

'Castle of the Spirits'.

In this section of Annwn, the middle realm of the Pen Annwn is fortified and protected by clever masonry and plentiful warriors. This is the most important part of the Ysgodiaid-inhabited realms, as it is where the Head of Annwn and his court dwell. More importantly, the wondrous and divine Pair Y Dadeni (Cauldron of Regeneration) sits here in its special chamber. Nine Fey maidens blow on the ghost-fires under the cauldron to keep its magical waters boiling (See *'Pair Y Dadeni'* in Chapter 6). They are shackled and forced to use their magic to keep the fires extra hot.

Protective spirits and violent ghosts lurk in Caer Sidi, and packs of Cŵn Annwn sniff out the many labyrinthine corridors around the Pen Annwn's throne room and the Cauldron. The horrors of the Under-Earth elsewhere can scarcely compare to those witnessed in this castle.

Arthur's raid here was wrought with great difficulty and casualties among his champions from the Island of the Mighty. Only the spell-craft and wisdom of Taliesin made this region less difficult for them in the end, but only seven returned alive from Annwn.

The greater part of the forces of the Shadow Elves, the *Lluyd Annwn*, and their strength in Annwn is concentrated here in



Caer Sidi and nowhere else. This realm of Annwn is only for the bold and near suicidal, who seek the greatest wealth and glories in the Under-Earth and can only expect a partially successful expedition with great casualties.

The Twelve Kingdoms of the Accursed surround Caer Sidi on all sides, and cannot be easily bypassed just to reach the Pen Annwn's realm. It is here that the Head of Annwn keeps his prized beasts and animals as well; he hordes them as plunder from the Mortal and Fey worlds. The Pen Annwn is well known for cruelty and a manipulative hand in the affairs of the worlds to get what he wants.

At times the Pen Annwn will lead hunts in the surface worlds, taking down prized and magical beasts. Unfortunate for any caught in his way as he does so, for they rarely are spared a fortuitous fate. Only a few Mortals have been lucky in the company of the Pen Annwn Arawn; usually he is a dreaded presence that no one crosses or angers willingly.

The CK can use the quick-start tables below to generate the basics for a world/region in Annwn as a setting for adventures.



ABRED - THE MORTAL PLANE

This world and its inhabitants erode under the grinding winds of Time and are at the mercy of the Cailleach Bheur and her ravages. The magical influences of Faery are more subtle here, hidden and invisible and rarely tangible. The Great Tree cannot be seen by the Mortal tribes that exist here; in fact it is only known through the words and teachings of the Druids.

A greater part of the Mortal world has thin, tenuous connections to Faery and its magic. These lands and regions have no Fey or believers in such beings and so do not figure in the plans of the gods. At one time a greater part of this world knew and believed in the magics of the Faeries, but Time its changes have left only a few scattered groups on the mainland of Europa who still believe.

BRITONS: These populations are the ancient natives of Prydain, split down its middle. Half are greatly influenced by Rome and speak Latin, carrying on with the lost dreams of Rome and looking at their kin as inferior barbarians. The other half are the native peoples untouched by the four centuries of Imperial rule who wish to regain their homeland. There is no cohesion or agreement amongst these two groups because of a difference of culture.

PICTS: Considered to be a part of the native Britons, they inhabit the lands north of the Wall and are indomitable by Rome and the other Celtic tribes. Their culture is mysterious and greatly misunderstood by their neighbors. The Picts are seen as savage and capable of impossible feats. They are also found in scattered regions in Éire and are known as the Cruithnach.

GAELS: These are the peoples of Éire and the small settlement of Dál Riada in the north of Prydain. They are culturally and linguistically related to the Britons and Picts but have not had the centuries of Imperial influences or domination. There are many wild tribes sharing the island but they are always at odds, only controlled by their High King or 'Ard Rí'. The populations of Éire are complex, with many tribes from the Continent and Britain intermarried into the native Gaelic.

ANGLO-SAXONS: Though they are a grouping of several Germanic groups (Geats, Angles, Saxons and Frisians), these people have come over from the mainland of Europe out of Germania to settle in Prydain. They are mostly pagan, following their own gods and religion that is separate from the Church of Rome or the native Druidism of the Britons and Gaels. They have swept across the island over time, enslaving and driving out the natives and replenishing the territories with their own peoples.

Historically this is placed after Rome's departure from Britain and collapse in 475 C.E. Britain is now struggling against the onslaught of the Anglo-Saxon invaders from Germany, Picts from the north, and the Irish pirates from the west. The CK can alter this period in history if it suits the game better or simply replace whatever is best for Aihrde. This Britain is seen through the lens of Dark-Age and Medieval Welsh, Cornish, and Breton idealism and myths, when the Britain that followed Roman departure was a place of prosperity, great magic, and the age of heroes. It follows a thin basis in history and fact, and is more fantastic and exaggerated than was likely true.

D6 SETTING	
1	A massive hollow cavern, like a massive geode.
2	Scattered isles on the water in a lake/sea.
3	A series of large tunnels (d6) that stretch over many miles.
4	Mountainous high peaks where the inhabitants live.
5	The rocky ceiling of a gigantic cavern which has somehow become the most habitable available.
6	Under the waters of a lake/river/sea. This table suggests ways that the world might be lit.

D4 LIGHT SOURCE	
1	Phosphorescent fungi; mushrooms, moss, algae, etc.
2	A mysterious glowing ball of energy (of any color) that can rise and/or set, or remain static.
3	Inhabitants must make their own lights (torches, lamps, etc.).
4	Glowing crystals in the earth shine and shimmer in various colors.

What is the nature of the natives in this world? Roll a d6 to discover.

D6 INHABITANTS	
1	Monsters lair here and seek to add more bones to their floor and food in their gullets.
2	Fey of Good Alignment dwell here.
3	Neutral Fey folk have made this place their own.
4	A colony of lost Mortals has made this place their home.
5	Evil Alignment Fey are found in this small world.
6	Roll twice and combine results to create a complex living situation for adventure.

NYTH YSTLYM Y FRENHINES

'Bat Queen's Nest'

Hidden deeply in a near-inaccessible part of Annwn is the dung-filled lair of the oldest bat in the universe. Millions of bats hang and fly here in the presence of the Great Bat, and sleep here when the surface worlds face the sun's light, but when night comes they swarm out of the thousands of caves to fill the skies.

The Bat Queen is an enormous albino, perpetually at rest. If she is ever stirred she will terrorize the many worlds and won't rest until her thirst for blood is sated. Many of the Shadow Elves have given their souls over to her and were granted abilities that blur the lines between Elves and bat.

The guano is waist high in this dreadful lair, and filled with parasites and pests. The air is sickeningly thick, making it difficult to breathe. Any open flames in her lair could ignite the methane gases (3 out of a d10) and create fiery explosions (5d20 damage) and chaos among the bats, which will attack the trespassers.

With the Owl of Cwm Cawlyd, the Bat Queen is one the eldest animals alive. The Great Bat has never been defeated in battle by any foe; not even Arthur and his warriors could stop her. They simply avoided her and tried to journey on, searching for the Cauldron.

CHAPTER 2 -

All Celtic lands are larger-than-life and dramatic in this portrayal and meant to emphasize the mythical nature of the setting. The gods still walk the earth; interfere in the deeds of man, and monsters roam freely, causing terror unless stopped by heroes.

YNYS Y CEDYRN

'Island of the Mighty'.

Britain. The Honeyed Isle (*Y Fel Ynys*), or the *Isle of Britain and its Three Adjacent Islands*. This is a complex land populated by several peoples: Britons, Romanized Britons, Picts, Irish, and Germanic invaders. At one time before the Mortal tribes came, Prydain was populated by scores of Giants, monsters and Faery-folk, and was nearly one vast forest across the greater part of the land, the rest being rocky hills and mountains.

The Roman Empire once ruled the greater part of the land and enslaved its native people while importing others from far-off lands. While it profited from the land and its peoples, the Empire did little to improve this setting beyond their own selfish needs. For all of Rome's might and persistence, they could never fully conquer the island as they did Gaul and other Celtic regions of Europa.

Rome's departure coincided with the steady and annoying raids by the Angles, Saxons, Jutes, and Geats, replacing one threat with another. Valiant heroes stepped forward to resist the in-

vaders, beginning with Emrys Wledig (Ambrosias Auralianus) who opposed the actions of the foolish British King Gwrtheyrn Thenau and his Saxon allies.

Before the Romans ever arrived on the shores, the Plant Dôn and the other Faery clans came and established their power over the hapless Mortals by fusing their bloodlines. The Gods lived for a time in the Mortal world, hunting monsters and bringing a stability that the harsh world had never known before. Their time was brief though, and they moved back to *Tir Hud* ('Land of Magic') after much drama and many awful events.

The Britons once called their island The Honeyed Isle (*Y Fel Ynys*) after the Romans left, nearly a hundred years before the Saxon invaders spoilt the land. Prosperity was common among the Britons, and old kingdoms re-emerged from the mists of the past to again assert their authority over the rest. In this brief golden era, the Picts grew more daring and greedy in their plunder, knowing the rich Roman cities now lay exposed after hundreds of years, and they sent the land into chaos.

Confronting the Pictish dilemma, the Britons also encountered a new threat from Irish pirates of the west, and their forces were divided. King Gwrtheyrn the Thin (Thenau) paid for the services of Germanic mercenaries to aid them in their twofold threat, only to lose out to them as well over time.



Pushing back the three invaders and problematic peoples, the Britons then designated their land as the Island of the Mighty, to honor the valiant efforts of their champions against their foes.

Scattered across the island and mostly dating back to the time of the Roman occupation are 33 cities (**Caeriau**). Fortified, defended, and centuries old, these cities have large populations. Many are now in the lost lands of Lloigyr and in the hands of the Saxons, or were left to fend for themselves (e.g., **Caer Llundain**). Here is the list of those old urbanized locations scattered throughout the island, forming the only urbanization that Prydain possesses.

1	Caer Ebrauc (York)
2	Caer Ceint (Canterbury)
3	Caer Gurcoc (Anglesey?)
4	Caer Guorthegern (Rhaeadr Gwy)
5	Caer Custeint (Carnarvon)
6	Caer Guoranegon (Worcester)
7	Caer Segeint (Silchester)
8	Caer Guin Truis (Norwich, or Winwick)
9	Caer Merdin (Caermarthen)
10	Caer Peris (Location Unknown)
11	Caer Lion (Caerleon-upon-Usk)
12	Caer Mencipit (Verulam)
13	Caer Caratauc (Catterick)
14	Caer Ceri (Cirencester)
15	Caer Gloui (Gloucester)
16	Caer Luilid/Luel (Carlisle)
17	Caer Grant (Grantchester, now Cambridge)
18	Caer Daun (Doncaster), or Caer Dauri (Dorchester)
19	Caer Britoc (Bristol)
20	Caer Meguaid (Meivod)
21	Caer Mauiguid (Manchester)
22	Caer Ligion (Chester)
23	Caer Guent (Winchester, or Caerwent in Monmouthshire)
24	Caer Collon (Colchester, or St. Colon in Cornwall)
25	Caer Lludein (London)
26	Caer Guorcon (Worren, or Woran, in Pembrokeshire)
27	Caer Lerion (Leicester)
28	Caer Draithou (Drayton)
29	Caer Pensavelcoit (Pevensey, in Sussex)
30	Caer Teim (Teyn-Grace, in Devonshire)
31	Caer Urnalc (Wroxeter, in Shropshire)
32	Caer Celemion (in Somersetshire)
33	Caer Loit Coit (Lincoln)

COIT MAWR

'The Great Forest'.

This massive ancient woodland stretches from central Prydain in a band to the east and covers hundreds of miles of territory. The Fey-haunted abode of the many surviving Druids of the Britons, this forest touches the Otherworld throughout, making it seem like a world of its own.

Most common folk avoid treading these woods due to the presence of the Faery-folk and monsters that are said to dwell and prowl here. The Saxons in the east are generally hesitant about walking these woods out of superstitious fear, an advantage the Britons relish and take great care to use in their fight against the invader.

The **Coit Sentatu** in Faery on the isle of **Ildáthach** runs parallel to these leafy glades and the two cross often. Many wild forest-folk dwell here, as with the many other wild places away from the rest of Mankind and civilization. Many are insane, or in a state of **Gwyllt** and 'run with the Faeries'.

This is a region where the two worlds blur confusingly often and any unfamiliar traveler should be confused – often. Armies march into these woods, Briton, Roman, and Saxon, and usually do not return intact or sane.

LLOIGYR

'The Border Nearby'.

This is the former Roman-dominated portion of the island that has slowly fallen into the hands of the foreign invaders. Fertile lowlands for healthy farmland and plentiful settlements form the majority of this land. Old Roman cities and settlements are left to decay, and the native Celtic Britons are defenseless in this territory.

Lloigyr's boundaries are marked by the Humber estuary and the Severn estuary. This is the most fought-over territory, where the warlords of Briton and Saxon are poised to take land from each other when the opportunity arises.

Saxon warbands and predatory groups wander these lands, seeking plunder and slaves from the few remaining Romans and many native Britons. Many ambitious warlords thrive here and exploit the void Rome left behind.

Many cities still exist amidst the Saxon presence (Caer Llundain, Caer Wyntwic) with a mixed population of Britons and Romanized citizens, but they are slowly feeling the pressures of the new invaders. The Saxons have already begun to confiscate the eastern regions, driving out, killing, or enslaving the natives and forming a power-block.

The Britons in this part of the island resist the Saxons with mixed results, losing more ground than anything else. The presence and connections to Faery are still strong here due to the many centuries of prior worship and the trickle of Fey blood that remains in the native peoples since the time of the invasions by the Plant Dôn.

CHAPTER 2 -

GWYR Y GOGLEDD

'The Men of the North'.

These lands remain unconquered by the Romans with only a large garrisoned wall (**Gwal**) to separate it from the rest of the island (Scotland and the Isles). Its population is composed of native Britons along the south side of the Wall, Pictish tribes in the central and eastern regions, and Irish settlers in the far northwestern territory. A massive Fey-touched forest occupies the majority of the land called **Coit Celyddon**, where there are many strong entrances to the Otherworld and where the Horned One often emerges to perform his Wild Hunt. This forest is a sacred place where Druids still inhabit and perform their ancient ceremonies and rites.

The presence of the Saxons here is a thin, slowly-growing menace but the Picts and Irish pirates make up most of the population. The Faery folk remain a strong influence here and their blood is found in the many royal families amidst the tribes.

Many tribes occupy these wild lands, uninfluenced by Rome's presence, but due to crowding, feuds occur often between the Britons, Picts and Gaels. The family blood-lines run very close and are intricately bound by ancient oaths and treaties.

GWLAS AN HAVAS

'The Land of Summer'.

Beginning on the westernmost borders of Lloigyr and extending to the furthest rocky edge of the Kingdom of Cernyw, this region of Britons is ruled chiefly by the middle realm of Dyfneint (The West Country or 'West Wales'). The Roman influence is strong here, with many cities and remnants of their legacy found in roads and structures, but the unconquered native Mortals have become a powerful group.

Nestled in the "frontier" between the Briton and Saxon settlements are the ancient monument of Stonehenge (**Côr Cewri**) and its surrounding regions. It is a war-zone that skirts and overlaps the **Coit Mawr** (Great Forest) that covers most of the region from north to south.

The Fey connections to the Otherworld are still very close here and in the case of the forests and standing stone sites, very close indeed. This population of natives is comprised the Romanized and the free, four centuries after Romans departed. Saxon raiders usually ply the rivers up into the mainland and run surprise attacks on villages and other settlements. Their threat is still infrequent and minor in comparison to the Irish pirates that prey on the coastal villages and have begun settling along the shores.

Beacons are placed on many high hillocks and small mountains throughout the country to be used by the chiefs, kings, and warlords to alert when invading threats creep into the west.

One of the most sacred locations in this region behind Stonehenge is **Ynys Wydir** ('The Isle of Glass' or Glastonbury), where the Druids from both worlds have gathered often. Since the time of the Romans it has had a Christian presence that has since filled in the many man-made caverns in the tors, and de-

stroyed the many relics, shrines, and other holy vestments of the ancient faith.

PRYDAIN

'The Land of the Painted People.'

For the simple reason that this region was never thoroughly conquered and Romanized by the Empire, it is generally classified as Britain, the homeland of the Britons. It comprises what today is named Wales and Cumbria up the border of the Wall.

These wild lands are a mix of the native, untouched tribes and those which were conquered but never fully Romanized. They form a cultural divide with the oncoming Saxons from the east. Roman sites are generally left to fall into ruin in this region except for **Caerleon** and **Caer Guricon**, where mighty kings still rule.

The Fey link to this region is immensely strong and the two worlds still blur at times as they always have. The Great Forest merges into the Perpetual Forest and the Forest of the Ancients at many points in these vast woodlands. Monsters, Faery folk and Druids know these thick woods well and have a (mostly) unbroken continuity there since the Three Cries of the Horned One.

The Britons in this region still cling to their eldest of lifestyles and traditions with slow erosion brought on by the arrival of the Saxons and the Roman religion of Christ. The warlords here go on extended campaigns to bring war on the Saxons, Irish, and even the Picts far north beyond the Wall city of **Caer Luel**.

The greatest bulk of the island's finest warriors, wizards, Druids and adventurers stem from this part of the country, with the Land of Summer and the Men of the North to follow. It is the dream of each chief, king, and warlord to win back the rest of the island from their foes and regain control over their homeland, which hasn't occurred since before the Roman's conquests four hundred years ago.

Unfortunately the many peoples of Prydain (and the other native regions) are too divided by personal differences in politics and bad blood, so there is no cohesive force to oppose the three threats. No king seems able to gain control over large regions solely by himself, nor does he last long once in power. Only the Faery Lords and the Romans could maintain regal power over one large location for any length of time.

Regardless of skeptics to the contrary, Druids remain a strong presence here, still performing their ancient rituals and teachings, even in the face of the decline of their peoples and old religion. With their cousins in Éire and Llydaw (Brittany), they keep the ancient beliefs alive. Many chapels and monasteries of the Christ faith are scattered in former Roman places, with priests and missionaries attempting to convert the natives and turn them away from their old ways, but more importantly to deny their heritage and connections to Faery.

YNYS WEITH

Located five miles off the southern coast in what is now the Lost Lands of Lloigyr, this isle was conquered by the Romans



centuries ago but the native Britons were left to their own for the most part. Once the empire left and freed the inhabitants, they returned back to their former lives, in most part, before Rome and Christianity.

The arrival of the Germanic invaders disrupted the peace that was beginning to grow here and after a handful of battles the Britons were driven from the island by the Kings Hengist and Horsa over a generation ago. Saxons have now settled here but have gotten rid of all traces of the Britons and Christianity in the process.

YNYS MANAU

'Island of Manawydan'

This is the Isle of Man in the present day, and it sits exactly in the middle of the sea between Prydain and Éire. It is the reversal of the Isle of the Great Tree in Faery and harbors groups of Britons.

The kings that rule this island also rule their land ashore in Prydain and make it their client kingdom. To the peoples of these surrounding isles, this land is the sacred refuge of the Sea-God Manawydan ap Llyr, and they believe that the god has magical powers over it.

The Fey presence is strong on this isle because it lies opposite the Innis Cran Mór, but it is mostly inhabited by Light and Twilight Fey, and more infrequently with Dark Fey.

Fómorians are common at times, but they have become less malicious and sinister for some unknown reason. To the inhabitants of the isle they are called *Foawr* and are more mischievous

and troublesome than dangerous and evil.

Trees are sparse here on this wind-swept land. It is grassy and hilly but with little else. The Romans have never been here nor the Saxons, but is a haven for the Britons.

ÉIRE

'(Land of the goddess) Éiru'.

This island is the reversal of Aircthech in Faery, and possesses many tribes and peoples. The landscape is hilly and with a few scattered forests and several minor mountainous regions. Many groups of Mortals have settled, conquered, and have been driven from the land over several thousand years.

Éire has many names: Fódla, Bánba, and a few others that have been given to it by the many waves of invaders in a thousand years. Éire is its most well-known name, taken from a goddess and sister to the Morríghna.

Éire's connection to Faery is very strong, with no severing of links to that world, not even with the priests and efforts of the Christ faith slowly influencing the nobles. As with Prydain, there are hundreds of portal locations from shore to shore. Standing stones, burial tombs, and geographical locations abound with magical connections to Faery.

The Tuatha Dé Dannan's time here left a permanent influence in the Mortal societies that now rule the land. Among the warriors of the northern Kingdom of Ulaidh, the Red Branch fights to protect them with their greatest champions. The other four kingdoms each have their own warrior orders with one roaming group, the *Fíán*, which travels between them all.



CHAPTER 2 -

Of the many peoples that have come and gone in Éire, only the Fír Bolg remain alongside the Milesians, while the Fey that have stayed since the treaty was made live mostly below ground. The Milesians and Tuatha Dé Dannan vowed to split the land between them, with the Mortals above ground and the Tuatha Dé Dannan under it.

A continual involvement exists between Faery and Éire in some form or another all of the time here. The peoples of Éire have a small number of their population possessing Fey blood, compared to Prydain, but this is due to the invasion of Milé Espaine and his Spanish peoples. Many immigrants have come from Prydain and Llydaw, fleeing the Germanic threats from the east, and have settled among the Gaels in recent decades, bringing even more Fey blood into the mix.

Like the other Mortal lands nearby, the peoples of Éire are divided and split by a near continual state of tribal feuds and war. Only the High King (**Ard Rí**) in Mide asserts his authority over the whole of the island, its dozens of tribes, and four kingdoms, but only barely so. If it wasn't for the Druids and their ancient power, the island's peoples would have long ago descended into pure chaos.

Generally the Mortals of Éire are cautious about the interaction and involvement of the Faery in their daily lives, and have many safeguards to keep the Immortals from being a threat. Meanwhile most with Fey blood, especially the royal section of the population, proudly speak of their Otherworldly ancestry and bloodlines and are fond of speaking of their relations to the Tuatha Dé Dannan.

LLYDAW

'(Land of the goddess) Letavis'.

Also called **Arvor** ('The Land on the Sea'), this ancient land has a tight link to Faery still. Even after five hundred years of Roman influence and now Germanic threat from the east, the natives are close to their Otherworld relatives and roots.

Enchanted forests, standing stones in plentiful numbers, and barrow mounds are spread throughout the countryside, untarnished from centuries of outside influences. At one time the natives were akin to the greater part of Europa, from west to east, and shared a commonality in beliefs and traditions with them. Due to the Roman menace this changed over time. Only the peoples of these islands, Llydaw, and scattered remnants in Gaul remain from those times of the furthest antiquity.

The Faery blood is still strong here, regardless of the many invaders. This is partially due to the influx of Britons leaving Prydain in the face of the Saxon threat. The Plant Dôn has a

deeply-seated place within the royalty's blood that has spilled over into those natives remaining from the earliest times.

The most Fey-touched region in Llydaw is in the woodlands of Brocéliande where the Otherworld is strong. This forest stretches across the greater part of Llydaw and was impenetrable to the Romans as the Coed Mawr is in Prydain. The natives are weary but respectful of the Faery presence here and still offer praise and sacrifice to the many beings that dwell within the leafy wilderness.

When the Plant Dôn and the other Immortal families settled in Éire and Prydain they also made kingdoms in Llydaw. Life in Llydaw is as complex as it is in Prydain, with invading Franks, a Roman conquest and past, and an overlay of re-established native power struggling in the face of the influence of the Christ Faith. In some ways it is identical to the difficulties of their brethren in Prydain and in other ways is worse. The land of Gaul was slowly being overrun by the Franks out of Germany, with over 98% of the once-native population now Romanized and unable to decently fend for themselves.

The Fey that dwell in Llydaw are more often of a darker and more threatening nature and cause harm to any Mortals that cross their paths or get in the way of their entertainment. Many monsters also are found in the wilderness of Llydaw since the days when the Plant Dôn ruled before the Romans came. They have been left unconquered to lurk in dark places and feed on hapless Mortals.

The kingdoms in Llydaw also exist in Cernyw and Dyfneint and are ruled by the same kings on both sides of the shores in the **Môr Udd**. The seas around Llydaw are dangerous to sail. The jagged rocks are one problem but the Merfolk are another. Sitting on rocks, sunning and caught in the sea-spray, are the dreaded **Morganou** that lure in sailors like sirens, and sink the vessels to feast on the drowning corpses.

BROCÉLIANDE

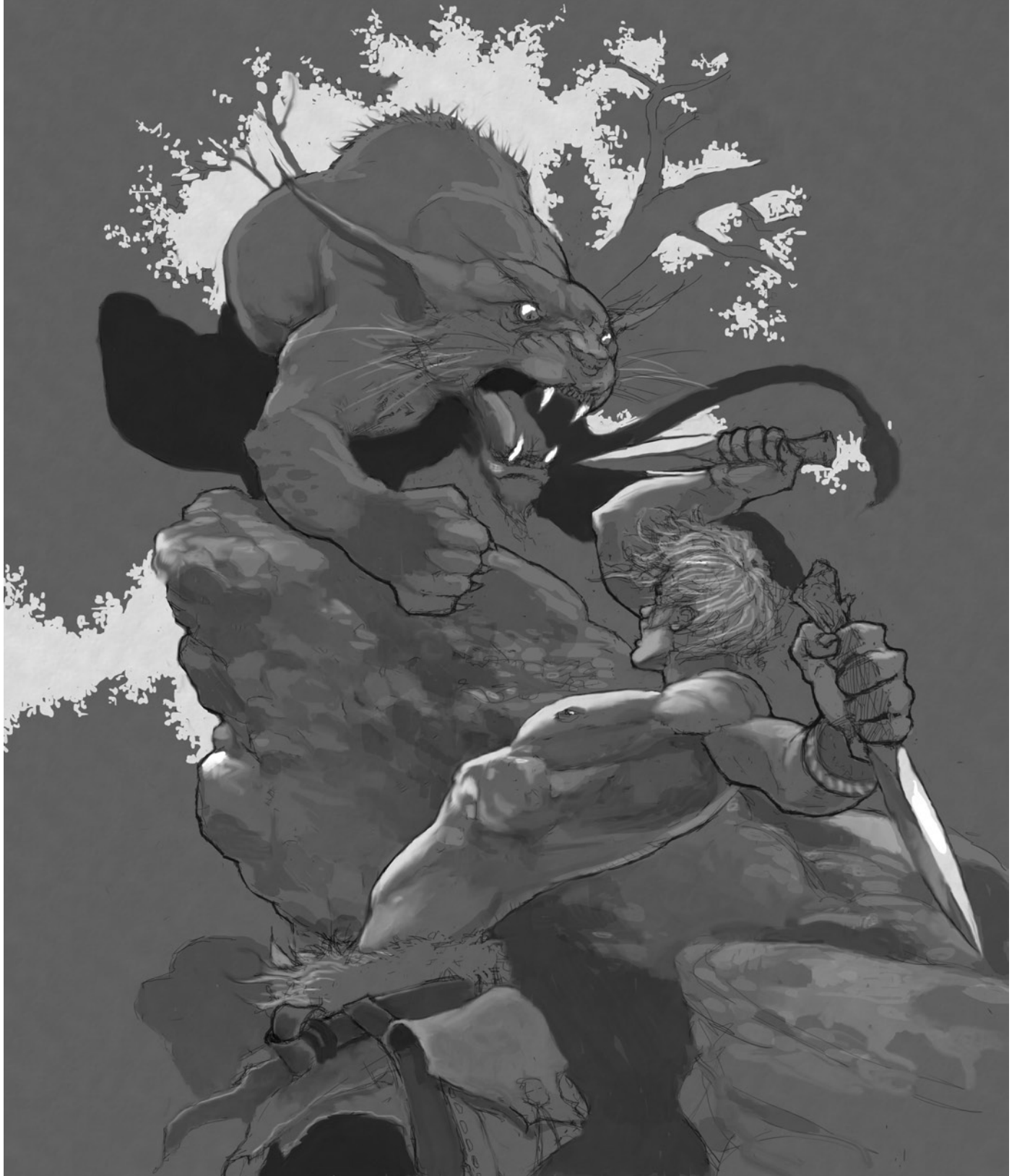
This ancient Fey-populated forest exists in both worlds and like the others in the isles is a refuge for the Druids and their ancient ways.

Tribes share its boundaries and have for centuries with no defined ownership. Although this forest is Fey-inhabited, mostly the folk that reside here are Twilight or Dark with very few that follow the Light.

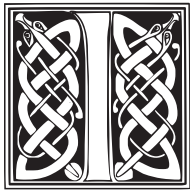
There have been many conflicts with the Mortals that live around the forest and its inhabitants over the past 2000 years, ultimately resulting in a stalemate. Because of the Druids' efforts, an uneasy and volatile peace exists between the sides.



THERE LIVED A PEOPLE



THERE LIVED A PEOPLE



In this chapter, the Faery race and monsters are covered for game play. Included are the statistics and other important information that will make the CK's job easier.

Although there are hundreds of Faery-folk and many fall into redundancy through similar Celtic cultures, this section of the book will present the ones the players are assured to encounter and play.

It must be stated now that these Faeries are not the cute, playful small folk that flit about and giggle as portrayed in Victorian literature or the last hundred years of the cinema. Nor are they the modern Neo-Pagan interpretations, which are more often contradictory and extremely inaccurate from the original sources. The Faery races and folk given here (aside from a handful of added races for more depth and definition) are from ancient Celtic myths and lore. These beings are gritty, primal and feral, and often really do not have the grace or absolute beauty that modern people associate with them. Only the Faeries of Light fit this description, and they are few in number.

The life energies of the Great Tree and the Horned One's Three Cries have infused the world of Faery with vibrant virility, enough to grant life-giving powers to anything. Some Fey races are spawned simply by the first ray of sunlight striking a dew drop atop a flower in the dawn, while others are created by the children of one race turning into another through extreme circumstances. There is no scientific or 'biological' basis to explain procreation in Faery. It just occurs when the right factors come together. Obviously, and generally, the Fey have their own offspring to continue their own kind, but this is not a firm rule.

Good races can become Evil over time; Twilight Faeries can become one of the other two Alignments through epic deeds or events. Faery has no hard and fast system except that a balance must be kept or the Universe will collapse into true chaos. Harmony is paramount in the Land of Immortals.

Another aspect of the Faery-folk often assumed is beauty. Most often Mortals always presume that the Fey are extremely beautiful but amongst the Faery the concept is meaningless. The most ugly and hideous is often considered the most beautiful, while those with god-like appearances can be viewed as repulsive. Appearance to the Faery-folk means little as they look inside someone to see who they really are; they know what matters most is inside and not on the exterior. The Fey also have no modesty nor do they care about such Human concerns, so clothing becomes as irrelevant as it is optional.

There are many Fey that try to imitate Mortals in dress and manners, but it is usually out of play or mockery. The Immortal Fey are wild, feral, and beast-like, unhindered by the many invisible morals and protocols by which Mortals exist. The virility of the Fey is not even closely resembled in Human-kind and never could be. The Fey are fascinated by how Mortals live so intensely, knowing their lives are finite and short. Every Human

sensation and experience is that much greater than the last as they slide along towards death, whereas the Fey take everything for granted because they will always be there to enjoy it.

Mortals call the Faery-folk many names, all of them positive for fear of reprisals if one were ever insulted. Among the Britons, the Immortals are variously called *Tylwyth Teg*, *Bendith Y Mawr*, *Pobel Vyan*, *Plant Dôn*, *Plant Llyr*, *Ysprydion*, and countless individual names. Among the Gaels, the Faery-folk are given the names *Daoine Sídh*, *Siógí*, *Tuatha Dé Dannan*, *Aes Sí*, *Sleigh Beggey* and many more as well. The interaction between Man and Faery is symbiotic in nature, both positive and negative but always deeply intertwined.

If the reader hasn't noticed, the Faery-folk are full of contradictions and paradoxical quirks. They are a plethora of mysterious and unexplained being, with no absolute rules. Though they dislike many negative Mortal traits (lying, alcoholism, greed/selfishness, vanity, etc.), they often possess these traits themselves, being prolific hedonists. Playing these characters in the game can be challenging and must be carefully planned, just to get the right effect across to the players.

The Immortals are full of life and vibrancy, even the dismal and dark races. Humans live 'slower' than they do and cannot understand or keep up to the sometimes rapid pace of the Fey. Being magical beings, they can do amazing things with their abilities but often it comes at a price, usually a tragic one. The Fey mind is a strange blur between Human dream-like thoughts, the bestial and startling brilliance. As animals are driven by instinct, the Faery-folk are consumed with it, but at a mad level that can also be derailed by their logic or impulses. Just as Mortals are impulsive, the Faery-folk are more so, and will act and behave in manners and actions that seem foolish or dangerous to Humans, who are always cautious to preserve their lives.

The Fey come into the universe as part of one of the Three Powers, and are usually stuck in that mode or creed, meaning they must take an epic means to change their lives. In game play the CK can decide and set out the difficulties along the way to assist the Faery character, but it should never be easy for the player. The life of an Immortal isn't always ideal, and they must achieve twice the effort of their Human counterparts to change their circumstances. The short lives of Mortals are by nature transient and therefore easy to change, but when a Faery achieves life change, it sends shock waves across the worlds.

FAERY MORALITY

As discussed in the first two chapters of this book, it was seen that the Fey are found to span three shades of character. There are the extremely good (Good Alignment) on one end and extremely bad (Evil Alignment) on the other, while the rest sit somewhere in the middle, ambiguous in their behaviors (Neutral Alignment). While the greater part of the history of the Otherworld seems to be about the Good or 'Seelie' Faeries



-THERE LIVED A PEOPLE

against the Evil or 'Unseelie', the Twilight folk are even more important. They are the foundations upon which the epic struggles take place, and these Fey are commonly silent observers of the events.

Good Faeries do not have any scruples about taking from Mortals if they need to acquire something. Theft is to be expected by the Twilight and Dark Faeries, but in relation to Humans (and other Humanoid races in Aihrde) the morality of the Good changes.

'All that is yours is mine, and all that is mine is my own' is the Faery slogan when Mortals are concerned. This logic stems from the knowledge, even subconsciously, that this universe was theirs first and Humans are the unfortunate ones in the scheme of it all.

Keeping secrets and knowledge to oneself if requested by the Fey is also expected. To break this vow is a large insult to their sensibilities and honor, Good, Evil and Twilight the same. If this pact is broken the Faery will exact some form of justice in return that will most likely leave the Mortal in a precarious place or position.

Good Fey will be always fair in their dealings with Mortals, never ever cheating or slighting them to take advantage. Twilight and Dark Fey, however, are inconsiderate of the people they deal with, usually viewing Mortals with contempt and derision.

There are many honorable Twilight Fey who only ask for simple things in return for their aid or services, if they get more than they require in return, they may become offended and stop or leave (*Read stories about the Brownie folk for example*).

CLAND SOLUIS (PLANT GOLAU)

'The Family (or Children) of Light' are of Good Alignment and struggle to keep their rivals, the Children of Darkness, in check at all times. They seek to preserve the harmony of the Universe and to protect life.

There are rare extreme zealots in this Power (Morwyn for example) that live only to combat and stop the Dark Fey. It is unfortunate that Light Fey are fewer in number in comparison to the other two groups, but their enthusiasm and might keep the balance, albeit sometimes tenuously.

The Pren Elves of Ildáthach are Chaotic Good while the rest of 'Pren kind' is Chaotic Neutral. The Children of Light generally do not look down on Humanity completely. They see Mortals as troubled, confused, and lost but do not deem them as inferior on average, only misguided and easily swayed by the most tempting and questionable of actions and morals.

Expect heroic actions and behavior in these Fey at all times. They will do what it takes to stop their evil rivals and won't quit until the job is done. The Tuatha Dé Dannan were of Good Alignment with a few shady characters in their ranks. The Light Fey know the precariousness of the Universe and

its balance, and how it can be easily unsettled, so they pursue their foe with that knowledge.

The environment that surrounds this group of Faery-folk transforms into a pleasant idyllic location, taking on their countenance in a physical form. Colors shine brighter, flowers smell stronger, everything drank or eaten tastes better, and the overall vibe is positive (if often ambiguously so).

CLAND DUB (PLANT GWYLL)

'The Children of Darkness' are unfortunately are very common in comparison to their Good rivals. There is no certain form of Evil Fey, as they vary greatly. Truly rare are those of Lawful Evil Alignment within this large group of Immortals. Mostly they are all Chaotic Evil in behavior but there are some exceptions.

The Raven-King and his followers are typical Evil Faeries that live to cause havoc and terror. They dislike all other beings and have a great contempt for even their own kind, and are repulsed by anything wholesome and clean. A broad assembling of the Dark Fey are under the King of Ravens' wing, the Giants, Goblins, Spriggans and many more races and monsters.

This group is commonly called the 'Slough' or 'Llu', or the Unseelie Court. The mobs of frenzied Faeries fly in the night skies, seeking hapless victims to run ragged and terrorize the fortunate. The unfortunate are taken back to the Raven-King's fortress at Din Marw to be tortured and put through unspeakable nightmares. *CKs be aware that the Unseelie Court can attack as one single entity using the many Dark Fey that comprise it, or as one series of multiple attacks.*

Where something is good and pure, they seek to corrupt it. Where life is serene and ideal, they plot to disrupt and destroy it without mercy. Even the mere taste of clean water is foul and poisonous to them because of their soul-deep evil. Other Fey are to be ruled, changed, or slayed if possible.

Mortals, however, are their pawns or fodder when plans are afoot. Humans are usually easy victims to the Dark Fey's doings and impulses on a daily basis in all many worlds. Only wealth, gluttony, power, lust and Human beauty can slow their actions, but only barely, once the Dark Faery has these things in their possession, their taste for carnage only become worse.

It is in the nature of these Fey to be contrary to all that is good in the universe. They cannot tolerate decency or goodness for long; it repulses them. They are the ultimate in self-service, making the Twilight Faeries seem amateur. Just as the Children of Light are out for their blood when it is near, the same goes in the reverse.

In Faery it is often easy to spot a location where the Dark Fey dwells by the harsh and unpleasant environment. Their presence is marked by intensely twisted circumstances and foulness of soul wherever they travel. However, there are deceptive Fey, shape-shifters, and Changelings that can fool the unwary with the use of Fey Glamour (Illusions), to trick and lure the foolish into their web of deceit.

CHAPTER 3 -

The forces of destruction and chaos in the universe are present because of their existence. The surging and dangerous waves at sea, fierce storms, desolate and harsh locations, and all aspects of the worlds that bring a risk of life, limb, and security usually have a Dark Fey presence behind them.

CLAND COMA'IR (PLANT CYFNOS)

'The Children of Twilight'. The greatest population of Faery in all worlds falls into this Power. Indifferent and not involved in the struggle between Good or Evil, these Fey simply exist to... exist. Some call them selfish or introverted, but they do not involve themselves in lofty and epic situations if they can avoid it.

The majority of Twilight Faeries are Chaotic Neutral in Alignment with a few exceptions that could be classified as Lawful Neutral, but this is extremely rare. At best, this third group of Immortals represents the forces of Nature and do not favor anything more than their own survival in the grand scheme of things.

Many races blur the fine line between the other Powers at times, riding in the middle. Some of the most well-known Twilight folk are the Pixies, Brownies, and Merfolk. It is assured that if something epic is occurring, these Faeries are not usually involved directly. They will instead be assisting, unknowingly or by force, and not leading the charge to make a change, but there are exceptions.

Twilight Fey could care less who wins in the struggle between the Light and Dark Fey, so long as they remain unharmed and left to themselves. It is a rare occasion that brings Twilight folk to amass and go to war, but there have been many moments in the history of Faery where this did happen.

An easy way to find Twilight folk is to search in the wilderness, woods, lakes, mountains and other peaceful places where no one is directly harmed or bothered. The only drawback is that the Fey will sometimes engage searching

if he possesses anything of value, and will try to wrangle it from him through tricks and deception.

When people imagine Faery-folk, their treatment of Mortals is what usually comes to mind. Troublesome at times, mischievous and opportunistic more often, the Twilight Fey are fond of exploiting Mortals at whim.

Humans are more often the unknowingly crucial part of a symbiotic and dependent relationship with Twilight Fey. Whether it is by how they live, bad habits or any other varied cause, Mortals and Twilight Fey are the most tightly knit of all of the three Immortal Powers.

In the Mortal world, these Fey often try to better their Mortal counterparts through 'lessons' and other techniques, because they see Humans as being misguided and more prone to slide towards evil. They dislike these faults in Humanity and try to prevent or punish them at every opportunity:

- | | |
|---|---|
| 1 | Spying on Fey and compromising their privacy. |
| 2 | Boasting/bragging of Faery favors/gifts. |
| 3 | Greediness. |
| 4 | Rudeness and brooding. |
| 5 | Drunkenness. |

Usually the victim is punished in one (or more) of these ways for their terrible faults:

- | | |
|---|---------------------|
| 1 | Sicknesses/blights. |
| 2 | Blindness. |
| 3 | Physical harm. |
| 4 | Pinching/insomnia. |

The traits that Twilight Fey finds good and worth rewarding in Mortals are few, but they do want to benefit those they are impressed with for:

- | | |
|---|--------------------------------|
| 1 | Keeping Faery secrets/privacy. |
| 2 | Generosity. |
| 3 | True Love. |
| 4 | Gentleness/politeness. |
| 5 | Hospitality. |
| 6 | Neatness. |
| 7 | Fair/honest dealings. |
| 8 | Merriment/dancing. |
| 9 | Giving them clean water/milk. |

FAERY WEAKNESSES

Among the lesser weaknesses is temptation. Faeries cannot let the temptation of something go and will be forced to act at some point. He may be a noble heroic Elfin warrior with many deeds to his fame, but place one tempting element before him and he will give in.

Their foremost weakness is Human iron. Tools, objects, and of course weapons constructed out of Human-forged iron can be lethal to them on contact. Iron weapons gain an instant +3 damage when used against the Fey. Horseshoes and other iron objects are posted by Mortals to keep the Fey away. When near Human iron (10 feet), the Faery is weakened greatly; reducing Strength by d6 levels, and magic becomes more difficult to wield forcing the Fey to roll at a CL: 3.

Naiveté is another weakness of the Faery kind. Due to their Immortality, they do not have any urgency to acquire knowledge or facts as Mortals do. The Faeries take for granted that they can always learn or know certain facts when needed. Humans do not waste time in learning what they need to know because they are always aware of their impending mortality. The Fey have a startling intelligence in comparison to Humans, but with time not an issue, they do not need to speedily accumulate facts.

Many Fey have secret names, or other unique weaknesses (that can be advantageous to Mortals) and these can be added on CK's discretion before game-play:

D8 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.

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.

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 (3 x cast/Alignment change), he shapeshifts into random animal.

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.

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.

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.

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.

8 **Ages like A Mortal:** For some reason, maybe divine, the Fey ages just 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.

FAERY TRAITS

Among the Faery, the line between plant and animal blurs easily. Due to the ever-vibrant, life-giving energies of the Golden Acorns and the potency of the Horned One's Three Cries, these traits cross the many forms of life often in Faery.

It is not unusual for Faery-folk to have leafy extras or feathery additions on their skin. The player's imagination can go wild here during character creation. The definition of 'life' does not stop in one category alone but crosses the borders between plant, animal, and Faery freely.

This results from the Three Cries of the Horned One and how near they were sung after the birth of the Great Tree and placement in the Three Worlds. In addition to this, many Faery abilities will give the Faery more traits that blur the line between the three groups.

As a starting point for the players, the table below can give some ideas:

D4 APPEARANCE

- | | |
|---|--|
| 1 | The Faery has plant like features and coloration (leaves, ivy, tree-bark, etc.). |
| 2 | An distinctive animal trait is found on the Fey (fur, scales, feathers, etc.). |
| 3 | Fungal elements are on the Faery's body (glowing mushrooms, algae, moss, etc.). |
| 4 | The Faery does not appear to have any cross-species attributes... yet. |

These Fey can be played as NPCs or (by CK's call) select races can be incorporated into game play as characters. Whichever the CK chooses will bring excitement and a new element to the gaming table. *Provided in this chapter are descriptions and statistics for the many Fey races for both NPCs and character creation, broken into the Three Powers in all three Alignments.* Improvement tables will be provided at the end of the book with the other tables.

For some analogies, the basic Elf race in the *Players Handbook* can suffice when there are questions that this book cannot answer. *For all Elven races in this setting, use the Elf race profile basics along with the additional data provided for specific races.*

Magic Resistance is one ability that all Faery-folk possess, being magical beings. However, the Elven resistance to Sleep and sleep-based spells are not shared by all the Faeries.

CKs might find it a little tough to keep the Faeries interesting and eccentric with every adventure, but with some preparation and research, this will leave your players speechless and bewildered, wanting more. The many adventure modules which support this Codex can provide the CK with plenty of opportunities to learn the Celtic Faery 'idiom'.

Chapter 6 provides CK resources to gain some knowledge in a short time on managing the Faeries and the Otherworld in a gaming context. This is a very complex and chaotic setting that *does* have order and logic to it, but that 'logic' is Faery and incorporates the Celtic fondness for paradoxes.

NOTE: Many of the Faery races have the ability *Wild Hunt* which means the race is prone to joining the Wild Hunt if it is present. If a player character is called to the hunt, a Magic Resistance/Charisma Save is needed to pull away from the urge. If they fail, they will be drawn to the furious and frenzied host and lose control of their impulses.

CHAPTER 3 - THE CHILDREN OF LIGHT

This heroic group, while fewer in number, must oppose the greater number of Dark Fey in their epic struggle to keep the universe in balance. This is a task that truly takes champions and larger-than-life characters to come out ahead. Many of these races also fall under other Alignments and do not just cling to one Power.

*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!*

ELVEN FOLK

NO. ENCOUNTERED: 1-10
SIZE: Small to Medium (3' to 5')
HD: 2d6
MOVE: 20 feet
AC: 10
ATTACKS: Fey Bow (1d4-1), Quarterstaff (1d4-1)
SPECIAL: Faery Knowledge, Vulnerable to Iron, Low-Light Vision (50 feet), and Faery Abilities
SAVES: M, P
INTELLIGENCE: High
ALIGNMENT: Chaotic/Lawful Good
TYPE: (Medium Fey)
TREASURE: None Usually
XP: 30+2

Without any cultural distinction, these general Elven folk are common in Faery. They can be found more often in the wilderness, away from the other socialized regions where large Fey populations live. They are not Pren, Gwiddon, or Morwyn by race and are just 'Elven' by body type.

They stand an average of 4'2 and are slim, with large heads and pointed ears. Their hair color ranges as much as their garb, but they are rarely Good Alignment and are more commonly Chaotic Neutral. The Elves in the seas are called the *Leannaí Lir* and are considered among the 'Children of Lir' unless they are of Darkness.



Combat: Elves are usually cautiously aggressive in battle and are not haphazard in their approach. Unlike their more dominant cousins, they do not make a spectacle of battle or glorify it. They only want to survive and move on.

Player Character Info: These Elves fit the basic Elf race in the Player's Handbook for creation purposes.

CEASG

NO. ENCOUNTERED: 1-3
SIZE: Medium (5')
HD: 3d6
MOVE: 5 feet on land (30 feet in water)
AC: 12
ATTACKS: Bite (+2 melee) 1d6
SPECIAL: External Soul
SAVES: M
INTELLIGENCE: Average
ALIGNMENT: Chaotic Good
TYPE: (Medium Fey)
TREASURE: Standard
XP: 45+3

The Ceasg is a type of moody Mermaid that dwells in the watery shores of rocky coasts. Unlike the other Merfolk, Ceasgs have the lower half of a salmon and the upper half appears Faery or Humanoid.

Although they tempt Mortals with love and riches, they can also turn on them and devour them if made unhappy through deviousness. Beautiful to look at and lured in by beautiful music, they are among the least dangerous of the Merfolk one would find in the sea. The males are known in Manx lore as *Dinny-Mara* (Sea-People) and behave in the same manner towards women at sea.

Combat: Ceasgs will try to use the advantage of their watery home as an edge against their foes. They will lash out and cause harm if need be, only to quickly swim away.

External Soul: See Faery Ability.

-THERE LIVED A PEOPLE

(Player Character Info:) +2 constitution, +1 dexterity. *Typical Classes:* Cleric, Wizard, Illusionist.

ELLYLL

NO. ENCOUNTERED: 1-50+

SIZE: Tiny (1-10")

HD: 1d4

MOVE: 20 feet (walking), 90 feet (flying)

AC: 25

ATTACKS: Spear (+1 melee) 1d6, Sword (+2 melee) 1d8

SPECIAL: Winged Ways + Faery Abilities

SAVES: M

INTELLIGENCE: Average to Superior

ALIGNMENT: Good/Neutral

TYPE: (Tiny Fey)

TREASURE: CK's Call

XP: 50+1

The Ellyll(ion) are the classic small Fey that most people associate with Faery-folk. They have larger-than-life personalities bestial appearances at times, and are boisterous and (when Neutral) mischievous towards strangers. They are a smaller race whose food source are the toadstools and 'Faery butter*' taken from the forest and rocks.

Their magical power more than compensates for their lack of size and they are able to possess d6 more Faery abilities than the usual Fey. They go by many names, one of which are the *Pillywiggans*. *Faery Butter is the *Excidia Glandulosa* fungus that grows from the rotted stumps on oak trees, a black, bubble-shaped growth that is common in Europe. The Ellyllion are also called the *Moo-injer-Veggey*, *Guillyn Veggey* and the *Tylwyth Teg*.

Combat: Ellyllion will

use magic if needed to fight their way out of a situation rather than risk death. They can use weaponry, but this is usually not effective against larger foes unless the weapons are enchanted (and they usually are).

Winged Ways: Ellyll most often possess wings (98% of the time) which are either insect or bird-like, and can fly swiftly.

(Player Character Info:) +3 dexterity, +2 charisma. *Typical Classes:* Fighter, Wizard, Rogue, Illusionist, Bard.

HENKIES

NO. ENCOUNTERED: 1

SIZE: Large (8')

HD: 3d8 (30 HP)

MOVE: 25 feet

AC: 13

ATTACKS: Short Sword (+2 melee), Axe (+3 melee)

SPECIAL: Dark Vision (60 feet), Regeneration

SAVES: P

INTELLIGENCE: Average

ALIGNMENT: Chaotic Good

TYPE: (Large Fey)

TREASURE: Standard

XP: 50+3

Henkies are Trows (a form of Troll) that are generally non-aggressive by nature and live in a blissful isolation from the rest of Faery. They get their name from the wild, frantic dances (henkies) they are known for in the Mortal world. Unlike the others of their kind, they are good-souled and innocent, not wanting to harm anything, and are considered gentle giants.



CHAPTER 3 -

Henkies' origins are not well understood, as their place in Faery is a mystery. They choose to dwell in solitude, never mingling with others if they can help it. See 'Troll' in *Monsters & Treasures* book for special abilities.

Combat: If forced, the Henkie will use a weapon, but prefers to retreat and hide from danger. If pressed, they will become quick and fierce in battle and try to disarm and confuse the enemy enough into fleeing.

(Player Character Info:) +3 strength, +2 constitution. *Typical Classes:* Bard, Cleric, Ranger.

MERROW

NO. ENCOUNTERED: 2-8

SIZE: Medium (5'1)

HD: 3d6

MOVE: 15 feet land (30 feet water)

AC: 12

ATTACKS: Bite (2d6), Sword (3d6)

SPECIAL: Faery Abilities.

SAVES: P

INTELLIGENCE: Average

ALIGNMENT: Chaotic Good

TYPE: (Medium Faery)

TREASURE: Standard

XP: 80+3

Merrows or *Murdhuacha* are the classic Merfolk in every way and are among the good variety in the oceans. The women often find suitable men, mainly Mortals, and marry them, having many children. While the female Merrows are very beautiful, the males are not, with green faces and bodies, sharp red noses and eyes like a swine. Despite their appearance, they are jovial and pleasant company, and are among the Sea God Mananadán mac Lir's guardians of the Sea of Faery.

They are cousins to the Ceasgs in many ways except they are more Human-sized and have webbed fingers. The Merrows swim the seas between the worlds and know the hidden currents that flow between them.

Combat: Merrow men are predominately the warriors and will use careful strategies and precision when confrontations occur. They will fight to the death to protect their beautiful women if they are in danger.

(Player Character Info:) +2 dexterity, +2 intelligence. *Typical Classes:* Fighter, Wizard, Scout.

MORWYN ELVES

NO. ENCOUNTERED: 1-50

SIZE: Medium (5'2)

HD: 2d8

MOVE: 25 feet

AC: 11

ATTACKS: Sword (2d6), Spear (1d8)

SPECIAL: Night Vision (50 feet), Faery Abilities

SAVES: M, P



INTELLIGENCE: Average to Superior

ALIGNMENT: Lawful Good

TYPE: (Medium Fey)

TREASURE: Standard

XP: 120+2

Morwyn, or 'Fair' Elves are the typical Elf race with a beautiful appearance and fair complexion, no facial hair and a more highly developed sense of magic and intellect. They lead the way in the fight against Evil in Faery, and maintain the cosmic balance. The Tuatha Dé Dannan, and nearly all of the Divine Families, spring from the Morwyn race. These Elves are proactive by nature and do not sit still in comparison to the other Elven races. These fair Elves are zealots in their cause to oppose and rid the world of evil.

Morwyn look nearly divine by Mortal standards because of their fairness, and they can attract the attention of the gods, or their jealousy. To most of the Immortals of Faery, the Morwyn seem haughty and arrogant, even emotionally cold. Their vanity makes them seem shallow to some Faeries and other beings, but they prize beauty and grace over the roughness and brutality of nature.

Combat: Morwyn fight with a more refined system of Celtic warfare, using chariots, cavalry, foot-soldiers, reinforcements, and planned tactics. As warriors, Morwyn fight for personal honor and glory, seeking the fame that comes with defeating and showing up the enemy in the end.

(Player Character Info:) +1 intelligence, +2 Wisdom. *Typical Classes:* Any.

PREN ELVES

NO. ENCOUNTERED: 1-50

SIZE: Tall (5'8 to 6')

HD: 3d8

MOVE: 35 feet

AC: 13

ATTACKS: Sword (2d10), Spear (1d12)

SPECIAL: Night Vision (50 feet), Faery Abilities

SAVES: M, P

INTELLIGENCE: Average to Superior



ALIGNMENT: Chaotic Neutral/Good
TYPE: (Tall Fey)
TREASURE: Standard
XP: 130+5

The Pren or 'Tree' Elves in Faery are large, muscular Immortals with facial hair and heroic countenances. They are chiefly warriors, and some of the best in Faery, with few peers within the Children of Light. Their statuesque bodies are commonly covered in magical tattoos from head to toe and they are garbed as typical 'Celts'. Though they have magic like all Fey, they do not depend on it but instead emphasize their physical strength.

Pren women are as bold and brash as the men, and are even more fearsome. It is bad enough to anger the men, but even worse to enrage their women-folk. These Elves live in a tight clan system, akin to that which the Highlanders of later Scotland with bonds of blood and strong oaths.

As Elves go in Faery, the Pren are of a warrior culture which thrives on conflict between the Three Powers. These Elves have been called 'Tree' because of their tall stature and strength, making other similar races both jealous and admiring of them.

Combat: Pren are wild and savage in battle, and they depend on this nature. They face battle eagerly, and hope to claim as many heads as trophies as possible to attain the reputations of champions. Their strategies are simple and direct, and they hope to cause as much damage as possible.

(Player Character Info:) +2 strength, +1 constitution. *Typical Classes:* Fighter, Ranger, Druid, Wizard, Bard.

ROANE

NO. ENCOUNTERED: 1-3
SIZE: Medium (5'1)
HD: 2d6
MOVE: 25 feet land (35 feet water)
AC: 11
ATTACKS: No Method
SPECIAL: Shed Seal Skin (Shapeshift)
SAVES: M
INTELLIGENCE: Average
ALIGNMENT: Neutral Good
TYPE: (Medium Fey)
TREASURE: None
XP: 20 +2

Roane, also known as Selkies, are gentle and soft-mannered with no violent streaks in them. As a part of their disguise among Mortals, they don skins make them appear to be seals. If a Roane finds a mortal worthy of loving, he will shed his seal skin and reveal his true beauty. The possessor of this skin will become a master over the Roane.

Combat: Roane are non-confrontational and will flee battle if able. They will defend themselves for a limited time until they can find an escape. Preferably, the Roane use magic to deny the threatening foe an opportunity to harm them.



Shed Seal Skin: Each Roane is born with a magical second skin that, if taken, can enable the possessor control over the Faery. This skin gives the Faery the illusion of being a seal (Wisdom save to spot that something is different or wrong about the 'seal').

(Player Character Info:) -3 strength, +2 intelligence. *Typical Classes:* Cleric, Bard, Monk.

URISK

NO. ENCOUNTERED: 1
SIZE: Medium (4'5 to 5')
HD: 1d8
MOVE: 60 feet
AC: 12
ATTACKS: Bite (1d10), Hooves (1d8)
SPECIAL: Agility, Speed
SAVES: P
INTELLIGENCE: Average
ALIGNMENT: Chaotic Good
TYPE: (Medium Fey)
TREASURE: None
XP: 35+1



Urisks are goat-legged Brownie folk that are usually hermits in the wilds, lonely and craving company. They will stalk and seek company with strangers (which creeps the strangers out) just to chat and have friendly conversation. Typically they do hard labor (cattle work, farm work, etc.) for friendly masters. Urisks

CHAPTER 3 -

occasionally find each other and have faires to socialize, but they only do this infrequently, much to their dismay.

Little is known about Urisk society, if there is one, but it seems that they are incapable of holding together a coherent social structure. Perhaps it is due to their flighty and eccentric behavior, or because they have never been given a chance since the Three Songs, but if there are Urisk gatherings or settlements they are undiscovered.

Combat: Urisks will use their speed and agility to attack and defend but will choose to retreat and leave a battle if able. They do not want to harm others, evil or not, and see every stranger as a potential friend.

Agility: Urisks have the agility from their goat limbs and can make difficult leaps easier than other races. The highest jump for this race will max at CL: 1. They can make even the most difficult leaps, unlike many other races.

Speed: Because of their agility, they can add a +2 on initiative rolls.

(Player Character Info:) +3 dexterity, +2 Constitution. *Typical Classes:* Ranger, Fighter, Bard, Druid, Wizard.

THE CHILDREN OF TWILIGHT

This Power of Faery-folk is the most common in the Otherworld and the Mortal world both. They have the only 'easy' path towards mobility with their Alignment, able to change over time closer towards the Light or Dark.

Twilight Faeries are usually only concerned with themselves in the scheme of things. Many are extremely selfish and behave as though they are mercenaries, only getting involved with others and events if they will gain some benefit.

The CK can decide if any of these Fey can be of a different Alignment, if it suits their game. Players may easily wish to play any one of these slightly shady Immortals over the more heroic and bold Children of Light.

ASRAI

NO. ENCOUNTERED: 1-3

SIZE: Medium (4' to 6')

HD: 2d6

MOVE: 35 feet land (50 feet water)

AC: 9

ATTACKS: Not Applicable

SPECIAL: Faery Lure*

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Neutral

TYPE: (Small to Tall Fey)

TREASURE: Standard

XP: 55 +2

Asrai are aquatic Faery-folk, essentially women that have a weakness to sunlight. They are related to the Selkies by blood

but little more in that they are fonder of isolation and non-involvement in the affairs of Faery or Mortals. The women are so attractive that any Mortal male that catches a glimpse of them will have to make a Magic Save, or face a desperate obsession and desire to capture her. Once taken by her beauty, the obsessed must be stopped or taken out of the charm. They are also called *Dracae* and often tempt passersby with random gems or rich items in the waters, ensnaring the hapless Human into servitude when they reach for the valuables.

Combat: Asrai are not fond of battle or any confrontation and will take any opening to retreat if possible.

Faery Lure: See Faery Ability.

(Player Character Info:) +2 intelligence, -3 strength. *Typical Classes:* Wizard, Illusionist.

COBLYN

NO. ENCOUNTERED: 1-20

SIZE: Small (2'5 to 3')

HD: 1d8

MOVE: 35 feet

AC: 11

ATTACKS: Sword (-2 melee) 1d6,

Spear (-1 melee) 1d8

SPECIAL: Sense Lodes of Ore

SAVES: P

INTELLIGENCE: Average

ALIGNMENT: Chaotic Neutral

TYPE: (Small Fey)

TREASURE: Standard

XP: 75+1



Coblynau are small gnomish Dwarfs that are ugly in appearance, but hard-working and expert miners in reality. They stand at an average of two and a half feet high, and are known to warn others of rockslides and other dangers underground by knocking on the rocks. They are also rumored to be causing the "natural" disasters.

They are an inclusive society that does not want to involve outsiders, and they cringe when non-Coblyn races are close to them. Their manners and behavior are bitter and sour, very droll, and seemingly gloomy to outsiders. If the Coblynau ever celebrate or experience joy, they hide it well.

Combat: Coblynau will aggressively defend their underground homes and caverns from enemies. Their methods are those of hard workers and laborers in battle, planned and with multiple reserve plans if things go wrong.

Sense Lodes of Ore: A Coblyn can sense any lode of metals in the earth naturally within 30 feet without trying or even focusing. This can prove invaluable for greedy races seeking to find gold, diamonds or other rich ores.

(Player Character Info:) +3 dexterity, -5 strength. *Typical Classes:* Ranger, Bard, Wizard.

CLURICHAUN



-THERE LIVED A PEOPLE

NO. ENCOUNTERED: 1

SIZE: Small (3'5)

HD: 1d6

MOVE: 15 feet

AC: 9

ATTACKS: Staff (-3 melee) 1d4,

Knife (+1 melee) 1d6

SPECIAL: Faery Abilities.

SAVES: M, P

INTELLIGENCE: Average

TREASURE: Standard

TYPE: (Small Fey)

ALIGNMENT: Neutral

XP: 80+1



Clurichauns are the more annoying relatives of the Leprechaun (if that is possible) that stay almost perpetually drunk. They are trouble-causers and once they get a foolish idea, they do not stop until they have accomplished it, someone is wounded/dead, or some other outcome is done. Clurichauns usually wear red clothing, but dress nicely, even though their garb appears ragged and sloppily draped.

It is thought among the non-Clurichaun that this race must function through their constant consumption of alcohol. If they were to be sober, they might lose their memories, sanity and all other important mental facilities.

Combat: Clurichauns are too intoxicated to enter into battles. If they do, they wound by accident and clumsiness in a manner that would appear as orchestrated.

(Player Character Info:) +4 constitution, -2 dexterity. *Typical Classes:* Bard, Illusionist, Wizard.

BALLYBOGS (PEAT FAERIES)

NO. ENCOUNTERED: 1-5

SIZE: Small (3'5)

HD: 2d4

MOVE: 45 feet

AC: 10

ATTACKS: Spear 1d6, Club 1d4

SPECIAL: Wild Hunt

SAVES: M

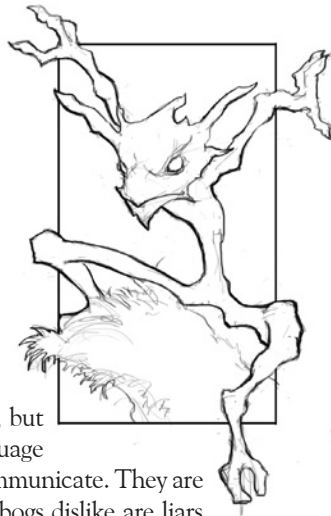
INTELLIGENCE: Average

ALIGNMENT: Chaotic Neutral

TYPE: (Small Fey)

TREASURE: Standard

XP: 15+2



Ballybogs are cousins to the Bogles, but cannot speak with a normal language like others. Instead they grunt to communicate. They are gangly and ragged. One thing Ballybogs dislike are liars, and will seek them out ruthlessly, sometimes regardless of personal risk.

Ballybogs have a simple society that is bound by honor in word and deed with a community leader or chief. They are not well-understood

by other Faeries due to their grunting language and mysterious ways, but they do not openly harm anyone and therefore do not warrant threats to their well-being except by malicious folk and races.

Combat: Ballybogs fight the way they behave, deceptively, and will use any method to disable and stop their opponent. Though brave to a limit, they will use cowardly techniques and impulsive bravado to accomplish victory.

(Player Character Info:) +2 wisdom, -2 charisma. *Typical Classes:* Any.

BLUE-CAP

TYPE: (Small Fey)

Blue-Caps are cousins to the Coblynau but instead wear distinctive blue caps or bonnets in the mines. They find their way in the darkness with magically-created blue Fey lights that assist each Blue-Cap individually. Often, if they choose to bother or attack a target, they can send the blue light after them, to first annoy and distract, and then bring an attack on them.

BRÚNAIDH (BROWNIE)

NO. ENCOUNTERED: 1-10

SIZE: Short (4' to 5')

HD: 2d12

MOVE: 45 feet

AC: 12

ATTACKS: Sword (+1 melee)

1d8, Staff (-1 melee) 1d6

SPECIAL: None

SAVES: P

INTELLIGENCE: Average

ALIGNMENT: Neutral

TYPE: (Short Fey)

TREASURE: Standard

XP: 45+2

The Brúnaidh (Brownie) are among the most common Faeries next to Elves and Pixies. There are many variations, but all are generally the same in behavior. Subservient and obedient, these hairy, short Faeries are harmless on average, but possess a great potential to be brilliant warriors if pushed. Most other Brownie-folk are the same except by name and/or province. Among the Fey they usually serve the Morwyn Elves and help them maintain their realms, and for Mortals they can pick a household to aid. They are picky and can be easily annoyed if things are not handled in a way they agree with, and often will leave the family they are helping. **Bocan/Bauchan** (the same race), **Bwca/Bucca** (mischievous but the same), **Bwbach/Boggart** (the same Faery race until it becomes annoyed, in which case it transforms into a nasty and mean Boggart), **Dobie/Dobbs/Dobby** and the **Phynnodderee (Fennoderee)** are also the same race of Faery.

Combat: Brownies can be tough combatants, using the same level of strategy and tactics that their Elven lords employ. Because of their laborer lifestyle, they put the tools of the farm to use with startling skill.

(Player Character Info:) +2 dexterity, +3 constitution. *Typical Classes:* Fighter, Wizard, Rogue, Knight, Barbarian, Bard.

CHAPTER 3 -

BUGAL NOZ

NO. ENCOUNTERED: 1-5

SIZE: Small (3'5)

HD: 1d8

MOVE: 45 feet

AC: 15

ATTACKS: Spear 1d6, Sword 1d8

SPECIAL: Horrible Visage

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Chaotic Neutral

TYPE: (Small Fey)

TREASURE: Standard

XP: 45+1



Bugal Noz are forest-folk that are naturally very ugly (to Mortal sensibilities) and live isolated, away from others, due to this flaw. They are vaguely between the line of Elven and Goblin by definition, but are not necessarily malicious or foul. Faeries avoid them because of the fright their intensely wretched appearance creates.

They can be very kind and gentle-natured but cannot control what their hideousness does to others who gaze at them. In Faery, they, like most Woodfolk, live in their own 'islands' away from others, and only rarely interact or take part in large matters, wars, or affairs.

The time in which the Bugaloú Noz do, in fact, wish to congregate and come forward is dreaded, because their appearance alone will create pandemonium, but even more so because it is alleged they are expert warriors and wizards.

Combat: Bugal Noz will fight in a straightforward and practical manner. They do not often have a need for elaborate strategies or plans.

(Player Character Info:) +3 strength, -5 charisma, +2 Wisdom. *Typical Classes:* Fighter, Wizard, Illusionists, Rogue.

CAWR (FATHACH)

NO. ENCOUNTERED: 1-10

SIZE: Large (10')

HD: 9d8

MOVE: 40 feet

AC: 17

ATTACKS: 2 Fist (1d8), Giant Club (2d8), Boulder (3d6)

SPECIAL: Rock Throwing, Twilight Vision, Wild Hunt

SAVES: P

INTELLIGENCE: Low

TYPE: (Large Fey)

ALIGNMENT: Chaotic Neutral/Evil

TREASURE: 7 (hoard)

XP: 600+9

This is the typical 'Hill Giant' from Celtic lore that terrorizes the land, seeking people and livestock for sustenance. They are usually low on intelligence and easily angered. In their large, expansive moments of boredom, they throw boulders to each other and sling them carelessly about the countryside, causing death and devastation.

These Giants dominate the *Tír bhFómorach* and the Kingdoms

of Dyfnaint and Cernyw, also causing havoc in Prydain and Éire (unless a band of eager champions put a stop to it). Great Giant-slayers like the warlord Arthur and Jacca Ladhvor-Cewry ('Jack the Giant Slayer') have made their fame confronting and defeating these bold and crude brutes.

Use *Hill Giant* from the *Monsters & Treasures* book for its special abilities and characteristics. It is usual practice among the Britons to place the word "giant" (Gawr) at the end of a Giant's name to signify the monster's classification.

Combat: Giants fight brutal and straightforward with little need for complex strategies or tactics. They will crush and smash their foes with fury in hopes of rendering them incapacitated or dead.

DERRICK

TYPE: (Small Fey)

NO. ENCOUNTERED: 1-3

SIZE: Small (3')

HD: 1d6

MOVE: 35 feet

AC: 9

ATTACKS: Bite 1d6, Claw 1d4

SPECIAL: Lead Astray, Wild Hunt

SAVES: M

INTELLIGENCE: Inferior to Average

ALIGNMENT: Neutral

TREASURE: None

XP: 40



Derricks are small Faeries standing about 3 feet tall. They are well-dressed and well-mannered at all appearances, but they will aim to misguide and help strangers get lost. They are simply unable to behave in a decent and noble way; even if forced to do so, they want to lead strangers astray and find a sick pleasure in it. They are also called *Amadan Dubh*.

Combat: Derricks are not warriors, nor do they have a fighting mentality, but will fight like a wild animal if needed. Their technique is simple and direct with no subtle tricks or motives.

Lead Astray: Like many Faery-folk, the Derricks can lead strangers astray with their magic to get them lost and confounded. This can be done three times a day and an object or spot can be charmed to do it if the stranger in question walks by it or on it. If so, the player must make a Charisma save. If failed, the stranger will become completely lost for 1d6 hours, unable to navigate or find his way.

(Player Character Info:) +2 intelligence, -8 strength. *Typical Classes:* Ranger, Bard.

DOONIE (DUNNIE)

NO. ENCOUNTERED: 1

SIZE: Medium (5')

HD: 3d12

MOVE: 45 feet/60 feet

AC: 14

ATTACKS: Bite 2d8, Hoof 3d6

SPECIAL: Shapeshifting, Wild Hunt

SAVES: M, P

INTELLIGENCE: Average

ALIGNMENT: Chaotic Neutral

TREASURE: Standard

XP: 60+3

The Doonie is a bad-behaving shapeshifter that seeks to bring misfortune to any unlucky being that crosses its path. The most common form the Doonie takes is of a dark horse. In this regard, it resembles the Cabhal-Uisce, but only in the manner of its naughty behavior. There are some who act beneficial towards strangers in need, but they are not common.

When not in disguise, the Doonie appear like small Elven people, very well-dressed and beautiful. They normally live in old unused forts ('Dún'), thus their name, and haunt the former stone fortresses of other peoples.

Combat: Doonies will fight and defend to escape a confrontation if possible. They are not the most battle-capable of Faeries but can be threatening, using their hooves and horse-like bites.

(Player Character Info:) +5 dexterity, +5 charisma. *Typical Classes:* Wizard, Illusionist.

FAELCLOINE (CŴNBEN)

NO. ENCOUNTERED: 1-15+

SIZE: Medium (5')

HD: 2d8

MOVE: 75 feet

AC: 13

ATTACKS: Sword 2d6,
Spear 2d4, Bite 1d10,
Claw 1d8

SPECIAL: Dog/Wolf
Wilder Ways, Wild Hunt

SAVES: P

INTELLIGENCE: Average

TYPE: (Medium Fey)

ALIGNMENT: Chaotic Neutral/Evil

TREASURE: Standard

XP: 50+2



The Faelcloine are wolf- or dog-headed Fey that run with wild packs of their likeness in Faery. They are obviously very bestial and feral, and have little patience as a race, always wanting to hunt for prey, mate, or establish dominance.

Their bodies are Elven by nature while their heads and many body locations (legs, arms, shoulders, chest) are covered in tufts of fur. Mortals often confuse them with werewolves, but they do not spread Lycanthropy to others by contact.

Arthur and his champions faced them many times from the north of Prydain to the south, defeating armies of them and keeping their roving packs at bay from harming Mortals. Rarely they will join famous warrior hands, like Arthur's, and fight for causes that are not their own. They are also called **Wulvers** in the regions of Northern Prydain.

If Wolf Charmers are present, and they use their magical charms to

-THERE LIVED A PEOPLE

influence and sway all wolf-like beasts in their radius, the Faelcloine must make a Wisdom/Magic Save each round the musical song is being played, or he become an unwilling slave to the Charmer.

Combat: Faelcloine are fierce warriors that will be deadly and lethal in their approach. Many races fear facing them because of their savagery. They utilize their wolf abilities and appear Humanoid when in combat.

(Player Character Info:) +2 dexterity, +1 constitution. *Typical Classes:* Any but Druid, cleric or bard.

FÍR DEARG

NO. ENCOUNTERED: 1

SIZE: Tiny to Tall (1-7')

HD: 3d12

MOVE: 55 feet

AC: 14

ATTACKS: Sword 2d10, Spear 1d12

SPECIAL: Wild Hunt

SAVES: P

INTELLIGENCE: Inferior

ALIGNMENT: Chaotic Neutral

TYPE: (Tiny to Tall Fey)

TREASURE: Standard

XP: 60+3

Fír Dearg or 'Red Men' are a race of Faery that enjoys gruesome practical jokes on random strangers. They can vary in height from very short (average 2 feet) to a looming tall (7 feet), and are known for their fondness for the color red. If it isn't found in their hair color, then it is woven into their caps, hats, or clothing. They take more pleasure in mischief and jokes, often working for unscrupulous Dark Fey as enforcers or muscle.

Combat: Fír Dearg are tough combatants, using their weapons to the fullest extent of skill and damage. They must be able to redye their clothing with fresh blood and gore, so they will fight for the maximum bloodshed at the finish.

(Player Character Info:) +3 strength, +2 intelligence. *Typical Classes:* Fighter, Wizard, Rogue, Illusionist.

FÍR GLAS

NO. ENCOUNTERED: 1-10+

SIZE: Short (3'5 to 4')

HD: 2d6

MOVE: 50 feet

AC: 11

ATTACKS: Spear 1d8, Net

SPECIAL: None

SAVES: P

INTELLIGENCE: Average

ALIGNMENT: Chaotic Neutral

TYPE: (Short Fey)

TREASURE: Standard

XP: 75+2

The Blue Men of the Minch, as they are called in the Mortal world, are short, blue-skinned, Elven-like Faery-folk that usually live in and protect choke-points in the waters. They live

CHAPTER 3 -

off of the plunder they take from any who dare to travel through their territory. The Blue Men are very tribal and feral, with little civilization, but they do seek the loot of travelers eagerly and then store the wealth in the underwater caves where they live.

The Fír Glas inhabit underwater caves in a simple clan-based society, and will fiercely protect what they have taken from others. Their usual practice is to overwhelm others by large numbers, intimidate, and then loot with as little combat as possible.

Combat: The Fír Glas battle as sea-men do, with spears and nets. They deal with threats as they would with fierce and mean beasts. The spear is their preferred weapon, and it is put to many uses in battle.

(Player Character Info:) +1 dexterity, +1 Charisma. *Typical Classes:* Rogue, Fighter, Wizard.

GRIG

NO. ENCOUNTERED: 1-10

SIZE: Short (4' to 4'5)

HD: 2d6

MOVE: 55 feet

AC: 14

ATTACKS: Sword 1d8, Spear 1d6, Bow 1d8

SPECIAL: Blend with Nature, Limb Leap

SAVES: M, P

INTELLIGENCE: Average

ALIGNMENT: Neutral

TYPE: (Short Fey)

TREASURE: Standard

XP: 45+2

Grigs are unique Faery beings that have the upper body of an Elf and the legs of a cricket. They are agile and very swift in the woods and are only rivaled by the Pixies in Wilderness Ways. Grigs are protective of their own parts of the sylvan home and care little else for the rest unless it endangers their own.

Grigs move swiftly in the greenery and can be completely invisible, using the forest to cloak their presence. They communicate to each other making coded cricket chirps which non-Grig cannot understand.

Combat: Although they can use other weapons, the bow is their favorite. They will shower the enemy with arrows and skillfully shoot them, doing stunts to disable, disarm, or stop the foe.

(Player Character Info:) +6 dexterity, +2 strength. *Typical Classes:* Ranger, Fighter, Bard, Druid, Wizard.

KNOCKERS (MORTHOLOW DARRAJOW)

NO. ENCOUNTERED: 1-20

SIZE: Small (3' to 3'5)

HD: 2d6

MOVE: 45 feet

AC: 9

ATTACKS: Spear 1d6, Short-Bow 1d4

SPECIAL: Faery Abilities, Sense Ore

SAVES: P

INTELLIGENCE: Average

ALIGNMENT: Neutral

TYPE: (Small Fey)

TREASURE: Standard or more

XP: 40+2

Knockers dwell underground and are not the most attractive Fey, but they instinctively know the underworld and how to find the best veins of ore. They often help warn Mortals by knocking (thus their name) on the rocks before a collapsing mine-shaft or other disaster occurs. They are very similar to the Coblynau and may be related somehow.

Combat: Knockers will quickly retreat if in battle, not because they are afraid, but because they are too small to harm others. They will fight to defend themselves, but not to conquer others.

Sense Ore: The Knocker is naturally able to sense ores and veins of precious gems in the earth. At a radius of 15 feet, they can automatically find the vein. Note: they cannot use this ability to find Dragon Stones.

(Player Character Info:) +2 dexterity, -5 strength. *Typical Classes:* Rogue, Ranger, Wizard.

KORRED

NO. ENCOUNTERED: 2-12

SIZE: Small (3')

HD: 2d6

MOVE: 35 feet

AC: 10

ATTACKS: Sword 2d6,

Hammer 2d8

SPECIAL: Night Vision
(50 feet)

SAVES: M, P

INTELLIGENCE: Inferior

ALIGNMENT: Chaotic
Neutral

TYPE: (Small Fey)

TREASURE: Standard

XP: 55+2



Korred are strong Dwarfs, almost Germanic in their appearance and behavior. They are often hairy and crude and often only do well in the company of their own kind, not socializing too well. They more often build and construct the many gigantic stone rings and tombs, but do so by night. They are fond of alcohol and festivities but anger quickly if interrupted by strangers.

The Korred can be cruel in their humor and festivities. It is said that they need a Human for sacrifice to make the fun complete before dawn's light. Anyone caught up in their festivity will likely end up dead before the night is through unless they break free.

Combat: Korred warriors are mighty and brave. They are brutal and tough and do not retreat when started. Korred armies are known to exist deep in the forests of Llydaw, hidden possibly in the mountains.

(Player Character Info:) +3 strength, -2 intelligence. *Typical Classes:* Fighter, Bard, Wizard.



*E korole nao c'horrigan,
Bleunvek ho bleo, gwisket gloan,
Kelc'h ar feunteun, d'al loar-gann.*

There are nine Korrigen, who dance, with flowers in their hair, and robes of white wool, around the fountain, by the light of the full moon.

GORIC

NO. ENCOUNTERED: 2-15
SIZE: Small (3' to 3'5)
HD: 2d12
MOVE: 35 feet
AC: 13
ATTACKS: Fist 3d12
SPECIAL: None.
SAVES: M, P
INTELLIGENCE: Inferior
ALIGNMENT: Neutral
TYPE: (Small Fey)
TREASURE: Standard
XP: 45+2



Gorics are the heavy builder-folk in Faery. With their small stature and hands they are able to lift and move massive stones from place to place as a team. They stand about two feet tall and have rough appearances, windblown and frazzled at times. By nightfall they celebrate by dancing wildly in the rings, drinking and laughing, but misfortune falls on the stranger that catches them. They are forced into taking part and doing so until they collapse by exhaustion at Dawn. Gorics are also called *Korriganou* by the Britons of Llydaw.

Gorics are less harmful relations to the Korred-folk. They seek to complete their many building projects in Llydaw and Faery and nothing more with little more than an annoyance towards outsiders, not the animosity of their meaner cousins.

Combat: Gorics will avoid combat if at all possible and resort to calling upon their Korred cousins to aid them. Their rough and calloused hands are tough enough to be used as weaponry and deny them the ability to grasp weapons.

(Player Character Info:) +5 strength, +3 Constitution. *Typical Classes:* Fighter, Wizard.

GRUAGACH

NO. ENCOUNTERED: 1-3
SIZE: Medium (4'5 to 5')
HD: 1d10
MOVE: 30 feet
AC: 12
ATTACKS: Sword 2d6, Dagger 2d4
SPECIAL: Faery Abilities
SAVES: P
INTELLIGENCE: Average
ALIGNMENT: Neutral to Neutral Evil
TYPE: (Medium Fey)
TREASURE: Standard
XP: 30+1

Gruagach or Grogach are a confusing Fey race with many aspects. The women folk are often fair haired, ragged and wild

-THERE LIVED A PEOPLE

in appearance, and protect cattle. They are mysterious and seem slightly dangerous (rumored to be the Glastig in a less dangerous capacity). The men-folk are often non-assuming and harmless, seeking to help people in a Brownie manner of labor. The Gruagach are very good with magic and sorcery by nature.

This race is wild and untamed and cannot live or function in a social environment. They are more akin to Faery animals by their behavior and can communicate but do so with a simple language.

Combat: The Gruagach will battle savagely against any who dare to confront them. They will shriek and wail and jump about like crazed and insane people. This berserk method often can frighten and intimidate the enemy because it is so unpredictable and erratic.

(Player Character Info:) +4 intelligence, +1 wisdom. *Typical Classes:* Wizard, Illusionist.

HOGMEN

NO. ENCOUNTERED: 2-12
SIZE: Medium (5')
HD: 2d4
MOVE: 40 feet
AC: 10
ATTACKS: Bite 1d6, Fist 1d4
SPECIAL: Faery Abilities
SAVES: P
INTELLIGENCE: Average
ALIGNMENT: Neutral
TYPE: (Medium Fey)
TREASURE: Standard
XP: 50+2

Hogmen, or Hillmen, are the occasionally viewed Fey folk from under the hills. Their homes are in the hollows of the largest hills where they dwell in gluttony and self-made exile from the rest of the Faeries and Mortals both. They look ragged and harsh but very well dressed in their garb. Infamously grumpy and easy to dislike, the Hogmen are not agreeable to others and are left alone. They only come out of their hills when it is a holiday to celebrate by dancing and having a wild party atop the hillside.

Combat: Hogmen battle in a non-descript way, not showy or to impress others, only to survive. They will do so in a cold-hearted manner, not even showing hate.

(Player Character Info:) +1 wisdom, +2 con. *Typical Classes:* Fighter, Illusionist, Rogue.

KILLMOULIS

NO. ENCOUNTERED: 1
SIZE: Medium (4'5 to 5')
HD: 2d10
MOVE: 50 feet
AC: 12
ATTACKS: Fist 1d4, Sword 1d8, Club 1d6
SPECIAL: Faery Abilities, Sense Death
SAVES: P
INTELLIGENCE: Average
ALIGNMENT: Neutral

CHAPTER 3 -

TYPE: (Medium Fey)

TREASURE: None

XP: 45+2

Killmoulis are very odd Fey having no jaws or mouth and just a large nose to eat and communicate by. They function in the same regard as Brownies by doing labor for a chosen family/household. In their dreariness of life they also find fun in doing pranks and trouble-causing. They act as a death-knell for signaling the demise of a family member and can sense it occurring.

Combat: Killmoulis will go to battle with determination and a goal to win. If they are doing so to protect their interests, then they will become berserk and not stop until they have (in some way) won.

Sense Death: An unfortunate ability that the Killmoulis have been granted by the gods is the power to sense the death of others. This can only work when an individual is moments away from their demise (minutes to hours). They can sense it within a 150 feet radius.

(Player Character Info:) +3 wisdom, +1 intelligence. *Typical Classes:* Ranger, Wizard.

LEPRECHAUN

NO. ENCOUNTERED: 1

SIZE: Short (3'5 to 4')

HD: 2d6

MOVE: 35 feet

AC: 10

ATTACKS: Club 2d6

SPECIAL: Faery Abilities

SAVES: M, P

INTELLIGENCE: Average to Superior

ALIGNMENT: Chaotic Neutral

TYPE: (Short Fey)

TREASURE: Standard

XP: 55+2



Leprechauns are very alcoholic Faeries that drink less than their cousins the Clurichauns (if that is possible) and hoard wealth. Instinctively, they are drawn to wealth and sense it almost. Unfortunately their prankster nature can dominate their thinking and any stability that they might temporarily exhibit. Leprechauns can be annoying to others due to their jokes, pranks and general behavior.

Because Leprechauns do not take anything in life seriously other races do not like to adventure with them. Their frivolous nature about everything keeps them from ever playing a crucial part in major events.

Combat: Leprechauns are able warriors but do not get to display this skill often. They more often use clubs and cudgels instead of bladed weapons but have been known to devise smart strategies if given the chance.

(Player Character Info:) -3 strength, +3 constitution. *Typical Classes:* Rogue, Wizard, Illusionist.

LOIREAG

NO. ENCOUNTERED: 1-3

SIZE: Medium (5')

HD: 1d6

MOVE: 50 feet

AC: 11

ATTACKS: Claws 2d6

SPECIAL: Faery Abilities

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Neutral

TYPE: (Medium Fey)

TREASURE: Standard

XP: 45+1

Loireags are seen as beautiful fair haired women that normally live in the water (pools, rivers, etc.) and are experts in spinning and working on the loom. But they are meticulous and can be on edge about making sure things are 'perfect'. Usual examples of their strange behavior can be seen when many people join in for a good sing-song and one person or more are doing so badly, the Loireag will respond by being angry. They are connoisseurs of music and take such things personally. They are cunning and very introverted.

Combat: The Loireag are non-confrontational by nature and would prefer to use magic rather than brute force. They abhor physical violence and would rather use their magic in any situation.

(Player Character Info:) +3 intelligence, -2 strength. *Typical Classes:* Wizard, Bard, Illusionist.

MAIGHDEAN-MHARA

TYPE: (Medium Fey)

The Maighdean-Mhara are the Twilight version of the Merrow-folk. They exist to serve themselves mostly and only harm others if they are threatened. The beauty of the women still easily lure in men from all races equally.

MÔRGAN

TYPE: (Medium Fey)

The Môrgen are more devious minded Merfolk that use their enchanting beauty to lure in ships to the rocks and sink them. The women then dive from the rocks below into the waves to feed on the drowning sailors and take their loot for their own. Their behavior is closer to evil but generally they remain neutral towards everything else in life.

OAKMEN

NO. ENCOUNTERED: 1-10

SIZE: Small (3'5)

HD: 2d6

MOVE: 40 feet

AC: 10

ATTACKS: Sword 1d6, Spear 1d4

SPECIAL: Tree Hide (Oaks)

SAVES: P

INTELLIGENCE: Average



-THERE LIVED A PEOPLE

ALIGNMENT: Neutral
TYPE: (Small Fey)
TREASURE: Standard
XP: 45+2

The Oakmen, or **Gwyr Y Derw**, are small Dwarvish Fey that live in and protect oak trees. It is a sign to their presence in old oaks that have a profusion of blue-bells about the base and have a thrice cut copse.

If needed, they will use magic to protect the tree home since it is sacred and represents the Great Tree. They stand barely two feet tall but are master woodsmen and know the forests well anywhere they go. Among the Sylvan-folk the Oakmen are respected for their magical skill and zealotry of protecting the oaks.

Combat: Oakmen will assemble to protect their trees and use aggressive force to drive away threats to their home and well-being. They are famous among the Fey for using heavy force and precise strategies. Oakmen will try to cut the legs out from under their foes if taller, or use the forest to their advantage if the enemy is of relative size.

Tree Hide: This slight alteration to the Faery ability of the same name enables the Oakmen to step into an oak and hide. They can do this as many times as they need a day with no limits. Once they do, they will be inside its hollow (assuming it has one).

(Player Character Info:) +3 intelligence, +2 wisdom. *Typical Classes:* Any.

PIXIE (PYSKY)

NO. ENCOUNTERED: 1-20+

SIZE: Small (3' to 3'5)

HD: 3d6

MOVE: 60 feet

AC: 12

ATTACKS: Sword 1d6,
Spear 1d4, Bow 1d6+1

SPECIAL: Blend with Nature,
Low-light vision, Camouflage,
Faery Abilities

SAVES: M, P

INTELLIGENCE: Average

ALIGNMENT: Chaotic Neutral/Chaotic Evil

TYPE: (Small Fey)

TREASURE: Standard (See Below)

XP: 75+3

Pixies are short, usually green skinned and red-haired Faeries that display the full gamut of Twilight Fey nature. They are well known to cause havoc among Mortals nightly and pestering bad people. Pixies are common among the Woodfolk in Faery and are one of the few political forces of the Twilight persuasion.

Many mine the precious Dragon Stones from the earth, while others simply collect items of wealth and fascination. In battle Pixies are fierce warriors, using their abilities and skills to their full advantage against their foes. *The Dark Pixies of Bucca*



*Dhu follow the same statistics. They are also called **Pechs** in the northern regions of Prydain.*

Pixies are tribal and do not bother themselves with complex politics or affairs, only wanting to enjoy life and its benefits. The strongest and most bold rule and influence the others of their kind.

Combat: Pixie warriors are famed in Faery and the Mortal world for their skills in battle. They are as mighty as any Pren and careful as any Morwyn Elf in their ways, but just something quite different all the same.

Blend with Nature: Similar to the Faery ability of the same name, Pixies possess this naturally and can use it whenever needed. They will seem to disappear amongst the greenery in a flash. Onlookers must roll a CL: 5 to spot any trace of them.

(Player Character Info:) +3 dexterity, +2 strength. *Typical Classes:* Any.

PWCA (PÚCA)

NO. ENCOUNTERED: 1-10

SIZE: Small to Large (3' to 7')

HD: 3d6

MOVE: 60 feet

AC: 13

ATTACKS: Bite 2d8, Claw 3d4

SPECIAL: Shapeshifting

SAVES: P

INTELLIGENCE: Average

ALIGNMENT: Chaotic Neutral

TYPE: (Small to Large Fey)

TREASURE: Standard

XP: 50+3

Possibly the ultimate in prankster Faery-folk races the Pwca live to cause other races difficulty for a good laugh at the least and revenge at the most. The Pwca are shapeshifters that commonly like to transform into a horse to aid a stranger in having a ride only to dump them in the nearest source of water to shake them up.

It is said that the great Bucca Wyn and Bucca Dhu are actually Pwcas but this is hard to discern, if so, it would cause great pandemonium in the Pixie world. As Faeries go, Pwca are among the worst tricksters with very few that can rival their level of skill. The **Bocánach** is related, and possibly a race that links the Dusa, but no one in Faery or the Mortal world knows for sure.

Combat: Pwca can be a powerful force in battle if they choose to be, using their shapeshifting abilities against their enemy to confuse things and gain the upper hand.

Shapeshifting: Pwca can naturally change their shape to any animal of comparable size, or even as other people and races (if 3rd level or higher). They can do this three times a day, but will require a bloody source of power to fuel it, usually a small animal freshly killed.

(Player Character Info:) +2 intelligence, +3 wisdom. *Typical Classes:* Rogue, Wizard, Illusionist.

CHAPTER 3 -

THE CHILDREN OF DARKNESS

These Dark Fey populate Faery in great multitudes in a great irony since they are death seeking and causing. By their nature they instinctively want to rid of their rivals the Children of Light by any means. Most of these Faeries cannot be compromised with, or bribed to stand back and away from their rivals, but just the same, there are many that are weak willed and just as easily distracted.

The majority of Dark Fey (Goblins, Spriggans, etc.) are mindless followers to any powerful, charismatic leader that comes along. Displays of power and evil can win many of these Fey as loyal worshipers and followers. Dark Faeries are not known for possessing a startling intelligence, but they are capable of frightening feats of magic and battle to compensate such shortcomings.

In Faery there are three powerful groupings of Dark Fey above all. The Raven-King and his hordes of mindless followers, or the Unseelie Court, the Witch Queen and her Gwiddonod, Baobhan Sídhe of Tir Tyluanod and the Pen Annwn with his ghost-white Ysgod Elves. All other Dark Fey are solitary and independent of these three mighty leaders. Just as there are many shades of Good and Twilight, there are of Evil as well.

The Raven-King employs literally any Evil Fey that wishes to do his bidding and only expects blind obedience from them and no questions asked. While the Witch Queen and Pen Annwn are more selective and desire their own people, Elven races, to serve their biddings.

Most of the Cland Dub are not evil for just being evil, they have reasons and seek to solve it through violence and destruction if possible. The Ysgod of Annwn are obsessed with personal vengeance against the Tuatha Dé Dannan for Danu's curse against them and want to undermine and eventually destroy what is left of her legacy. The Gwiddonod, desire only to absorb the rest of Faery under their black wings and rule it as Amazonian leaders deconstructing their societies and order in the process.

All Dark Fey generally desire the darkness and night and dwell best when light is scarce. In the case of many of the Dark Faeries, all things wholesome and pleasant are repulsive to them. Even clean and good water tastes foul to most of their senses. They are the antithesis of what is good and nice in the Universe and the majority of them seek to put an end to this Harmonious Universe.

The Cland Dub knows that Mortals are easily corruptible and use them in their many plots and schemes in the worlds as pawns. Due to the mobility between the Three Powers, all Faeries can shift from Light to Dark and Twilight over time in their Immortal lives depending on how they live. Humans are similar in nature because of how they change from moment to moment.

ALDER WITCH (CLETHRAD)

NO. ENCOUNTERED: 1-100

SIZE: Large (15')

HD: 8d8+40

MOVE: 20 feet

AC: 16

ATTACKS: Branch (1d10+6)

SPECIAL: Low-light vision, Plant Traits

SAVES: M, P

INTELLIGENCE: Inferior to Average

TREASURE: None

ALIGNMENT: Chaotic Evil

TYPE: (Large Fey)

XP: 1200+8

Alder Tree Hags are the Dark Fey equivalent to Tree Warriors except they are animated and not sedentary. Their trunk and branches eerily display a ghastly hag's face and form amidst the leafy branches with green glowing eyes and hungry mouths. They serve mainly the Gwiddonod on both worlds and often dwell in woods alone preying on the foolish that cross their paths.



-THERE LIVED A PEOPLE

Birch Tree Hags also are related, and the even more rare and dangerous Old Oaks. These haunted trees uproot themselves at night and move about the woods, preying on those unfortunate enough to cross them. This group of sinister tree folk is not to be merely taunted or played with lightly as they are extremely deadly.

Combat: Alder Witches will use their large branch-like limbs to smash, scoop and bash their enemies. They will also try to trample down and pin to the ground the foe to devour them inside their acid filled trunks.

Plant Traits: Alder Witches possess the same abilities as Treants in the *Monsters & Treasures* book.

ATHACH

NO. ENCOUNTERED: 1-3

SIZE: Giant (15' to 18')

HD: 4d12

MOVE: 75 feet

AC: 17

ATTACKS: Club 3d10, Fist 2d10

SPECIAL: None.

SAVES: M, P

INTELLIGENCE: Inferior

ALIGNMENT: Chaotic Evil

TYPE: (Giant Fey)

TREASURE: 3

XP: 90+4



Athach are large, lumbering Giants with limited intelligence. They are prone to violence often and do not like being mocked or made fun of by the more fortunate (in intelligence). These monsters vary in their appearance but they are all ugly and hideous alike. Athach wander the gorges of mountains, shores of lochs and other isolated and desolated places looking for unfortunate people that are lost to terrorize loot and devour. They are related to the Ciuthach Giants but are a lesser race with a lower intelligence and more brutal mindset.

Combat: Athach fight crude and brutal with trees, boulders and whatever is present that can harm their enemy. There are no premeditated plans or grand schemes when they enter into combat, only a simple need to end the matter and eat the corpse when done.

(Player Character Info): +4 strength, -3 intelligence. *Typical Classes:* Fighter, Barbarian, Rogue

ATTORCROPE

NO. ENCOUNTERED: 1-5

SIZE: Small/Medium (2'5 to 3')

HD: 1d6

MOVE: 55 feet

AC: 15

ATTACKS: Bite 2d4, Claw 1d4

SPECIAL: Poisonous

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Chaotic Evil

TYPE: (Small to Medium Fey)

TREASURE: Standard

XP: 30+1

Attorcrope are short to medium reptilian Fey that walk upright and have a poisonous bite. They are swift and communicate by hisses. They dwell in the thick forest undergrowth and on rocky, sun bleached hills and mountains.

They have the heads and partial body of an adder and Humanoid features concerning limbs and Humanoid form, but like all reptiles they are cold-blooded and cold-hearted.

Combat: Attorcrope move fast and never stay in the same spot for too long. They dodge and evade attack in hopes of getting in the lethal attack that will down the enemy or to poison them.

Poisonous: Their poison, if the victim is bit, acts as a 5th level poison (See *Player's Handbook*, *Assassin and Poisons*). They are tribal and territorial and will quickly attack any who dare to trespass their domain.

BAOBHAN SÍTH

NO. ENCOUNTERED: 1-6

SIZE: Medium (5')

HD: 2d10

MOVE: 35 feet

AC: 13

ATTACKS: Bite 3d12,

Claw 2d8

SPECIAL: Vampiric Hunger,

Wild Hunt, Faery Lure

SAVES: M

INTELLIGENCE: Superior

ALIGNMENT: Chaotic Evil

TYPE: (Medium Fey)

TREASURE: Standard

XP: 100+2



Baobhan Síth are the vampiric children to the Baobh Catha, one of the Three Sisters of the Morrígna. They draw blood by using their sharp fingernails and sometimes fangs and mainly target men. They dwell mainly in Tir Tyluanod as cousins of the Gwiddonod but can be found elsewhere in the worlds too.

Baobhan Síth usually are fair skinned, beautiful and don green dresses, often hiding their hoofed feet. Baobhan Síth stays out of the sunlight and exists in the darkness. They start enticing men by dancing and slowly lure them into being vulnerable in order to drain their blood dry. They are also called the **Luideag**.

Combat: Baobhan Síth battle furiously and scream hellish battle-cries at the enemy to distract them and weaken their concentration. If they can, they will spill the blood of the combatant to bathe in it and relish in their slaughter. To them battle is a dance and sport and not to be dreaded or feared.

Vampiric Hunger: Once a target is seduced and vulnerable, they will take the blood from them doing 1d10 damage per hour feeding. At the most they will take the victim's blood completely out of their system, but in the least they will do so a little at a time until they have what they want.

CHAPTER 3 -

Faery Lure: The Baobhan Síth can seduce others through a magical scent that emits from them in a 50 feet radius. This can be done three times a day and the Faery can pick those it affects in the range. Each target must make a Charisma save or be completely under the Baobhan Síth's control for its duration (1d10 minutes). Usually the Faery will dance, sing or find other means to weave this lure into the enticing ability.

(Player Character Info:) +3 intelligence, -2 Wisdom. *Typical Classes:* Assassin, Wizard, Illusionist, Cleric.

BARGUEST (BOGY-BEAST)

NO. ENCOUNTERED: 1-2

SIZE: Medium (4' to 5')

HD: 3d6

MOVE: 45 feet

AC: 12

ATTACKS: Bite 3d8, Claw 2d6

SPECIAL: Shapeshifting, Wild Hunt

SAVES: M

INTELLIGENCE: Inferior

TREASURE: Standard

ALIGNMENT: Chaotic Evil

TYPE: (Medium Fey)

XP: 70+3

The Barguest is a devious shapeshifter usually employed by the Raven-King and other influential evil beings to sneak into their enemy's midst and spy or sabotage their plans. The most common form the Barguest takes when not changing shape is a fiery-eyed, horned beast with sharp teeth. Humanoid in form they also can take the shape of black, shaggy haired dogs with flaming eyes that act as a magnet to other dogs, luring them in and causing them all to howl and form a pack.

Combat: Barguests can change their shape into more advantageous forms to overcome their opponents. If unable to do so, they will instead resort to their talons and teeth to rend the enemy apart. More often the Barguest is caught red-handed in the act of deception and must fight to be free, so they will battle to escape.

Shapeshifting: Barguests can change their shape three times a day using fresh blood and gore from a victim or animal to renew the ability. They can take the form of an animal or being of the same relative size. It takes an Intelligence check to notice that something isn't right in the transformed Faery.

(Player Character Info:) +3 charisma, -1 wisdom, -2 intelligence. *Typical Classes:* Rogue.

BIASD BHEULACH

NO. ENCOUNTERED: 1

SIZE: Medium (5')

HD: 3d8

MOVE: 55 feet

AC: 13

ATTACKS: Bite 4d6, Claw 3d6

SPECIAL: Shapeshifting

SAVES: M, P

INTELLIGENCE: Inferior

ALIGNMENT: Chaotic Evil

TYPE: (Medium Fey)

TREASURE: Standard

XP: 90+3

The Biasd Bheulach is described variously, all of them monstrous. They wail and shriek at strangers that dare to travel the mountain passes that they lurk in. These evil Faeries never look the same twice when glanced at. The two described forms of the Biasd Bheulach is of a greyhound like beast and a gory, one-legged man. All forms of this monstrous Fey are terrible to behold by victims and strangers.

Combat: Since the Faery beast's true form is a mystery, its methods of battle are more so, but it has been known to use its steel-like claws and teeth to rip apart its enemies.

Shapeshifting: *Similar to the Barguest's ability in every way.*

(Player Character Info:) +5 strength, 3- intelligence. *Typical Classes:* Fighter, Barbarian.

BOG HAG

NO. ENCOUNTERED: 1

SIZE: Large (8')

HD: 4d12

MOVE: 50 feet

AC: 15

ATTACKS: Bite 3d10, Claw 2d8

SPECIAL: Hideousness

SAVES: M, P



INTELLIGENCE: Average to Superior
ALIGNMENT: Neutral Evil
TYPE: (Large Fey)
TREASURE: Standard
XP: 120+4

Bog Hags are foul and sinister, plotting to devour anyone or thing that crosses their paths, regardless of Alignment. They serve no one but do dwell near to evil places to take advantage of the traffic. Their limbs are lanky and odd shaped and their faces are the scabby, pus-covered appearances of crones with stringy hair and wretchedness.

Often Mortals and Fey both will leave sacrifices in places where they dwell to keep them from menacing anyone. Bog Hags are completely unpleasant and their foulness is without limits. It is said that they are the goddesses that have been stripped of their divinity for various reasons and they hold a bitterness towards gods and worshipers for this reason alone.

Combat: Bog Hags will face their enemy with dire hatred and scorn using fierce tactics and cruel plans. They know their presence can oppress and intimidate others and use that to their advantage.

Hideousness: Already foul and ugly, the Bog Hag can become worse in appearance to the point of terrifying those that catch sight of her. This can be used three times a day, forcing onlookers (those chosen by the Hag) to make a Magic Resistance. If they fail they will scream and flee in terror unready to return for a 1d4 minutes, but if they fumble their save they will be paralyzed in fear for 1d10 minutes.

(Player Character Info:) +3 wisdom, -2 dexterity. *Typical Classes:* Wizard, Illusionist.

BOGY

NO. ENCOUNTERED: 1-3
SIZE: Short (3'5)
HD: 2d6
MOVE: 45 feet
AC: 14
ATTACKS: Bite 2d6, Claw 1d4
SPECIAL: Shapeshifting, Wild Hunt
SAVES: M
INTELLIGENCE: Average
ALIGNMENT: Neutral to Chaotic Evil
TYPE: (Short Fey)
TREASURE: Standard
XP: 30+2

These small Faery-folk are the ultimate shapeshifters in Faery. They are usually employed by more powerful beings to do their dirty work (spying, etc.) in many worlds. Bogies are often difficult to spot once they have changed their form. When they are not in a different shape they appear as a thin, lanky and sickly Elf by appearance.

Combat: Bogies will fight with fierce determination if made to, but they would prefer to flee from the danger letting larger and more lethal minions do the work.

Shapeshifting: *This Faery ability is the same as the Barguest's and other Fey races except that it takes a CL: 8 to spot the disguise from a Bogie.*

BRAG

NO. ENCOUNTERED: 1-5
SIZE: Small (3')
HD: 2d6
MOVE: 45 feet
AC: 11
ATTACKS: Dagger 1d8, Bite 1d10, Claw 1d4
SPECIAL: Shapeshifting, Wild Hunt
SAVES: M
INTELLIGENCE: Inferior
ALIGNMENT: Chaotic Evil
TYPE: (Small Fey)
TREASURE: Standard
XP: 35+2

Brags are a sort of 'missing link' between the basic Goblin and the Bogy. They work for masters such as the Raven-King to divulge secrets from their enemies using their shapeshifting abilities. Unfortunately they are limited by their lack of intelligence and can only function on a simple level, but usually it is just enough for what is needed.

Combat: Brags fight as they think—simplistic. There is no complexity or ingenuity when they go to battle. If they need, they will use poison on their daggers to make the fight easier for them.

Shapeshifting: *This ability is identical to the others of the same name.*

(Player Character Info:) +3 dexterity, -3 intelligence. *Typical Classes:* Assassin, Rogue, Ranger.

BUGGANE

NO. ENCOUNTERED: 1-3
SIZE: Small to Giant (3'5 to 12')
HD: 3d12/6d12
MOVE: 55 feet
AC: 8/16
ATTACKS: Bite 2d6/5d6, Claw 1d4/
SPECIAL: Shapeshifting, Giant Growth
SAVES: M, P
INTELLIGENCE: Inferior
ALIGNMENT: Chaotic Evil
TYPE: (Small to Giant Fey)
TREASURE: Standard
XP: 50+3/150+6

The Buggane is best caught when it is still small and Goblin-sized, otherwise it will transform into a Giant and be almost unstoppable. They disguise themselves and prowl among Mortals and Fey to feed. Once found and cornered, they will resort to transforming into a massive Goblin-like being if they cannot escape or defeat their foe. They are so solitary that even the Raven-King cannot employ them often though he would prefer to because of their power. One quirk they possess (common among all Fey) is that if they try to transform into a Mortal guise there will always be a tell-tale sign that they are not what they seem (hoofs, horse ears, etc.).



CHAPTER 3 -

Combat: Bugganes will fight as Goblins do in battle essentially. If unable to break free from their enemy for longer than 1d4 rounds they will transform into their Giant form to gain leverage.

Shapeshifting: *As with many of the Dark Fey, this ability works the same for the Buggane.*

Giant's Growth: Three times a day the Buggane can grow twice its size and strength. It will gain an additional 1d10 Strength and HP for the duration (See 'Giant's Growth' in the *Faery Abilities Chapter*).

(Player Character Info:) +3 charisma, -3 intelligence. *Typical Classes:* Assassin, Rogue, Ranger.

CEARB

NO. ENCOUNTERED: 1

SIZE: Tall (12' to 15')

HD: 2d12

MOVE: 60 feet

AC: 14

ATTACKS: Bite 1d8, Horn 2d10, Claw 2d6

SPECIAL: Faery Abilities

SAVES: M, P

INTELLIGENCE: Inferior

ALIGNMENT: Chaotic Evil

TYPE: (Tall Fey)

TREASURE: Standard

XP: 85+2

The Cearb is a voracious killer (thus its name) of men and cattle. In fact because of the Dark Fey's terrible behavior and the fear it brings, there are no surviving descriptions from its victims so its true appearance is not known. Many weak and easily frightened Fey live in a constant fear of encountering one at some point in their lives, but they do not know what to expect when they do.

Combat: The Cearb's attacks, though mostly a mystery and unknown because of a lack of survivors, would be with its mouth of terrible teeth. Possibly its claws are also used to hold the victim as it feeds wildly during the attack. To the Cearb, every attack and defense is another opportunity to eat.

CIUTHACH

NO. ENCOUNTERED: 1-3

SIZE: Giant (20')

HD: 5d12

MOVE: 80 feet

AC: 14

ATTACKS: Sword 4d12, Axe 5d20

SPECIAL: Faery Abilities

SAVES: P

INTELLIGENCE: Inferior to Average

ALIGNMENT: Neutral Evil

TYPE: (Giant Fey)

TREASURE: Standard (or many levels higher)

XP: 250+5

Ciuthach are cave-dwelling Giants that have fallen out of their former glory. Before the rise of the Tuatha Dé Domnu and the

Raven-King, Ciuthach controlled large areas of the Immortal Lands for themselves. Although these Giants are taller than the Fómorí by far (an average of 25 feet high), they are not as coordinated or organized. Many Ciuthach are Twilight as well, and even rarer Light, but they all are dreadful, mighty warriors in battle. At times, a symbiotic relationship has developed between the Fuath (Goblins) and the Ciuthach, working as a team to defeat their enemies.

Combat: Ciuthach battle like it is a glorious event with the potential to gain fame and the talk of bards. Though long since fallen as a race and as heroes, they try to go to war as though it is their last time. These Giants will use their weapons to the greatest effect and attempt to defeat their enemy with class and style, even if it is tarnished by time.

(Player Character Info:) +5 strength, -3 intelligence. *Typical Classes:* Fighter, Knight.

Cuathag are the darker side to the Loireag Fey found in the water. Unlike the Loireag, the Cuathag try to draw their male victims deep into the waters to drown them and eat them alive. They have identical statistics.

Cuathag are cave dwelling Bugganes that also share some traits with the Ciuthach. They are hidden and hard to find, but once they are discovered it will be hard to stop them. Their attacks will be ruthless and could attract more Cughtagh. Use the Bugganes' statistics.

DEARG DU

NO. ENCOUNTERED: 1

SIZE: Medium (5')

HD: 4d6

MOVE: 60 feet

AC: 15

ATTACKS: Bite 2d8

SPECIAL: Vampirism, Faery Lure

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Chaotic Evil

TYPE: (Medium Fey)

TREASURE: CK's Call

XP: 200+4

The Dearg-Du, or 'Black Ruddy One' is a vampiric Faery being. Usually only seen as beautiful, seductive Elven women that can fool any ancient Fey or wise experienced Mortal. They will find traveling men in the isolated wilderness and exploit them only to leave them bloodless and a corpse before morning.

Under the influence of the Witch Queen in Tir Tylluanod or the Raven-King in Tír na Marb, they can act as deadly spies and assassins to undermine monarchies and troublesome kings or princes.

Mortals have found that piling a large amount of stones over the Dearg-Du's resting place in the ground will keep it from rising for a year at a time. Each year in between however the number of stones begins to fall away until the mound is again free by the next year.



-THERE LIVED A PEOPLE

Combat: Dearg Du are devious and battle in the same way, using poisonous weapons and tricks to win. They are sneaky and lust after the blood of their enemy, so they do not fight only to win but to obtain more gore.

Vampirism: See Faery Ability 'Vampirism' in Chapter 4.

Faery Lure: See Faery Ability 'Faery Lure' in Chapter 4.

DUERGAR

NO. ENCOUNTERED: 2-6

SIZE: Small (4')

HD: 3d6

MOVE: 45 feet

AC: 13

ATTACKS: Spear 2d8, Sword 3d10

SPECIAL: Sluagh Flight, Wild Hunt

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Evil

TYPE: (Small Fey)

TREASURE: Standard

XP: 125+3



These black Dwarfs are full of malice and hate, and they despise all other races. They form the bulk of the Unseelie Court in Faery and the Mortal world, and serve the Raven-King, doing his dirty work when it requires competent skill and a black heart. The DuerGAR that do not work for any masters live alone and commit acts of ruthlessness on others for their own enjoyment. While in the Unseelie Court, they attack as a mob and use multiple attacks, or they grab and hold their victims to drag them away.

DuerGAR commonly wear lamp-skin hides on their backs.

They are also called the Coraniaid and have plagued Prydain in times past, until their reign of terror was put to an end by the efforts of Lludd and Llefyllys. In Llydaw they are called **Gorics** and haunt stone circles by night holding wild revelries; if interrupted they will force the trespasser to dance all night until they are nearly dead from the horrible, frenzied experience. In Éire they are called **Abhartach** and commit the same evil acts on Mortals unlucky enough to cross them.

Combat: DuerGAR attack their opponents with quick and deadly moves meant to take down their foe, or give the DuerGAR an opportunity to escape. Although deadly with a sword, they only use it as a last option.

Sluagh Flight: See 'Sluagh Flight' in Chapter 4.

(Player Character Info:) +3 intelligence, -3 strength. *Typical Classes:* Assassin, Rogue, Fighter, Wizard.

DUNTERS

NO. ENCOUNTERED: 1-10

SIZE: Small (3')

HD: 2d8

MOVE: 45 feet

AC: 11

ATTACKS: Sword 2d10, Spear 2d8, Claw 1d6

SPECIAL: Faery Abilities, Wild Hunt

SAVES: M

INTELLIGENCE: Inferior

ALIGNMENT: Neutral Evil

TYPE: (Small Fey)

TREASURE: Standard

XP: 80+2

The Dunter Faery lingers around old, abandoned fortresses and makes them their homes, like the Red Cap Goblin. They are short, about three feet tall, and dress in the disused clothes of Mortals. They look Elven, but also very Goblinsque and are rarely pretty. Dunters are infamous for the rattling; thrashing noises they make to scare strangers.

Combat: A Dunter will fight like a warrior in combat: well-practiced, strategic, and precise in every move. Perhaps it is because of their fondness for staying in old forts where warriors once lived, but they see themselves as long lost warriors of old.

(Player Character Info:) +3 dexterity, +1 wisdom. *Typical Classes:* Rogue, Wizard.

DUSA

NO. ENCOUNTERED: 1

SIZE: Medium (4'5 to 5')

HD: 2d6

MOVE: 50 feet

AC: 12

ATTACKS: Bite 1d8, Hoof 1d10

SPECIAL: Faery Lure, Wild Hunt

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Chaotic Evil

TYPE: (Medium Fey)

TREASURE: None

XP: 55

The Dusa, or Dusii, are faun-like wood-folk that are always ready and eager to forcibly impregnate women, of any race, if given the chance. Their usual practice is to wait until the chosen woman is resting and then violate her while she sleeps. It is hoped by the Dusa that the woman is impregnated with the forest satyr's spawn, who will grow in her womb in three months' time.

This child is then taken by force by the father, back into the woods, to renew the population. Dusa have goat legs and ram's horns or stag antlers and are covered in shaggy hair with leaves, twigs, and debris scattered within the hide.

If villages deny the Dusa their lustful plunder, they will become destructive and burn or poison crops and livestock until they get their way. The Dusa are considered to be the *true* 'children' of the Horned One and practice his own method of courting women by force (See 'The Horned One' in Chapter 5), and resemble him in appearance.

The Dusa will also openly mate with animals of any species if given

CHAPTER 3 -

the chance. Their lusts are uncontrollable and they give into them before each New Moon or their strength wanes. To the Gauls they were called the *Dusii*, *Maones*, *Mavones* and the *Magonions*, who are said to dwell in a land in the sky above the clouds.

The Dusa are the original Wildmen of the Woods that populate the wild forests in Faery and the Mortal world. On occasion, they run in packs by night on the hunt for wild berries and lustful targets by which to satiate their needs. They are compelled to join in the Horned One's Wild Hunt and run with their God, causing them to be more out of control than normal.

In Éire they are called the **Bocánach**, **Fir Caille** ('Men of the Wood') and **Gaborchend**, and are known to be fond of lingering around battlefields, during and after the bloody event, and to shrill deafening shrieks in their love for gore and the savagery of slaughter. The **Gaborchend**, or the 'Goat Heads' as the Fír Bolg called them, were driven from the island, or so the Fír Bolg thought. However, they still remain in thin populations, lingering around the surviving woodlands and battles. To the Britons of Gwlas an Havas, they are known as *Dusou* or 'devils'.

Combat: Dusa go to battle wild and bold, and fight like the Pren except they do not care for the glory, only the victory. They use weapons and their own hooves and horns to beat their foe. Dusa are impulsive and dramatic in combat, doing things that might seem implausible or foolish at first.

Faery Lure: See 'Faery Lure' in Chapter 4.

(**Player Character Info:**) +2 dexterity, +3 Charisma, -3 strength. *Typical Classes:* Ranger, Illusionist, Rogue.

FACHAN

NO. ENCOUNTERED: 1

SIZE: Medium (5')

HD: 3d8

MOVE: 35 feet

AC: 12

ATTACKS: Club 4d6, Chain 3d10

SPECIAL: Fey Invisibility, Baleful Presence

SAVES: M

INTELLIGENCE: Inferior

ALIGNMENT: Chaotic Evil

TYPE: (Medium Fey)

TREASURE: Standard

XP: 55+3

Fachan are monstrous Fey beings that appear to have an accidental and sloppy design due to their odd anatomy. Ugly and crude, the Fachan often wear deer and wolf hides over their hunched forms, and have one eye each in their hairy and toothy heads. In some stories the Fachan has only one leg and one arm as well; the stories are vague and vary but they commonly share the idea that the being is ugly and foul-mannered. Many accounts of this mysterious monster Fey describe it having dark feathers over its rough hide. The Fachan possess the unique ability to disappear once the viewer gazes at it from the side.

Combat: The Fachan can use its invisibility to deceive others in

battle, one minute appearing to fight, and gone the next.

Fey Invisibility: This ability works only when the Fachan turns its side to others. See 'Fey Invisibility' in Chapter 4 for details.

FIDEAL

NO. ENCOUNTERED: 1

SIZE: Medium to Large (5' to 8')

HD: 4d8

MOVE: 60 feet

AC: 16

ATTACKS: Entangle

SPECIAL: Faery Glamour

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Neutral Evil

TYPE: (Medium to Large Fey)

TREASURE: Standard

XP: 50+4

Using the magic of glamour, the Fideal lures lonely and romantic men-folk into dangerous bogs and swamps. At first they appear to be beautiful women, asking various forms of assistance, communication, or whatever is appropriate at the time, to lure the unsuspecting victim to the (often hidden) waters. Once the victim is in reach, the Fideal will ensnare him and drag him into the waters to drown and then devour him. In essence, the Fideal is the hungry, dark force in bogs and swamps that has conscience and sentience.

Combat: Fideal will grab and pull the victim under the water. They will also use their teeth to hold onto the victim to help drown him.

Faery Glamour: See 'Faery Glamour' in Chapter 4.

FÍR COLLACH (ORCACH)

NO. ENCOUNTERED: 3-15

SIZE: Medium (5')

HD: 3d6

MOVE: 60 feet

AC: 12

ATTACKS: Spear 2d6,

Gore 1d12, Bite 2d8

SPECIAL: Control Wild Boar, Wild Hunt

SAVES: P

INTELLIGENCE: Inferior

ALIGNMENT: Chaotic Evil

TYPE: (Medium Fey)

TREASURE: Random

XP: 50+3

The 'Boar Men' or Orcach are smelly and rough Fey that resemble wild boars standing upright. They dwell in the thickest and darkest woods and have simple kingdoms led by the most powerful among them. The males decorate their large tusks with jewelry taken from their defeated enemies and paint themselves in bright colors to make their already hideous appearance worse.

Fír Collach do not hold the usual societal values to be of any importance, and instead prefer to live by combat and displays of



-THERE LIVED A PEOPLE

might to others. Like all swine, they are fond of blood and can gain a bloodlust if around it, sending them into a frenzied state of slaughter. Their dwellings are a notch above a pig-sty in comfort and they coexist with the giant boars that are common in Faery.

Combat: These boar men fight brutal and mean battles against their enemy. They use a primitive sense of strategy when confronting trouble, but nothing is highly developed.

Control Wild Boar: Because they co-exist with the boar, they have gained the ability to control and influence them. Each Fír Collach can control 1d4 boar for their experience level in minutes at a time to do with what they want. This cannot be used on the giant boars, though.

(Player Character Info:) +5 strength, -5 intelligence. *Typical Classes:* Barbarian, Fighter, Rogue.

FÓMOR (FOAWR)

NO. ENCOUNTERED: 1-30+

SIZE: Giant Fey (18')

HD: 4d12

MOVE: 75 feet

AC: 14

ATTACKS: Sword 1d12, Spear 2d10, Bite 2d8

SPECIAL: See Fómorí Abilities

SAVES: M, P

INTELLIGENCE: Inferior to Superior

ALIGNMENT: Chaotic Evil

TYPE: (Giant Fey)

TREASURE: Standard

XP: 120+4

The Fómorians are the blue-skinned, gruesome spawn of the Sea Goddess Domnu. Evil and bred to cause havoc among their relatives, the Children of Danu, these Giants prey on the coasts and open waters for vulnerable victims of any race. Before the rise of the Raven-King in Faery, they ruled large numbers of lands and isles as overlords and in service to their mother Domnu, but they are now the muscle and right hand to the King of Ravens and his evil machinations. They only serve beings more powerful than themselves; otherwise they will dominate the weaker races by force.

Combat: These Giants face battle in the same manner as the Pren, for glory and victory over their enemy. They are brutal and extremely violent, rarely using subtle tricks in favor of direct methods to win. Their preferred technique is to let the lesser Dark Faery-folk soften up the enemies before finishing them off.

(Player Character Info:) +5 strength, -2 intelligence. *Typical Classes:* Any but Druid or monk.

FUATH (ARRACHD)

NO. ENCOUNTERED: 1-10

SIZE: Short (3'5 to 4')

HD: 1d6

MOVE: 10

AC: 15

ATTACKS: Sword (1d6), Spear (1d4+2), Bite (1d4)

SPECIAL: Dark Faery Abilities, Wild Hunt

SAVES: M, P

INTELLIGENCE: Inferior to Average

ALIGNMENT: Chaotic Evil

TYPE: (Short Fey)

TREASURE: Standard

XP: 15+1

The Fuath define a large swath of Dark Faery throughout the worlds. Goblins are amongst the most commonly-known of this group of variously-appearing Fey. Fuath means 'Hate' and it defines these beings' behavior towards others. Although the Goblin is well-known, there are other lesser-known types varieties. Many of the other Dark Fey (Uisgies, Kelpies, Bean-Nighe and other sinister races are grouped into the Fuath). These Fey are called 'The Hateful Ones' by the rest of the Fey world. The Goblin-kind dominates the Fuathan folk, and they populate the many worlds with their devious and evil plots. They are despised equally by all for their awful behavior. They are also called **Hobyahs**, **Tan-wedd** and **Peallaidh**. Giant Fuath are called **Beither** and turn caves into their homes. The CK can adjust the statistics as needed to create large Goblins when the story demands it.

Combat: Fuathan fight quickly and cowardly, aiming to get the deed done and to survive. They won't throw their lives away thoughtlessly, even though their masters would have them do so.

(Player Character Info:) +3 dexterity, -2 intelligence. *Typical Classes:* Any but Monk.

GEAN CANNADH (LEANAN-SÍDHE)

NO. ENCOUNTERED: 1

SIZE: Medium (5')

HD: 2d6

MOVE: 50 feet

AC: 15

ATTACKS: Claw 1d6, Bite 2d8

SPECIAL: Faery Glamour (See Below), Faery Lure, Vampiric Hunger

SAVES: M

INTELLIGENCE: Average to Superior

ALIGNMENT: Chaotic Evil

TYPE: (Medium Fey)

TREASURE: Standard

XP: 35

The 'Love-Talker' is a beautiful, seductive Fey that is usually found in a male guise, seducing unaware female victims. Once the victim is seduced by the Gean Cannadh, he will form a quick romance, kiss, make love, and then leave, never to be seen again. The victim will pine away in health and sorrow for the Faery lover, and eventually die of a broken heart.

The female version of this Fey is called the Leanan-Sídhe and she uses her power to inspire certain poets, bards, and artists, and then consume their sanity and lives away while they create their works. Both genders are very fond of preying on the vulnerable and love-sick to remain alive, rather like vampires.

CHAPTER 3 -

Combat: Gean Cannadh will use their claws and teeth to rip and tear their foes apart. If all else has failed and they must battle, they will do so, but they do not naturally seek battle or its glories, only to prey on the love-sick and romantic.

Faery Glamour: The Gean Cannadh will disguise itself as a desirable male to attract the attention of women. It can use this ability three times a day, for three hours at a time. Any onlookers who get close enough must make a Wisdom save to notice that something is 'wrong' about the Gean Cannadh beforehand.

Faery Lure: See 'Faery Lure' in Chapter 4.

Vampiric Hunger: The Gean Cannadh's vampirism is a little different from other forms in Faery. The victim must roll a Constitution Save once each day. If failed, the victim will lose d6 HP, never to regain them again (until there is an increase in level or whatever the CK decides is best).

GAN CEANN (DULLAHAN)

NO. ENCOUNTERED: 1

SIZE: Medium

HD: 4d10

MOVE: 60 feet

AC: 17

ATTACKS: Whip 3d8, Trample 2d10

SPECIAL: Vampiric Drain, Baleful Presence, Unlock, Wild Hunt

SAVES: M

INTELLIGENCE: Average

TREASURE: None

TYPE: (Medium Spirit)

ALIGNMENT: Chaotic Evil

XP: 500+4

The Gan Ceann, or 'Headless', is a spectral rider in black that bears its own severed head under its arm or attached to the saddle while it rides. They are the tortured spirits of dead horsemen who seek the souls of the weak or dying. Their heads have gross complexions akin to old cheese, with crazed, darting black eyes and evil grins that add to the fright of their appearance.

The horse is a large black steed which sparks the ground as it runs and sets the surrounding foliage on fire as it passes.

The Gan Ceann uses a Human spinal column, skull still attached, as a mace in combat and will lash at its foe to drain life force with each strike. The Dullahan will ride to the habitat of its target, those who are doomed to die, and drain the life out of them. Anyone interrupting the Headless on their errands or duties will be splashed with a mark of fresh blood. This will place him on the future list of the doomed, destined to die at the hands of the next rider to catch him. The only word that passes the lips of the rider to his prey, the last word he'll ever hear, is the victim's own name. The voice will be deep and raspy and can penetrate any wall or barrier.

Gan Ceann will often use wagons which are funereal in design and purpose. They are black with candles lit in the back, thigh bones for spokes, and covered by an aged, ragged coffin pall. In the Mortal world the Dullahan are nigh unstoppable and are considered harbingers of

doom. In Faery they are still greatly feared for their deathly presence, a reminder that Immortality can still come at a price.

Only powerful Dark Faery Lords can call upon them to serve. They are normally the Pen Annwn's cavalry and are stationed in Annwn, waiting for duty. A force of these ghostly horsemen is a rare and dreaded sight in any world. They are well-known to join in the Wild Hunt, as it is the *only* time they can kill at random.

The severed head glows with a phosphorescence, green or flickering like a fire. At rare times they will ride a soundless black coach-like wagon pulled by six spectral horses ('*Coiste Bodhar*' or Deaf Coach).

There are rumors that having a golden artifact on hand can repel them or buy off their attention for a time, but this rumor is spread mostly by the Mortals, perhaps wishfully thinking that acquiring wealth might afford protection from the inevitable.

Another name for the race is the *Ancou* ('Death') in Llydaw, and are there known to seek the dying by nightfall, going from house to house and knocking on doors to take the souls. They often serve the Witch Queen as grim messengers of death to their intended targets and will go to any length to serve her. In this capacity they are called *Fir Dhorcha* ('Dark Men').

Combat: Gan Ceann go to battle in fierce and over-the-top visage to horrify and intimidate their rivals. They know their presence is usually enough to bother and distract the average person, so they use this knowledge to their advantage.

Vampiric Drain: The Gan Ceann can drain one target's life by staying near to it (within 35 feet). If the victim loses Magic Resistance, 1d20 HP will be taken per hour from the victim until death.

Baleful Presence: See 'Baleful Presence' in Chapter 4.

Unlock: With this ability the Dullahan can magically unlock any door or gate that stands in its way. No lock, castle gate, or door can bar the Gan Ceann once it is sent on its task to slay someone. The Gan Ceann possesses the ability to unlock *any* lock with an Intelligence Save for each lock or barred place encountered.

GALLYTROT (BEGGER)

NO. ENCOUNTERED: 1

SIZE: Medium (5')

HD: 3d12

MOVE: 55 feet

AC: 14

ATTACKS: Claw 2d4,
Sword 3d6, Scythe 1d10

SPECIAL: Baleful Presence,
Wild Hunt

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Neutral Evil

TYPE: (Medium Fey)

TREASURE: Standard

XP: 50+3



The Gallytrot looks like a decaying Human or Humanoid being that is shrouded in old, tattered clothing. A spectral glow hovers around this Faery, casting an eerie shadow about it. They like to cause terror from their skeletal form, shrieking and bellowing disturbing noises and harassing the innocent.

Gallytrots are not known to 'work' for other more powerful beings, but often will assist them to for their own benefits of terror and blood. Many believe that the Gallytrot feeds off of the fear of its victims and that is why they cause it everywhere they go. They are common in Annwn with the many other terrible and angry spirits that dwell in the limitless corridors.

Combat: Gallytrots go to battle in death as they did in life. They use weaponry and limited strategies but let their disturbing presence do the work.

Baleful Presence: See 'Baleful Presence' in Chapter 4.

GLASTIG (GWRACH Y RHIBYN)

NO. ENCOUNTERED: 1

SIZE: Medium (5')

HD: 2d6

MOVE: 45 feet

AC: 10

ATTACKS: Kick 2d4, Bite 3d6

SPECIAL: Faery Lure, Wild Hunt

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Neutral Evil

TYPE: (Medium Fey)

TREASURE: Standard

XP: 30+2

The Glastig, or 'Green Lady' is a sinister Fey, fond of dwelling in thick, ominous woods and preying on random victims, primarily males. They appear from the most sensational and attractive to the most wretched and horrific. They often run with herds of deer, using goat legs hidden under their dress, and protect the fauna as though part of the herd. The Gwrach Y Rhibyn or Cyhyraeth will cling to a chosen Mortal family and feed off of their mortality, wailing and singing as members of the clan die. The more beautiful examples of this race have extra-long blond hair that covers their form, almost functioning as clothing.

As the Gwrach Y Rhibyn, the Fey is a nightmarish-appearing woman that preys on the traveler making his way in desolate places, similar to many other Faeries. When the Glastig is not running with the deer or prowling the far distant and isolated places, they reside in moss- and algae-covered ponds and watery places. The Gwrach Y Rhibyn is also called *Yr Hen Chwrchwd* or the 'The Humpbacked One' in Prydain.

Combat: The Gwrach Y Rhibyn completely dives on the enemy and goes wild, biting and clawing like a frenzied beast. They will shriek and wail as they do so and make the entire situation worse than it already is in order to win.

Faery Lure: See 'Faery Lure' in Chapter 4.

GWIDDON

NO. ENCOUNTERED: 1-50

SIZE: Medium (5' to 5'8)

HD: 2d8

MOVE: 25 feet

AC: 11

ATTACKS: Sword (+2 melee) 2d6, Spear (+1 melee) 1d8

SPECIAL: Night Vision (50 feet), Faery Abilities and Gwiddon Abilities, Wild Hunt

SAVES: M, P

INTELLIGENCE: Average to Superior

ALIGNMENT: Lawful Evil

TYPE: (Medium Fey)

TREASURE: Standard

XP: 120+4

Meaning 'witch', the Gwiddonod are the descendants of the Morríghna, fierce Fey Amazons that rule the mist-shrouded and owl-haunted region of Tir Tylluanod. The Gwiddonod seek the intensity of battle, harnessing the anger and wrath brought by conflict, and use weapons and magic against their many foes.

These Faery witches are called *Bánánach* and *Góganach* to the Gaels, and are known for their tendency to linger around battlefields in the Mortal world, relishing in the bloodletting and death. It doesn't seem to matter who the combatants were, as the Gwiddonod are as likely to relish in the aftermath of their own battles as they are others participants'.

Gwiddonod are extremely beautiful, but deadly and wild in their beauty. They commonly wear long grey or black dresses, tattoo their fair skin, and arm themselves with battle-axes, long spears, and swords. They loathe men and the kingly leaders of others and despise the Druids and what they represent and do.

Combat: Born from the goddesses of war, the Gwiddonod live for battle. Every confrontation with an enemy for them is a chance to shed blood and make a sacrifice to their mother goddesses. They do so for the glory and the infamy it will bring. They lust after defeating their opponents and seeing them fall; it justifies their own existence.

(Player Character Info:) +3 intelligence, +2 strength. *Typical Classes:* Fighter, Wizard, Cleric, Ranger, Assassin, Rogue, Paladin.

GWRACH (CAILLEACH)

NO. ENCOUNTERED: 1-3

SIZE: Tall (8' to 10')

HD: 4d20

MOVE: 60 feet

AC: 15

ATTACKS: Spear 3d8, Knife 2d8

SPECIAL: Dark Faery Abilities, Wild Hunt, Second Sight

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Chaotic Evil

TYPE: (Tall Fey)

TREASURE: Standard

XP: 300 +4

CHAPTER 3 -

The Gwrach is a tall, sinister “hag”. The males are rarely seen, but they are as hideous and lanky as the infamous women. Their heads are usually topped with stringy, white-gray hair and their bodies covered with scabby skin. They are not attractive by any means, and if they it is most likely the result of a curse which must be lifted.

The Cailleach is a smaller version of the Great Hag or Cailleach Bheur and they seek power through magic and devious means. They feast on the remains of others and choose no sides in the cosmic except their own, only choosing a course in which they will benefit.

Hags are naturally given the ability of Second Sight and have plentiful magical powers to use. They are largely witches and sometimes conspire with the Gwiddonod against a common enemy. At the weakest level, the Gwrach uses spells at at 5th level but most are much greater in power.

Being caught in their clutches is particularly dreaded, for they are fond of cooking alive victims, plundering the bodies for magical properties. The best outcome would to be considered valuable, for perhaps the hags would ransom off their prize. Many in Faery and in the Mortal world rumor to say that the hags are goddesses cast out from the realm of the divine, forced to suffer for their crimes, many seeking whatever means they can to return to their former glory.

Combat: Hags will use a weapon as willingly as they would magic to defeat an enemy. They will face an enemy with scorn and animosity, arrogantly unable to understand why others (‘lesser’ beings) would dare risk attacking them.

*Pan dramwylch 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.*

GWYLL

NO. ENCOUNTERED: 1

SIZE: Medium (5')

HD: 2d6

MOVE: 45 feet

AC: 13

ATTACKS: Claws 2d4, Bite 1d8

SPECIAL: Frightful Appearance, Winged Ways, Wild Hunt

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Chaotic Evil

TYPE: (Medium Fey)

TREASURE: Standard

XP: 60+2

A direct cousin to the Ellyllion, the Gwyllion seek out travelers to terrify and attack. The Gwyllion dwell in the forested mountain regions where they perch among the rocks and foliage, waiting for any unfortunate strangers to come their way. Primarily only the females of the race are seen, making it difficult to know if these mean-hearted Fey are from another race, or are a distinctive race on their own.

Gwyllion flitter in the eaves and boughs of the trees by shadow, and their ghostly voices and slight profiles and faces can be glimpsed at the edges of peripheral sight. They often accompany the mad and insane (‘Gwyllt’) and speak to them, further driving the madness.

Combat: Gwyllion use their magic in battle, casting spells to disable their enemy and then will choose to use their sharp teeth and awful claws to rend the corpses.

Winged Ways: Gwyllion sometimes possess large bat-like or insectoid wings on their backs, giving them flight at 100 feet.

Frightful Appearance: If their normal gloomy and brooding appearance isn't disheartening enough, they can also explode into a monstrous visage that will send others fleeing in terror. They can do this three times a day, and those that gaze on them must make a Charisma save or run in terror to avoid the Faery for a 1d6 minutes. A fumble will paralyze the character for 1d10 rounds, making him unable to act.

(Player Character Info:) +2 dexterity, +1 Wisdom, -2 strength. *Typical Classes:* Assassin, Rogue, Wizard, Illusionist.

MALLT Y NOS

NO. ENCOUNTERED: 1

SIZE: Medium (5'2)

HD: 3d8

MOVE: 30 feet

AC: 10

ATTACKS: Bite 4d12, Claw 3d8

SPECIAL: Control Cŵn Annwn, Wild Hunt

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Lawful Evil

TYPE: (Medium Fey)

TREASURE: Standard

XP: 250+3

The Mallt Y Nos is the wretched Fey crone that was chosen by the Pen Annwn to lead his hounds when he is hunting. This being isn't a member of a particular race, but a selected individual, a woman, from either Faery or the Mortal World, chosen by the Pen Annwn and magically placed in charge of his supernatural dogs. She is a Death Omen and her presence, with the Cŵn Annwn, signals doom for those who are unlucky enough to be in the way.

The Pen Annwn hunts often in several worlds and his ‘Mallt Y Nos’ (Matilda of the Night) has changed hands many times as various things have happened to the predecessors along the way. She serves the same function as the Gwdihw does for the Gwyn ap Nudd during the Wild Hunt (See ‘The Horned One’ in Chapter 5).



-THERE LIVED A PEOPLE

Combat: Mellt Y Nos will not enter into battle; she will avoid it entirely using the blessings of the Horned One to do so. She merely guides the hunt by his force and does not take action in political matters.

Control Cŵn Annwn: One benefit given by the Horned One is the ability to control the ghostly Cŵn Annwn for her god and master when he needs. She can influence 1d100 Cŵn Annwn at any one time for 1d12 hours of the night.

POLPEGAN (PLENTYN-NEWID)

NO. ENCOUNTERED: 1

SIZE: Medium (5')

HD: 3d6

MOVE: 55 feet

AC: 14

ATTACKS: Knives 1d6, Bite 2d8, Claw 2d4

SPECIAL: Shapeshifting, Fey Glamour

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Chaotic Evil

TYPE: (Medium Fey)

TREASURE: Standard

XP: 75+3

The Polpegan is a Changeling, one of the most invasive of the Faery-kind. The Changelings' 'job' for their dark masters usually requires them to be placed in the crib to replace stolen babies and ultimately take the place of the children. Mortals are the only peoples easily preyed-on, since detection of the Changeling is very difficult to manage. There are many clever riddles and questions that Mortal mothers can ask that will often trick the Changeling to reveal its origins.

If the Changeling is in place within the desired family as planned, whatever devious plots and plans the Faery master might have can then be enacted. More often Changelings work for the Raven-King and serve his fiendish plans closely.

The Polpegan's true form is Elfin but very ugly and disgusting in appearance. A keen observer would be able to notice (CL: 6) that some small element on the child/baby isn't 'right' and that it is a Changeling instead. It might be the shape of the eyes, ears, length of the fingers, etc. *The Changeling is usually placed deep into an important family that may be noble, harbor a hero-to-be, etc., and will undermine the family or do other evil things to set larger plans into motion.*

Combat: Polpegans will be mean and cruel in battle. They will not show mercy or pity and will want to end the enemy's lives as quickly as possible. Usually they are discovered in the midst of their deception and must use whatever is available to survive.

Shapeshifting: Like most Faeries with this ability, they need fresh blood and gore to satisfy their needs after changing shape; the gift comes with a price. Unlike most Faeries, however, even those that naturally have this same ability, the Polpegan appear to be able to shift infinitely each day. The only requirement is the blood of an animal or other being each day.

Faery Glamour: See 'Faery Glamour' in Chapter 4 for details.

(Player Character Info:) +3 intelligence, -3 strength. Typical Classes: Any but Cleric or Monk.

Llawer plentyn teg aeth ganddynt,

Pan y cym'rynt helynt hir;

Oddi ar anwyl dda rieni,

I drigfanau difri dir.

Many a lovely child they've taken,

When long and bitter was the pain;

From their parents, loving, dear,

To the Fairies' dread domain.

RED CAP

NO. ENCOUNTERED: 1-20

SIZE: Medium (5' to 5'10')

HD: 3d8

MOVE: 100 feet

AC: 14

ATTACKS: Sword 2d8,

Spear 2d6, Bite 1d6, Claw 1d4

SPECIAL: Dark Faery Abilities, Wild Hunt

SAVES: P

INTELLIGENCE: Average

ALIGNMENT: Chaotic Evil

TYPE: (Medium Fey)

TREASURE: Standard

XP: 75+3



Red Caps are a larger and deadlier breed of Goblin. They are taller, and appear like shriveled, grey skinned old men with thin white-gray hair and ugly faces that will make the timid cringe. Red Caps are so-called because of their habit of dyeing their woolen caps with the fresh blood of their enemies.

If, at any time, the bright red color of Goblin's cap begins to diminish, he will quickly seek out fresh victims with which to re-stain it. It is said amongst Mortals that if the cap goes dry, the Goblin will die. They move swiftly and few can outrun them once they have found their prey.

Red Caps usually linger at abandoned forts, castles, and other unused settlements, and do not like to be given orders. Only the Raven-King can control them, and when he does it is in times of need demanding the Red Caps' special lust for blood and particular ruthlessness.

Red Caps have blazing red eyes, large teeth, and taloned hands, and dress in patchwork armor and clothing taken from Mortals. The lesser Goblins of the Fuath loathe and fear of the Red Caps but never challenge them. They are commonly called **Powries** and **Dunters** in the Mortal world.

CHAPTER 3 -

Combat: Red Caps will be terrors in battle, often taking the fresh gore from their enemies and dipping their caps into it while still fighting. They relish the spilled gore and will make sure that it flows. As the elite among the Goblins, they are admired for their lust of battle and knowledge of how to achieve victory against their opponents.

(Player Character Info:) +3 strength, -2 intelligence, -1 Charisma. *Typical Classes:* Fighter, Rogue, Ranger.

SPRIGGAN

NO. ENCOUNTERED: 1-20

SIZE: Short to Large (3'5 to 9')

HD: 1d8+3/4d8+5

MOVE: 50 feet

AC: 15

ATTACKS: Club 1d10/3d10, Bite 1d6/2d8

SPECIAL: Giant Growth, Wild Hunt

SAVES: P

INTELLIGENCE: Inferior to Average

ALIGNMENT: Chaotic Evil

TYPE: (Short to Giant Fey)

TREASURE: 10

XP: 50+1/100+2

Spriggans are gangly Goblin-like Faery-folk that, when left alone, ideally like to dwell around rich barrow mounds and tombs. They are grumpy and crude and easily angered, and once their patience is pushed too far they will grow to Giant size, harnessing their rage to incur the change. Spriggans and Goblins usually are found together, often working for their evil masters. The two Faery races interact and aid each other often when Spriggans choose to socialize, or are forced to by the minions of the Raven-King.

The Spriggan Giant Growth lasts as long as it is still alive and angry. Once it calms down, the ugly Fey shrinks back to its normal short, squat size. Due to their size change, Spriggans often are garbed in thrown-together cloth and tattered remains of clothes. They take little care of themselves aside from meeting the basic needs of food and sleep. Their name derives from the Cornish Celtic word *Sprygyon* ('Spirit').

Combat: In their short size, they fight like Goblins, clumsy and with limited lethality, but as Giants they thunder along with power and might, causing much damage. Spriggans are used by the Raven-King as heavy soldiers in his armies because of their flexibility.

Giant's Growth: If hurt or angered, a Spriggan will have a chance to grow gigantic (Wisdom save). Failing this, they will temporarily gain more HP (+1d20) and Strength (1d8). The Giant Growth will only take effect if the Spriggan is influenced by one of the two circumstances described (unless a god chooses to influence them differently), with no limits each day.

(Player Character Info:) +3 strength, -3 Dexterity. *Typical Classes:* Fighter, Assassin, Ranger.

YSGODIAID

NO. ENCOUNTERED: 2-30

SIZE: Medium (5' to 5'5)

HD: 3d6

MOVE: 50 feet

AC: 14

ATTACKS: Sword 3d10, Spear 2d8

SPECIAL: Bat Form, Ysgodiaid abilities, Wild Hunt

SAVES: P, M

INTELLIGENCE: Average to Superior

ALIGNMENT: Lawful Evil

TYPE: (Medium Fey)

TREASURE: Standard

XP: 60+3

The Ysgodiaid ('Shadowy Ones') are the pale, white Elven inhabitants of Annwn, bitter and Danu-cursed. After being responsible for the assassination and betrayal of the Queen of Light Danu, they were cast out from the surface world by her dying words, never again to see the light. Accursed, the Shadowy Ones, made the ghost-haunted realm of Annwn their home.

In the timeless underworld, they had time to develop into a cruel race of Elves lusting for revenge on the Tuatha Dé Dannan and all Children of Light. Many have given their souls over to the Queen of the Bats in hopes of gaining new abilities. This bargain worked, giving half of the Twelve Kingdoms of the Ysgodiaid the powers of a bat, and they are able to transform into monstrous half-Elf/half-bat hybrids.

They serve the Pen Annwn obediently and do not question his motives, knowing that their enemies are always foremost on their list. If they step into the sun's light, they will burst into flames and burn to death in seconds (1d100 damage per round while standing in sunlight). Danu's curse will never loosen, nor be countered by the efforts of the Ysgodiaid, so they are cursed to walk at night and emerge from the many caves and tunnels in the earth at dusk.

Due to the lack of sunlight, their once-fair Morwyn complexions have now changed into ghostly white pallidness.

Combat: Because they were once Morwyn, the Ysgodiaid gained the calculated methods used by the fair Elves in battle for their own. They do not cower from battle nor try to deny their pleasure of it. Because of their time spent in the lightless confines of Annwn, they have mastered compartmentalized strategies and how to dominate choke-points.

(Player Character Info:) +2 intelligence, +1 Wisdom, -3 strength. *Typical Classes:* Any except Druid.



FEY BEASTS

Touched by the same magical life-giving properties of the Golden Acorns from the Great Tree, the animals in Faery were born from the Second Cry of the Horned One. The myriad of wildlife that exists in Faery could take a dedicated book to define, but the more 'documented' species from myths and legends are highlighted here.

Over time these beasts and monsters have spilled over into the other worlds and mingled with the local native populations of wildlife. Many are evil by nature and seek only the flesh and souls of lesser, weaker races and beasts, but many more are beneficial for Mortals and other beasts alike.

Many of these Fey Beasts blur the line between the divine and natural, and it can become confusing for Mortals who try to make sense of them. In most cases it is best for them to stay out of these animals' way and let them exist, or trouble will surely follow.

The typical animals in Fantasy gaming (dragons, unicorns, etc.) can be found in the *Monsters and Treasures* book from Troll Lord Games. There are dragons and unicorns in Faery, without doubt, which can be included as the CK requires.

Giant versions of normal, smaller-sized animals (such as cats, hounds, and birds) are common in Celtic myths. These animals are almost always fierce and evil, rarely ever good or beneficial.

In ancient Celtic thinking and myth, magical animals could spawn other, completely different species. This usually results in 'plagues' and terrible events to follow, requiring heroes to clean up the problem before more lands are devastated and more people slain.

*Drudwas ap treffin trin diwrnawd
gan drallawd ag erddin
adwy awnaeth ef gysefin
adar ai lladdodd llwch gwin*

*Drudwas son of Tryffin, heavy his day
through mischance and oppression
—it was a misfortune to all—
the griffins slew him.*

ADAR LLWCH GWIN

NO. ENCOUNTERED: 1-3

SIZE: Large (8' wide by 8' tall)

HD: 5d8

MOVE: 50 feet (walking), 120 feet (flying)

AC: 14

ATTACKS: Beak 3d8, Claws 4d10

SPECIAL: Understands Languages, Magic Resistance, Regeneration 1, Winged Ways.

SAVES: P

INTELLIGENCE: Average

ALIGNMENT: Neutral

TYPE: (Large Fey Bird)

TREASURE: Standard

XP: 100+5

The Adar Llwh Gwin are large, griffin-like birds which dwell in Faery and, on occasion, in the Mortal world. The Adar Llwh Gwin appear with eagle heads, hawk wings, and falcon bodies, a fusion that seems natural and continuous until one notices the additional pair of hind legs. These beasts follow their owner's bidding to the letter. If they have no master, they behave like any other Bird of Prey in the wild by feeding, mating, and nesting to brood their young.

The Adar Llwh Gwin nest in out-of-reach places such as mountain tops, tree tops, and other impossibly-high regions in the worlds, away from danger. Many powerful beings in Faery command their own private flocks of Adar Llwh Gwin and use them to send messages and do errands. A part of their Fey enchantment is the ability to understand any spoken language.

Combat: Adar Llwh Gwin use aerial attacks if able, and will swoop down on their targets, clutching them tightly, and then flying high, only to drop them from dazzling heights in attempt to break them.

ADERYN Y CORPH

NO. ENCOUNTERED: 1+

SIZE: Small

HD: 2d6

MOVE: 50 feet

AC: 17

ATTACKS: Beak 1d6, Claw 1d4

SPECIAL: Vampiric Hunger

SAVES: M

INTELLIGENCE: Average

ALIGNMENT: Chaotic Evil

TYPE: (Small Fey Bird)

TREASURE: None

XP: 75+2

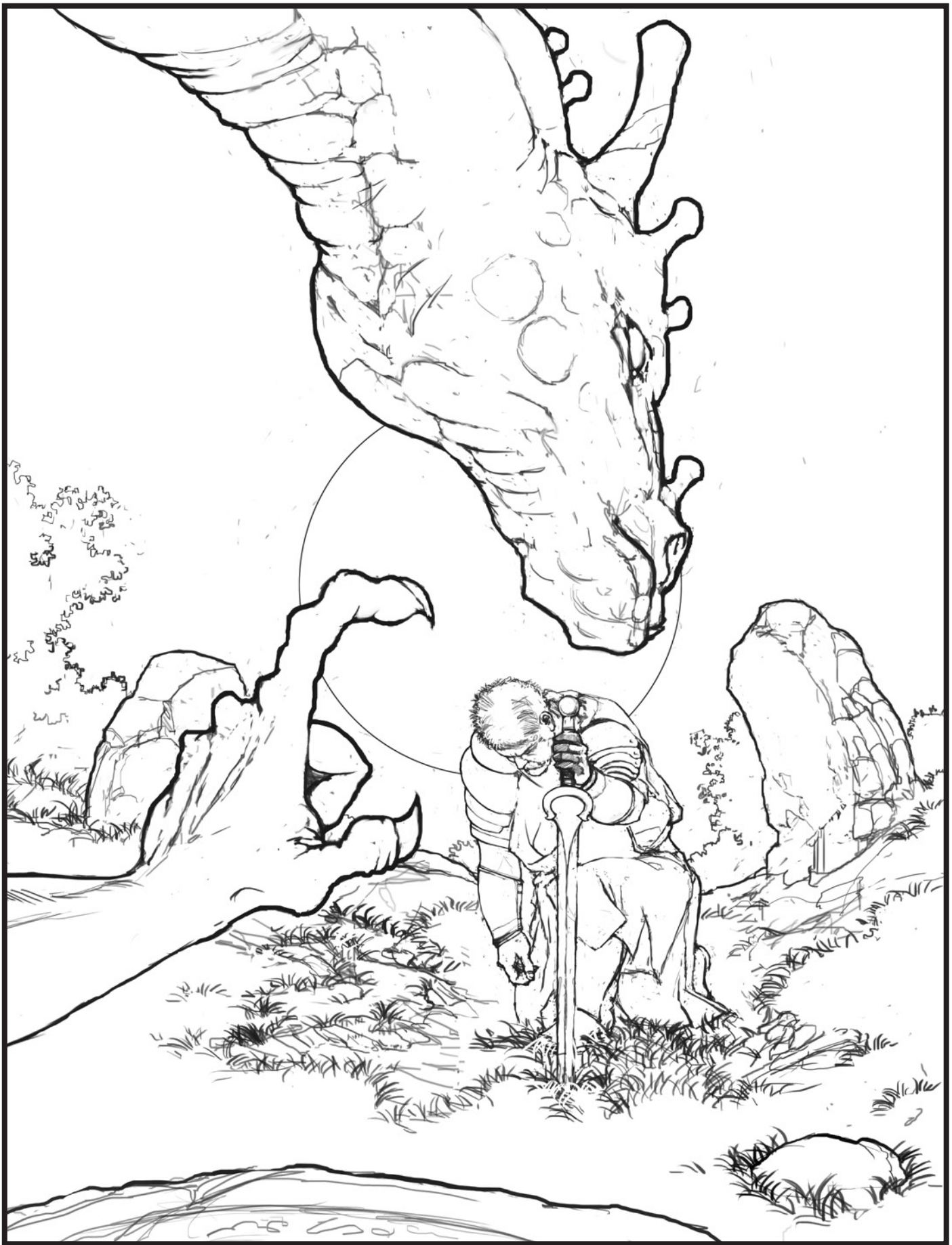
The 'Corpse Bird' is a featherless, wingless, dark bird that is able to soar high in the skies while seeking out the weak and dying. These foul animals hunger for the life force of others to feed on, and Mortals dread their presence.

They are often used as messenger birds for Dark Faery lords or Arawn in Annwn, but when not in use, they linger close to their prey. These birds have ghostly-blue glowing eyes and dark red beaks but appear to be rotting alive.

Combat: Aderyn Y Corph attack the eyes of their opponent, diving from high above and pecking at the faces of their intended. Since they feed like vampires, creation of a bleeding wound is essential.

Vampiric Hunger: See 'Vampiric Hunger' in Chapter 4 for details.

CHAPTER 3 -



AFANC

NO. ENCOUNTERED: 1
SIZE: Large (20")
HD: 6d8/10d8
MOVE: 45 feet
AC: 18
ATTACKS: Bite 4d12,
Claw 3d10, Tail Crush 3d8
SPECIAL: Devours Anything
SAVES: P
INTELLIGENCE: Inferior
ALIGNMENT: Neutral Evil
TYPE: (Large Fey Beast)
TREASURE: Standard
XP: 150+6

The Afanc is a large, beaver-like monster, with the teeth and claws of a crocodile, which dwells in deep lakes and ponds. It is fiercely protective of its territory and hoards the accumulated goods from its many slain victims underwater. These beasts can grow to immense proportions and harass entire regions, surrounding and depending on their watery abodes for resources.

Lacking any special abilities, the Afanc seems quite plain when compared to the other Fey Beasts, but they can eat anything put before them, whether mineral, metal or organic flesh, with no complaints. Due to their size, they move slowly and usually terrorize villages and nearby places randomly, never making a habit of frequent attacks because of the difficulty in pulling themselves out of the water each time.

The Afanc's watery thrashings can cause floods and disasters in the regions surrounding their lairs. This has caused alarm in the Mortal world on many occasions, forcing heroes to go forth and stop the beasts before they flood Prydain in a deluge. The task of stopping one isn't always easy, and will usually incur much loss to the would-be conqueror.

Combat: The Afanc will bite, claw, and trample under others, using its size and density to win. The creature fights with some intelligence, but will be tough and brutal in its methods. Because of its aquatic nature, the monster is crippled by its own weight out of the water.

Devours Anything: Afancs are able to eat anything put before them by crushing and rendering any substance to ruin, or by swallowing it whole.

"Oni bae y dai ag a dyn

Ni ddaetha'r afanc byth o'r llyn.

Had it not been for the oxen pulling,

The afanc had never left the pool."

BISCLAVRET

NO. ENCOUNTERED: 1-3+
SIZE: Medium (5' to 5'5)
HD: 3d6
MOVE: 60 feet
AC: 14
ATTACKS: Bite 2d8, Claw 2d6
SPECIAL: Lycanthrope
SAVES: M
INTELLIGENCE: Average
ALIGNMENT: Chaotic Evil
TYPE: (Medium Beast)
TREASURE: CK's Call
XP: 150+3

The Bisclavret is a werewolf or werewolf that is cursed with the action of transforming into a ferocious, bloodthirsty beast during the full moon. Before this curse, the hybrid beast was a normal Mortal or Faery being. With this curse, the Bisclavret is led by the forces of nature, losing control and submitting to the most primal of needs

Some wizards and dark Druids can possess the means to either transform themselves into such a beast willingly, or to force it upon others in the manner of a curse (See 'Druidic Spells' in Chapter 3). In Faery this can be fairly common, unfortunately, such that sometimes entire tribes or even clans of accursed were-beasts follow diabolical leaders (*Hudor an Vlydhas* or 'Wolf Charmers'), or are mindlessly led by the Wild Hunt.

Bisclavret will most often eat the flesh and drink the blood from freshly-killed victims who have crossed their paths. These Lycanthropes cannot spread their curse by clawing or biting to infect others, but they can produce children that carry the curse.

Combat: Bisclavret shred and bite into the flesh of their enemy, similar to wild and enraged wolves. They will cause as much devastation and damage as possible upon their targets during combat.

Lycanthrope: Unlike modern views on Lycanthropy, these Celtic breeds cannot spread the 'curse' by infection through wounds. The affliction is brought about by a spell or through the bloodline of a cursed ancestor.

I have on my hand such a ring;

See it here on my ring-finger.

It has two stones in its setting:

No-one has ever seen such work;

One stone is white, the other crimson.

You may hear a great marvel of them:

You will touch me with the white stone

And place it on my head

When I am undressed and naked,

And I shall become a huge strong wolf.

For love of you, I shall capture the stag

And bring some of its meat back to you

CHAPTER 3 -

BONELESS (BROLLACHEN)

NO. ENCOUNTERED: 1

SIZE: Large (12')

HD: 4d12

MOVE: 70 feet

AC: 18

ATTACKS: Grab/Life

Drain (3d12 per turn)

SPECIAL: Formless Fey

SAVES: M

INTELLIGENCE: Inferior

ALIGNMENT: Chaotic Evil

TYPE: (Large Fey)

TREASURE: None

XP: 150+4



The Boneless is a grey-white, mist-like Fey form that rolls over the land, seemingly guided by the wind. Anything living in its path can be subject to its ravenous attacks. Its presence causes terror and paralyzing fear before the creature can seize its victims with fog-like tendrils.

Combat: The Boneless covers its target like a blanket, enveloping it with pain while ridding the prey of skin, blood, and muscles. Its technique is simple, feasting on the life it encounters.

Formless Fey: Only magical items and spells can harm it because of its incorporeal nature. This is its only weakness.

BOOBRIE

NO. ENCOUNTERED: 1-3

SIZE: Large (12' to 15')

HD: 3d10

MOVE: 70 feet

AC: 15

ATTACKS: Bite 4d6, Claw 3d8

SPECIAL: Shapeshifting, Winged Ways

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Neutral Evil

TYPE: (Large)

TREASURE: Standard

XP: 50+3

The Boobrie appears like a giant Great Northern Diver bird with white stripes and the curved beak of an eagle. Their ravenous appetites cannot be sated. The mere scent of sizable life forms can send them into a feeding frenzy.

They can shapeshift to appear like other Fey beasts if needed, namely in the form of a **Each Uisg** (Water Horse) or a **Tarb Uisg** (Water Bull). It is said among some Mortal tribes that the Boobries are the minions of the Tarwtrigaran and serve their twisted wishes as needed.

Victims of the Boobrie are swept off of the ground, held by the beak, and taken to a nearby lake to be eaten. Cattle are their foremost favorite, calves preferably, with other livestock to follow on their menu. Boobries are in great population in Faery, inhabiting the many lakes and watery regions and feeding on

the unfortunate Fey that might cross their paths.

Combat: Boobries will pin down their prey with their large feet and then peck away at them with their deadly beaks until nothing is left. If this plan doesn't work they will grab the victim and fly high enough to throw them onto rocks or somewhere lethal, so they can return to feed on the carcass.

Shapeshifting: See 'Shapeshifting' in Chapter 4 for details.

*Cai the fair went to Mona,
to devastate Llewon.
His shield was ready
Against Cath Palug*

*When people welcomed him.
Who pierced the Cath Palug?
Nine score before dawn
Would fall for its food.
Nine score chieftains*

BURACH BHADI

NO. ENCOUNTERED: 1-2

SIZE: Large

HD: 4d8

MOVE: 25 feet

AC: 12

ATTACKS: Bite 3d6, Grab

SPECIAL: Vampiric Hunger

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Chaotic Neutral

TYPE: (Large Monster)

TREASURE: Standard

XP: 100+4

The Burach Bhadi, or the 'Wizard's Shackle', is a giant leech monster with nine eyes, that hungers after horses and, if possible, their riders. The Wizard's Shackle will lie in waiting in the water or shores among the reeds and plants, and then pounce on its prey.

Combat: If it manages to successfully attack, it begins to suck the blood out of its prey each round unless stopped. The black leech monster's hold is so strong that the victim must make a Strength save or it cannot be freed that round.

Vampiric Hunger: If the Wizard's Shackle manages to keep hold of its prey, it will drain 1d12 HP per round from the victim until it is emptied of blood and soft tissue.

CATH SÍTH

NO. ENCOUNTERED: 1

SIZE: Large (10')

HD: 3d10

MOVE: 100 feet



-THERE LIVED A PEOPLE

AC: 16

ATTACKS: Bite 3d10, Claw 2d12

SPECIAL: CK's Call

SAVES: P

INTELLIGENCE: Average

ALIGNMENT: Chaotic Evil

TYPE: (Large Fey Animal)

TREASURE: Standard

XP: 200+3

The Faery Cat is a mean-spirited and ravenous beast that likes to prey on Mortals most of all. They resemble many breeds of cat found in the isles of Prydain and Éire, but have harsh eyes, chilling vocalizations, and terrible claws and teeth.

The Faery Cat is not a creature to be taken lightly, as it is fierce and cruel by nature. Often they will lay in wait to spy on suitable prey (champions, kings, warlords, etc.) and then attack them.

Arthur and his champions confronted and fought the infamous Faery Cat **Cath Palug** on Inis Môn after first being defeated by the beast in Gaul near Lake Geneva. Cath Palug stalked Arthur and his remaining warriors back to Prydain to finish the task of slaying and eating them, but was instead slain.

Combat: The Cath Síth will swat, claw, and bite at the prey like a toy until it is dazed and bleeding from the wounds. The giant Fey cat attacks like any wild cat does.

CEFFYL DŴR

NO. ENCOUNTERED: 1-3

SIZE: Large (7')

HD: 3d10

MOVE: 60 feet

AC: 13

ATTACKS: 2 Hooves (1d6+2), Bite (1d4)

SPECIAL: Mist Form, Shapeshifting

SAVES: P

INTELLIGENCE: Average

ALIGNMENT: Neutral Evil

TYPE: (Large)

TREASURE: 2

XP: 40+3

The Ceffyl Dŵr or Kelpie is a mischievous Fey horse that preys on the neediness of others. Stray, horseless wanderers are often their victims, lured into riding on their backs for a time. When the time is up, the Ceffyl Dŵr will do one of several things to the victim. It may take flight and then shift to mist form, dropping the victim(s) and letting gravity do the killing, or it might dive into waterfalls and deep waters to drown its victim. They've also been known to buck riders to the ground and eat them alive.

The presence of the Ceffyl Dŵr is ambiguous, appearing at first like an innocent wild horse. However, it can quickly become terrifying, with flaming red eyes and a dark, foreboding appearance. The beast will stalk its victims for a time if they are on foot, and when most

needed, suddenly appear to offer assistance.

While the Ceffyl Dŵr inhabits rivers and other places of running water, a related Fey horse, the **Each Uisg** or **Aughisky** (from Gaelic lore), lives in lakes and seas and is even more fierce and frightening. It will take its victims to water and eat them while they drown, leaving only the liver behind. The Each Uisg appears as a black steed to entice its victims.

Their less dangerous cousins, known as **Colt-pixies**, only take victims to water and dump them before running away, laughing in mockery.

Combat: The Water Horse uses its hooves to knock back others, bashing and pounding their heads with violent force. Preferably, the Ceffyl Dŵr will try to drown the opponent during the fight if a suitable water source is nearby.

Mist Form: See 'Mist Form' ability in Chapter 4 for details.

Shapeshifting: See 'Shapeshifting' ability in Chapter 4 for details.

CIREIN CROIN

NO. ENCOUNTERED: 1

SIZE: Giant (2 miles or longer)

HD: 20d100

MOVE: 20 feet

AC: 5

ATTACKS: Bite 10d20, Crush 15d10

SPECIAL: Perpetual Growth

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Neutral

TYPE: (Giant Beast)

TREASURE: CK's Call

XP: 9,500+20

The Cirein Croin is an impossibly-gigantic sea serpent that never stops growing deep in the ocean. It can devour up to seven whales at a time to feed itself.

These massive dragon-like beasts dwell in the bottom of the worlds' oceans like earthworms and maggots, moving in and out, causing tidal waves, tsunamis, and earthquakes. They are nigh-unstoppable according to those who have tried. Only the gods themselves have attempted to contend with these beasts, and even these with limited success.

These monumental beasts also are rumored to be the cause of many of the whirlpools in the oceans that pull ships into the abyss. This reputation has given it others name among the Gaels, **Curtag Mhor a Chuain** ('The Great Whirlpool of the Ocean') and **Uile Bheisd a Chuain** ('The Monster of the Ocean').

Combat: Cirein Croin are so immense that they do not need to worry themselves with attacking or defending. They merely have to engulf by swallowing, or fall upon the others to destroy them.

Perpetual Growth: The Cirein Croin does not stop growing. They will continually expand in time, feeding on anything that

CHAPTER 3 -

falls into their colossal mouth. A few are said to be wrapped around the Mortal world with many more in Faery and Annwn.

“Seven herrings are a salmon’s fill,

Seven salmon’s are a seal’s fill,

Seven seals, are a whale’s fill,

Seven whales are the fill of

a Cirein Crôin

And seven Girein Crôin are the fill of the big devil himself.”

CŴN ANNWN

NO. ENCOUNTERED: 1-6

SIZE: Medium (4’)

HD: 4d8/8d8

MOVE: 40 feet

AC: 16

ATTACKS: Bite (1d6 + 1d6)

SPECIAL: Breath Weapon, Fiery Bite, Dark Vision (60 ft), Immunity to Fire, Tracking

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Lawful Evil

TYPE: (Medium)

TREASURE: 4 (8)

XP: 100+4/150+8

The Cŵn Annwn are the hell hounds of the underworld, and the trained pets of the Pen Annwn himself. They appear sometimes as dark, fiery, mastiff-like hounds, and at other times as red and white greyhound-like dogs which ride before the Wild Hunt of Gwyn ap Nudd or Arawn.

For all purposes, the CK can use the Hellhound statistics in the *Monsters & Treasures* book. The Cŵn Annwn are the most lethal and deadly tracking dogs in all worlds, rarely losing their prey’s trail or scent.

In close proximity, their calls sound like a pack of beagles yapping, mixed with the deep, booming howls of bloodhounds. As one gets further away, their noise becomes more like a hellish lamentation, littered with ominous wolf-like howls. Often the Cŵn Annwn and the **Gwyllgi** are very similar in nature and are likely the same animal under another guise, or a related species. They are also called the **Cú Síth** or the ‘Faery Hound’, **Cŵn Wybyr** or ‘Sky Hounds’, and **Cŵn Bendith Y Mamau** or ‘Hounds of the Mother’s Blessing.’

Combat: Cŵn Annwn obviously attack their prey the same as any pack of hunting dogs would, except that they also use supernatural means to cause more damage. They will swarm over a victim, biting and clawing from all sides until the victim is downed.

DOBHAR-CHÚ

NO. ENCOUNTERED: 1-3

SIZE: Small (2’5 to 3’)

HD: 1d6

MOVE: 60 feet

AC: 16

ATTACKS: Bite 1d8, Claw 1d4

SPECIAL: Water Soul

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Chaotic Neutral

TYPE: (Small Animal)

TREASURE: Standard

XP: 100+1

The Dobhar-Chú or ‘Water Dog/Otter’ is a Faery animal that is swift-moving and hard to glimpse until it is too late.

They are predatory, always on the prowl for food, which consists of living creatures of any sort. Their colors range from white and short-haired to black and long and shaggy. One cannot say for sure by looking at them if they are otters or some form of water dogs, but their hunger, teeth, and claws are dangerous for certain. They are also called **Dŵrgi** in Prydain.

Combat: These Fey animals will leap from the waters, attack, and then dive back in again if given a chance. They will gradually pick at the victim until they are victorious.

EACH TENED

NO. ENCOUNTERED: 1-3

SIZE: Medium

HD: 3d8

MOVE: 60 feet

AC: 15

ATTACKS: Bite 1d8, Hoof 1d10, Fire Attack 3d10

SPECIAL: Fire Soul

SAVES: M

INTELLIGENCE: Low

ALIGNMENT: Chaotic Evil

TYPE: (Medium Fey Horse)

TREASURE: None

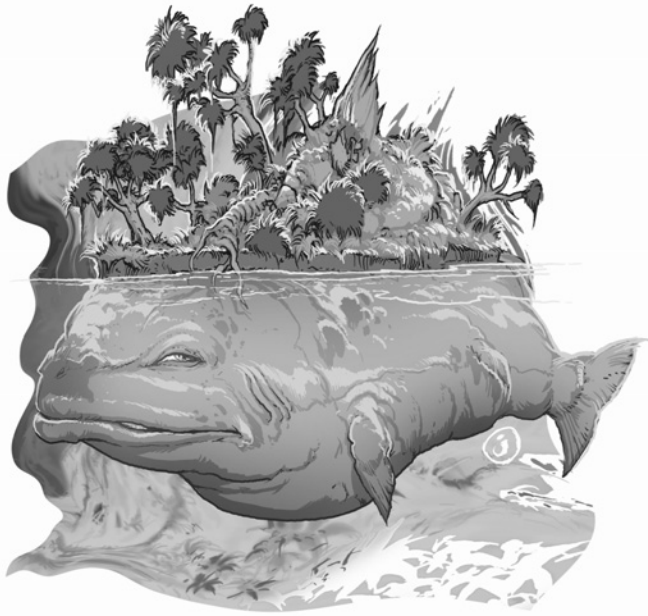
XP: 100+3

The ‘Fire Horse’ is an innocent-appearing Faery horse that often lures people to ride it, then ignites to consume them alive, but at the most the Each Tened will serve dark masters and function as a War Horse.

To the Britons, they are called **Ceffyl Tân** and are found in the company of the Horned One and Arawn in Annwn. Those who will suffer the flames of their attack will take 3d10 damage per round while aback the steed and must make a Dexterity save to jump free. The targets who are in a five foot range of them will take 1d10 damage per round while in their ignited presence.

Combat: Ceffyl Tân use their natural fire ability to burn their victims while attacking them. Each attack by will cause flame damage as well as physical blows by hoof and mouth.





ÉISC INIS

NO. ENCOUNTERED: 1

SIZE: Giant (1 half mile and longer)

HD: 20d100

MOVE: 5 feet

AC: 1

ATTACKS: Bite 10d12

SPECIAL: None

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Neutral

TYPE: (Giant Animal)

TREASURE: CK's Call

XP: 5,500+20

The Éisc Inis or 'Island Fish' is so colossal in size that all other smaller Faery and Mortal folk usually perceive it to be a slow-moving island. They are similar in appearance to sturgeon and salmon. They often sleep in one spot for decades, unaware of the world around them, and accumulate trees and foliage on their exposed backs above the waters.

It is a foolhardy and wasted effort to slay these colossal fish, even if centuries' worth of swallowed ships and treasure lie within its acidic gullet. The people of Faery usually leave the beasts alone and do not threaten or harm them in any way. One was encountered by Saint Brendan during his long voyage beyond Éire. He called it by the Latinized term *Jasconius*, which is a rough translation of the Gaelic Éisc Inis.

Combat: Because the Island Fish is so gigantic, it doesn't matter if it attacks others or is the focus of others' attacks; most of the time the Éisc Inis doesn't even notice the presence of other beings, let alone their attacks. It takes nearly half of its HP before it notices others' attempts at harm.

ELLÉN TRECHEND

NO. ENCOUNTERED: 1-3

SIZE: Large (9')

HD: 5d8

MOVE: 50 feet

AC: 14

ATTACKS: Bite 3d6, Claw 2d8, Fire Breath 2d10

SPECIAL: Breath Weapon, Winged Ways

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Chaotic Evil

TYPE: (Large Animal)

TREASURE: Standard

XP: 250+5

The Ellén Trechend is a three-headed Faery monster that breathes fire. Dragon-like, the beast ravages whatever lands it travels, devouring all who fall in its path.

This beast is rare in Faery and the Mortal world, found mostly in the company of wizards and mighty leaders who are powerful enough to control it. In the wild, the Ellén Trechend lairs in caves and wilderness areas with limited traffic.

Combat: The three heads will use the advantage of numbers to overwhelm and destroy the prey. Using fire and teeth, the fierce and terrible Ellén Trechend will try to gain the upper hand in battle, then eat the remains as its reward.

Breath Weapon: The three-headed monster's Breath Weapon radiates outward from each head in a cone shape between five and 15 feet long. In addition to this terrible volley of fire from the three reptilian heads, the beast can also attack three times per turn without penalty.

IT

NO. ENCOUNTERED: 1

SIZE: Small to Large (3' to 12')

HD: 4d6

MOVE: 30 feet

AC: 12

ATTACKS: CK's Decision

SPECIAL: CK's Decision

SAVES: M

INTELLIGENCE: Inferior

ALIGNMENT: Chaotic Evil

TYPE: (Small to Large Fey)

TREASURE: CK's Decision

XP: 75+4

The shapeless Fey being simply known as 'It' does not exist in any known permanent or static form. Its many shapes have been described as looking like anything from large jellyfish on land, to a wool-like mist. It appears differently to every person that gazes on the Fey being, sometimes as an object, furniture, or random item. This Dark Fey uses its rare ability to draw victims into its reach, whereupon it will feed. Many times It will find a target to focus on and slowly work towards preying on them.

Combat: Because this being has an unknown form, its attacks

CHAPTER 3 -

and methods of combat are even more nebulous. The CK can use their imagination on how exactly this mysterious being attacks the adventuring party.

GIANT BOAR (COLLACH MÓR)

NO. ENCOUNTERED: 1-5

SIZE: Large (10')

HD: 4d10

MOVE: 60 feet

AC: 14

ATTACKS: Tusk 3d8, Hoof 3d10

SPECIAL: Venomous Hide

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Chaotic Neutral/Evil

TYPE: (Large Animal)

TREASURE: 1

XP: 500+4

The giant boars of Faery are monstrous creatures which ravage entire kingdoms with their destructive foraging. These beasts are usually cursed by a wizard, Druid or god and were once sentient beings (Faery or Mortal) but now must live out their days as fodder for skillful and adventurous hunters.

They can grow to the size of elephants in the depths of the woods if not kept under control. Their saucer-shaped large eyes are sinister, and a keen intelligence can be glimpsed from within them at times. Their razor-sharp tusks grow to enormous size, able to impale their targets easily.

The Fír Collach often join them and together they make terrible damage of the lands they travel. The most famous example of these monstrous boars is found in the cursed *Twrch Trwyth* and his eight equally cursed sons. Twrch Trwyth was the son of the King Taredd Wledig who ravaged Prydain and Ireland and was hunted by the warlord Arthur ap Gwythur and his champions, but never defeated. Many Mortals say that the cursed prince and his few surviving sons left Prydain by swimming to the Otherworld to continue wreaking havoc.

Combat: Giant Boars go to battle the same as their smaller counterparts, except that sentience is involved. They fight fiercely and powerfully, thus creating the connection between warriors and boars in Celtic thinking. It is a brave, if not suicidal person that wants to confront a Collach Mór.

Venomous Hide: Their bristling hairy hide is covered in venomous dew that reacts like acid to those who touch it and causes 3d12 damage to any flesh, clothing, and material goods in contact. Everywhere the boar goes, its venom will leave a trail of dying plants, poisoned animals, and undrinkable water.

GLASTYN

NO. ENCOUNTERED: 1

SIZE: Medium (6')

HD: 3d8

MOVE: 60 feet

AC: 13

ATTACKS: Bite 3d6, Hoof 3d8

SPECIAL: Shapeshifting



-THERE LIVED A PEOPLE

SAVES: P

INTELLIGENCE: Average

ALIGNMENT: Chaotic Neutral

TYPE: (Medium)

TREASURE: Standard

XP: 45+3

The Glastyn is a shapeshifting animal that blurs the line between Fey and beast (as many do already) and will use opposite methods to lure its victims where they are vulnerable. Changing shape into an attractive male with slightly equine features, maybe the ears, it seduces its victims.

The disguised Glastyn will try, with rudimentary skill, to become friendly with its chosen victim through conversation, and draws the victim to a vulnerable place before taking advantage. The Glastyn is more animal than Fey in some regards, even though its horse-like true form is less important to it than to the **Cabyll Ushtey** or **Ceffyl Dŵr**.

This Fey beast is not so overtly harmful or threatening as its cousins in Faery or the Mortal world. Rarely do they seek to kill others or bring terrible misfortune. Instead they often want odd things from others, like prized objects, and flee to their watery lair once attained.

Combat: The Glastyn will only attack others if they are vulnerable and unable to put up much fight. When they do attack, it will be swift, making the victim suffer.

Shapeshifting: See 'Shapeshifting' Faery Ability in Chapter 4 for details.

GWARTHEG Y LLYN

NO. ENCOUNTERED: 1-50

SIZE: Large (8')

HD: 3d8

MOVE: 30 feet

AC: 10

ATTACKS: Gore 3d6, Trample 2d8

SPECIAL: Lives Underwater

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Neutral

TYPE: (Large)

TREASURE: None

XP: 45+3

The Gwartheg Y Llyn, or the Lake Cattle, are a special Fey breed that possess a special milk that can bring health properties to Mortals and their own cattle. They normally live in the watery realms amidst the other Faery folk, but sometimes stray herds wander onto land or to the Mortal world.

The bulls of the species are extremely fierce and impossible to tame, only the gods can do so. One Fey Cow would benefit the owner if they were lucky enough to possess one. Usually it takes quite an epic task to own one of the Fey cattle, and their ownership among Mortals leads to terrible trouble.

The Elf Bulls' sleek, supple bodies are covered in shaggy, muted

brown, otter-like fur, supported by short legs with corkscrew horns atop their heads. Mortal tribes go to a lot of trouble to acquire just one of the Fey cattle long enough to breed with their own stock. They are known by many names: **Crodh Mara** and **Taroo Ushtey**.

Combat: Gwartheg Y Llyn will attack the same as their normal bull counterparts by charging and trampling over others.

LÀBH-ALLAN

NO. ENCOUNTERED: 1-10

SIZE: Large (7')

HD: 3d10

MOVE: 50 feet

AC: 14

ATTACKS: Bite 3d8, Claw 2d6

SPECIAL: Poisonous

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Chaotic Evil

TYPE: (Large)

TREASURE: 1

XP: 80+3

The Làbh-Allan is a giant poisonous rat or vole that functions like a Basilisk in its behavior and danger. They nests underground in unmaintained and abandoned dwellings.

It is said that the hide can bring healing properties if one manages to slay this beast. The healing power of a hide, if treated and worn, is 1d6 HP, once per day, until the New Moon.

Combat: Làbh-Allan bite and claw their foes like a rabid animal. They use their poison against the opponent if necessary, but will not eat any of the poisoned victims.

Poisonous: Their poisonous presence will cause a 5th level poison to spread where ever they travel, killing and polluting all life in their wake.

LLAMHIGYN Y DŴR

NO. ENCOUNTERED: 1-2

SIZE: Short (3')

HD: 3d6

MOVE: 45 feet

AC: 14

ATTACKS: Bite 2d12, Claw 3d8, Stinger 3d4

SPECIAL: Drown (See Below), Winged Ways, Poisonous

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Chaotic Neutral

TYPE: (Short)

TREASURE: Standard

XP: 40+3

The limbless Water Leaper is a typical Fey monstrosity in behavior and appearance. It possesses the body of a large frog but has massive bat-like wings with which to fly out of the water and attack its prey. Its mouth has sharp teeth, and its eyes blaze disturbingly. The Llamhigyn Y Dŵr makes deep croaking noises and can swarm victims in hopes of devouring them alive. Each long, lizard-like tail

CHAPTER 3 -

ends with a nasty poisonous stinger, similar to a scorpion's, used to subdue the prey (Poison Level 2).

In combat they will leap from the waters to attack. If the strike lands true, they use their momentum and limited flight ability to knock the prey into the waters (Dexterity Save +4). Once held under, the Llamhigyn will feed on the victim as they struggle and eventually drown.

Combat: Initially, the Llamhigyn Y Dŵr will fly out of the water and knock a victim overboard into the lake or pond, and then swarm around the victim, denying him a chance to swim away or resurface. The stinger then paralyzes the body, eliminating any further hope of survival.

MODDEY DHOO

NO. ENCOUNTERED: 1-2

SIZE: Tall (8')

HD: 2d8

MOVE: 50 feet

AC: 12

ATTACKS: Bite 3d6, Claw 2d6

SPECIAL: Invisibility

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Chaotic Neutral

TYPE: (Tall Fey Animal)

TREASURE: None

XP: 100+2

The Moddey Dhoo or 'Black Dog' is a large Fey hound that stands the same height as a cow, with large saucer-sized eyes. They blend in with the darkness and hunt solitary prey, be it people or animals. They are the larger cousins of the Gwyllgi, but unlike their smaller cousins, do not travel in packs. Some of the Black Dogs are shaggy mastiffs; others are sleek and short-haired.

They are known by many names in the Mortal world: *Barguist*, *Cú Síth*, and many more. Mortals believe that seeing one brings doom and bad luck, whereas Dark Faeries use them as mounts and guard dogs.

Combat: Moddey Dhoo face their prey as savage wild dogs do, with teeth and claws bared. They rip and tear in frenzy with the goal of taking their prey down. Their plans are not complex or elaborate, only to emerge victorious and devour the fallen.

Invisibility: The black hide of the Moddey Dhoo enables them to blend into the shadows and darkness with ease. This is natural and has no use limitations. The Black Dog will always blend into the darkness, forcing onlookers to roll a Charisma save to spot some trace of them.

MUIRDRIS

NO. ENCOUNTERED: 1

SIZE: Large (12' to 18')

HD: 4d8

MOVE: 20 feet (land), 90 feet (water)

AC: 10 (land), 15 (water)

ATTACKS: Bite 3d12

SPECIAL: None

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Chaotic Evil

TYPE: (Large Beast)

TREASURE: Standard

XP: 200+4

This sea and lake monster, also known as *Sínach*, *Oilliphéist*, *Caoránach*, and *Muc-sheilche* in Mortal lands, has a long, serpentine neck and a reptile's head armed with steely teeth. They are less common in Faery as most have migrated over to the Mortal world, feeding on the easier pickings of livestock and people with fewer obstacles.

They are considered lake dragons due to their similar appearance and hoarding of wealth derived from the slain. These ferocious beasts have seal- or walrus-like flippers instead of feet, and they clumsily shamble about on land. Their necks take up half of their length, and the old ones can grow to lengths of 60 feet or more.

The tattooed tribes of the Picts in Northern Prydain idealize these monsters, believing they symbolize strength and might. Images of the beasts are carved on their tribal territorial stones and found in their tattoos.

Combat: Muirdris coil their snake-like necks around the prey to gain advantageous bites. On land, their movement is limited but in water they can speedily swim, dive, and move around the prey, taking massive bites.



-THERE LIVED A PEOPLE

NUCKLAVEE

NO. ENCOUNTERED: 1

SIZE: Large (15')

HD: 6d12

MOVE: 50 feet

AC: 17

ATTACKS: Claw 4d6, Bite 3d10

SPECIAL: Plague, Drought, Fright

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Chaotic Evil

TYPE: (Large)

TREASURE: 10

XP: 150+6

The hideous Nucklavee is a sort of skinless Centaur of the sea, with fins in place of legs. On its hairy head is one black glaring eye and an open mouth filled with terrible teeth. Black blood can be seen coursing through its yellow veins, pulsing throughout its large mass. The monster roams the coasts, terrorizing with little fear. The mere hint of its presence in Mortal lands causes panic. Encountering one forces a character to make a Wisdom Save or be frozen in terror for d6 turns.

Combat: Nucklavees barrel through any threats without heed, knowing that their horrific presence alone can frighten and immobilize the weak. They use frightful tactics and shock to win battles.

Plague: The mere presence of the Nucklavee can bring a sickening plague to the region it dwells (100 mile radius) if it chooses. It can do this three times each year. The plague will last for 3-6 months at a time, or until the beast is slain.

Drought: Just like with the plague ability, the beast can cause drought across the same range and territory.

Fright: Ugly already, the Nucklavee can emphasize its hideousness further to outright terrify others. It can use this ability three times each day. On sight, a character must make a Charisma save or flee in terror. *If fumbled, the victim will be paralyzed for 1d10 rounds, unable to act.*

PADFOOT

NO. ENCOUNTERED: 1

SIZE: Small (3'5)

HD: 2d6

MOVE: 50 feet

AC: 12

ATTACKS: Bite 3d6, Claw 2d4

SPECIAL: Transparency, Fright

SAVES: P

INTELLIGENCE: Low

ALIGNMENT: Chaotic Neutral

TYPE: (Small)

TREASURE: Standard

XP: 45+2

The Padfoot resembles a white dog beast, with smooth long hair and large saucer-shaped eyes. It can take the shape of any undefined, insubstantial form within peripheral view.

Its intentions are to frighten its prey. The Padfoot feeds on the fear its prey supplies, and it seeks to cause this effect everywhere it goes. If chosen, the victim will be stalked by the Padfoot as it continues to feed on his paranoia and fears. Every time the Padfoot causes terror, it draws a d6 HP from its victim(s). Like the Nucklavee, the victim(s) must make a Wisdom Save for each encounter.

Combat: The Padfoot attacks like a fierce hound, but can only be harmed by magical items, weapons, or spells because of its Transparency.

Transparency: The Padfoot takes a ghostly, non-corporeal form, and leaves no tracks, scent, or evidence of its passing. They are able to move through solid obstructions with no limitations (unless the barrier is magical or blessed).

Fright: *This ability is the same as the Nucklavee and other Faery-folks that share the same power.*

YCHAIN BANNOG

NO. ENCOUNTERED: 1-5

SIZE: Large (8' to 10')

HD: 3d8

MOVE: 35 feet

AC: 10

ATTACKS: Horn 3d6

SPECIAL: None

SAVES: M

INTELLIGENCE: Low

ALIGNMENT: Neutral

TYPE: (Large)

TREASURE: None

XP: 50+3

The Ychain Bannog or 'Horned Oxen' are Fey beasts with ghost-white bodies and red eyes, ears, and hooves. These powerful beasts can pull the same weight as fifty to a hundred normal oxen. These Fey have small populations across all worlds, performing epic laborious tasks if captured and harnessed.

Hu Gadarn famously used two chained Horned Oxen when he attempted to pull an Afanc out of Llyn Llion in Prydain. The beasts pulled this infamously difficult animal free from its watery lair eventually. Given this level of strength, they can be used for nearly any burden. Among the better known of the Horned Oxen is **Fuwch Frech** ('Freckled Cow') from Faery, who gave birth to many of the enchanted cattle that roam in Prydain.

Combat: The Ychain Bannog trample their foes like stampeding cattle are prone to do. They will ram with their long horns, and crush and stomp into the earth with their iron-hard hooves.

CHAPTER 3 - SUPERNATURAL ANIMALS

In the universe among the Three Worlds (Mortal, Faery and Annwn) supernatural animals are always shimmering white, often with red eyes, ears, and feet. These beasts are always capable of great magic and fulfill a function for the gods.

These special red and white animals of Faery blood are not so common that they can be found everywhere. They are but a scant minority among the sizable populations of wildlife throughout the worlds, and cannot be so often that every beast so encountered in Faery or Annwn or the same.

In the second chapter, many of the animals listed fall into this classification: Ychain Bannog, Padfoot, Gwartheg Y Llyn, and Giant Boar. Some details about these creatures are subject to change according to the CK's need or want in the story being crafted. None of the Faery-animals need to be white and red in color and still, obviously, remain supernatural.

The Cŵn Annwn are most often described as being ghostly white and red (similar to albino animals) and are clearly supernatural in character and origin (see statistics in Chapter 3). Amidst the many species of faery beasts there is one that has taken the attention of modern enthusiasts and readers of Celtic mythology – the White Stag.

THE WHITE STAG (CARW WYN)

This stag's place in Celtic mythology or ancient pagan beliefs, as evidenced in a few sources, is a creature from the Otherworld that usually signals a message or event. To see one means that an event is able to transpire, good or ill, and changes will soon be underway. The CK can insert a White Stag in the story to bring surprise or raise the tension to a story. Just its presence is enough if the players understand the significance of it.

The White Stag, and its lesser known brood and species, resemble the (now extinct) Irish Elk or '*Megaloceros giganteus*'. Massive with a gigantic antlered head, this animal dominates the landscape. Its snorts and grunts echo and are distinctive, alerting those who recognize the sounds of its presence. Vines, flowers, and even smaller animals cluster and nest in its antlers, and often a faery or so may be straddling there as well.

In the Welsh story of *Pwyll Pendefig Dyfed*, the main character Pwyll discovers a downed stag in the woods of Glyn Cuch being fed upon by hunting hounds. He decides to let his own hounds loose on it and feed them, unaware that the quarry was already claimed by none other than King Arawn of Annwn. This supernatural stag came from the Otherworld as did its original hunter, the king, and in the end the beast's death provided the necessary impetus for the rest of the story to begin.

A White Stag dashing in the forest, leaping over a hedge wall, or seen running, can catch the attentions of the player characters. This could also signify the breaking of a geis or tynghed, or the trespassing of individuals into places they should never go. To hunt the White Stag, for whatever reasons, is a mighty and nearly impossible task for the minor or lesser individual.



If the CK, or a brave character, wishes to hunt a White Stag, it will be quite an undertaking. This should be a wild and dangerous adventure of its own, not a minor event in the whole of the story. The stag will be dangerous if cornered or engaged in battle and will not back down, choosing to charge and crush its way through the hunters and their hounds to keep running. They normally dwell in Faery but run between worlds on hidden trails (it would require the ability *Wisdom of the Woods Level 3* to find their paths in the forest).

NO. ENCOUNTERED: 1

SIZE: Large

HD: 4d20

MOVE: 60 feet

AC: 18

ATTACKS: Antler Gore (3d20), and Hoof (2d20).

SPECIAL: Leave No Trace and Mist Form, any spells or additional abilities as the CK desires

SAVES: MINTELLIGENCE: High

ALIGNMENT: Neutral Good

TYPE: Magical Beast

TREASURE: See Below

XP: 2,000+4

To take the heart of the White Stag and eat it, uncooked, will grant the abilities of Second Sight (Level 3) and d12 more Faery abilities. Bathing in its blood will give the individual invulnerability to non-magical weapons. Wearing the hide will give many bonuses: a) instant warmth in the cold, b) +3 AC, and c) Silent Movement.



THE GIANTS OF WALES

Once, across the island of Prydain, in times before the domination of Man, differing groups of giants ruled the land. They were brutal and terrible, and in their rage they shaped the land by their crude games and battles. Powerful clans of these giants' controlled different areas of the island, while their marine cousins, the Fómori, controlled Éire.

Mankind was just a speck in the world then and their presence in Prydain was even less than elsewhere. No one could resist them or drive them away from the island. Few warriors were strong enough to challenge them or even slay them, and this task fell to another. The Plant Dôn arrived in their flying ships from the Otherworld seeking the slayer of their Queen of Light and now they found a land filled with giants.

Beli Mawr and his kindred set off throughout the land with their enchanted weapons slaying the giants and driving them into the far reaches of the island beyond the regions where man dwelt. By this conquest, the Plant Dôn now ruled both islands. They claimed Éire after ending the reign of the Fír Bolg, and Prydain after doing the same with the Cewri ('giants'). Éire was finally won over by them when they faced the sea-giants under King Balor and defeated them in the Battle of Magh Tuiredh.

Bitter and vengeful, the giants sought to regain the land again someday and bring the downfall of the gods. Over many centuries mankind grew in strength and the gods weakened, and eventually the gods retreated back to the Otherworld or into obscure places never again to rule Prydain. This was the opportunity the giants waited for, but to fill the void of power left by the gods was mankind who is now stronger than before and can resist them.

The gods left the island and now the peoples of Prydain kept the remnants of the once great population of the giants in check. After the Roman Empire arrived and then left, the size of the giants' population continued to dwindle, but they still wanted vengeance. Taking the advantage of the peoples' fragmented and weakened state the giants crept out from their mountains and valleys to terrorize again, destroying entire villages and bringing kingdoms to their knees.

Out from the beleaguered masses of people came giant slayers, they were few in number but mighty in their kill count. Among them are Arthur ap Gwythur and Jacca from the Britons who traveled around the country slaying giants where ever they went until their mere name alone could instill fear in the lumbering giants.

Their numbers were reduced even further in Prydain but the menace was not. Many came forward to challenge Arthur and the other giant slayers only to be mostly defeated in the end. Now emboldened by their few successes, the Giants of Prydain once again sought to regain the island as they once had it. Knowing that the population of the land is now split into many peoples and is weaker than it ever was since the time when they alone ruled Prydain, the many giants have come forward from the hills, desolate mountains and festering fens to terrorize all peoples alike.



CHAPTER 3 -

Few have recorded the number and frequency of them in Wales alone, not including those in the other areas where the Britons live, or the Saxons, but this is a list of the many giants that occupy the western land of the Britons in Wales for posterity.

More giants live beyond this region into Lloegyr and to the north where the Britons, Picts and Gaels dwell. Hundreds of giants still remain where there was once thousands before, and some say they are building in number again to reclaim Prydain and the other lands someday.

In Prydain and Llydaw, it is common practice to tag the name of a giant with the epithet 'Gawr', deriving from the word 'Cawr' or 'giant'. Large statured people can gain this epithet such as Arthur's close friend and companion in battle Cai (Gawr) because of his lofty height.

The CK can use the basic Cawr or Hill Giant in this Codex (chapter 2) 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.
- 5** 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 Aberteifi where he hungers for human flesh daily.
- 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.
- 12** Hedoc also lives in Aberteifi using a ruined Roman fort as his own, *Castell Hedoc Gawr*.



-THERE LIVED A PEOPLE

- 13** Chwîl, a terrible giant, lives in Castell Chwîl Gawr in Aberteifi.
- 14** Diddanel occupies another ruined fortress at Castell Diddanel Gawr in the country of Aberteifi.
- 15** Moel Gawr, the 'Bald' giant, ferociously protects his territory around Castell Moythyn.
- 16** Meifod is one more giant in Aberteifi that roams the land looking for mortals to devour and terrorize. His dwelling is at Cwrt Meifod.
- 17** Four brothers divide the territory in Caerfyrddin: Mabown (Caer Fabon), Dinas (Caer Dinas Gawr), Chwilcin (Caer Chwilcin Gawr), and Celgan (Caer Celgan).
- 18** Chwermon lives at Llwyn Chwermon in the region of Caerfyrddin.
- 19** Radyr stays in Bwlch Rhiw Radyr in the countryside of Caerfyrddin hoping the unwary will take his rocky pass with no other choice someday.
- 20** Cynwil, a meek and non-threatening giant, lingers around his namesake location in Caerfyrddin's countryside.
- 21** Oerbryd the terrible giant thunders near Castell Oerbryd in Caerfyrddin.
- 22** Cymryd lives close to Oerbryd using the old Roman fortress as his own, the Castell Cymryd.
- 23** 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 Crwcast in Castell Y Brain.
- 24** 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.
- 25** Maylor has three sons that live nearby him in this part of the land: Cornippin (Castell Cornippin), Crygyn (Castell Grygyn) and Bwba (Castell Bwba).
- 26** Odwyn can be found by the unlucky at Caer Odwyn.
- 27** 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.
- 28** Oyle is in Morgannwg near to Cribwr at Pen Oyle. Like many giants he wishes to slay Arthur for his deeds against his kind.
- 29** 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.
- 30** Dynas* lived at Caer Craig Dynas Gawr before he was confronted by Arthur and slain for his atrocities.
- 31** Bwch and his sons live in the region of Castell Bwch near Caerleon. 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.
- 32** Gerddan has several abodes across Prydain, Castell Erddan, Gogof Gerddan Gawr, and Bryn Bron Castellan in Aberteifi.
- 33** 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 near Neath in the south.
- 34** Dillic was slain and lays at Bedd Dillic Gawr in the south of the country. His bloody legacy remains however from his many decades of terror.
- 35** Tarnoc lives in Hodni in the kingdom of Brycheiniog and he roams the valleys seeking the weak and vulnerable.
- 36** Meddgyrn 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.
- 37** Dyrnhwch lives in the area of Euas and is hard to find.
- 38** Gwrle claims the unused fort of Caer Gwrle near the mighty city of Caerlleon bravely, as yet not slain by Arthur or his champions.
- 39** Iestyn dwells at Llaniestyn near Garth Beibio.
- 40** Cornbwch haunts and scares the locals around Graig Don. He hasn't yet met his match or rival.
- 41** In the realm of Merioneth the giant Gnerys lies dead, buried under so much rubble and sod.
- 42** 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.
- 43** Meichiad* was slain and his possessions, a knife and flute, scattered around Glascoed (at Nant/Cwm/Dyffren Meichiad) along with two other giants, Aeddan (Bwlch Aeddan) and Ceimiad* (Dyffren Mochnant) where two standing stones mark his tomb.
- 44** In the border territory and kingdom of Pengwern the land is rife with giants who dwell in the No Man's Land that is Bron 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).
- 45** Arthur's bride-to-be, Gwenhwyfar ferch Gogryfan 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.

THE STATE OF BEING FAERY

In this rather large volume concerning the world of Faery and its inhabitants there has been little time to focus on what it means to be Faery or one of the Immortals. Time has been spent instead giving the details of their universe and information for game-play, but nothing else that might help the CK or players to immerse themselves into this mentality.

There are many sources to research about the Fey, *Daoine Sí*, *Áes Dána* and the many other native Celtic references to them. Mostly they all agree that the Faery-folk are sometimes cold emotionally, spiritual and divine (read 'The Fairy Faith in Celtic Countries' by W. Y. Evans Wentz) or at the same time contradictory by being eccentric and wildly erratic.

CHAPTER 3 -

In recent works on the Fey, the constant theme remains about the link that they possess between nature and man. This isn't an idea that is wholly modern, for it does have a strong undercurrent in ancient lore. The natural world is populated by the Faery-folk who maintain it and tend to it in various ways. This is found in the ancient Celtic belief of Animism, where spirits exist in everything in nature, the rocks, trees, water and all else under the sun.

If the Faery behavior and mindset seems erratic and sometimes spontaneous, it is because of their closeness to the microcosmic changes in nature. Their intimacy to the world around them no Human can realize or understand; it is something that can be felt in the flow of stream, the sparkling rays of the sun, the wind's rush, and every other aspect of the universe. Added to this, the Fey also are compelled to act on pure instincts due to their connection to the beasts of nature and another aspect that Humanity has lost in its rush to urbanize and become 'civilized.'

Faery, the world, is more often in the old tales and sources described as being a twofold place. On one hand it is glorious and beautiful, beyond our own world's luster and vistas, but on the other hand a place of monstrous terror. These represent the time both contrasts to the universal rivalry between Good and Evil, but another power exists within and it is overlooked often because it is not so dramatic. This third presence is the natural world that binds it all together by every root, tree branch and waterway. In this third, the force of Twilight shares the same space as the other two but chooses to do nothing.

The faeries in general seem to teach Humans the error of their ways, their faults and flaws with often dire results. People who have questionable habits or lifestyles end up being targeted by faeries and once they do so, they do not stop until the mortal has learned their lessons. In this weird logic, they are teachers to the young, foolish mortals that clumsily exist alongside them in this universe. Even the grim and bloody goblin-folk and monsters from the myths and later lore were instructors aiding arrogant heroes onto their path of finding honor and earning their fame.

For all of this however, the majority of the Fey remain uninvolved in Human affairs and do not take part. Occasionally they will venture out from their hermitages and interact with mortals, but this usually leads to significant changes in the lives of those chosen. This also has more sinister side, as faeries are opportunistic. They will take food, wealth, clothing and even children away from their mortal counterparts for their own ends. Another lesser known, but interesting from a gaming perspective, is the custom of always having a human stuck in the middle of their feuds and battles. The poor hapless, and almost always frightened mortal, is thrown about amidst the faery chaos and rage as an eventual sacrifice.

In Celtic faery-lore 'elves' or 'goblins' per se do not exist, but they do in another guises. For the sake of translating the humanoid appearing faery immortals from ancient tales into a gaming context, elves seemed the best substitute. Modern notions of the faery-folk generally have been colored by whimsical animated movies and other related media and have lost their touch from the Old World.

Adaptations and changes to steer modern perceptions about Faery-folk back to its former place is a difficult thing to do, especially for the role-playing crowd where elves, goblins and pixies are deeply established with a fantasy slant. There is no direct way, without making it extremely tedious, to explain how to translate the ancient view of faeries and gods into gaming properly. The only way is to undertake the intensive task of research from the many sources.

Countless books have been written about the Faery-folk over the years, most lie on the fringe of believability (yes, there is such a thing in this subject) or toleration. These New-Age books ignore the centuries of lore and deep mythology, or even an understanding of the cultures that once believed in them. For the interest of this setting and gaming more valid books and studies on faery-lore would be advisable.

The journey for each to find their own part of what a 'faery' is by definition is not the same, but they do share similar paths. This is an option that can be taken as complex or simple as the CK or player desires in their quest for better gaming.

The Faeries in this setting are both derived from myth and lore directly, and embellished in places to give them a necessary realism, placing them in many levels of culture derivative of the Celts. A cautious approach was taken, however, and not done lightly since this is in respect of this venerable belief and wondrous lore.

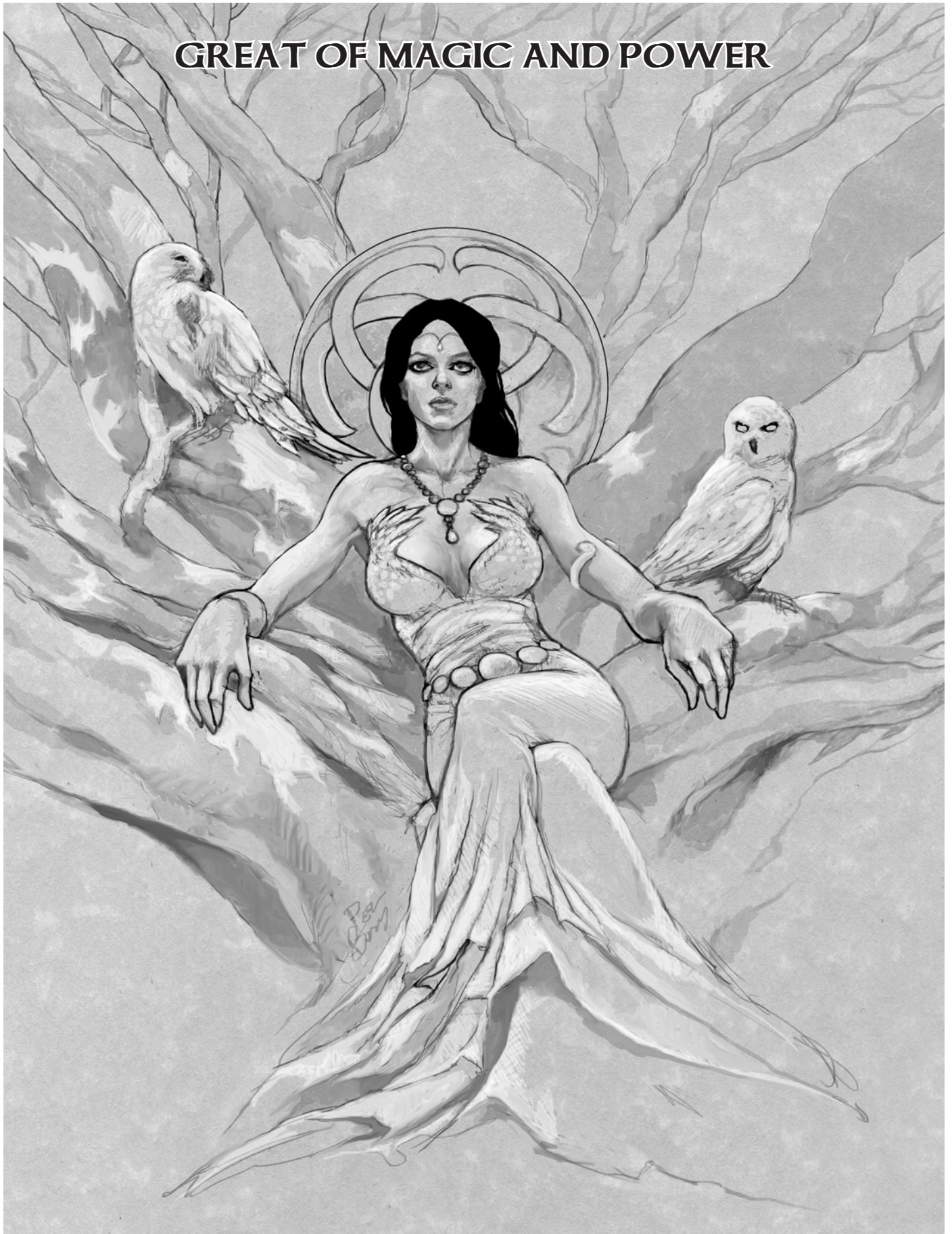
This is a started list of some of the fundamental books on Celtic Faery-lore that have been instrumental for me over the many years. Many have lengthy texts, are outdated in their thinking and academics, or are just art-books. Regardless, all alike have recorded and captured the Otherworld like a Time Capsule in each their way and provided me with plenty of substance to research over the decades to arrive at this point.

- **Briggs, Katherine**, *An Encyclopedia of Fairies*.
- **Froud, Brian & Alan Lee**, *Faeries*.
- **Froud, Brian**, *Good Faeries, Bad Faeries*.
- **Froud, Brian**, *Brian Froud's World of Faerie*.
- **Hunt, Robert**, *The Drolls, Traditions, and Superstitions of Old Cornwall Vol.1-2*.
- **Kirk, Robert**, *The Secret Commonwealth*.
- **Larkin, David**, *Giants*.
- **Tregarthern, Enys**, *Pixie Folklore and Legends*.
- **Sikes, W**, *British Goblins*.
- **Wentz, W**, *The Fairy Faith in Celtic Countries*.

This short list has been my mainstay since the early 80's and although there are many more than I have listed, this remains my literary sanctuary for inspiration. There is not enough room to even begin in the area of Celtic/Arthurian Studies here in this Codex but it is more extensive.



GREAT OF MAGIC AND POWER



GREAT OF MAGIC AND POWER



everything associated with faery is magical, extremely so, top to bottom. As well as being the heart and staple of fantasy literature and gaming, it is the crux of what defines Faery. The fey folk possess a surging and unrelenting power in their veins which compels them to live at a faster rate than Mortals. If it were not for the timeless nature of the Otherworld, they would quickly burn out and perish faster than Humans.

The possession of their great magic is also their worst flaw. Their bodies are conduits to the energies that fill the universe, and this makes them act and react in wild and eccentric ways, compared to humans. Humankind is mostly judged by their actions and behavior, but to the faery-kind, one is primarily judged and valued based on one's power. Human morality means nothing to the Immortal Fey; their goal is acquiring magical greatness to combat their rivals.

The magic that humans wield is second to what the faery possesses and rarely can diminish it. Unlike the mortals, the fey often are unfocused and wild in their managing of such forces. The Otherworld is composed purely of magic, thus the Welsh name 'Tir Hud' (The Land of Magic).

Every faery has innate spell-like abilities that can grow over time and game-play. These spell-like abilities function like spells in some cases, but do not require casting or components, just a control level of difficulty on the part of the user and often a save for those affected by it. It is the CK's ultimate decision on how to manage these abilities because they can get complicated and compromise game balance quickly if not dealt with correctly.

Many races have their own distinctive spell-like abilities or variants and can be used by other faeries if the CK decides. These abilities can be listed in the spells section but labeled separately to distinguish them as such.

There are also additional druidic and bardic spells listed in this chapter that derive from Celtic myths and lore. These are not simple spells, but high level ones that should be used with caution. The druids of Celtic myth were akin to demi-gods with their amazing feats and power. Rarely were they portrayed as humble, wise hermits in the legends and fragmentary tales.

In this chapter are also included some legendary magical items, a survey of the gods, and explanation of how divine prayers and magic work in Faery. Aside from the many races, this World Book is a brilliant place to add more magic and an Otherworldly presence to an existing campaign. Its use will bring a touch of supernatural adrenaline to any game.

FAERY SPELL-LIKE ABILITIES

A faery character will begin with limited spell-like abilities, some inherited and others chosen or rolled by the player or CK (if rolled beforehand). Throughout game-play, the character can gain additional spell-like abilities through advancement or

be given more by game events. There is no absolute method for gaining these spell-like abilities, because they are as flexible and dynamic as the world of faery, but there needs to be a structured system to control them in the passage of game-play for game balance and to deny the ever dreaded 'power creep' issue.

One general and simple method of advancing faery spell-like abilities that can be employed by the CK is to give the character an additional spell-like ability with every three to four experience levels gained. This is to maintain the ever-important game balance, since these spell-like abilities can quickly get out of control if not managed well.

The additional spell-like ability can be added by either rolling on the General Faery Abilities table or by picking one that seems appropriate. However, the CK must be able to allow said spell-like ability into their campaign.

To begin with, each faery race automatically has certain inherited spell-like abilities. Many abilities that are listed are quite powerful and it is the CK's decision whether to include them or not. What is most important is fun, but game balance plays a part.

Unless stated, a spell-like ability does not usually require the player to make a roll, and will happen whenever necessary during the character's next turn. The limit to which of these spell-like abilities can be called upon per day is detailed in the information about each given entry. If the faery attempts to push the limit and go beyond their maximum in a day, they will suffer 1d10 HP each time. Only healing and regenerative sources can renew their allotment per day.

These faery abilities can be listed in the 'Class & Race Abilities' section on the front of the character sheet for easier access. Unless listed in the faery race's description, the player can roll on this table below to determine the initial ability their character inherits at first level. As with the illusionist class and spells, if the faery has an initial intelligence score between 13-15, they can gain a second ability during creation. If the intelligence score falls within 16-17 they will begin the game with three abilities or four if the score is 18-19.

AS SPELLS

For those who don't wish to include faery spell-like abilities in their game the spell-like abilities are written and designed as normal spells. These are predominately for druids, however, some act as illusionist or cleric spells. In some instances the text refers to faery types, or blood bonds connected with stellar bodies; to use these as spells simply ignore the referenced text. This text is generally distinguished by the marker "For the fey:"; this text applies to characters with faerie spell-like abilities.

NOTE TO CKS: these abilities are commonly spread equally throughout all three Powers of the Fey. Listed on the following pages are also the Dark Faery abilities; many are race-specific, while others are general for all races.



- GREAT OF MAGIC AND POWER

GENERAL SPELL-LIKE ABILITIES

D100	SPELL-LIKE 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
95	Acorns of wisdom
96	Wind Speed
97	Fey Frenzy
98	Gnashing Teeth
99	Fey Flight
100	Special (Roll on Next Table)

SPECIAL SPELL-LIKE ABILITIES

D20	SPELL-LIKE 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. Ignore for spell use.

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.

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 SPELL-LIKE ABILITIES

D100	SPELL-LIKE ABILITY
01-05	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 Shrii
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

YSGODIAID SPELL-LIKE ABILITIES

D8	SPELL-LIKE ABILITY
1	Ghostly Form
2	Gwethron (Bat Form)
3	Phasing
4	Dark Eye
5	Rage of the Beast
6	Shriek of the Dread
7-8	Summon Doom Warrior

GWIDDON SPELL-LIKE ABILITIES

D8	SPELL-LIKE ABILITY
1	Ravensister
2	Nightflight
3	Eye of the Hag
4	Witchwood
5	Owlflight
6	Witch Moon
7	Profound Stare
8	Roll on Dark Faery Abilities

CHAPTER 4 -

CLERIC SPELLS (Divine)

1ST-LEVEL CLERIC SPELLS		
1.	INNER LIGHT Detects magical aura and its strength along 50 ft. path.	92
2ND-LEVEL CLERIC SPELLS		
1.	SENSE STONES Discover sacred stones and know purpose.	94
2.	SHRIEK OF DREAD Cause pandemonium with voice.	105
3RD-LEVEL CLERIC SPELLS		
1.	DELUDING SPIRIT Destroy moral in targets, reduce will to fight.	108
2.	GHOSTLY FORM Make physical form transparent..	104
3.	WIND SPEED Use wind to increase speed.	95
4TH-LEVEL CLERIC SPELLS		
1.	HOWLING WOUND Wounds emit terrible sounds.	101
2.	SECOND SIGHT See of vision of the future.	93
5TH-LEVEL CLERIC SPELLS		
1.	BAOBH'S TERROR Cause fear in the heart of target.	107
2.	CREEPING FLESH Turn flesh into weapon.	100
3.	FIRE SOUL Move through flames without harm.	97
4.	LINGERING WHISPER Lengthen the duration of other spells.	97
5.	SAP STRENGTH Reduce strength of target.	111
6.	WISP OF STRAW Bring down curse on victim.	112
6TH-LEVEL CLERIC SPELLS		
1.	DICHETAL DO CHENN AIB Divine the history or past of an individual.	108
2.	HAND OF MADNESS Cause insanity or death.	101
3.	MORRIGAN'S BLOOD Cause enemies to attack each other.	111
7TH-LEVEL CLERIC SPELLS		
1.	EVIL EYE Curses target.	100
8TH-LEVEL CLERIC SPELLS		
1.	ORACULAR HEAD Trap the dead and question them.	111
9TH-LEVEL CLERIC SPELLS		
1.	DRUID'S BREATH Create magic to hunt target, to harm or wound them.	108
2.	ETHEREAL HAND Tear out pieces of the soul.	100
3.	EXTERNAL SOUL Pass soul into object.	96

4.	GEIS Detects magical aura and its strength along 50 ft. path.	109
5.	NOMADIC SOUL Possess another body after death.	98
6.	TARB FIES Determine next king or High Druid.	112

DRUID SPELLS (Divine)

1ST-LEVEL DRUID SPELLS		
1.	ACORNS OF WISDOM Imbue acorn with one shot magical effect.	91
2.	BALEFUL PRESENCE Cyclonic cloud revolves around caster.	99
3.	BLEND WITH NATURE Blend into surroundings.	91
4.	EARTH SCENT Emit odors to mask presence.	91
5.	GWETHRON (BAT FORM) Assume the form and powers of a bat.	104
6.	INNER LIGHT Detects magical aura and its strength along 50 ft. path.	92
7.	LEAF BLADES Turns leaves into weapons.	92
8.	NATURE'S ARMY Transform into a swarm of small animals.	93
9.	NIGHT FLIGHT Allows very limited flight.	104
10.	OWLFLIGHT Allows for limited flight in owl-like form.	105
11.	PHASING Phase in and out of physical form.	104
11.	PROFOUND STARE Seduce or charm target.	105
12.	RAGE OF THE BEAST Assume the form of an animal.	104
13.	SHRIEK OF DREAD Cause pandemonium with voice.	105
14.	VAMPIRIC HUNGER Detects poison in one creature or small object.	103
15.	WINGED WAYS Allows limited flight	95
16.	WISDOM OF THE WOODS Find hidden pathways in forested environment.	95
2ND-LEVEL DRUID SPELLS		
1.	AIR AS STONE Make air around caster solid.	91
2.	DIRT AS STONE Make dirt around caster solid.	91
3.	FIRE AS STONE Make fire around caster solid.	92
4.	Giant's Growth Increase strength and size.	92
5.	GNASHING TEETH Create fire sparks and cloud around caster.	92
5.	LIGHT AS STONE Make light around caster solid.	97
6.	Limb Leap Allows one the ability to leap from branch to branch.	93
7.	Oaken Door Create portals in trees.	93
8.	SENSE STONES Discover sacred stones and know purpose.	94
9.	Shadow as Stone Summon shadow to aid caster.	102



- GREAT OF MAGIC AND POWER

10.	SHADOW MELD Meld into shadows.	94
11.	SONG OF THE PLANTS Summoning plants to aid caster.	94
12.	SONG OF THE STONES Summon stones to aid caster.	94
13.	TREE HIDE Change skin into bark.	94
14.	VENOMOUS PRESENCE Creates toxic presence.	103
15.	WATER AS STONE Summon water to aid caster.	95
16.	WILDERNESS WAYS Imbue with animal traits.	95
17.	WIND DANCING Use wind to carry caster.	95
18.	WIND SPEED Use wind to increase speed.	95

3RD-LEVEL DRUID SPELLS

1.	CERNAE'S CALL Heal severed limb or hit points.	91
2.	DELUDING SPIRIT Destroy moral in targets, reduce will to fight.	108
3.	DRUID FIRE Summon magical fire to cause damage.	108
4.	ELF SHOT Turn natural objects into missiles.	100
5.	FAERY FLAME Create magical flame.	101
6.	FAERY GLAMOUR Magically disguise self.	91
7.	FAERY LURE Lure's target to caster through magic scent.	91
8.	FEY FLIGHT Use Natural objects to fly.	92
9.	FEY INVISIBILITY Turn invisible.	92
10.	FEY WIND Create glowing spiritual wind.	92
11.	GHOSTLY FORM Make physical form transparent.	103
12.	HORRIBLE VISAGE Transform face into fear.	101
13.	HOWL OF DOOM Destroy things with voice.	101
14.	HOWLING WOUND Wounds emit terrible sounds.	101
15.	JEWEL SONG Create special bond with jewels.	97
16.	PRICKLE BLADES Turn body into weapon.	102
17.	RAVENSIATER Summon magical fey.	106
18.	SAP STRENGTH Reduce strength of target.	111
19.	SECOND FATE A chance to restore hit points.	102
20.	SECOND SIGHT See a vision of the future.	93
21.	SHAPESHIFTING Change shape into animal or living shape.	94
22.	SLUAGH FLIGHT Join flight of fey.	102
23.	SONG OF THE WILDS Summoning wild beasts to aid caster.	94

24.	TEINM LAEGHDA Divine future briefly through joints of fingers/hand.	112
-----	---	-----

4TH-LEVEL DRUID SPELLS

1.	CREEPING FLESH Turn flesh into weapon.	100
2.	CURSE FORM Curse victim into animal form.	107
3.	EVIL SCENT Create powerful smell to disorient enemies.	100
4.	FEY FRENZY Transforms caster's visage into shape of horror.	92
5.	MIGHTY COUNTENANCE Change countenance to divine.	93
6.	MIST FORM Assume aerial transparency, protection against attack.	93
7.	MOVING MAWS A mouth emerges from caster to attack.	102
8.	SHADOW'S SONG Control shadows to do bidding.	102
9.	SONG OF THE SEA Summoning sea beasts to aid the caster.	94
10.	THIRD EYE Harness various magical powers.	103
11.	WISP OF STRAW Bring down curse on victim.	112
12.	WITCH WOOD Transform into a rowan tree.	106

5TH-LEVEL DRUID SPELLS

1.	AIR SOUL Hold breath without penalty.	96
2.	ANIMAL SOULMATE Bond with a particular animal.	96
3.	BAOBH'S TERROR Cause fear in the heart of target.	107
4.	BEAST CURSE Force target into the form of a werewolf.	107
5.	CRANNCHUR Determine outcome by reading signs.	107
6.	DRUIDIC FOG Summon a magical fog.	109
7.	EARTH SOUL Pass through the earth unimpeded.	96
8.	FIRE SOUL Move through flames without harm.	97
9.	HAND OF MADNESS Cause insanity or death.	101
10.	HATEFUL SHRILL Damage target with wild shriek.	101
11.	LINGERING WHISPER Lengthen the duration of other spells.	97
12.	MOON CHILD Moon phase impacts abilities.	98
13.	MORRIGAN'S BLOOD Cause enemies to attack each other.	111
14.	SONG OF THE RAINBOW Call upon rainbow for special powers.	98
15.	SUMMON CHAMPION Awaken a tree to serve as caster's champion.	111
16.	SUMMON WARP SPASM Summoning divine berserk ability into target.	111
17.	SUN CHILD Gain abilities from the sun's phase.	99
18.	TREE CURSE Curse target into the form of a tree.	112

CHAPTER 4 -

19.	TREE SONG Summoning a larger tree to aid.	95
20.	WARRIORS OF STONE Summon warriors from thrown stones.	112
21.	WATER SOUL Creates mystical bond with water.	99
22.	WITCH MOON Moon phase impacts abilities as Moon Child.	106

6TH-LEVEL DRUID SPELLS

1.	COSMIC CHILD Druid enhanced by certain planet.	96
2.	DARK EYE Cause variety of curse affects.	103
3.	EVIL EYE Curses target.	100
4.	EYE OF THE HAG Works like Dark Eye.	105
5.	DICHETAL DO CHENNAIB Divine the history or past of an individual.	108
6.	IMBAS FOROSNA Allows caster to determine future of a certain target.	110
7.	TREE CURSE Cast curse on target, transforming them into plant.	112
8.	VENOMOUS PRESENCE Creates toxic cloud around caster.	103

7TH-LEVEL DRUID SPELLS

1.	SONG OF THE BURNING STONES Bond with special dragon stones.	98
2.	SUMMON DOOM WARRIOR Summon powerful warrior.	105

8TH-LEVEL DRUID SPELLS

1.	BATTLE STORM Summon a storm to fight for caster.	107
2.	DARK MOON Blind targets, reduces their checks.	100
3.	ETHEREAL HAND Tear out pieces of the soul.	100
4.	EXTERNAL SOUL Pass soul into object.	96
5.	ILLUSIONARY LANDSCAPE Create the illusion of a landscape.	110
6.	ILLUSIONARY WARRIORS Create force of illusionary warriors.	110
7.	FAERY MOON Derive power from the moon.	97
8.	ORACULAR HEAD Trap the dead and question them.	111
9.	TREE SOULMATE The caster is bound to a specific tree.	99

9TH-LEVEL DRUID SPELLS

1.	DRAIN LOCH Drain water from whole areas.	108
2.	DRUID'S BREATH Create magic to hunt target, to harm or wound them.	108
3.	FOREST CHAMPIONS Summon fauna to battle for the caster.	109
4.	GEIS Changes destiny of target.	109
5.	GLAM DICIN Amplify shortcomings and shame target, reduces charisma.	110
6.	MASS CURSEFORM Curse many targets into the form of an animal.	110

7.	NOMADIC SOUL Possess another body after death.	98
8.	RAINBOW SOUL Use power of spectrum to create magic events.	98
9.	TARB FEIS Determine next king or High Druid.	112
10.	THROW MOUNTAIN Hurl mountains of dirt and rock on target area.	112

ILLUSIONIST SPELLS (Arcane)

1ST-LEVEL ILLUSIONIST SPELLS

1.	PHASING Phase in and out of physical form.	104
----	--	-----

2ND-LEVEL ILLUSIONIST SPELLS

1.	BALEFUL PRESENCE Cyclonic cloud revolves around caster.	99
2.	RAGE OF THE BEAST Assume the form of an animal.	104

3RD-LEVEL ILLUSIONIST SPELLS

1.	AIR AS STONE Make air around caster solid.	91
2.	DIRT AS STONE Make dirt around caster solid.	91
3.	FIRE AS STONE Make fire around caster solid.	92
4.	GIANT'S GROWTH Detects magical aura and its strength along 50 ft. path.	92
5.	LIGHT AS STONE Make light around caster solid.	97
6.	NATURE'S ARMY Transform into a swarm of small animals.	93
7.	PROFOUND STARE Seduce or charm target.	105
8.	SHADOW AS STONE Make shadow around caster solid.	102
9.	WATER AS STONE Make water around caster solid.	95

4TH-LEVEL ILLUSIONIST SPELLS

1.	EVIL SCENT Create powerful smell to disorient enemies.	100
2.	GHOSTLY FORM Make physical form transparent.	104
3.	SHADOW MELD Meld into shadows	94
4.	TREE HIDE Change skin into bark.	94

5TH-LEVEL ILLUSIONIST SPELLS

1.	CREEPING FLESH Turn flesh into weapon.	100
2.	SHAPE SHIFTING Change shape into animal or living shape.	102

6TH-LEVEL ILLUSIONIST SPELLS

1.	ILLUSIONARY LANDSCAPE Create the illusion of a landscape.	110
2.	ILLUSIONARY WARRIORS Create force of illusionary warriors.	110

7TH-LEVEL ILLUSIONIST SPELLS

1.	VENOMOUS PRESENCE Creates toxic cloud around caster.	103
----	--	-----



- GREAT OF MAGIC AND POWER

FAERY SPELL-LIKE ABILITIES

ACORNS OF WISDOM, LEVEL 1 DRUID

CT 1 D special R special
SV dexterity negates SR yes COMP n/a

The caster 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 one must make a saving throw or resistance, or the effect will occur. Each power can place a different range of spell effects in the acorn. The number of times per day this ability can be used is the caster's experience level X 3.

(LIGHT) Blindness: This spell will make the target blind for the caster's wisdom/minute.

Sleep: If hit, the victim will fall into a sleep, lasting caster's wisdom/hour.

Bonds: An invisible bind will hold the target tightly for the caster's wisdom/minute.

(TWILIGHT) Astray: If hit, the victim will be lost magically, with no way of knowing their direction for the caster's wisdom/minute.

Mushroom Cloud: A spore cloud will explode from the acorn's husk, filling the air and d10 x 10 mushrooms will sprout from the seed. The victim must make a condition save every hour, or lose d4 from that score.

Sickenning Cloud: A green, noxious cloud emerges from the acorn and bathes the victims in it, causing them to turn green, and denying them use of magic/spells for the caster's wisdom/turn.

(DARK) Fire: The husk will explode into a fireball, doing d12 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 turns 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 caster can make the air around them solid upon touch with a wisdom check. The size of the stone that the caster can create is based on the character's wisdom score, in feet. This represents the maximum sized stone that can be crafted from air, but it can vary within that range as the character desires. This ability can be used to make walls, weapons, and other stones as needed.

If a weapon is created, the enemy must make a magic saving roll before it does any damage, since it has magical constitution. Swords, spears, arrows or other weapons can be crafted out of the thin air by the fey. It will do damage appropriate to the weapon type.

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 caster can blend into the surrounding foliage and turn invisible right before others'

eyes. Only those with the ability to see the invisible or with second sight can see them without rolling a save.

Many sylvan-folk have inherited this ability automatically. This will last in minutes equal to the caster'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 caster can call upon the Horned One's essence to heal his own severed limb or HP loss in three turns. Ideally this ability can grant the caster a perpetual means to recover from injuries, but it does have a catch. If HP are being recovered, the caster can heal points back (d4 x character's level) only once per week. If, however, a limb is being restored, the character can only heal body parts based on their experience level: 4-5 hand/foot, 6-7 forearm/shin, 8+ whole limb. This aspect of the ability can only be performed once a month.

DIRT-AS-STONE, LEVEL 2 DRUID, 3 ILLUSIONIST

This stone ability functions exactly the same as the air and the rest of the elemental abilities.

EARTHSCENT, LEVEL 1 DRUID, 2 ILLUSIONIST

CT 1 D see below R self,
SV none SR none COMP n/a

The caster's body emits strong, earthy odors that mask its presence while in the forest. This ability can add a +5 to the hide for rounds equal to the caster's experience level. Animals that track by scent are completely thrown off by *earthen scent*.

FAERY GLAMOUR, LEVEL 3 DRUID

CT 1 D see below R self
SV none SR yes COMP n/a

Fey glamour is the classic ability that enables the caster to magically disguise themselves or objects for a length of time. The glamour can completely fool the onlooker (unless he makes a save) into thinking it is whatever the caster wishes. It can change dry leaves into golden coins, hideous Faeries into beautiful alluring maidens, dangerous cliffs into shelters, etc. This is a staple ability among the caster and one that is used most often around mortals (preferably in their world).

This glamour will affect anything within 10 feet of the caster, or upon touch if an object is chosen. All who look at the subject of the glamour (caster or object) will have to make a magic resistance, or be completely fooled.

Caster glamour's duration is the caster's experience level in hours (if under 5th level) and in days (if over). The caster can also 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 caster emits a seductive scent, an enticing magical odor that can lure in any gender to the caster if a charisma save fails. Once enthralled, the seducer can order their ensnared

CHAPTER 4 -

target(s) to do their bidding so long as they are not told to do something threatening or harmful to their own life (or others), for five minutes at a time.

The caster can select targets in their radius equal to their experience level that must do a save or succumb to the lure. After being entranced, the enamored will be in a dream-like state and lose track of time, but be completely given to any suggestion by the seducer unless the entrancement is broken. To break this lure, the seduced can roll a save every turn, it can be dispelled by a spell-caster, the caster can choose to let it go, or the caster is slain in the process.

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, etc., the caster can fly. They fly 60 feet, ascend at 20 feet or dive at 100 feet per round so long as they take hold of the object. It must be a natural and organic object for it to work, nothing created or constructed.

FEY FRENZY, LEVEL 4 DRUID

CT 3	D 6 rds.	R self
SV none	SR none	COMP n/a

When angered, the caster's appearance transforms into a fierce, harsh countenance and he calls upon primal forces. This will last six rounds each time it is called, but can only be done three times a day, or the caster will burn out from it and take d12 damage instantly each time over limit. The character can call upon one of these aspects each time; the aspect can be chosen from this list:

Shriek: The caster's voice becomes a high-pitch shrill and he can focus it to shatter objects once a turn. Items, non-magical, can easily be rendered useless if the player makes a wisdom check for a focused attack. Magical items must make a save or they will be shattered.

Hair of Iron: Like the heroes of old, the fey's hair becomes as strong and deadly as iron spikes on the character's head. It will do d4 per experience level in damage when stabbed into the enemy.

Razor Claws: The fingernails become sharp with razor-like edges and will do d6 damage.

Rage: The Fey's flesh can deflect 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 caster can turn invisible and vanish from the senses of everyone present for minutes equal to the caster'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 save to not be taken for a fool by this ability. There are other herbal and magical means for mortals to see the invisible.

For the fey: The 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 caster 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

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 by d4/experience level. The caster shines from within by 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 magic's duration is one round each time it is used, and it can be performed three times per day +experience level. For the fey: only faeries of light can have this ability.

FIRE-AS-STONE, LEVEL 2 DRUID

This caster ability works the same as the air-as-stone but has the additional element of flammable objects bursting into flames when in contact. Flammable objects must rolls a 4 or less on a d10, or ignite.

GIANT'S GROWTH, LEVEL 2 DRUID, 3 ILLUSIONIST

CT 2	D 3 rounds	R self
SV none	SR none	COMP n/a

The caster can double in size, strength, and might with this ability once it is summoned. The character, for three rounds, will gain a +d8 strength bonus and an extra +2 ac. It may be used up to three times a day. The CK can also make this ability work in reverse, allowing it to shrink the character if the player wishes instead (+5 ac).

GNASHING TEETH, LEVEL 2 DRUID

CT 1	D 3 rounds	R 5 feet
SV dexterity negates	SR none	COMP n/a

The caster 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 d8, or burst into flames. This ability will last three rounds as a spell or can be called upon three times a day.

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 caster possesses a magical inner light that can shine and illuminate in an aura around it (experience level x 10 feet for its maximum distance). This glow can emit from within the body, eyes, at the end of a finger, etc. And can be any color, but provides enough light to see by in darkness.

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 d6 + experience level in damage as a thrown weapon.

LIMB LEAP, LEVEL 2 DRUID

CT 1	D 1 rd./lvl.	R 20 feet
SV none	SR none	COMP n/a

The character can make expansive leaps from branch to branch easily. The normal CT for this distance reverts to a check (per jump) up to 9. Each level will lower the CT by one. The caster's body is now magically and incomparably linked to the woods for the duration of this ability.

At 5th level and higher the caster can do the same with leaves, using them as a foundation upon which to walk or run.

MIGHTY COUNTENANCE, LEVEL 4 DRUID, 4 CLERIC

CT 1	D 10 rounds	R self
SV none	SR none	COMP n/a

The caster has an enhanced appearance that can rival the divine. It is a born trait for the fey which cannot be reduced (except by accidents or wounds). 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 the option can be replaced by the addition of another ability.

Level 1: 'Shining'. The fey's presence glows flawlessly. The character gains a +3 charisma.

Level 2: 'Pure'. One step closer to divine, the fey has an intense appearance that is impossible to ignore. This gives a +5 charisma (replacing the previous level's bonus).

Level 3: 'Divine'. On the level with the gods, the fey now appears on a level of perfection and beauty that few can equal in any world. charisma changes to +10.

MIST FORM, LEVEL 4 DRUID

CT1	D 1 rd./lvl.	R self
SV none	SR none	COMP n/a

The caster 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 caster can walk through solid obstructions, under doors, etc., while in this state, but cannot hold onto anything tangible. They can cast spells but cannot do any physical combat.

Mist form will last as long as the caster's experience level in minutes or until it is called off.

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 transforms 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 caster a +5 to their AC for the duration, if hit, he suffers normal damage. This ability's duration is the caster'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 caster can use oak trees as portals to another part of the forest by simply stepping into them. In a green magical flash, the caster 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 under 5th level, 12 times per day by characters 6-9th level, and up to 18 times per day by 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.

CHAPTER 4 -

Level 3: Complete visual of people, places, entire conversations, and the emotions are overpowering.

CKs must note that in traditional Celtic society, the seer (**Gweledydd** in Welsh and **Fíle** in Irish) is often at the mercy of 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 from it. The caster 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, etc. This can aid in finding the 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 caster can magically meld into the shadows, and for all intents and purposes turn invisible for its duration (experience level in rounds). Only NPCs or characters with *second sight* or the spells or abilities to see the invisible can spot the hidden caster without rolling a save. Many caster have this ability by inheriting it and can use it without limit per day. Those who 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 caster folk, this enables the fey to literally change into something else. The caster, 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 critical spot skill roll or some other 'test' to see it'.

There are many magical means to see through the shapeshifting veil but not everyone has them. Gods cannot only 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.

Those who acquire this ability can use it for their experience level in hours at a time and only three times a day.

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 the sea animals with this enchanted song, the Fey can summon aid from normal beasts. Depending on the situation and the mood of the CK, the sea animals could range in size from prawn to whale. Unless the caster has a familiar already,

the Song of the Sea randomly summoning creatures each time. The character cannot put the animal into the line of danger, however, or they will be marked by that species as an enemy.

This ability's has a range radius equal to the caster's experience level in miles while at sea, and the control over the summoned animals lasts for his experience level in minutes. The caster 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 caster can sing to the nearby rocks, pebbles, and stones and draw them to their aid. Hand or foot-holds can be made to appear in the rockface 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 d4 damage, while larger stones will do d6. Boulders can do between d8 to d10 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 and druids are closest to nature, they can call to the foliage for assistance. Vines, ferns, ivy, leaves, herbs, flowers, and all other greenery can be sung to, the effects lasting in minutes equal to the caster'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 (CL d12 for plants and d20 for trees), attack or aid the singer in whatever manner they require for its duration. 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 caster. 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 his summoned animal(s) they will mark him as an enemy and he will be either avoided or attacked during future encounters.

The range is experience level in miles, and lasts the same in minutes. For the fey, few caster-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 may use it three times a day under 5th level, six times per day by characters 6-9th level, and up to 12 times per day by those over 10th level.

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 caster from nature, this ability enables the caster to transform his body into a sylvan skin, appearing like tree bark or any greenery around the character in the forest or wilderness. This behaves as a camouflage



and adds to the hide skill (+5) and gives an additional ac (+2) due to the nature of the covering.

Tree hide lasts in duration equal to the caster's experience level in minutes. If used more than three times a day, it will burn the caster 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 *summon tree champion* except that its effects are limited and the tree can uproot itself and walk. Use the statistics for the treants in the *Monsters & Treasures* book. Unlike the other forces of nature that the caster 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.

The range is equal to the experience level X 15 feet from the caster and the animated tree will serve the Song in a duration lasting in minutes equal to the experience level.

For the Fey: Faeries under 5th level can use this song once a week, from 6th to 10th twice a week, and from 11th level and higher, three times.

WATER-AS-STONE, LEVEL 2 DRUID, 3 ILLUSIONIST

This ability functions in the same manner as the other elemental Stone abilities.

WILDERNESS WAYS, LEVEL 2 DRUID

CT 2 D 1 rd./lvl. R self
SV none SR none COMP n/a

The caster has the remarkable ability to summon animal traits and characteristics onto themselves as needed (experience level in rounds). The player can either leave the animalistic trait to fate and roll, or pick from the list below. This trait/characteristic will emerge on the character in a magical flash and be usable for its duration.

D100	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 (Night Vision)
51-55	Bat's Ears: +5 Listen
56-60	Frog Legs: +3 Leap
61-65	Bestial Claws: d6 Damage

- GREAT OF MAGIC AND POWER

66-70	Bestial Jaws: d4 Damage
71-75	Boar Tusks: d6 Damage
76-80	Ram Horns: d6 Damage
81-85	Bull Horns: d6+1 Damage
86-90	Insect Wings: Flight
91	Bird Wings: Flight
92	Serpent Fangs: d4 Damage
93	Hooves: d4+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 weight at a distance of 70 feet per turn. The winged caster can only carry 40 lbs. per level.

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 caster can sense the pathways deep in the forests. Each level (increased 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, Grig, and Ley trails.

Level 3: Pixie, Tree-folk and all other Sylvan-folk pathways.

Level 4: Divine trails.

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 caster can be carried by a breeze or wind, magically gliding on the invisible air current. The current will carry the character in feet equal to their experience level multiplied by 20 each time. This method can be used for quick escape and many other needs. They can carry their standard capacity along with them, but little more, when using this ability.

Duration is three rounds at a time, and it can be used three times a day by the caster.

WIND SPEED, LEVEL 2 DRUID, 3 CLERIC

CT 1 D 1 round R self
SV none SR none COMP n/a

The caster can summon an instant burst of supernatural speed that will give a d20 + experience level feet bonus to their own movement in that round.

CHAPTER 4 -

SPECIAL FAERY ABILITIES

These abilities are very powerful in some cases, divine in origin, and can easily ruin game balance if not handled correctly. It is the CK's decision on using these in their game. It is advised; if he wishes to do so, to really research the strengths and weaknesses of each before including it. Logically the character can only possess *one* elemental soul, and *one* Faery Moon. It is not possible to stack these abilities; only the gods can possess them all.

AIR SOUL, LEVEL 5 DRUID

CT 5 D 10 rounds R self
SV none SR none COMP n/a

This enables the caster the ability to hold his breath for as long as necessary without penalty. Any air-based attacks or problems (smoke, dust, etc.) surrounding the caster do not affect him like others who are completely dependent on breathable air.

This caster has immunity to harmful smokes, fumes or any other air-based substances. For all intents and purposes, the caster does not breathe like others, or conceivably at all.

For the fey: The caster was born with a soul composed purely from air. The caster also 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 caster 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. Once an animal is chosen it is fixed and this spell only works with that animal.

At moments, the caster can choose to call upon various traits of the animal to which they are soul-mated, or even transform into the animal entirely. To do this, or access any of the soulmate's traits, the player must roll a wisdom Save.

The animal's nature and traits can be seen in the caster'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.

The player and CK can either roll on the table below or decide which animal together.

D20	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 (Headbutt 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 caster's natural abilities and power wax and wane based on the arrival and vision of a specific planet. At the moment of the caster'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 caster'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.

d4	ATTRIBUTES AFFECTED
1-2	Physical
3-4	Magical

While the planet is visible in the sky, the caster gains some bonuses. 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)

EARTH SOUL, LEVEL 5 DRUID

CT 3 D 10 rounds R self
SV none SR none COMP n/a

The caster's is in league with the essence of the earth underfoot. The caster can pass naturally through earth, rock, or any related substance up to three times a day. They can do this up to their movement for thirty rounds at a time. Just as with the *air soul*, the caster with this soul cannot die from asphyxiation or being buried alive, since 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

The caster places his soul in an item; this object must be fragile (egg/shellfish/nut shell, animal familiar, flora, crystal, etc., and be worn (if possible) in plain view at all times.

If the caster is separated from his soul-item he will weaken (-5 on all attributes), or if it falls into the hands of another, he must get it back or risk becoming enslaved.

If worn, this object can only be destroyed during combat if struck; the caster must make a successful wisdom save (CL 0)



- GREAT OF MAGIC AND POWER

or the item is destroyed. The one major advantage of this ability is that the caster is invincible unless the external soul object is hit. He cannot suffer damage from any physical attacks, and can only be harmed by magic.

For the fey: By a rare quirk of fate the caster's soul is not physically in their body, but instead is located in an object. It is permanent.

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 blood coursing in the caster'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 more mighty 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 d4 to determine which of the three Moons it is:

D6	FAERY MOON
1-2	Fire Moon
3-4	Storm Moon
5-6	Warrior's Moon

Fire Moon: A fiery aura can erupt from the caster 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 save or risk being burned alive, taking a d8 damage X experience level for as long as they remain in the aura. Anything flammable caught in this aura has a 2 (+ experience level) chance on a d10 of bursting into flames.

Storm Moon: A stormy, lightning-laced aura emits powerfully from the Caster. Biting rain and tearing winds swirl about him like a cyclone. Any foes within the aura needs to make a wisdom save for as long as they remain within its radius (10 feet) or get struck by lightning, taking d8 damage per experience level for as long as they stay within it. Due to the winds and rain hitting the eyes of the enemy within the aura, a failed save they will decrease skills. Saves and combat rolls equal to the character's experience.

Warrior's Moon: A colorful, blinding shine (player and/or CK's choice) emits from the caster's aura. Foes must make a wisdom save while standing within the radius (10 feet) or take d8 + experience level in damage each round. Eventually, if HP is emptied, the foe will vanish without a trace. In the meantime they will be blinded by the raw magical soul power of the caster and take a minus equal to the character's experience level on all skills.

FIRE SOUL, LEVEL 5 DRUID, 5 CLERIC

CT 3 D 10 rounds R 10 feet
SV none SR none COMP n/a

This spell-like ability makes the caster invulnerable to fire. With this ability the caster can navigate through flames and fires of any magnitude without harm.

The counter to this is water, which will doubly harm the caster if he falls into watery places causing 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 (wisdom check). The caster's body is always warm and generates heat automatically. In one of the more powerful manifestations, the caster's eyes will glow with a fiery light at all times.

The older and more powerful the caster 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, etc.

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 caster can literally sing to gem stones. With this ability, jewels (whether cut and polished or still buried in the ground) will obey the singer and literally communicate with the user.

Questions can be asked, and objects shaped out of the gems present (if there are enough). A wisdom check is needed to form, shape, and use the gems, however, and a resonating song must come from the caster.

Overall this ability functions the same as *song of the stones*, except that only gem stones are influenced by the caster'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-atone* but instead the essence of light can be influenced and shaped by the caster.

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 caster can lengthen the duration of other spell-like abilities when activated. Each level gives more time to the particular spell-like ability. To activate this ability, the player needs to make a successful wisdom check. It can be used as many times per day equal to the character's experience level, to a maximum of five. Duration increases with each level; use the chart below.

LEVEL	DURATION INCREASE
1	X 2
2	X 3
3	X 4
4	X 5
5	X 6

CHAPTER 4 -

MOON CHILD, LEVEL 5 DRUID

CT 3 D special R Touch
SV none SR none COMP n/a

The caster is greatly influenced by the moon and its phases can raise or lower the classes' primary attribute. Just as with the tides, the moon also holds a similar influence over the caster every month. This can be advantageous when it is full, but detrimental during the new moon. The spell-like ability raises or lowers the classes' primary attribute; determine the phase of the moon and consult the chart below for the affects on the attributes.

LEVEL	NM	WC	FULL	WXC
1	-2	+1	+2	+1
2	-1	+2	+3	+2
3	0	+3	+4	+3

NM – New Moon, WC – Waning Crescent, WXC – Waxing Crescent

It is of course up to the CK as to decide the phases of the moon during game-play because this will influence the caster's attributes. This influence is only on the primary attribute, and lasts the three days of each phase of the moon.

For the Fey: This spell-like ability is permanent.

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 who casts this spell-like ability, he can drift temporarily to possess another body, so long as that body is within a 100 foot radius of his corporal form. The character with this ability can only do use 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 player or NPC, or any mortal being's body can be taken over by the slain character's soul. The 'dead' character (the caster) is at the mercy of the CK as to where the soul migrates when it perishes each time. The caster must make a successful wisdom save to successfully migrate to another host. If they fail, they must try a new host and continue to do so until there are no choices left; at this point they become a disembodied haunt, turning into a ghost in 1-4 days.

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.

RAINBOW SOUL, LEVEL 9 DRUID

CT 5 D 1 rnd./lvl. R special
SV special SR special COMP n/a

The caster is able to summon the energies of the rainbow. When doing so, the caster's eyes shine with the light of rainbows.

Consult table below each time the adventurer wishes to use it; they can use any one or all of the abilities, but only one at a time and only one per spell casting.

For the Fey: the essence of the caster's soul is composed of pure rainbow energies, filling the whole spectrum, and can be called upon in times of need.

D6 RAINBOW POWER

- Blue: Water control.** The caster can control currents, never drown for the duration of submersion, and even sing to the element. Range is experience level x 5 feet
- Purple: Anti-Magic.** The caster cannot be harmed by any spells, magical items, or potions. Only directed magic from the gods can cause the caster harm.
- Green: Wild Aspects.** The caster can call upon their experience level in *Wilderness Ways* for the duration of the ability.
- Yellow: Quickening.** The user of this aspect of the ability can cast an extra d4 spells for the duration without penalties.
- Orange: Invulnerability.** For the duration, the caster is invulnerable to damage suffered in combat. No sword, spear, blade, club, or any other weapon can harm him.
- Red: Fire Eyes.** The caster's eyes can shoot flaming balls of energy in destructive fury. Range is experience level X 5 feet. Damage caused is d8+ wisdom bonus. These can be fired once a turn for the duration.

SONG OF THE BURNING STONES, LEVEL 7 DRUID

CT 5 D 1 rd./lvl. R touch,
SV none SR none COMP n/a

This spell-like ability enables the caster to sing to dragon stones. The king bucca wyn can also grant this ability to special individuals. (See 'the dragon stones' in chapter 6).

Many dragon stones sit in the earth and stones 'sleep' until they are awakened, when magical fires come alive within the amber-like gem. This song can awaken the stones that fall within 10 feet of the caster at the moment the first notes are sung.

Only the pixie-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 caster can fuse and join several dragon stones together with this song, based on their experience level, and form larger magical stones.

This song cannot be simply copied by any who listen; it is something deeper and from the soul of the caster, like all of the other songs.

SONG OF THE RAINBOW, LEVEL 5 DRUID

CT 10 rounds D 1 hr./wis R see below
SV none SR none COMP n/a

This song allows the caster 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 caster 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 passage from one end of the rainbow is almost instantaneous.



- GREAT OF MAGIC AND POWER

SUN CHILD, LEVEL 5 DRUID

CT 3 D special R self
SV none SR none COMP n/a

The caster's soul becomes linked to the sun, and gains and loses potency based on its angle in the sky. The spell-like ability raises or lowers the classes' primary attribute; determine the phase of the sun and consult the chart below for the affects. This cannot be used with *moon child*.

A bonus is added to the character's primary class attribute 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 caster as well. If a solar eclipse occurs, the player must roll a wisdom save or lose his daytime bonus. While a lunar eclipse is happening, the player must roll also a wisdom save or suffer the night-time penalties.

TREE SOULMATE, LEVEL 8 DRUID

CT 10 rounds D special R special
SV none SR none COMP n/a

The caster creates or already shares a common bond with a tree in faery (or another world based on the CK's campaign). The caster gains advantages from its soulmate, 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 can roll on the table below to determine the tree's species.

D20	TREE	BENEFITS
1-2	Oak	Lightning Resistance
3-4	Birch	Immune to Spirits
5-6	Rowan	Immune to Curses
7-8	Alder	Cannot Bleed/drown
9-10	Willow	Second Sight, Level 1
11-12	Ash	Immune to poisons
13-14	Hawthorn	Cannot be scarred
15	Holly	Luck*
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

* The luck ability gives the character the power to roll a second chance, on a d20, under their charisma attribute with any skill or combat action. If he successfully makes the roll, he can try again. This benefit can only work once on each action needing the luck; however it can be used as often as needed on the other skills, actions, etc.

The wounds suffered by character or tree soulmate are 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. This spell can only be cast once.

WATER SOUL, LEVEL 5 DRUID

CT 3 D 10 rounds R 10 feet
SV none SR none COMP n/a

Upon need, fresh water, in gallons equal to the character's experience level, can be summoned by the caster easily. The caster 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 can move, and only super-heated water (near boiling or higher) poses any harm to the caster.

DARK FAERY ABILITIES/SPELLS

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 and wild beasts 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 overuse 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

A dark cyclonic cloud emits and revolves from the caster'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. Baleful presence becomes more powerful as the caster increases in level. 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.
4	Light sources darken by half their intensity, fires extinguish (unless magical), and palm-sized objects are thrown about, potentially hitting foes for d4 X d6 damage. 15 feet radius.
7	Fires are instantly gone, light sources are dimmed out. The baleful aura of the caster can affect the combat rolls of the enemy at a minus equal to experience level. 20 feet radius.
10	The first three levels' effects occur in swift progression and if the foes fail their dexterity save they are thrown to the ground. If the foes fail their spell resistance, they are horrified and attempt to flee.

For the Fey: The ability's duration is equal to the character's experience level in rounds.

CHAPTER 4 -

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 caster 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 caster can form a number of tentacles equal to their level. This counts as an attack like any other. If they do bite and grab foes, they do a d8 damage+ experience level; furthermore any spell caster struck must make a successful wisdom save or suffer the affects of a dispel magic. The spell negates further use of spell casting by the foe for the remainder of the spell.

DARK MOON, LEVEL 6 DRUID, 7 IL
CT 5 D1 rd./lvl. R:10 feet radius
SV wisdom negates SR Yes COMP n/a

This dark aura will completely shroud the caster, making him difficult to identify. Anyone caught in the coud must make a successful wisdom save or become disoriented; all skills and combat-related matters suffer a minus equal to half the caster's level for the duration of the spell. Each round the foes are in the aura's radius (10 feet) they can make a save.

The intensity of the aura weighs down upon the foes and will do a d8 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

The caster 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 save 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 equal to the character/ npc's experience level per day.

D4 ELF SHOT CURSE	
1	Spasm: The target's body suffers uncontrollable spasms that will make almost every action impossible. This will last for the user's experience levels in days. The target will have a minus -5 to all skills and combat, and be unable to cast spells.
2	Lame: The elf Shot cripple 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 days equal to the user's experience level.
3	Blindness: If hit and the target fails a Save, they are blinded for days equal to the user's experience level.
4	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 caster's hand, a smoldering, shrouded flame will come to life. The ethereal hand reaches into the soul of a victim and



rips out pieces of it with each plunge. The victim must make a spell resistance or wisdom save, or lose HP equal to the user's experience level per round; save each round.

For the *ethereal hand* to work, the attacker must physically touch the enemy. For the *fey*: 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, 7 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 save or take the curse. If they roll a critical, they become aware of the curse and the location of the evil eye.

Only a divine intervention, a 10th+ level priest/druid's blessing, remove curse, or an epic quest can cure this curse.

For the Fey: The user of this rare ability can only use this equal to their own experience level in a month total, and 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 made crippled, unable to be used.
3	Deafness: The target loses hearing completely.
4	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, etc.
5	Insanity: The target loses all reason and sanity. If a player character, this will take a lot of role-playing to explore well. It can provide plenty of entertaining opportunities in story development.
6	Alignment Reversal: The target flip alignment unknowingly.
7	Agony: CK chooses the target's body part, which erupts in agonizing pain and gives that organ/appendage a minus equal to the experience level of the user.
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 DRUIDM, 4 ILLUSIONIST
CT 2 D 1 rd./lvl. R 10 feet
SV none SR Yes COMP n/a

The caster creates powerful scents that can distract and cause agony to any enemies nearby. As the caster grows more powerful, and thus experienced, this scent becomes worse and more damaging to foes. Each level is added when the character (or NPC) has another three experience levels behind them (levels 1, 3, 6, 9). For the *Fey*: This can be used in times a day equal to the caster's experience level and lasts equal to the same number of rounds.

- GREAT OF MAGIC AND POWER

LEVEL	EFFECTS
1	Chills spine, eyes water, 5 feet radius, -2 to skills/combat.
2	Sickens, hairs raise on neck, headache, 10 feet radius, -4 to skills/combat.
3	Shakes nervously, barely able to speak, 15 feet radius, -6 to skills/combat.
4	Skin crawls, will flee if possible, 20 feet radius, -8 to skills/combat.

FAERY FLAME, LEVEL 3 DRUID

CT 3	D 1 rd./lvl.	R touch
SV none	SR none	COMP n/a

The caster can summon 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 d6 + experience level damage to a target hit or touched. Those touched must make a magic resistance or be harmed.

For the Fey: The faery can only use this ability equal to their experience level in times per day. Because this is a magical faery flame, it does not react to combustibles like 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

The caster will grow twice its normal size and gain increased strength (+2 dice) for the duration of the ability. Giant's growth lasts for the caster's experience level in rounds during combat, and can be used as many times per day.

For the Fey: Giant fey can possess this ability and to make themselves even greater in size, terror, and intimidation. The caster's weight will also double when this ability is summoned. This ability is inherited by spriggans but can be found in other races as well.

HAND OF MADNESS, LEVEL 5 DRUID, 6 CLERIC

CT 3	D 1 rd./lvl.	R self
SV dexterity	SR Yes	COMP n/a

This ability enables the caster to bring insanity and even death at a mere touch to the enemy's head or heart. A darkness shrouds the hand of the caster before it is used on a foe, and then once a successful touch attack is made and the victim's dexterity save fails, 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/divine means that undoes insanity or madness.

If the victim's heart is touched, the hand of madness 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 his constitution.

For the Fey: The caster with this ability can only use it the 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 caster 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 and cause damage to those within range. It causes a d12 + experience level in damage to those who fail a wisdom save on each round.

As with most faery spell-like 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 S
V charisma negates	SR Yes	COMP n/a

The caster's appearance can twist and distort into something suddenly frightening on command, with each level increasing the lethality of the visage. Every level is increased with every two experience levels of game play.

Those that gaze upon the *horrible visage* must make a charisma save or be so terrified that they flee from the source. Once affected by the visage, the panicked will drop whatever they are doing (combat, spell casting, etc.) just to get away from the hideous caster.

HOWL OF DOOM, LEVEL 3 DRUID

CT 1	D1 rd./lvl.	R special
SV wisdom negates	SR Yes	COMP n/a

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, each gained at the appropriate level.

For the Fey: This ability is found mainly in giants and other large beings and monsters.

LEVEL	EFFECTS
3rd	Deafens for experience level in minutes, radius 10 feet.
6th	As above. Radius 15 feet, -3 on all skills and attributes.
9th	As above, but throws victims off of their feet (equal to experience level of user X 5 in feet) and stuns for rounds also equal to user'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

Each time the possessing caster takes damage, that wound emits terrifying howls which overwhelm his attacker.

The ability lasts for as long as combat ensues or the caster is still alive. Its effects on the attacker(s) are equal to the experience level of the caster as a minus to all skills and combat rolls. The attacker must make a wisdom save while in hearing range of the caster or suffer the penalty.

For the Fey: This is a unique and distracting defensive ability

CHAPTER 4 -

that many Twilight and Dark Faeries possess, enabling them to turn their own wounds into weapons.

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 emerges from anywhere on the caster's body to fight and defend it. The caster can take no other action while using moving maws.

The *moving maws* will do 2d6 damage per attack as the deadly sharp teeth rip into the enemy. The maw can extend on a fleshy tendril within a ten feet radius but can only harm one target at a time. The caster can grow an additional maw every three experience levels, though still only attack one target at a time, though with multiple attacks, 2 mouths 1d6 each, 4 1d4 each.

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 caster's nails (finger and toe) and teeth will extend in size and sharpness to become a deadlier menace than before. Prickle blades allows the caster to do 1d6 claw damage a round.

For the Fey: This can be used three times a day and will add d6 damage for claws and a d8 for teeth.

SECOND FATE, LEVEL 3 DRUID, 4 CLERIC

CT: 5 D: special R: self
SV none SR none COMP n/a

A gift of luck is in the caster's possession, enabling the being (if endangered) another chance at life. If the caster loses all HP and is about to die, *second fate* grants the caster the 'luck' of not dying after all. There are three levels to this ability, each obtainable only upon having gained three experience levels.

This ability offers no guarantees. At 5th level the caster can make a save for resurrection, CL 10. If the roll is made, the NPC or character can regain full Hit Dice, resurrected. A second save can be made at 8th+ level and a third at 11th+ level. The caster can save *second fate*, using all three at higher levels. The spell need not be memorized to cast. The CK should 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 regeneration unless a deity or the CK wishes to reactivate them by some means in their story.

For the Fey: This is a limited-use ability with great consequences; it can only be cast three times by a fey.

SHADOW-AS-STONE, LEVEL 2 DRUID, 3 ILLUSIONIST

This works identically to the light-as-stone, except instead of using light, the caster 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 caster is able to hum a dark tune and control the surrounding shadows to do their bidding. This Song has many options:

- 1 **Teleportation:** Using shadows, the caster 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.
- 2 **Attack/Defense:** The shadows can serve the user. works as *song of the plants* but with shadows.

For the Fey: The NPC/character's experience level X 3 times/day is the daily limit for use.

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 caster 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 (spot skill or intelligence save). If the roll is made the observer can discern that the animal or being before them is 'wrong'. It could be a different ear, eye, or other feature, a mannerism, etc.

Faeries that inherit this ability can use it the number of times per day equal to experience level + 2. It will last for experience level in hours. Faeries that gain this ability may use it experience level + 1 times/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.

D4 SIDE-EFFECT

- | | |
|---|---|
| 1 | The character shrinks one inch each time the ability is used until the caster vanishes. |
| 2 | The character's skin sheds off (d6 damage). |
| 3 | The Caster's appearance becomes gradually more sinister each time he shifts. |
| 4 | The shapeshifter must eat fresh blood and entrails. |

SLUAGH FLIGHT, 3RD DRUID

CT 3 D 1 rd./lvl. R self
SV none SR none COMP n/a

Dark and twilight faeries or evil druids that have joined the unseelie court can become a single unit with this ability. There is no limit in number, but all faeries/druids 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 to cause havoc. 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



- GREAT OF MAGIC AND POWER

Wild Hunt. Any poor victims unable to break free from the Sluagh before the hunt ends and/or 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

Third eye opens a new eye in the caster'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 on exposure to it.

Its power radiates in a cone of influence 10 feet high, up to 100 feet in range. Below are the many possible powers that the *third eye* could possess, but it can *only* hold one of them. Roll a d20 or pick the most ideal power from this list.

D20	THIRD EYE POWER
1-2:	Gale: A powerful wind blows forth from the eye (experience level X 10 miles per hour) and creating a minus equal to experience level to all skills and combat, and rendering most spell casting impossible.
3-4:	Lightning Storm: Humming and flashing lightning bolts dart from the Third Eye in all directions. Each bolt that hits does d10+ experience level in damage.
5-6:	Cyclone: Works like Gale 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.
7-8:	Horriy: All within view of the Third Eye who fail their save will be absolutely terrified and leave battle while emptying their bowels. Each time the victims continue their gaze, they must again roll.
9-10:	Earthquake: The earth underfoot will tremor out of control, and all those who fail are sucked into the buckling ground, to the waist or swallowed completely. Those who succeed their Saves must still do actions at a minus equal to the Third Eye user's experience level.
11-12:	Fireball: <i>This power functions exactly the same as the Fireball spell, but one fireball can be blasted per round.</i>
13-14:	Rotting Flesh: All that fall in the Eye's cone of influence and fail their save will experience their skin rotting off. The damage will take months to heal, leaving survivors repulsively disfigured.
15-16:	Soul Drain: The Third Eye will give a 2d12 damage per round to those caught in the cone of influence who fail their Save.
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 save will become covered in a thick, icy shell. If shattered, those frozen within will 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 save will become blinded by the intensity of the Dark Faery. This blindness will last (in days) equal to the caster's experience level.

For the Fey: Usually the Fómorian lords and clans directly related to the sea goddess Domnu inherit this, but it is found among other faeries as well. Its can only used once every three days.

The duration for this unique and mighty ability is once every three rounds after combat begins.

VAMPIRIC HUNGER, LEVEL 1 DRUID

CT 1 D 10 rounds R tough
SV strength SR none COMP n/a

Vampiric hunger can drain the life's blood from their victims. The method of exsanguination varies by the race or monster, but most often it consumed from claw and teeth wounds.

Once the caster has gripped its prey with a successful touch attack he will drain d4 HP per round and heal back one of his own HP. Unlike the *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/Levels permanently, unless restored by a cleric or divine blessing. The victim needs a strength save to escape the vampiric caster.

At 10th level the vampiric beast or caster can also choose to drain the victim of all magical capabilities instead of hit point. For each round they hold the victim one spell or spell-like ability is drained; for each magical ability drained the caster gains 1 HP back.

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 caster 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 save while in contact or take d4 + experience level damage. The caster can end it at any time.

YSGODIAID 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 caster's eyes will turn black and give them the power to curse another by gazing into their eyes. He must make a successful charisma check to make and hold eye contact long enough to deliver the curse. The victim must roll a wisdom save to negate the curse.

For the Fey: *Dark eye* can only be used twice a day by its user but its curse can be long-lasting.

CHAPTER 4 -

The CK or player can either choose or roll on the table below to determine which curse the *dark eye* casts:

D8 DARK EYE CURSE	
1	Drain Soul: Drain d20 HP from his victim with one gaze.
2	Combustion: With a simple gaze, the victim will burst into flames, taking 2d8 damage and a 3 on a d8 chance that their clothing will burst into flame as well, doing a d6 more damage each round.
3	Petrify: If the victim fails their save, they will slowly turn into stone. Only a cleric or other divine means can remove the curse and restore the victim.
4	Ghostly Binds: Tight, invisible binds will constrict the victim, holding tight and denying movement. This will last for minutes equal to the caster's experience level.
5	Memory Erase: The caster will erase the victim's memory. Only a divine intervention, <i>restoration</i> or similar spell of some sort can restore it; otherwise it is completely gone.
6	Beguilement: The caster will confuse and lead the victim astray by the gaze of the <i>dark eye</i> . The victim will be in such a state for days equal to the user's experience level. This magical bewilderment cannot be shaken.
7	Charm: Like <i>faery lure</i> , this <i>dark eye</i> curse allows the caster 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.
8	Horridify: If the victim fails his save, the <i>dark eye</i> will terrify him into a catatonic state, unable to function for hours (equal to experience level of user).

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 ysgod, those with ghostly form cast upon them, while in this form, cannot be harmed by any physical means but are vulnerable to magic and other faery abilities. Magical weapons can harm the caster 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 magic can be used (CK's judgment on which, given game circumstances) while in this state, but no spells can be cast.

For the Fey: The shadow elf has the ability to make its physical form transparent, ghostly, and intangible. This ability functions very similarly to *mist form* 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.

GWETHRON (BAT FORM), LEVEL 1 DRUID

CT 5 D 3 rd./lvl. R self
SV none SR none COMP n/a

There are three levels to this divinely-granted magic; each imparts greater advantages than before. Every three experience levels will advance this ability to the next level.

The first magic, gained at 3rd level, gives the caster the power to call upon various aspects of the giant bat when needed: claws (1d6), teeth (1d8), hearing (sonar), and wings (100 feet).

The second magic, gained at 6th level, of gwethron grants the elf the power to transform into a humanoid bat/elf hybrid who can wield weapons and still function as an elf.

The third magic, gained at 9th level, gives the caster the power to completely transform into a giant terrifying bat.

For the Fey: Many of the Ysgodiaid 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. The ysgod can call upon one or more of these traits based on wisdom bonus (if any).

Half of the ghost elves have made a pact with the queen of the bats in annwn and exchanged their souls for a small portion of her powers.

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 caster can phase in and out like a ghost. Once it begins, the caster will phase in and out every other round. For each round the caster is phased out, they cannot be harmed by any non-magically enhanced physical attack; only magic can affect the caster when he is in his ghostly form.

The caster cannot do any physical action while in ghost form but he can cast spells and easily do other magical actions.

For the Fey: The ghost elf armies in Annwn plan their strategies utilizing the phasing ability its advantage against their foes who cannot counter it. A fey cannot conduct other fey abilities while phasing.

RAGE OF THE BEAST, LEVEL 1 DRUID, 2 ILLUSIONIST

CT 3 D special R self
SV none SR none COMP n/a

The caster can call upon this primal rage when angered. While enraged, a charisma save will allow the caster to assume aspects of a beast which can be used to his advantage. No other spells can be used while *rage of the beast* is in active.

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 caster is angered and in danger. Roll on the table below for which animal shows through the caster in the rage.

D6 ANIMAL & TRAITS	
1	Boar (Tusks 2d6, Trample 1d8)
2	Wolf (Bite 1d8, Claw 1d6)
3	Bull (Horns 1d8, Hooves 1d10)
4	Owl (Claw 1d6+1)
5	Bat (Claw 1d4, Bite 1d4+1)
6	Bear (Bite 1d8, Claw 1d10)

For the Fey: Although the ghost elves no longer live on the surface worlds, they still carry vestiges of their former link to Nature and the wilderness.

- GREAT OF MAGIC AND POWER

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 can become ghost-white while gazing into the eyes of the victim, cursing him. This ability works the same as the Ysgodiaid's *dark eye*.

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.

The caster can fly 30 feet per round with Owlflight. 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 caster reaches 5th level, this ability allows the elf to transform into an elf/owl hybrid much like the *ravensister* does the raven. With a deadly beak (2d6 damage) and talons (2d10 damage), the caster can still use weaponry and cast spells in this monstrous form.

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 caster can fly by moonlight. The moon must be present in the night sky, in any phase but 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 caster, while in flight, the means to sense places where other Gwiddon's dwell.

This can be used three times per casting, 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 barriers created by streams, rivers, and other flowing waterway. If the caster tries to cross these places, she will suffer d10 damage for as long as it takes to cross.

For the Fey: 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 save will save the witch from being uncontrollably compelled to join.

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 caster to seduce and charm others to do her bidding. This is similar to *faery lure* except that it functions through the caster's eyes.

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 caster. Everyone caught in earshot of the shriek must make a wisdom save 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. Those who also have this ability are immune to the shrieks of dread cast by others.

LEVEL	EFFECTS
1st	Stuns for one round, causes a nervous, out-of-control twitching which makes foes drop weapons, breaks concentration for spells.
3rd	Stuns for two rounds, causing all first level effects as well as causing deafness for three minutes.
5th	Stuns for three rounds, causing all previous levels' effects, plus denying victims' magic-casting abilities for an entire day. Deafness lasts five minutes.
7th	Stuns for four rounds, previous effects, hearing loss is permanent, and the force of the sound throws victims off their feet.
9th	Stuns for five rounds, previous effects, and the victims will lose the use of a random body location (CK's choice) until healed properly.

SUMMON 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, doom warrior's are semi-divine beings that form 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 save to go into a frenzy. This frenzy will double all of the abilities' durations and strengths and add d10 to the 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 underworld's armies when the call for war is made. They are a dreaded force and few are bold enough to challenge their might.

CHAPTER 4 -

Like *faery lure*, it can work on both genders easily and the same if they fail their charisma save. Once it does work, the target will be under the complete control of the caster. The caster can enslave as many people as equal to the witch's experience level. The target can only be freed from the *profound stare* if she chooses to release them 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 to 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 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

There are three levels to this spell-like ability. Levels are gained with each three experience levels risen (5,8,11), and each has advanced benefits.

At 5th level *raven sister* allows the caster to transform partially into a raven hybrid, similar to the Ysgod Gwethron. The caster becomes a black feathered, taloned and sharp beaked monstrosity in this form. Its bite deals 1d6 damage, talons 1d8, and the caster can still cast spells and still use weaponry if needed.

At 8th level it allows the caster the power to transform into a giant raven. Flight is obviously now an option, and she can travel 100 feet per round and still use her abilities. As a giant raven, the witch can speak, but casts only certain spells, and will be unable to wield any weapons.

At 11th level it is the most terrifying. The *Branwaed* 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*.

For the Fey: Because of the blood from Mórrígan, Baobh Catha, and Macha, certain Gwiddon are born with the ability; and it carries that legacy strongly. Each level's duration is equal to the Gwiddon's experience level in rounds total, and can be used three times a day.

The Ravensister must roll a charisma save when surrounded by the blood and gore of battle, or give in to a bloodlust. If so, the Gwiddon will go into a killing frenzy, out of control until the presence of the blood is gone.

WITCH-MOON, LEVEL 6 DRUID

The *witch-moon* is essentially the *moon child* natural-born ability and works the same. For the Fey: 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.



WITCHWOOD, LEVEL 4 DRUID

CT 5 rounds	D special	R self
SV none	SR none	COMP n/a

With this ability, the caster can transform into a frightening rowan tree-like form. Roots, branches, leaves, and bark form on the caster, giving him the appearance of a moving tree. With this ability, the elf gains many advantages: strength + 1d10, AC 18, Branch Slam 1d12, Impale 2d4.

The caster can only utilize the *witchwood* under certain conditions. If, anytime after sunset, the caster 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 caster 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 caster 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.

DRUIDIC MAGIC

The druid spell lists in the *Castles & Crusades* have complete availability here, of course, but in addition there are many spells from Celtic myths. These spells are all essentially powerful and high-level and cannot be used lightly, as they have great influence and effects on the setting around them.

Other additional spells are listed here that can also be used by the Faery-folk, wizards, and druids just the same. The spells used by bards are also given here as the Bardic Order was a part of the Druidic, and their great influence through song, poem and prose can be an important element to the game.

BAOBH'S TERROR, LEVEL 5 DRUID, 5 CLERIC

CT 1 R 100 ft./lv. D special
SV charisma 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, CLERIC 9

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 caster with a bias. Any target caught in the radius and range of its influence must make a spell resistance 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, once per level.

CL STORM INTENSITY

8	Light rain and small hail falls, doing 1d4 damage a round.
10	Rainstorm, lightning, thunder, muddy ground (-2 to skills/combat), and heavier hail do 1d6 a round.
15	As above, with blowing winds stopping all missile weapons, 3 out of a d8/round of a lightning strike doing 2d12 damage.
18	As above, but with <i>Whirlwind</i> 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 <i>Whirlwind</i> 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 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 2, '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 Magic Resistance 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.

CRANCHUR, LEVEL 5 DRUID

CT 1 R special D special
SV n/a SR no COMP S, V

'The Laying of Wood'. The druid takes a handful of sticks, twigs, and sprigs from a tree and tosses them to the wind, and can divine an answer from how they fall. The question must have a yes or no answer, and cannot request the outcome of battle. The difficulty of the spell depends on the nature of the question:

CL	NATURE OF QUESTION
5	Arrival/departure of someone.
8	An event happening nearby.
12	Obscure question.
15	A completely unknown topic.

CURSE FORM, LEVEL 4 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.

CHAPTER 4 -

The difficulty of this curse increases with the intended duration of its effects.

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 runs out, 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 not himself.

DELUING 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 the 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 roll 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/unwilling to fight.

DICHETAL DO CHENNAIB, LEVEL 6 DRUID, 6 CLERIC

CT 3 R touch D special
SV n/a SR no COMP S, V

'Composing in One's Fingers'. The druid or bard, with the touch of his chosen 'magic finger', can divine the history of the person or object touched. A wooden staff can also be used in this spell. The person or being touched must make a Magic Resistance; if he fails, this spell can have a chance of telling his entire history.

This spell, like many Druidic ones, has a difficulty based on certain criteria as seen below:

CL	SPAN OF HISTORY
5	Experience level in days
8	Experience level in weeks
10	Experience level in seasons
12	Experience level in years
15	Experience level in decades
18	Experience level in centuries

The details on Ogham magic will be elaborated in Chapter 5. Ogham divination and usage is a mode of magic that is closer to the gods than the rest.

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 can drain 10 cubic feet per level.

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 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 attributes, skills and combat.

Bloodsweat: From every pore in the victim's body, blood pours out terribly, draining the victim of d10 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.

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 Lifeforce: Each day under the curse, the victim will have d8 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 a CL: 3. 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.

This fire does not burn physical objects or items, only the souls of those caught in its way.

DRUIDIC FOG, LEVEL 5 DRUID

CT 3 R 100 ft./lvl. D 2 rds/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 (who each have to make a Magic Resistance or suffer a minus to skills and attributes, and rolls, equal to the druid's experience level for its duration). Meanwhile the druid and those allied with him can see clearly through the fog 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 Rolls 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 d10+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.

GEIS, LEVEL 9 DRUID, 9 CLERIC

CT 1 R special D special
SV wisdom SR yes COMP V

One of the most powerful controlling spells among druids, it assures that destined events do, or don't, come to pass. This is a 'Fate' or *Tynghed* used by the druids to maintain civility and order among warriors, champions, kings and nobles.

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.



CHAPTER 4 -

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. For a more detailed explanation on the *geis/tyngned*, see Chapter 7.

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 skill rolls, saves, and combat actions, and cannot ever make a critical, also fumbling now on 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/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.

GLAM DICÍN, LEVEL 9 DRUID

CT 30 minutes R special D special
SV charisma SR yes COMP V, S

This is an epic satire that, meant to shame and eventually destroy its victim by ruining their reputation. Through magic, the druid can amplify any short-comings and make them known to a wider audience.

Using three sprigs from a Rowan tree, and the druid's back to one such tree, upon pronouncing the words to the winds, the satire is made and will find its way into every court, palace and feast-hall within a day. Once this is cast, the target victim will have a -9 to their charisma and all related influential and personality rolls.

From the first day onward, the victim will become covered in blemishes, sickened (-3 on all attributes and a d4 HP/day), and unable to socialize.

Wherever the satirized victim travels, the surrounding people must make an intelligence Save. If made, they recognize the victim and will be compelled to make life difficult for him by mocking and heckling. The victim can only be released of this curse by doing one of several things: righting the wrong(s) that initially brought on this satire, be pardoned by the druid, die, or leave that world entirely for another. Even slaying the druid who cast this satire cannot undo its effects.

ILLUSIONARY WARRIORS, LEVEL 8 DRUID, 6 ILLUSIONIST

CT 1 R 20 ft./lvl. D 5 rds./lvl.
SV charisma SR yes COMP V

The druid can create an illusionary force of warriors to deceive the enemy. If the foe fails his charisma save, he believes the illusion and takes 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 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.

ILLUSIONARY LANDSCAPE, LEVEL 8 DRUID, 6 ILLUSIONIST

CT 1 R see below D 30 rds./lvl.
SV charisma 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 spell resistance 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.

IMBAS FOROSNA, LEVEL 6 DRUID

CT 30 rounds R special D special
SV n/a SR no COMP S

'Inspirations of the Masters', this druidic spell gives the druid the power to see the future of a person or an event. The druid or bard must chew on the meat from a dog, cat, bull, or other animal, and lay in a dark place for a time. His hands must be crisscrossed over his face and he cannot be interrupted.

The CT is based on the distance of the future event. The farther away it is from the present, the more difficult it is to see by the divining bard or druid.

CL	LENGTH OF DIVINATION
10	Outcome within the week.
12	Outcome in three months.
14	Outcome in next season.
16	Outcome in a year.
18	Outcome in over a year.

Regardless of the roll, even if failed or fumbled, the vision will still have a kernel of truth in it, but it will be a garbled and confusing and may not even seem relevant to the original question. The bard, or druid, by druidic law, must compose a poetical account of the vision to relate back to the non-initiated. It is the CK's duty to provide the vision(s) and make an effort to connect them to the story.

The length of time taken to compose the poetry (in game-time) affects how the later recitation will be perceived by its audience. For each hour spent composing the poem, the bard will get a +1 on the skill roll made at the moment of reciting.

MASS CURSEFORM, LEVEL 9 DRUID

CT 3 R 10 ft./lvl. D special
SV charisma SR yes COMP V, S

The druid can curse many individuals into animals with this



- GREAT OF MAGIC AND POWER

more advanced spell. The number of the accursed is equal to the experience level + d6 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, 6 CLERIC

CT 1 R 10ft./lvl. rad. D 6 rounds
SV wisdom SR yes COMP V

Morrígan'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 area of affect. 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.

ORACULAR HEAD, LEVEL 8 DRUID, 8 CLERIC

CT 5 minutes R touch D permanent
SV charisma SR yes COMP V, S

Using a recently-severed head from any being that is 3rd level or higher, the druid can trap the spirit of the slain into their skull or head after a ceremony, whereupon questions of the future can be asked from it.

The *oracular head* can be spoken to and asked of future events by the creator three times a week. It is the CK's job to provide the vaguely prophetic words it speaks, sprinkling it with hints and nuances of what is to come (in the story).

When the head speaks, a holy glow shines from around it like a halo which can drive away any ghosts or spirits (who must make a spell resistance or be banished). The trapped soul will more often be bitter and angry because the druid trapped it, and will plot revenge or a means of escape if able.

The *oracular head* does not simply obey the druid when asked the future; the druid must make a wisdom check to force it into telling the truth. If the druid fails, the head will ramble in riddles that are usually sinister and completely false. If however, the druid fumbles, the spirit inside will likely be freed (CK's decision). A critical will make the spirit speak of the future accurately and in good detail (within limits for the sake of the story).

SAP STRENGTH, LEVEL 3 DRUID, 5 CLERIC

CT 1 R 10ft./lvl. D special
SV wisdom 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 -1d4 onto 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 *Treant in the Monsters & Treasures* book for reference.

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 R100 ft./lvl. D special
SV charisma 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 his or her 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.

See *Riastrad* in Chapter 6 for a complete description of the ability. 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.



CHAPTER 4 -

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/Chief-tain/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 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.

TEINM LAEGHDA, LEVEL 3 DRUID

CT 3 rounds R special D instant
SV n/a SR no COMP S, V

'Cracking open the poem', the bard or druid can consult his fingers and joints to divine the future briefly. The question must be direct, with a yes or no answer, and must be asked silently in the caster's head.

The secret writing of the druids, Ogham, is found on the joints and hand, and the druid can read from this to discover the answer. The answer to this divination will be analyzed poetically.

THROW MOUNTAIN, LEVEL 9 DRUID

CT 9 R 500ft D special
SV see below SR yes COMP V, S, M

This incredibly powerful spell allows the druid to throw a mountain of earth 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 range of the falling rocks must make a spell resistance or take a 1d8 damage per 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 Roll.

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 10 ft./lvl. D 1 rd./lvl.
SV n/a SR no COMP V, M

The druid needs a palmful 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, d10 + experience level in warriors will come 'alive' from the stones. The warriors' statistics are below:

NO. ENCOUNTERED: Various

SIZE: Medium

HD: 3d12

MOVE: 45 feet

AC: 13

ATTACKS: Sword 2d8, Spear 1d10, Axe 2d12, Pummel 3d12

SPECIAL: None

SAVES: M

INTELLIGENCE: Low

TREASURE: None

ALIGNMENT: druid's Alignment

EXPERIENCE: druid's experience level + 250

These Stone Warriors will follow every word of their caster to the letter in a cold heartless manner, without any hint of emotion.

WISP OF STRAW, LEVEL 4 DRUID, 5 CLERIC

CT 1 R 10 feet D special
SV wisdom SR yes COMP V, S

The druid flings a handful of straw or dry grass into the victim's face, speaking the victim's name aloud to curse him. The curse effect is varied and the druid can decide which to inflict on the victim:

Deafness: The victim will lose all sense of hearing until the curse is removed.

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.

Change Alignment: The druid can choose which Alignment to give the target or simply let it reverse instead.

Insanity: Until removed, the victim's sanity is gone, leaving him unable to function mentally or emotionally on any level.



STRONG OF FEATS AND DEEDS



STRONG OF FEATS AND DEEDS

*I saw valiant men in battle array,
And after the morning, battle-mangled flesh.
I saw a tumult of three limits slain,
A shout active in front was heard.
In defending Gwenysttrad was seen
A mound and slanting ground obstructing.
In the pass of the ford I saw men gory-tinted,
Dropping their arms before the pallid miserable ones.*



aery has as much need for the arts of war as the Mortal world. The majority of fans of the Faery-folk seem to forget the dozens of stories about their invasions and feuds. In the Celtic myths, Mankind learned the methods of warfare from the Faeries and gods. In some cases, as with the Milesians against the Tuatha Dé Dannan, the Mortals fought the beings from the Otherworld and won, usually at great cost.

Although the world of Faery is serene and blissful most of the time, fierce battles and wars are always on the verge of occurring. The Faeries of Darkness seem to be always plotting great schemes involving battles and terrible invasions of enemy lands. The adventurers are usually caught up in this, if not causing their share of turmoil.

Legendary Celtic heroes possess great combat feats and perform impossible deeds in the tales; these are often attributable to the Otherworld and the gods in origin. What the reader will find in this chapter are the many unusual feats that are possible, magical battle tattoos and warpaint, fighting orders, and the Celtic method of battle.

In the scope of an adventure in the Otherworld or in the Mortal, great deeds are expected by the warriors along the way to face the nearly impossible odds. First it is important to become acquainted with the ancient Celtic methods of combat.

CELTIC WARFARE

Ní gnáth orgain cen scéola.

However harsh the battle, someone usually survives to tell the tale.

Because it is based on the observations of the Greeks and Romans (and later the English and French) who waged wars with them, our knowledge of how the Celtic peoples fought in battle is limited. Universally, the sources agree that the Celts approached battle as they did life itself – individual and boldly.

There is evidence of strategies being used by the early Celts on the Continent, and oftentimes succeeding. Warriors typically used spears and shields, since the iron to produce either is slight in comparison to swords. Foot soldiers formed the majority of the fighting force, while the fewer numbers of horsemen and chariots were considered the elite of their warriors.

Music was a major part of the Celtic army's plans and motives; it led them and helped to inspire rage. From the earliest era, against the Hellenic forces in the East and in Greece, it was noted that the Celtic forces went to war with music behind them. Taking examples from the scarce references in Post-Roman and Early Modern Celtic peoples, bagpipes, drums, and loud battle songs were the normal practice.

The battle songs were deep in tone and violent in character, and the warriors would likely continue to chant these grim songs while hacking, slashing, and jabbing their way into the fray. Musicians would linger safely far behind their warriors and play until they were driven from the field or slain. This music was primarily meant to inspire the warriors towards the opening moment of the conflict, but also continued driving them through the battle.

The 'Celtic Charge' was dreaded by their foes. The simple strategy involved a mighty, forceful dash towards the enemy's lines and a slamming of shields and jabbing of spears into the thick of the foe to break its front-line. If the enemy could hold its front-line long enough, the Celts would wear themselves out, and their strength and fury with them. Sometimes the charging army would lose its morale if it failed to shatter enemy lines.

The Celtic warrior would use every method possible to intimidate and terrify his foe. Displaying their well-muscled bodies and wild hair styles, exhibiting their skill at weaponry, and reciting their fame and ancestry were meant to overwhelm their enemies. In the sometimes long minutes before the moment of conflict, the Celtic force would blast their animal-shaped war horns (carnyx), thunder their drums, cuss and yell aloud for as long as it took to psyche out the foe.

Large battles were fought with often gigantic Celtic armies in the field, and whatever discipline was shown at the beginning of the battle fell apart later into the bloody struggle. The Celtic method of battle was brutal, showy, and meant to end the combat quickly. In the early centuries of the Roman Republic, the Celts were unstoppable and had won more battles than lost, but over time the Romans evolved their fighting methods to curtail the Celtic system.

All of the techniques and documented methods of warfare the Celts once used sadly are lost to a score of missing manuscripts among the Greeks and Romans in time, so what is left is a simplistic understanding of their 'logic'. It is understood that among the Eastern Gauls in Galatia, a three-horse unit was employed, called a *Trimarcisia*. Two of the horsemen were charges or squires that rode fresh horses for their master who fought in the field. When he needed a fresh steed, he would be given a replacement by one of the men.

There are many instances of the Celts using clever tricks against their foe to win the upper hand, and they were unsurpassed in guerrilla warfare. Small, swift, mobile armies would duck into forests, mountains and hills only to re-emerge in a surprise attack on the enemy from the sides and behind, and then return to their hiding grounds before they were trapped. The Britons



- STRONG OF FEATS AND DEEDS

used this against Rome with plentiful success, and it appears to have been the preferred method for poorly armed or outnumbered forces.

Each warrior ultimately fought in the fray to satisfy his or her own personal ego and glory. They battled to claim personal fame and reputation among their peers and peoples, and to show a tangible proof to their success meant claiming a trophy in the form of their defeated foes' severed heads.

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.*)

Warriors would use lime to harden and spike their hair to appear taller and more inhuman. According to the sources, this was an attempt to seem like battle spirits and presumably what we today consider the 'Faeries' from the Otherworld. Hair was lathered in a thickening bleaching substance (most likely made with lime) and then spiked back from the front. Over time this process would gradually bleach the color from the hair.

Celtic warriors were known to bare colorful tattoos, which also helped them appear larger than life, particularly among the Britons, who also used blue woad body paint. Tribesmen would be decked out in bright colors to dazzle and overwhelm their enemies, even more so if they were non-Celtic in origin. Each warrior created his own personal, over-the-top image before arriving in battle or their lord's hall.

Swordsmen and those who wore armor, mainly chainmail and helmets, were most likely champions and nobles. These expensive items were inheritable and had required more time from the blacksmith. It was believed by the Ancients that the Celts invented chainmail armoring, but the irony is that the Celtic peoples typically didn't use armor.

Celtic armies lived to threaten and intimidate others by use of raids, sorties, and the occasional invasion. Unlike the Romans, the Celts did not seek to have complete control over those they terrorized, only to remind them that the warrior force was master to the lands. Tithes and tribute were demanded by hordes often, intimidating them into paying on threat of a much worse return visit. The Celts did not seek to change others' way of life to fit their own, only to have a limited influence on them, primarily financial in origin.

One more famous aspect of Celtic warfare is the inclusion of women. While other cultures in Europe denied them any hopes of equality, much less the ability to fend for themselves, the Celts saw no flaw in allowing females to hold power. It was a common joke among the Romans that to bother a Celtic man

was bad enough and would take several soldiers to calm him, but to anger his wife was a far worse affair. Celtic women had a distinctive place in society with the ability to rule peoples, lead armies into battle, and as some evidence shows, train men in the arts of war. The Britons and Gaels give plenty of mention of this in their tales on both sides of the Irish Sea.

Some of the protocols of Celtic warfare, as hinted at in Gaelic tales, show that riding a chariot or horse with the left side facing the enemy was a display of insult, meant to provoke them. To hold a spear with its head high meant one was ready for battle and would enter a company of people prepared for confrontation, but to place the spear head aimed at the ground displayed a request for peace. The changing of one's brooch from left to right also signaled the change from peaceful situation to agitated tension.

Tribesmen spent their off times training and keeping in shape for battle, whenever it came. Similar to the rest of Europe, the Celts had warriors ready to be mustered by leaders and chiefs at the time of need, with a few select professional groups assisting the ranks. Although greatly misunderstood, it is documented among the Gauls that an elite army called the *Gaesatae* ('Spearmen') fought for many of the tribes against their foes. The Romans said they were from the Alps, but had possibly their last stand at the Battle of Telamon in Italy in 225 B.C.E., although they were mentioned to have fought again in 222 B.C.E. at Clastidium.

Mercenary bands were common among the early Celts. They found fame and glory abroad in Babylon, Egypt, and other foreign territories, fighting for wealth and fame. Alexander the Great employed them in his famous conquests, albeit as expendables in the field, and many a Ptolemaic pharaoh in Egypt employed their services. The irony in this Celtic warrior profession is that, at home, they could not stop forceful invasions by their foes, or prevent the Germanic change that swept Europe after Rome's fall in the late 5th century. Afar in the field, however, they were a necessary requirement for enterprising leaders bent on conquest.

In Celtic languages and poetics there are plentiful epithets for being a warrior. They are compared to boars, bears, lions, dragons, oak trees, bulls, stags and wolves. These and many more are used in Welsh and Irish poems honoring champions and heroes. Many names in Celtic Europe derive from animals and battles, and exhibit this connection (*See Chapter 7 on 'Naming Your Character'*).

*Bid co h-eistechtach cailli,
bid co féchsanach muigi,
oir ní fedraís, 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.*

CHAPTER 5 -

THE DARKWARS OF FAERY

In the timeless world of Faery, war does happen, often, and it is a terrible affair. But there are some occasions when the causes of the war are so explosive that all of Faery are included. There have been several Darkwars in Faery, each as terrible as the last. Effectively, a Darkwar, or **Cogadh Dub**, is a 'World War' which leaves destruction and death in its wake where ever it goes in Faery.

The first Darkwar swept across the Faery Isles as Taran led the Children of Light and Twilight in an epic struggle to end Goblin tyranny. The reign of the Fire King was brought to an abrupt halt by the Elven forces of the Pren champion. The two Darkwars that came later were also brought into being by Dark Faery leaders, each with lofty and sometimes ruthless causes. It is during wars of this nature that new heroes come forward to prevent the awful outcomes or to eradicate them in the end.

Events that lead to these all-inclusive wars are sometimes as epic as the wars that follow them. The most gory and rotten of conflicts in the Mortal world do not compare to their counterparts in Faery. Great deeds, extreme magical use, and ferocious slaughter on all sides are common. Only three Darkwars have been fought in all of the timeless years since the Horned One's Three Great Cries, but the next is always around the corner.

If the CK wishes to place his adventurers into a Darkwar, it is best done in a typically 'Celtic' style with many motives:

- 1 The Raven-King/Witch Queen/Pen Annwn has designs on the simple goal of conquest of Faery.
- 2 A raid into one land from another, perhaps led by a rival Power, starts a chain of events that escalates into a full-blown Darkwar.
- 3 The princess or queen from one Faery race was abducted by another, and reclaiming her requires a war of unimaginable scale.
- 4 The involvement of Mortals creates a tension that explodes into a furious Darkwar. The nature of this involvement is the CK's decision. *Perhaps the Mortal character players are too close to their Fey acquaintances?*
- 5 The gods decide to stir things up in Faery by creating many dilemmas and unavoidable situations that expand into a Darkwar. This could be for their entertainment, or any other reason the CK feels is best to start the long-term war.
- 6 The CK could use the present adventures and campaign to somehow bring about the Darkwar, tying those events into what becomes an impossible and unavoidable conflict.

Once committed to bringing a Dark War to Faery, the CK will need to carry it through to its end. It should always be epic in nature and conclude on a dramatic or even anti-dramatic note. These wars spill out over into the other worlds often, and vice versa, as the worlds are closely linked.

The game-play isn't purely about endless battles, but the strategies between the many opponents in trying to reach their objec-

tives and goals. These many small events within the whole will likely conclude in bloody battles, but it is essential that these rare wars in Faery include all races and Powers together in some way in the big picture.

This battle is akin to the Greek tales of the feuds between the Gods and Titans with Mankind caught in the middle of it all. In Faery, it is not unusual to find the gods taking an active part in the battles, if there is a factor that threatens them or they can benefit from it. The Faery-folk or Mortals that are in the middle are the weaker of the forces obviously, but they can often surpass their divine rulers.

TATTOO BATTLE MAGIC AND WOAD PAINT

The Britons and Picts were famous for allegedly covering their bodies in brightly colored tattoos. Since the Celts were well-known in Antiquity for not wearing any armor into battle, it is easily surmised that they believed that possessing certain tattoos would suffice.

These tattoos would most likely be considered magical, granting the wearer any number of benefits. Their design would be, for a better word, 'Celtic' in style and in many bright colors. It was a rite of manhood to have these images inked onto the flesh, with each added tattoo becoming a trophy or badge of honor.

In fact, the very name 'Prydain' derives from the early Celtic word 'image/picture' (**Pryd**) implying that the origins Britons are the 'People of the Images'. The Picts obviously are famous for allegedly painting their bodies with elaborate tattoos, and their name, given by others, means literally the 'Painted Ones.'

In Faery, these images are more often magical in origin and can be given to anyone equally. Certain herbs and magical ingredients go into these inks to give them the required dosage that will prepare them for the magical benefits once they are drawn onto the flesh.

Tattoos in the form of beasts usually grant the possessor bonuses on their attributes and skills, while others that form patterns and designs would grant abilities. Listed below are the basics on how these tattoos can work in game-play.

Faery abilities, in some cases, can be inked into the skin of the character or NPC but the ability's own rules still apply. The character sheet must list the tattoos, the location on the body, and the properties of each, for organization.

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 three 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.



- STRONG OF FEATS AND DEEDS

BATTLE FEATS

Láech cach fer co forragar.

Every man is a hero until he meets defeat.

	IMAGE	BENEFIT
1	Bear	+1 Strength
2	Wolf	+1 Smell Scent
3	Hawk	+1 Sight
4	Dragon	Fire Resistance
5	Tree	Find Fresh Water
6	Design	CK's Call
7	Fish	+1 Swimming
8	Snake	+1 Dexterity
9	Owl	+1 Intelligence
10	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 Save), and then dab on the woad. If the Save is made, the painted warrior will gain a +1 on their AC, if 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 (d4 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 replaced. The painted one will simply wear the decoration of the woad without any of its magical benefits. At 5th level, characters can reapply the woad twice a day without worry, and those at 10th level or higher may do so three times a day.

In Celtic Europe, there were many hints and mentions made by the Classical writers that the Gauls and Galatians used tattoos and woad, but this is poorly documented with no supporting evidence. It would seem very likely, however, given the Celtic cultural predilection for extravagant displays of might.

Celtic warriors were known for performing great acts in the heat of battle, performing agile stunts and dazzling displays of skill. In the surviving tales from Ireland and Britain, the heroes were capable of performing long lists of nearly impossible feats. In gaming terms, these *are* possible, but with limits. *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).*

Luckily it is easy to surmise the nature of many of these feats, and thus they can be accomplished in game play. 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 sensible 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.

CHAPTER 5 -

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 d20 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 (d10 + 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 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: 6. 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 -d8 on the enemy's defense in the attack for that turn and a +d6 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 round 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 defect. 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.



- STRONG OF FEATS AND DEEDS

- 16 **Thunder Shield:** 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.

THE WARRIOR SOCIETY

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 **Teilu** ('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.*

What matters to the lord is not just the fame of his warriors but their loyalty, or **Dílis** or **Dílys**. 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

CHAPTER 5 -

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.

FIGHTING ORDERS

The Gwarchan of Cynvelyn on Gododin!

Has he not, for a man, performed a reasonable part?

His heavy spear, adorned with gold, he bestowed on me;

Be it for the benefit of his soul!

His son Tegvan shall be honoured

In numbering and in partitioning, the grandson of Cadvan,

The pillar of arduency.

When weapons were hurled

Over the heads of battle-wolves,

Soon would he come in the day of distress.

This section details the many fighting orders that exist in Faery and the Mortal world. They protect and defend the peoples from which they are composed, and are venerable in age and only equaled by other fighting order peer groups. Each order has its own requirements that must be met before any new recruits can join. These tests are seemingly impossible and can only be achieved by warriors of true greatness.

There are many fighting groups in both worlds that are not mentioned here for space reasons, and because the CK can also create his own if needed based on these legendary and semi-historic groups.

CHWIORYDD CAD - "THE SISTERS OF WAR"

Among the Gwiddonod in Tir Tylluanod exists a sacred fighting order that battles in the name of the Witch Queen. Although all other Faery races would rather face this group of war-witches than their queen, they dread seeing them in the field all the same.

The elite slayers and spell-casters throughout the Land of the Owls compose this army of black-robed, wild-haired Elf women. They use war chariots and Fey steeds for battle, and aim to cause absolute terror while they are present. The Baobhan Sith forms the front-line of berserkers while the Gwiddonod make the rest of the army.

To the War Sisters, every kill is a sacrifice to their Mother Goddesses, the Morrigna, and every captive they claim becomes a slave or future sacrifice. The lowest levels of their ranks are 5th, but they are led by only 10th level leaders. As with every fighting order, the War Sisters take battle extremely seriously and devote their Immortal lives to its pursuit and perfection.

Never in the history of the establishment of this order has it suffered defeat and complete destruction at the hand of its enemies. They have journeyed and fought in the Mortal world many times against various foes that have caused their ire and wrath. Once the Witch Queen's elite War Witches have a reason, they will not

stop the hunt of their foe until vengeance is exacted and their enemy defeated. No walls, armies, or even barriers between the worlds can stop them once they are on the war-path.

DRAGONS OF PRYDAIN

These expert warriors are gathered from across the isles, Europe and Faery, each a champion and master of legendary deeds with a long personal repertoire of accomplishments. The bardic term *Dreigiau* or 'Dragons' refers to the deadly gathering that serves under its lord, the Head Dragon or *Penddraig*. A 'Dragon' is a champion warrior, granted an honorable epithet given to only those who have earned the title.

The Pendragon is one of the most misinterpreted terms that derive from Arthuriana. It is not a kingly title, but one given to a warlord who leads champions into battle. In Prydain there are several Pendragons, each with a loyal band of warriors serving its kingdom against rivals, Saxon invaders, Irish pirates, and Pictish raiders.

The most famous of these Pendragons is Arthur ap Gwythur. He and his band of Dragons fought against many dangerous threats, journeyed to Annwn and Faery, and achieved deeds that few others in Prydain can share claim to. Arthur has several forts to monitor the many threats, from Cernyw to the north, and is always on the move, never staying sedentary for long.

The demands of being part of Arthur's retinue are as strict as the other fighting orders, but rarely with the stunts and training. Instead, Arthur asks that his hopeful recruits earn their place through their own deeds and adventures. Slaying monsters and Giants, and seeking to right injustices throughout the land can earn one a place in his cadre.

Arthur's Dragons are sent on quests and difficult missions, often while he and his selected warriors are in battle with an enemy or on an adventure of their own. To be one of the Dragons of Prydain, a warrior must have been put through plenty of adventuring (equaling 5th level or higher).

Arthur, unlike the other Pendragons on the island, will allow hopefuls to work for their place at his side by sending them out to do the many tasks and adventures for which he and his Dragons have no time.

The many bands of Dragons in Prydain co-exist in a semi-peaceful manner, with each vying for the next paying job within the kingdoms of the Britons. The majority of the warbands are jealous of Arthur's and the singular fame and hegemony it possesses. Although there is an unspoken agreement of honor between the warbands preventing them from confronting each other, such possibilities can happen. Arthur's one true rival, Medrod ap Cawrdaf, challenges his fame often, however, in the north beyond the Wall.

After many trips by Arthur and his warriors into Faery, a branch of the elite force has been left behind. The Dragons of Faery work for any Faeries of Light or Twilight in need of their services across the isles.

FIAN

These are semi-independent warbands that roam the Gaelic lands of Éire, Innis Manau, and the colony of Dál Ríada in the north of Prydain. These many groups, called **Fianna**, are composed of landless people from all tribes that have come together under a spirited and wise leader.

The most famous is Fion MacCumhail, the **Rígfénid** or 'King Fénnid', who leads a famous band in Éire which occasionally journeys to Prydain and the Otherworld.

Recruitment in the Fianna isn't so easy a task, and is meant to push the hopeful initiate to the maximum of his physical endurance. These tests are impossible for the common person or low-level adventurer to even aspire to, but any who dare can attempt them if the Fíán can be found in the wilderness between their adventures.

The Fianna live by three mottoes which uphold the Celtic ideal in general: **Glaine ár gCroí** (Purity of our hearts), **Neart ár nGéag** (Strength of our limbs), and **Beart de Réir ár mBriathar** (Action to match our speech). The size of the warband varies, and can number from a few hundred to several thousand total, but generally amount to close to thirty when in the field. Each group is highly competitive and tries to win out against the rivals.

These warbands also exist in Faery and are led by many races, not always Elven. They are even more feral than those in the Mortal world and stay far away from urban places (which are rare in Faery and Mortal Celtic lands anyway).

The demands of becoming a member of the Fíán are below; the CK can use this ancient system as a reference.

- 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: 3 to 5), and running with a thorn in his foot without slowing or breaking a single dry twig underfoot (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.

Each of the initiations gives the candidate the skill of a poet, hunter, and warrior, which combine to create a well-balanced warrior.

The Fianna travel fast and leave no traces where they go, hiding their fires by cutting peat and sod, disguising their whereabouts from enemies.

GAISCEDACHA

The Pren Elves of Ildáthach formed a fighting order of their finest trained warriors, gathered from all tribes, to roam the isle and defend it against all threats. These groups, 'the Spearmen', are inspired from an Otherworld warband of Mortals by a similar name called the 'Gaesatae'.

Candidates from the many Elven tribes are taken from their people after displaying remarkable skills and abilities, and told to find their way to the Innisí Gáiscedacha to train with the war-women. These Faery warriors spend their time maintaining their training when they are not protecting the inhabitants of the island.

This Fey fighting order only recruits Pren Elves, but this is done to honor the ancient hero Taran Ymhaer who was the first to successfully fend off the Goblin threat of the Fire King. This army, which numbers into several thousand, is ruled over by the Spear King who holds court at Dún Fálías.

The Gáiscedacha warriors battle in a traditional Celtic manner by throwing off their clothes at the moment of the conflict. They use tattoo battle magics and plenty of woad to bless their way into the fray. As is normal Celtic practice, they pray to totems of the gods and of the animal spirits before the battle ensues. The Pren are perhaps the most savage of the fighting orders in Faery, and their arrival onto a battle-field brings dread in their enemies.

Unlike the other orders in Faery, the Gáiscedacha refuse to fight in the Mortal world. They deem such ventures foolish and without merit since Mortals are always battling for various, often minor, reasons. The Gáiscedacha are the mercenaries of Faery, but they do not work for the usual wealth for which Mortals long, but instead only ask for food, festivity, and other beneficial gifts in return.

There have been many confrontations between the Gáiscedacha and the Gwiddonod, since their lands lie close to each other. Racially, both Elves are blood enemies, but with the Gáiscedacha, the feud is even more intense.

Initiation into the Gáiscedacha isn't as simple as with the other orders. There are three tests, like the Fianna, that must be passed; the candidate loses his chance if he fails even one.

- 1 **The Spear Test:** This test requires the young warrior to achieve multiple functions with a typical long war-spear. First he must be able to deflect six thrown spears with his own without taking damage (*The Body Feat is best used here*). Second, he must be able to hit a moving stag and kill it with one throw. Third, the candidate must hit six targets from a moving chariot in six throws.
- 2 **The Body Test:** The Pren candidate must be able to endure three aspects to this test into the order. The first is to endure physical strain by lifting and holding a boulder aloft for three hours (CL: 3 X 3/hour). The second aspect of this test is to wrestle three of the slightly more experienced warriors and win with one throw

CHAPTER 5 -

each. In the final Body Test, the candidate must be able to yolk three oxen and pull them like a plow.

- 3 **The Mind Test:** The first aspect of this test involves the candidate learning and memorizing the 'Filidecht na Ghaiscedacha' Poems of the Spearmen, a collection of elegiac and honorific poems that pay homage to the Gáiscedacha. In the next aspect of the test, the Pren acquires the knowledge of the Stone of Fáil, its history and involvement in the Mortal world. The final aspect of this test is to play the Cenn Gái at a game of fidchell ('chess') and win.

These nine phases of the recruitment can quickly sift through the many hopefuls that make their way to the isles and present themselves the chiefs. *The CK can play these different levels of tests out over time or simply assume the character is a member, but they must be 5th level or higher to qualify.*

LLUYD ANNWN

'The Hosts of Annwn' are the powerful and unrivaled armies of the Pen Annwn, his cold-hearted and diabolical Ghost Elves who are the Accursed Ones of Danu, who march under a dark banner. The Hosts have rarely been seen above ground but when they do appear, very few armies can withstand them.

Thousands of warriors make up this army, with several Doom Warriors in the whole. The members of this elite force are chosen from the Twelve Kingdoms for their skills, reputation in battle and their loyalty to the Pen Annwn.

The Lluyd Annwn has rarely been mustered, on the surface even rarer still, since it was first put together by the Pen Annwn. Lord Arawn, the King of Annwn, summoned them to his aid against Amaethon ap Dôn and Gwydion ap Dôn, who both stole his prized animals from Annwn. Only the cleverness of Gwydion could withstand them, but it was not for long.

Strangers who travel to Annwn usually have never seen the Hosts, but Arthur and his champions encountered one on their famous adventure seeking the Cauldron of Regeneration. Arthur lost many of his finest warriors when confronting this ghostly Immortal Host, and would have failed his quest altogether if he had stayed any longer.

The Hosts' size is undocumented, but it is well known to be larger than most standing armies from the surface worlds. Very few rulers or people wish to incur the wrath of the Pen Annwn enough to cause his Hosts to be summoned. It is alleged that the Pen Annwn possesses a horn, the Corn Annwn, that, when blown, will call his Hosts together in one place.

THE RED BRANCH

These are the elite warriors of the northern Gaelic Kingdom of Uliad in Éire and their Faery counterparts, the Morwyn protectors of the Three Kingdoms of Tír na nÓg. In Éire they guard and protect the borders of the kingdom under King Conchobar mac Nessa with their great hero Cúchulainn, the Son of Lugh Lamhfháda.

In the Mortal world, the symbol for this order of warriors is a red hand. This group's name derives from a blood-soaked tree branch, the **Croebríad**, that sits within the walls of the fort of **Emain Macha** in Uliad. Their weapons, shields, and drinking goblets are kept in the 'Speckled Hoard' hall, or the **Téte Brecc**. The Ulster men sit here, while their prized severed head trophies and spoils from their many adventures and battles sit in the **Croibderg**.

In Éire, the Red Branch have many rivals in the other three Kingdoms of Connacht, Mumu, Laighin, but their foremost enemy is Connacht, led by its jealous and bitter Queen Mebh. The Red Branch in Faery are located in the halls of Dún Gorias where the mighty **Gái Assail** resides, or **Sleg** of Lugh (See Chapter 6, 'Magical Weapons').

Usually membership is inherited in the Branch of Uliad. In Faery however, the warriors who join the ranks must be invited by another member. This invitation can only be given if a warrior is in some way impressed by the actions and behavior of the individual.

Once a member is inducted, usually by a ceremony that involves battle against a foe or a test, he can then be titled one of the Red Branch. This honor is akin to a title of nobility, with accompanying land, people, and responsibilities. Beacon and signal fires would often alert the members of the order to muster at designated locations in both worlds.

When the entire Red Branch order is assembled, it is a massive force of swordsmen and spearmen, thousands of chariots and horsemen, and a small band of Druids and bards on hand. The army in Faery is led by the Morwyn Elves of Tír na nÓg, the Three Kingdoms, and its symbol is the Great Tree, a prominent icon on shields, tunics, cloaks, and other surfaces.

When the armies of Conchobar mac Nessa invaded Faery, they swept through the Elven lands with their iron swiftly, with few to stand in their way. Only the warriors of the Kingdom of the Great Tree could withstand them, but only barely so, and so when the Mortals left, they reorganized the old Fey army into the Red Branch to honor such worthy foes.

Faery-folk from all over the isles and other worlds are free to be a part of the Red Branch, so long as they are invited by another warrior and pass the requirements. The nemesis of this army is the Raven-King's Unseelie-and-Fómori force; the two will stop at nothing to face each other.

THE UNSEELIE

A shambling, crazed mob of Dark and Twilight Faeries, the Unseelie are bent on creating havoc and terror where ever they go. Many disgusting races are a regular part of this band of sinister Faeries. Before the Raven-King, these flying, crawling and creeping mobs had no leader or direction, but his domination soon changed everything.

Vile shapeshifters and fetid Fuathan forerunners function as 'commanders' and leaders when that role is needed, but mostly

these gatherings of trouble-causing Dark Fey are let loose without too many orders or a mission. At times, the King of Ravens will send them to capture people or to acquire items that he needs, but sending them into battle creates guaranteed chaos.

In the Mortal world the Unseelie hide underground by day, in mountains and other dark and dismal places. They wait for the sun's warm light to fade before issuing forth into the night, bringing havoc on the unfortunate souls who cross their paths. When they find victims, they will drag them across miles of sharp, boggy land or make them take part in evil deeds throughout the night. Worse yet, their victims might be taken below ground when dawn comes and carried to Annwn to meet a dire fate.

When the Wild Hunt is afoot, the Unseelie will be compelled to join and follow, disobeying any orders of the Raven-King. Their ability to jump into battle against Mortal and Seelie armies makes them a destructive and fatal fighting order.

An Unseelie mob could be comprised of limitless individuals. The Fey ability *Sluagh Flight* enables the Faeries to become a single entity with the others who share the ability. The Unseelie then act, fight, spell-cast, and function as one mass.

Indirectly, the Raven-King's armies are classified as Unseelie in general, whether using the *Sluagh Flight* ability or not. His armies are called *Sluagh*, *Llu*, or the 'Hosts', and are composed of every sort of Dark and Twilight Faery (or questionable and morally-lacking Mortal) that has sworn allegiance to the King of Ravens.

Deep within the rocky caverns and niches of the lair of Din Marw, the thousands of Unseelie wait for word from their master, ready to emerge and do his dirty work.

ACCOUTREMENTS OF WAR

The 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.*

- STRONG OF FEATS AND DEEDS

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/tabail* 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.

CHAPTER 5 -

In the course of adventuring, the player characters can have the option of hitting specific body locations while in combat. These locations will alter the AC of the enemy based on its difficulty, but can maim, disable, or amputate that body location. These body locations can be left at random if the CK decides.

A critical hit to one of these locations brings the chance of hitting another, more vital spot, doing further damage to the enemy. These tables are for use by the CK if he chooses.

D6	HIT LOCATION	AC MOD
1	Head	+2
2	Upper Torso	+0
3	Lower Torso	+1
4-5	Arm	+1
6	Leg	+1

D4	HEAD CRITICAL	
1	TEMPLE	(+5)
2	EYE	(+3)
3	MOUTH	(+2)
4	EAR	(+1)

D4	UPPER TORSO CRITICAL	
1	HEART	(+5)
2	NECK	(+3)
3	SHOULDER	(+2)
4	LUNG	(+3)

D4	LOWER TORSO CRITICAL	
1	GROIN	(+5)
2	KIDNEY	(+4)
3	SPLEEN	(+3)
4	INTESTINE	(+2)

A critical hit to the limbs goes directly to the hand or foot and will add +2 more damage on the attack.

It is up to the CK as to if and by what level the player character(s) become maimed or rendered disabled through attack in combat. With magical aid, these wounds can be healed without a trace of scarring, but for the sake of adding an extra, rougher touch to the experienced and blooded warrior.

RULES OF THE FEAST

Is beó nech tar éis a anma, ocus ní beó d-éis a einigh.

*A man lives after losing his life,
but he does not live after losing his honor.*

In the halls of the great lords and chiefs, feasts would be held to cement the bond between the warriors and their leader. A seating arrangement was mandatory, with the most prized and honored champions sitting closest to the lord and the rest in descending order of importance down the tables.

Beyond the initial stories and boasts of each warrior's great deeds and fame, the most eagerly-awaited moment of the evening was the handing out of the Hero's Portion or **Curadmír**. The stag or boar would be cut by either the lord or the honored champion once the feast began.

Only the most honored and esteemed warrior of the evening was given the Curadmír, but if the distinction was contested, a display of skill and force would have been needed to back all the boasting. A brawl would then erupt, much to the entertainment of the gathering, revealing without a doubt the most worthy recipient of the prime cut of meat.

The finest example of how a typical larger-than-life Celtic feast proceeds is found in the Old Irish stories **Fled Bricrenn** ('Bricrenn's Feast') and **Scéla Mucce Meic Dá Thó** ('The Story of Mac Dá Thó's Pig'). Each legend details how a cleverly worded and retorted exchange of boasts and belittling between the many champions in the halls produced a champion for the prize. Among the Britons good examples of how this feast functioned can be found in the poem 'Y Gododdin', this poem extolls the many warriors of the northern Britons and their fame but who paid the price, the 'Gwerth Medd' ('Mead Worth'), only to perish at Catreath.

Most Celtic, and later Medieval Arthurian, stories begin during a grand feast, which functioned as a starting place for many wild and epic adventures. This practice is mirrored in today's fantasy role-playing games and literature which often open the scene in a tavern. One of the finest examples of how a story begins is 'Sir Gawain the Green Knight', another from an earlier Celtic tradition of literature is the wondrous tale of 'Culhwch ac Olwen', each begin in a grand feast hall presided over by King Arthur and his gathering of warriors and knights.

Once the Hero's Portion is earned, the rest of the meat from the beast is cut and given in order of the next choicest parts to those attending the feast. The servants would usually get the remaining pieces of the animal that are the least prized or edible.

The CK can dedicate an entire adventure to a feast gathering, and have interesting encounters with previous NPCs or even gods that oppose or contest the characters' rights for the portions.



WITH GREAT GODS AND HEROES



WITH GREAT GODS AND LORDS



his world setting is filled with the divine and mighty, with many great lords and kings. Celtic mythology is not populated by the meek or mundane, but is instead a larger-than-life universe with grand heroes and magnificent nobles.

From the whole scope of ancient Celtic culture and their oft-misunderstood beliefs, only the deities which the Insular Celtic peoples documented and worshiped are mentioned here, along with those from a context related to this setting. The entirety of the pantheon from Antiquity that the Celts praised across the breadth of five thousand miles from the Black Sea to the far west of Europe will not be detailed here. Many gods were local, tribal, and personal, but there are a large number that spanned all tribes, and there were deities numbering in the hundreds throughout Celtic Europe.

In all worlds however, there are always plenty of heroes and lords of note that populate the varied regions. Those of note, particularly those that are deeply involved in Faery, are detailed here for use in future games. In the ancient Celtic imagination, people of greatness blurred the line between the mundane and divine, especially heroes who champion against terrible odds or crises.

In *Castles & Crusades* any player characters or NPCs at 20th level or above can be classified as demi-gods. It should be noted that no statistics will be provided for the gods, lords, or champions in this section. Primarily this is because these paramount figures should never be placed in the context of normal game-play where their well-being is threatened; each has a destiny that will bring about their demise already in place.

The rules of Destiny or Fate, along with guidelines for how to implement them into a Celtic-style, are also given in this chapter. There are many powerful and mighty divine rule additions given, including the Wild Hunt and Dragon Stones.

THE GODS OF THE OTHER WORLD

These divine beings who rule over Faery and Mortal alike have unlimited abilities and powers, and come from many royal families. Originally these gods were beings, just as anyone else, but through their actions, fame, and lives achieved greatness beyond that of the average person. Several families of gods have ruled the Mortal and Faery isles, and though they were often at odds, they did intermarry over time. These gods are not solely good or evil, but are capable of both acts if it suits their agendas. It is the responsibility of their worshipers to appease them, avoiding their wrath or spite with sacrifices, ceremonies, and other pleasing acts. Mortals try not to involve the gods in their daily lives, dreading the negative influence that they could create.

Three predominant families of gods are the most influential in Faery and the Mortal world: Lir (Llyr), Danu (Dôn) and Modron. These divine families vary in the perspective of the Gaels and Britons, but do share several similarities in members and legendary deeds. The best solution is to limit any sharp distinc-

tions or absolutes concerning these matters since the company of divine beings can shift and change according to the whim and mood of the families themselves.

Foremost above these divine families rein the Horned One and the Great Hag, over all worlds and deities alike. Neither have been slain nor do they take an active part in the affairs of their peoples, preferring to focus on maintaining the forces of Nature instead.

THE HORNED ONE

He is the bestial, antlered wild god who first emerged from the Great Tree after its birth from the void, and gave the Three Cries of Creation in the Universe. He is often giant, larger than the great trees, and other times he appears closer in size to Mortals, but always covered in wild locks of hair, with leaves and twigs scattered in the pelt, Humanoid in form.

His eyes can resemble the birds and beasts of the wilds, and great talons and fanged jaws can appear on his ever-varied countenance. He is the living essence of the forces of Nature, its impulses and instincts, of procreation and magical spontaneity, and ultimately its life. With few exceptions, the Horned One does not pick sides or choose favorites in the way of other gods, but instead favors none, equally.

It is said by the Druids, poets and madmen that he rests in a cave deep below the Great Tree in Faery, painting and wiping clean all life that exists in the universe on his walls, picking and choosing them with criteria only he knows. The most feral in the woods of all worlds know of him and have likely met him in some fashion in their travels.

Mortals prey to him for prosperity and fortune, while the Faery kind gives him the space he needs to continue his work at crafting Nature. Although the beasts, wilderness, and the Faery-folk are all his 'Children', he does have his own spawn called the *Dusias*. These small goat-like relatives find sanctuary in the deepest of woods and run in wild packs, seeking to shamelessly procreate with any and all animals or beings in their path.

The Horned One's presence is seen in every twisting vine, growth of leaves, and sapling in the wilds. He is the harshness of Nature, the reason for life itself, and the giver of Songs. Music and its magical influence over people and beasts derive from his initial influence. No place where life is found remains unaffected by his presence.

One known alias (avatar) of the Horned One among Mortals is *Gwyn ap Nudd*, a hunter/warrior with a blackened face within Arthur's court of champions. In this guise, he maintains the hunting hounds of the warlord and is the Master of the Hunt. With his hounds and skills, the warlord and his champions were led to the whereabouts of the Twrch Trwyth in Prydain. He is the only member of Arthur's retinue whose true nature is mysteriously secret. Only a select few Mortals actually know the link between Gwyn ap Nudd and the Horned One; the majority only see Gwyn as a magnificent god-like being, if not divine.



-WITH GREAT GODS AND LORDS

As Gwyn ap Nudd, the Horned One is well known to the peoples of Prydain as the King of the Tylwyth Teg ('The Fair Tribe' or Faery-folk), and he rides often in his own Wild Hunt wearing a hooded, dark cloak. Gwyn's presence is ominous and deafening in his silence, and when he speaks it is with a thunderous voice. Gwyn ap Nudd has been instrumental in the many conflicts and fierce battles that have waged across the Mortal-populated island. Many pray to him for benefits and advantages against their enemies, or to protect their lands, and although he is harsh in this form, he will often grant the most loyal blessings.

Often, especially during the holy-days, the Horned One will emerge from the underworld of Annwn with his large entourage to hunt. His hunt is called 'the Wild Hunt' or *Yr Helfa Wyllt* and unlike the Mortals and Fey who partake, he seeks souls during his ride (See 'The Wild Hunt' below). The Hunt is a night only for the foolish or suicidally brave to venture into the path of the riders.

THE WILD HUNT

During the three nights of Samhain or Ysprydnos, or *Teir Nos Ysprydnos*, and during other occasions, the Horned One will issue forth from his cave in Annwn and go on a hunt. What makes this hunt 'wild' is that he does not seek one certain prey, but anything that comes along his way in the entire passing of night until dawn. The wildness is also caused by the raging fury that the supernatural horde creates and inspires as it makes its way across the landscape by night.

Many Faery races have *Wild Hunt* ability included, which means that they are susceptible to being drawn into the hunt if it is nearby. These races are the common races always involved in the event, but the other races (even of the Light) and Fey animals can join in willingly if they choose. *The many races with the ability give the CK an idea of which ones to include when he runs this dramatic event.*

Followed by his entourage of Faeries in the Sluagh or Hosts, numbering in the thousands and led by his packs of Cŵn Annwn, the Horned One rides atop his pitch-black steed *Du Y Moroedd*. A cursed damsel from the Mortal world, who dared to oppose his rides, appears as a great white owl named Gwdihw to guide the hunt.

In the Mortal world, the Wild Hunt emerges from the Coit Ce-lyddon that sits on the Wall in the north of Prydain, and has the run of the isles and Europe until dawn's first light. In Faery, the Hunt centers around the Horned One's lair below the Great Tree and thunders through the isles, unheeded by all except the foolhardy.

The Lord of Nature must hunt like his creations do, and this is his method. Any wild bands of Unseelie lingering about will be drawn to join his hunt and be completely obedient to his lead without protest. If the adventurers are caught in his path, they must survive by pure skill and cleverness alone, or be taken into his host.



CHAPTER 6-

If there are any characters in the adventuring party that are wolf-related, *Faelcloine*, *Bisclavret*, etc., they will be drawn into the hunt with the rest. To resist, a Charisma save must be made. If it fails they will be lost to the Wild Hunt for the rest of the night and become frenzied beasts seeking prey. This rule also applies to any Faery with the Sluagh Flight ability naturally, who will be called into the mob entity.

The Horned One will give to his vast entourage the scraps and remnants of the animals and beings that were unfortunate enough to become fodder on that night. The fate of the rest, however, is to be absorbed into the thick hunt where they will often be tortured, dragged, and terrified until dawn, when they will be deposited somewhere unpleasant. A worse fate waits the very few who are taken to Annwn with the Horned One, suffering whatever fate that he chooses that night.

It is also known that on random occasions, the Lord of the Hunt will seek a Mortal bride for the night as well. She must be red-headed and pale of skin to fit his carnal needs. The Horned One's bride is an ill-fated position since she will not survive the night usually, unless she can conceive his offspring. If she does, she is tended to by his Hosts in Annwn until the child is born. Typically the bride will not survive the birthing.



CAILLEACH BHEUR

She is the giant, decrepit hag that brings death and Mortality to the universe. The Cailleach Bheur is garbed in tattered plaid, a veil and an old cloak, and walks by aid of an uprooted tree. When she exits one of the many mouths of her cave, located in various places in the islands of Prydain and Éire, the icy chill of winter follows her. Her walking stick causes an instant freeze when it touches the earth.

The Cailleach has one eye, long white hair, blue skin, and rust red teeth, and is not pleasant by any stretch of the word. Her breath is foul and bitter to the senses, and her mere presence causes tension in the air due to her power.

In her off-times in the Mortal world, she herds deer and is surrounded by packs of wolves as she makes her way across the countryside. The many lesser hags that exist in the many worlds are her descendants, all of them foul and hateful towards others.

Under her cloak she carries a massive hammer that she uses to shape the mountains and the rough lands as she goes. She is also called the **Beira** by the Gaels, or the Queen of Winter. The Britons call her **Gurach Y Nos** or 'The Night Hag', and see her in the change of the seasons from the end of summer to the beginning of winter, after the Samhain celebrations. To the Gaels who have settled on Innis Manau she is called the **Caillagh Ny Groamagh**, or the 'Hag of Gloom', because her presence brings seasonal change into darkness.

Many pray to her to survive the winter months or before a hunt to catch a deer for sustenance, or when their health is poor and death seems near. They depend on the Cailleach Bheur's powers over life and death.

The Cailleach Bheur's temper is equally as harsh as the winter she brings, and does not show many signs of compassion. She once cursed one of her daughters into a lake for her laziness. Today that lake is known as Loch Ness, named for the girl Nessa who suffered the Queen's wrath.

TUATHA DE' DANNAN

'The Tribes/Children of the Goddess Danu' or the **Plant Dôn**, this is the most influential family of the gods. Their entire tree of divinity springs from the fruitful and beneficial source of the Morwyn Queen Danu. When she married and fused the bloodline of Bile, or Beli Mawr, to her own, great events and descendants resulted that would change the worlds.

This family is diverse, with nearly all of its members classified as gods and possessing wondrous powers and abilities across the many worlds. Their divine blood can be found in the ancestry of the many royal families of Prydain, Llydaw, and Éire; it is just a mere trickle, but that drop has a monumental impact in the world of Mortals.

The world of Faery still has the presence of this divine group, now mostly-dead. Their descendants rule among the peoples of the Three Kingdoms while the remaining ancestors often walk

or involve themselves in the affairs of the peoples in some way, still guiding events or putting a beginning or end to them.

After the assassination of Danu by the Raven-King, the Tuatha Dé Dannan fell into a slow decline. Seeking vengeance among the Mortals for the blood shed of their queen, they invaded Éire and Prydain with a plan, but their enemies used this to their advantage and exploited their departure in Faery. The Raven-King is the single reason as to the eventual decline and diminishing of the Tuatha Dé Dannan, not the related and rival Tuatha Dé Domnu.

Occasionally, one individual will be *Dôn Geni* ('Danu Born') and possess more advanced abilities and skills that harken back to the era when her tribe ruled Faery and the Mortal world. This phenomenon is so rare that it is almost unheard of, but there are Mortals who have been born of her blood. One of the finest examples is Cúchulainn, whose father was the god Lúgh. Cúchulainn inherited divine abilities, a repertoire of feats, and most of all the *Ríastrad* or the 'Warp Spasm'. This monstrous ability shifts the one who inherits it into a blood-soaked, inhuman, and invincible warrior with a Giant's strength (See *Ríastrad*).

DANU - QUEEN OF LIGHT

Her rise to power and influence in Faery and the Mortal world was gradual and graceful, without the force of arms or abuse of magics or enchantments. She had gained the respect of many by her generosity and blessings to those who needed it against the Faeries of Darkness and their allies.

She was the fairest among the fair and the most brilliant in soul, and became the 'Queen of the Faeries' to the peoples of Prydain and Éire over time. Her presence was aglow with golden divinity and purity, and drove away the beings of Darkness and malice while she was alive.

Known as *Dôn* or *Donwy* to the Britons, she is seen as the highest and kindest of the gods, with never a doubt as to her goodness or benevolence. As an avatar, she appears as a shimmering, golden Faery queen, with long golden hair, a green dress, and jewelry. She will aid those in their darkest times if her appeasement is satisfied.

Her presence is capable of powerful vitality and life-bringing and will make all foliage grow and gain sentience for so long as she is close. When she ruled in Faery, the many peoples huddled around her and her children for protection, knowing that her mere presence was enough to send the fell Faeries to flight, back to the dark places in the world.

Her jealous and less favorable sister Domnu sought the same fame and recognition but never gained it, and so fled into the sea with her less desirable spawn to plot and scheme to her favor.

Over time the two families, the Tuatha Dé Dannan and the Tuatha Dé Domnu, grew to become bitter rivals in Faery and abroad. Danu's people controlled the land while her sister's the

-WITH GREAT GODS AND LORDS

sea, neither completely giving way to the other. This rivalry would tear Faery apart in time, but never culminated in a Darkwar until the King of Ravens made his appearance.

Her betrayal by the twelve Morwyn clans during her assassination bought about the unspeakable Curse of Danu, which cast these insidious conspirators from the sun's light and warmth to the Underearth of Annwn. Her curse, the only negative and angered words she was ever known to have uttered, transformed the Accursed to become the Shadowy Ones or the Ghost Elves of Annwn.

Dôn's other siblings are Math, a wizard king, and Goewin, the younger virginal sister, while her descendants are vast. Her marriage to the Pren Lord Beli ap Manogan cemented what became the great leaders to aid others in the cosmic struggle against evil and tyranny. Her death, however, caused shockwaves in all worlds, which were never again the same.

Rumors abound in Faery that someday she will return again in her next life, and will restore the peace and stability that was once found in her time. The Druids and seers do not know if this is true, nor in what world she would reappear, but they keep ever-vigilant for any signs among the Faery-folk.

BELI MAWR - WARRIOR GOD KING

Known to the Gaels as *Bíle*, this bold and brash Pren warrior-king and his clan brought organization and a clear goal of strengthening the armies and warriors to the Children of Light after Taran's time.

Beli was the aggressive and combative counterpart to Dôn's passivity and peace. When joined in matrimony, the two had many children and gave birth to a large clan of champions and heroes throughout the worlds whose legends remain.

Before the sons Nuada, Lúgh, or the others were ever conceived, Beli brought war upon those who dared to oppose his queen's rule in Faery. With his armies of Elves and other Faeries, fighting under the banners of the Kingdom of the Great Tree, Beli well-established the boundaries of his peoples in Faery.

Beli's deeds gained him the permanent epithet 'Mawr' ('the Great'), a reputation well-earned from his many battles and adventures with his band of warriors and champions, the Gáiscedacha who grew to become a fighting order in Faery.

Beli met death at the same hands as his queen, the Raven-King, during the Darkwar that resulted from her assassination. The struggle was long and epic on the gory field of slaughter under ominous skies that day, but the King of Ravens knew the Fate of the Elfin king and slowly, cleverly unraveled it, leaving the Warrior King without a head or life.

The spear of Beli Mawr, the *Gái Assail*, was taken to be housed within the fortified city of Dún Gorias, where the King of the Pren rules over the tribes in Illdathach. This powerful weapon fell into the hands of his worthy son *Lleu Llaw Gyffres*, or *Lúgh*

CHAPTER 6-

Lámhfháda, and gained further legacy in the hands of another incomparable hero of the Children of Danu.

In Beli's brief time spent in the Mortal world, he built magnificent towers, roads, and walls in Prydain, and was given several names by the Britons, **Belyn** and **Beli Vaur** among many others. His fame and name both are widespread in many worlds as a bringer of Light and peace through his fiery rage and skills. The spring holiday, Beltaine, is named after him for the healthy fires that are made by the peoples of the Mortal and Faery worlds.

GWYDION AP DON - GOD OF MAGIC

'Born of Trees' (or properly **Gwyddien**), Gwydion was born with prolific magical abilities and a cleverness that was rare even among the Immortals of Faery. This cleverness is also his undoing, as it often backfires and creates new problems. His mother Dôn conceived him in the forest while she and her court were traveling in the Mortal world in the Kingdom of Gwynedd. They were seeking solace at the time in their newly-established palace at Dinas Dinlle, after giving the land and its peoples many blessings and advantages against the Dark Folk, when the Queen of Light gave birth.

Gwydion entered the world with his wand in hand and an insight into magic like no other. The Elfin wizard quickly grew unrivaled in the magical arts except by his uncle Math who could best him in the arts.

Gwydion could find means to avoid the rules and geasa or **Tynghedau** if he needed, for the sake of greater schemes. While the other members of his clan would set rules or simply obey them, he would maneuver around them by magical tricks or through exploitation of others' flaws and weaknesses.

There have been many times that he was caught in the act of doing questionable deeds and punished by his own clan, but in the end Gwydion still managed to succeed in whatever his plans were beforehand. As a god, Gwydion's blessings fall more on wizards and Druids and those who use magic, but this is usually with many unsaid strings attached.

With his magical wand, the **Hudlath**, he could do wondrous things and change the world around him on a whim. He created the starry night sky and gave homes among them for his clan; he also has the power to animate the woods and bring them to order as an army. His skill in magic is breathtaking and can confuse and bewilder witnesses because of its scale and unthinkable capabilities.

With his sometimes insatiable lusts, he has brought many children into the worlds, most of whom are divine as he, and



possess miraculous abilities and magical powers of their own. Once such is Lleu Llaw Gyffres, the All-Skilled One, born of a union with Gwydion's own sister Arianrhod.

Occasionally Gwydion's intervention in worldly affairs brings catastrophe in ways that go unseen or unnoticed by him, but the intention is positive. More often however, his intervention will solve itself, given time, and spawn many changes that seem likely to have been foreseen by Gwydion.

ARIANRHOD - QUEEN OF THE MOON

Arianrhod, a temperamental princess of Dôn, and mother of many great and important children, became the ruler of the moon in time. This is where she collects the souls of the dead each month (full-moon) and then distributes them back across the many worlds (New Moon) to be reborn into their next lives.

Her most famous son is Lleu Llaw Gyffres from the influence of her brother Gwydion, but she placed hard bonds on this son, making his journey into adulthood nearly impossible as a result.

Her many children, Dylan eil Ton, Gwenwynwyn, Gwanar, and Ana, all have played, or will play, a major hand in the affairs of the Mortals of Prydain. Only her daughter Ana remains untested and hidden from the eyes of Faery and the other Mortals alike for reasons unknown. Even Ana herself has no clue as to her origins.

-WITH GREAT GODS AND LORDS

NUADA AIRGATL'AMH - KING & CHAMPION

Nudd to the Britons, he was the first king after Beli to rule the Tuatha Dé Dannan that reigned in the Otherworld for seven years until he and his clan sought out the Fír Bolg assassin that murdered his mother Danu under the Raven-King's orders. Nuada assumed control of the Tuatha Dé after his father and mother were both slain, leaving him heir.

A champion warrior among the Morwyn, Nuada was famous across the Faery Isles for his deeds and actions, with a long list of slain foes in his wake. In Éire he met the first man to wound him in centuries, a Fír Bolg warrior named Sreng. Sreng hacked off Nuada's right arm and shield in one blow during the first battle of Mag Tuiredh. This physical flaw now kept Nuada from remaining as king.

The Fír Bolg peoples of Éire swore that they would fight to the last in order to defeat the Tuatha Dé, but it was a losing battle. However, because of their valiant effort and fervor, Nuada granted them a portion of the island after Danu's murderer was avenged. The King of Ravens had his assassin slain before the Tribe of Danu could find him, but the Tuatha were satisfied when his body was found. This assassination plot not only killed the most influential rulers of the Children of Light, but also drove their children out of Faery to the Mortal world.

A silver arm was forged and enchanted by the clever skills of the blacksmiths **Dian Cecht** and **Creidhne** to replace Nuada's lost one. Eventually an arm of flesh and blood was placed on him, taken from Dian Cecht's son Miach. In the intervening years of Nuada's fall from lordship over the Tuatha Dé, Eochaid Bres, a half-Fóimorian steward, ruled in his stead. Bres' reign was a growing influence on the Tuatha Dé Domnu, and ultimately the Raven-King from Faery. Bres was Balor's puppet ruler, as Balor was to the King of Ravens by extension.

Nuada ruled Éire and Prydain after his silver arm was replaced by the arm of Miach, and ruled for twenty more years until the Battle of Mag Tuiredh, where he was slain by Balor. The seven year reign of Bres and the growing pressure and oppression by the Fóimorians created a terrible situation, which was only solved by a second Battle of Mag Tuiredh and the arrival of the All-Skilled One, Lugh.

Bold, fair, and great of skills in battle, Nuada Airgatlámh, or Nudd Llaw Ereint, is a mighty war god to many. His worshipers are usually warriors and noble rulers that seek his blessings, but in the lower classes he is revered for healing and health.

LUGH L'AMHFH'ADA - HERO OF LIGHT

Among the Britons and Gaels, Lugh's birth and origins vary greatly, but in Faery it is known that both stories are close to the truth. Lugh's arrival into the world was guided by the hand and actions of Gwydion, but instigated by the brutal reign of the Fóimor King Balor.

Trained by the best in all of the arts and skills among Mortals and Faery, and personally raised by Gwydion, Lugh was given the

wisdom of his clan as befitting his future of grand achievements. In his youth, few could equal his skill in any trade, and this was his advantage against the enemies of his clan and all those who dared bring harm to the innocent and weak.

Unable to stay wed to a woman of flesh and blood, due to a tynghed given by his mother Arianrhod, Gwydion made for his son a wife, Blodeuwedd, created from the flowers and herbs of the forest. In time, though, she betrayed him and his love, and conspired with her lover Gronw to slay him. Only through the enchantments of Gwydion did he survive to bring vengeance upon Gronw on the length of his spear.

As the gods go, Lugh lived a busier and more active life than even his own kindred, by far. The peoples of Prydain were amongst his armies that marched to the continent in Gaul and Llydaw, under the guise of Llefylys, to conquer the oppressive Coraniaid and rule the territory for many decades.

While his brother-in-arms Nuada ruled Éire and Prydain, he was given the lands of Gaul (due to his bloodline linking him to Beli Mawr) as his own before matters came to a head concerning the Steward King Eochaid Bres and his Fóimorian masters in Éire.

Lugh had quickly gained a place in Nuada's court and among his otherworldly clan, and during the second Battle of Mag Tuiredh he defeated Balor with his mighty spear with a throw to the third eye, shattering the dominance of the Tribe of Domnu in Éire. Lugh's fate or tynghed was met by the betrayal of another of his wives, a Mortal. Lugh slew the man responsible for the affair, Cermait, but was in turn confronted by his three brothers Mac Cuil, Mac Cecht, and Mac Gréine in battle who drowned him in Loch Lugborta in Éire.

Lugh's many children by many wives populated both Prydain and Éire, with many tribes claiming descent from him. Of the gods that came from Faery to the Mortal world, Lugh had the most influence across the most areas. There are many fortresses, cities, and tribes in the Mortal world named after him.

Lugh is the Ever-Shining Light that drives away the Darkness and Evil. His worshipers pray and appease him in trades covering everything from carpentry to shoe making. Lugh's weapons and possessions are among the gods' most infamous and mighty.

GOFANNON AP DON - DIVINE SMITH

This hairy and rough Elfin blacksmith of the Plant Dôn became a great architect and artificer for the Tuatha Dé Dannan. He was given the task of designing and crafting the weaponry and vehicles that his clan used and employed in Faery and the Mortal world.

Gofannon also crafted one of the most invincible swords of all time, Caledfwlch, the sword of the warlord Arthur ap Gwythur in Prydain. Normally Gofannon's special hammer takes only three powerful blows to enchant and complete an item or weapon, but Caledfwlch took him a year and a day to perfect and master.

CHAPTER 6-

To the Gaels he was known as **Goibhnu** and with his two twin brothers, Dian Cecht and Creidhne fitted the Tuatha Dé Dannan with the arms and technology to oppose Balor's cruelty. He and his brothers are the master smiths and artisans of the Tuatha Dé Dannan.

EUFYDD AP DŌN - RHETORICIAN GOD

Appearing as a lumbering, almost crude man dressed in animal hides and carrying a large club, he is **Ogma** to the Gaels and is the master of eloquence. Eufydd possessed brutal strength, beyond that of the other gods and Giants in Faery, but his real strength rested in another facet.

Eufydd is legendary for his skill with words and influence; however he is just as talented with his skills in combat. In the early days of the Tuatha Dé Dannan when the Gwiddonod were just beginning to threaten to the rest of the island, Eufydd battled them and pinned them into the territory, using his club to create the mountains that now form a wall between Tir Tyluanod and Breithell – the Mynyddoedd Eufydd ('Mountains of Ogma').

When the Plant Dôn needed a delicate play of words to be used in their favor, they called upon Eufydd to speak on their behalf. He could influence even the Raven-King with his words, and has on a few occasions.

Unlike the other gods who never physically age because of their Immortality, Eufydd appears as an old wild man. He is tan-skinned from being under the sun in his lengthy travels and always has a large smile on his face, **Haulwyneb** or **Grianinech** 'Sun Face'.

With his skills in eloquence and battle, he is also an enchanter and talented in the secret arts of Writing. Eufydd invented the secret script of the Druids called Ogham. Eufydd would give a speech to warriors before battle and rouse their fighting spirit on such a level that they would fight, berserked, frenzied, and without restraint.

During the Second Battle of Mag Tuiredh in Éire, Eufydd was responsible for acting as King Nuada's champion, but the arrival of Lugh challenged this greatly. The two, Eufydd and Lleu, challenged each other for the position and honor, and when it was done Ogma became Lugh's champion. Ogma confronted the Fómorian lord Indech and defeated him and his personal guard in battle, but was slain as well.

Eufydd's death in the Mortal world was met with a great lamentation in both worlds. Since Eufydd's time, the Druids and especially the bards have made the art of rhetoric a fundamental part of their training, knowing the influence that well crafted words have over others.

THE DAG DIA - THE ALLFATHER

Another large and lumbering member of Danu's clan, The Dag Dia, or the 'Good God', is a master of poetry and Druidism. Like his brother Ogma, he is more than he appears.

The Dag Dia holds a club that can take the life of nine men in one swing and restore it with one tap. He owns a great cauldron that always provides enough food for everyone present, and a magic harp, **Uaithne**, that can change the seasons or stop them entirely.

The Dag Dia is jovial figure, fond of large feasts and plenty of drinking, and in Faery his annual feast gives the rest of his clan and relations their Divine Drought, to restore their godly strengths and might. With Oumid's aid in the preparations of this secret drink, the Tuatha Dé Dannan can regain their vitality.

He never settled down with one bride, but paired with many; chief among them was the Mórrígan. Dag Dia functioned as the fatherly figure amongst his tribe, supplying land, feasts, protection and advice. The Dag Dia is usually garbed in drab clothes and unassuming without flamboyance.

BRIGIT - THE EXALTED ONE

The daughter of Dag Dia, Brigit was also skilled in poetry and many other traits. She presides over all things high and lofty, both physically and more abstract in nature. Due to an accident at youth, Brigit has a scar on one half of her fair face, caused by flaming arrows during her training. This has given her a second name among worshippers, '**Breo-saighit**' or 'Fiery Arrow.'

Brigit was given the duty of protecting the Sacred Flame of the Gods in Faery and in the Mortal world. The holy flames of Brigit can drive away the Children of Darkness and completely destroy them on contact.

At one time she owned and tried to control Twrch Trwyth and his spawn while they were ravaging Éire. This lasted for a time, but eventually the cursed king broke free from even her bonds, and terrorized the island until driven from it by the arrival of Arthur and his champions.

She is the goddess of rulers and nobles, and assists those who try to reach personal perfection. Brigit's presence in battle is feared by her enemies due to her torrent of flaming, death-dealing arrows and masterful strategies.

CLANN LIR

This clan has the same influence and power in Faery and the Mortal world as the Tuatha Dé Dannan, but does not spring from the land. Instead, the Children of Lir come from the seas in Faery.

As with their counterparts on land, the Children of Lir have ruled in splendor and also suffering equally. The progenitor Lir remains unknown and has never been met or seen by anyone, leaving the Druids in Faery assuming that he is nothing more than the sea itself symbolized in a name. There are many children and descendants from this lineage but only a couple is mentioned here due to space.



MANANNA'N MAC LIR - THE SEA FATHER

Manannán emerged into the affairs of Faery and Man from the waves of the sea, in the time of the rise of the Tuatha Dé Dannan.

Because the Faery Isles sit upon the seas, he became the unofficial 'King of Faery' over time. His many offspring with the many sea races protect the islands from the Tuatha Dé Domnu and other threats with his mighty divine powers.

Manannán's expertise in sorcery is as unrivaled as his skills in combat. He is almost without peer in the various arts, across the many worlds; even Lugh comes second to him in both talents and age.

In the Mortal world he rules over the Isle of Manau, the parallel to the Innis Cran Mór. The sea is nothing more than the air to Manannán, a tool for his use in any way he deems. Not even the dark violent forces of Domnu and her brood can restrain him or slow his control over the element.

He is married to Fand, a luscious queen who often harbors lust for men in many worlds. Her affairs keep Manannán on his toes, trying to clean up the aftermath and chaos that she encourages through her infidelity. Manannán also has many other wives he visits on his travels and adventures, tucked away in his multiple palaces across the other worlds.

Like all gods, Manannán mac Lir possesses many divine items, weapons, and beasts that aid him in carrying out his duties in all worlds. These have been borrowed, stolen, and granted to others over time for many reasons, but always find their way back to him in the end.

One of the better known possessions of Manannán is his Cauldron of Rebirth. He crafted it for use among the Tuatha Dé Dannan in their wars against the Tuatha Dé Domnu, but it was stolen by Arawn to Annwn, where he denied its use to the gods, Immortals, and Mortals alike. Manannán mac Lir tried many times to reclaim the Cauldron but it sits too deep in the Underearth.

Many Druids speculate that Manannán mac Lir was in the world at the beginning when the Great Tree was born, and the Horned One and the Great Hag were thought to be the only two gods and beings in the Universe. Instead of choosing to appear with them, he waited until the many worlds were populated with Mortals and Faeries before showing himself. Why he did this, no one knows, but there are many theories and stories that partially attempt to explain it.

His lineage is quite large and his progeny can be found in both worlds. Conceived by his wives and other, often impulsive, affairs among Mortal and Faery women. In Faery his primary palace can be found under the Isle of the Great Tree. It is a wondrous structure created from the animals and architecture of the ocean, and is vast in size, almost larger than the sea itself, by some Mortal accounts.

-WITH GREAT GODS AND LORDS

BRAN - GREAT KING & CHAMPION

Manannán's brother, Bran, is nearly as famous as his sibling and ruled Prydain in the centuries following the decline of the gods in the Mortal world.

Bran was a giant in size and towered over the other gods and peoples of the many worlds. His mother's origins are unknown but it is thought by many that she was a beautiful Giantess who enticed Lir (or *Llyr* to the Britons) and conceived Bran.

Due to his mysterious but divine origins, or perhaps because he was naturally so skilled, Bran grew to become a great champion and king, inheriting the land of Prydain after Dôn's clan faltered and lost their hold in the Mortal world.

His sister Branwen was wed to a Gaelic king in order to bring peace to the two warring peoples, but this ended in disaster, forcing Bran to bring war to Éire. Because of his size, he walked the sea between the two lands, tugging the ships in his fleet. A furious bloody war spilled over the land as the two peoples fought. Bran was slain but he remained alive (See '*Oracular Head*' in *Druidic Spells*), ordering his people to bury his head at Gwynfryn in Caer Llundain, and by his presence the island will remain safe from invaders.

Bran's time spent in Ynys Y Cedyrn brought great changes for the Mortals in positive ways. He prevented the Gaels, Picts, and Gauls from threatening the Britons and was the transitional king from the Faeries to Mortals. The Britons call him **Bran Fendigaid** or 'Bran the Blessed' and **Bendigeidfran** or 'Blessed Bran or Raven.'

Bran's war in Éire is called the **Gwledd Bran** ('Raven's Feast') by the Britons who remember the story after countless generations have passed it down for six hundred years. Bran's adventure to Faery forms a story among the Gaels since he was one of the few Immortals of Faery blood that never visited the world of his ancestors until later in his life.

THE MANY OTHER GODS

As there are a multitude of deities in Faery and the Mortal world and no space to cover them all in detail. The most influential and well-known are mentioned in this section. Perhaps in other publications the large families of the gods can be better elaborated and explained beyond these.

THE MORRA'GNA - DEATH AND TERROR

The three sisters, Mórrígan, Baobh Catha and Macha, are the daughters of the Faery witch Ernmass. Quickly they rose to fame and recognition within the Tuatha Dé Dannan for their deft skills in the battle-arts, sorcery, and prophecy. They were the sorceresses of the Tuatha Dé Dannan after joining, and were called the **Ban-Tuathecha** who cast curses on the foes of the clan.

They are possessed by the fighting spirit of warriors and seek out the blood and terror of the battlefield. They each share a kindred link with the ravens and crows who feed on the dying and slain,

CHAPTER 6-

and possess the power to control them and transform into them.

Their Faery descendants are the Gwiddonod in the mist-shrouded forests of Tir Tylluanod who carry on their mothers' lusts for enchantments and war. Mórrígan is fond of picking a favorite warrior-hero (Cúchulainn, for example) and showering blessings on him to see him prosper in the ways of bloodshed, only to take it away from him in some form of spite and then consuming his soul when he perishes.

Many a warrior and champion in the worlds have been lured by their charms, seductive powers, and lofty promises, only to later realize they are pawns in a much greater scheme. Mórrígan is the 'Phantom Queen' and the bringer of nightmares, and she uses these abilities often in the affairs of gods, Faeries, and Mortals.

Baobh Catha is the 'Battle Crow' and can send those who view her or hear her battle shrieks into madness. Macha is the 'Plain One' and the seeker of severed heads in battle, referred to as her 'Acorns' or *Mesrad Machae*.

Each sister can be the most beautiful and alluring woman in the universe, but on a whim, transform into a frightful monstrosity in a blink of an eye. Between them they have many children and beasts in all worlds, not including the Gwiddonod.

The most infamous and possible terrible child of theirs is the King of Ravens. He is the son of the Morrígan that was cast out from her brood due to his father Cynwal, an Elfin chief. Many monsters in Faery and the Mortal world are rumored to be their offspring.

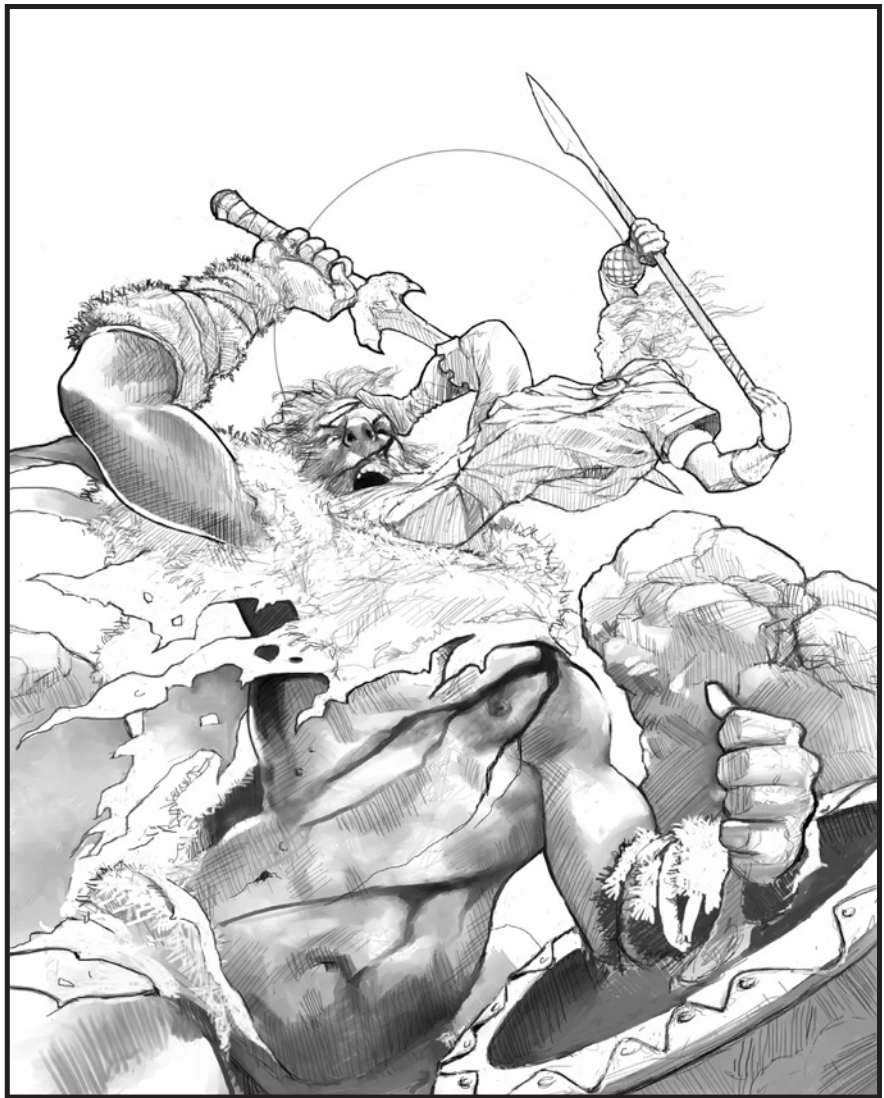
Worshippers of these sisters are always warriors who seek their blessings in battle without a concern to the usual aftermath of their rewards or fickleness. Prayers to them are performed before, during, and even after battle by the gore-soaked combatants.

The three sisters are known throughout Faery and the Mortal lands as being hideous horrors, monsters too frightening to behold if revealed in their true form.

MABON - THE YOUTHFUL GOD

Born from Madron the Maternal Goddess, Mabon is perpetually youthful and symbolizes the Immortality of the Otherworld and its native inhabitants.

Mabon has blond curly locks, ethereal blue eyes, and appears little more than a teenager in Mortal years, regardless of the thousands of years of his true age.



The druids associate Mabon's existence with the children and youth in the many worlds. If he were missing or slain, the Druids believe the aging of the worlds will transpire out of control and no more children would be conceived, but they also believe that about Modron as well.

Mabon has become involved in the court of Arthur and his Dragons, but in a superficial manner, because he cannot be harmed due to his fragility as the Divine Youth. This restriction does not deter him, as he often goes on many adventures impulsively of his own in the many worlds.

RHIANNON - THE HORSE GODDESS

'The Great Queen', this Morwyn princess is the goddess of horses and all manner of horsemanship. She is very beautiful with lengthy blonde hair to her knees, sparkling green eyes and with the fairest complexion.

Among the Plant Dôn, Rhiannon has been trusted to handle and maintain the steeds. It is also Rhiannon's job to lead the annual ride, known to the Mortals as a 'Faery Raid'. She rides

-WITH GREAT GODS AND LORDS

in the lead among the many other lords and nobles in the long procession during the ride.

Rhiannon possesses three birds, **Adar Rhiannon**, which can suspend or change time with their chirps and music if heard by Mortals. She also can magically alter time and distance, and ultimately the perception of onlookers when she needs. She is highly skilled in magic and enchantments, with some distant associations with the Gwiddonod and their ways, but the understanding of this is vague among Faery and Mortal.

Her experience in the Mortal world has been mostly one of misfortune, in comparison to her time in Faery. After many dramatic events in Prydain, she retreated back to the Otherworld to live in the court of King Llwynog in the Kingdom of Tír na nÓg.

ARAWN - HEAD OF ANNWN

From an obscure origin, Arawn assumed control of the Shadowy Ones in Annwn and holds kingly power over the Underearth. He is Elfin but not related to any of the races in Faery or elsewhere, and is not a member of the race of the Accursed Ones of Danu over which he reigns.

Arawn rules his kingdom with an iron hand, tolerating little folly or dispute in his realm, and gradually expanding his kingdom by sending his armies into newer places in Annwn.

Though married, he has nine maidens who are tasked with keeping the fires of his prize, the Cauldron of Rebirth or **Pair Dadeni**, large and bright in the center of his kingdom. Arawn owns many prized items and animals which he protects with several safeguards.

Even the other gods and brave Mortals (Arthur for example) have attempted raids to plunder Annwn for its riches and rare prizes. These attacks on the Underearth do not happen without awful for the raiders. This realm is not for the less experienced or impetuous because of its many dangers.

Arawn has ruled Annwn without rival since the beginning of the arrival of the Ghost Elves. Though endless smaller worlds exist all throughout the lightless realm, none have supplied a nemesis to Arawn's sole control over his armies.

In his long time spent in the Underearth, Arawn has mastered the control and training of the Cŵn Annwn, a feat that few can claim in any world. He manages large kennels of the Fey Hounds for his hunts and wars, and no one but the Horned One overtake his power in that aspect.

Surface dwellers in both worlds have only rarely seen Arawn's armies mustered against them, and those who have dread the next time he will appear. Only Arthur and Amaethon have had any success against the Lluyd Annwn on a large scale, and it took magic and clever thinking to overcome the pure brute force.

Arawn forms a part of the Tripartite of Evil in Faery, along with the Witch Queen of the Góidnot and the Raven-King. Though considered 'evil' by all others, Arawn is often capable of showing compassion and even mercy to others, but these instances are very unique and rare.

CENNCROITHI - THE BLOODY GOD

Cenncroithi was among the many Dark Fey that migrated to the Mortal world early in the the universe's history, and took advantage of the peoples with which he came into contact. This bloodthirsty god sought appeasement by his followers, demanding their first born offspring to be sacrificed in his name during the holidays, or else he would bring drought and famine to their crops and livestock.

He has rarely been seen by any except his minions, and some Druids attest that he is none other than the King of Ravens in disguise, though no one is absolutely sure. The Gaels of Éire is also called him **Cromm Crúach**, or the 'Crooked One of the Tomb', and **Crom Dub** ('Black Crooked One').

This deity rules only in Éire among the Mortals, and seeks to satisfy his own hidden agendas and ego. His many worshipers have built statues of him and his 'court' in various places in the isle; they are covered in silver and gold, and richly decorated.

The mysterious god calls himself the 'Head of the Gods' in arrogance but does not seem to threaten the other gods directly. His worshipers praise him out of fear for his potential retaliation if they do not, and will perform unspeakable ceremonies and deeds to satisfy him.

DONN - LORD OF THE DEAD

Originally Donn was a chief of the Milesians during the invasion of Éire and the subsequent battle to drive out the Tuatha Dé Dannan. He was not just a great warrior, but also too fond of the death and bloodshed that comes with it. He savored the taking of lives, especially from the Faery-born, in his many conflicts.

Donn won the many battles for the isle, aiding his people in the invasion, and is considered by the Gaels to be the Father of the hÉirannach. He has contempt for the Tuatha Dé Dannan and does not wish to ally himself with them if he can help it. Instead, he ferries the souls of the Gaels to his palace near the land of Éire at **Tech nDuinn** on a small island.

DROB DEARG - HARVEST QUEEN

The Druids of both worlds believe the Drob Dearg is a distant relation to the Morríghna and their descendants. She rules over the Gaels in Éire, and among the colonists of Dál Ríada in Northern Prydain, and manages their harvests.

She can be wrathful on a whim if not appeased suitably, causing wildfires by sending out her three daughters, **Lassi** ('Flame'), **Lassar Fhína** ('Fair Fire') and **Lassairíona** ('Fire of Wine'), or by causing a drought, drying up the soil and voiding it of life.

Drob Dearg, or 'Red Claws', is seen by Mortals as a sometimes vengeful Harvest Goddess who needs to be worshiped and appeased by the time of Beltaine.

CHAPTER 6-

THE LORDS AND CHAMPIONS

There are as many lords and champions in Faery and in the Mortal lands as there are gods. This section details many of the Kings, Queens, heroes, and notable characters in the many worlds that may cross the game's path along the way.

Their attributes and vital statistics are not included because it would demean them and tempt some players into attempting to kill them for the experience points. The CK can provide the means to do so if the story truly warrants, but the deaths of these leading figures from the tales and myths would alter the setting and its integrity.

As with the other sections of this book, this list of these lords and champions is far from complete but is intended as a starting point. The CK can do additional research into the many stories and myths to add some extra characters and background as needed.

LORDS OF FAERY

The many personages listed here are not divine but run close to that line. They are the many leaders and influential people that populate the vibrant world of Immortals, wizards, monsters and gods. If the players do game for any length, it is assured that they will encounter some of these paramount characters. Many of these lords are fictional, meaning that they are added as a touch of extra detail and levity to complete the setting where it is lacking, because there simply is not enough source material from which to pull the information.

KING CATHAL MAC FEARGHAL

This powerful Pren King sought and fought hard for the unity and control of his peoples in the Mag Món on the Ildáthach. The Druids made it possible for this Pren to rise above the confusion and the constant oppression created by the Gwiddonod and the Fómorian.

Like an Elfin Arthur, Cathal is a war leader who fought many battles across the island against those who opposed them. With his own Dragons, he defeated the Witch Queen and her forces, and established a realm where the Pren dwell under his banner.

King Cathal rules his Pren from Dún Murias and works in tandem with the Cenn Gái and the Gáiscedacha. Cathal is short of temper and bold of spirit with little patience for cowards or liars. He typifies the Pren kind and was a member of the Gáiscedacha at one time.

The Pren king is armed with his magical axe, covered in enchanted tattoos, and highly skilled in the many Cleasa. King Cathal is feared by the Gwiddonod and Giants of the south for his brave and unflinching approach to life and its many dangers. He is often seen as too brash and crude by his Elven and Faery peers, but they cannot ignore the influence and power he has acquired and what he does to fend off the Children of Darkness.

THE WITCH QUEEN

She rules from the Ynys Brenhines Y Gwiddonod, a small

island off of the coast of Tir Tylluanod. Her true name has been lost to the distant past, but it is clear that she is perhaps the eldest daughter of the War Goddess Morrigan. The Witch Queen dictates the ways of her people, their wars, politics, and intrigues, to guide them along according to her plan.

Few have ever seen her, but those who have remember that her beauty is breathtaking, with flowing long white hair and grey eyes, garbed in black. Her rage is as terrifying as her beauty, however, and can bring nightmares to those that have witnessed it.

With a word, she commands all of the Witches and Dark Fey of Tir Tylluanod to do her will, whatever it might be. She has a personal hatred of the Pren and their king on the other side of the Minidou Oumid, and wishes someday to storm their lands with a large army.

The Witch Queen is called the Black Queen (*Rígan Dub*) by the other Faery-folk in both worlds, in contrast to Danu, the Queen of Light. The Witch Queen possesses great magic and combat talents that are rumored to be divine. Many Druids believe that she is a goddess but she has kept her nature hidden from the rest of Faery for reasons unknown.

Many of her daughters rule over various Courts in their country, awaiting the time, if it were to occur, that they would assume command of the Witches of Faery. The Witch Queen rarely leaves her isle or even her country, but if she must strike down an enemy, she brings her War Sisters with her.

THE RAVEN-KING

The King of Ravens is the outcast son of the Morrigan, who threw him out in wrath, left to die on a hillside because his father attempted rebellion too many times. If not for his Pren father, Cynwal, rescuing him, he would not have become the indomitable Lord of the Unseelie today.

Cynwal, a chief among the Pren Elves of Mag Món, was enslaved by the Morrigna and forced to copulate with the Death Goddess. She and her sisters, with other slaves, conceived many daughters in those early years before the creation of the Tir Tylluanod, but this child was not. The unwanted male child was thrown out to perish, having never even been named.

After another failed uprising, Cynwal was cursed by the Morrigan into the thing he hated the most, a raven, thereby rendering him incapable of further insurgence. Fleeing from her wrath, Cynwal snatched up the baby from the hillside and flew across the isles, only to end up in the Tir na Marb amongst the Goblins.

The Goblins at the time despised the Fómorian Giants who ruled over the other Dark Faeries, and sought out a leader who would break their hold. As the furious storms in the night sky tossed Cynwal and his child in their midst, the Goblins found their divine sign. Here was the hero who would lead their rebellion against the Giants, but they would need to groom him for the task.



-WITH GREAT GODS AND LORDS

The child grew to adulthood swiftly, and the Goblins forged for him magical armor in the guise of a raven to protect him, and armed him with an enchanted spear and sword like no other. His cloak was made to contain no light on its black surface, and to house a hundred murders of crows and ravens within.

It didn't take long before clusters of ravens and crows began gathering around him and gaining him his name, the King of Ravens (*Fiachrí* or *Brenin Frain*). He made short work of the Giants and their Sea Goddess mother Domnu, and became the lord over all disparate Dark Faeries in Faery and beyond.

His rule centered, and still does, in the Tir na Marb in Din Marw where all Dark Faeries without masters or leaders congregate under his banners. The King of the Dark Faeries has the sole power to control his mindless mobs of wild and evil Faeries.

The image of the tall, dark, and looming King of the Ravens, with his giant accursed father Cynwal perched on his shoulder, is one that the peoples of Faery know well. Cynwal whispers strategies and schemes in his son's helm and carries out errands and plans. The two are inseparable and work together to achieve their dark plans.

At some point in his murky past, the Raven-King acquired the Llech Tynghed, or 'Fate Stone', which enables him to view in on the many worlds to see the kings, warriors and wizards that may threaten him. After viewing their threats, he sets out to destroy them in whichever worlds they live. His influence even reaches into places where he has not yet physically been.

The Raven-King quickly schemed to destroy the Tuatha Dé Dannan's rule in Faery, and had their enlightened and wise Queen Danu assassinated. This event sent many more into motion, causing the decline in that clan and kingdom, and their departure from Faery to seek the Mortal chief responsible for slaying her.

The Raven-King commands the Unseelie, Giants, Fuathan, and all other Dark Faeries, who obey his every word with fearful loyalty. His ultimate goal is to strip the other Kingdoms of Light of their power and influence in Faery, and to rule single-handedly, with or without the Witch Queen and Pen Annwn behind him. His past actions have caused two Darkwars in Faery already, and he would have no problem doing so again if needed.

No one knows his Fate and so he cannot be easily slain. Many champions and brave warriors have charged forward to confront him, only to die a terrible death. Warriors know that to slay him would bring untold fame and reputation, but it seems impossible.

CK'S NOTE: *The Raven-King's Fate centers on his father Cynwal. If his cursed father Cynwal is wounded or slain, so is he in turn. Their fates are bound together by the Morrigan; Cynwal never endangers himself if he can help though unaware of their fate.*

KING LLWYNOG AP BRANAUR

A Morwyn King that fought and climbed his way to power in the Three Kingdoms in the region of Tir na nÓg, the wise Druid and king is also, by relation, linked to the Raven-King by blood in a distant marriage.

Llwynog spent much of his youth training in the ways of Druidism, and by his many quests became a great warrior as well. He commands the Red Branch armies and the other fighting groups in the Northern Morwyn lands on the isle of Airthech.

King Llwynog is a venerable hero and druid, but has since left his Druidic duties behind after becoming a warrior and king for his peoples.

Much of his clan has been slain by his half-brother, the Raven-King, out of spite over the years since Llwynog's rise to power. This was done to demoralize him and isolate him from his kindred over time, one of the many diabolical strategies of the evil king.

BUCCA WYN

'Holy/Blessed Bucca' or Bucca Bu, this jovial and positive king rules over the Pixies of Faery and the Mortal world with a generous and benevolent hand. Like many kings, he holds a traveling itinerant court that covers hundreds of miles in a circuit and is always on the move.

Bucca Wyn's primary palace is in Gwlas an Veyn usy an Lesky ('Land of the Burning Stones'), where he sits, it is alleged, on a throne made from Dragon Stones. Bucca Wyn has a loyal following among Pixie kind, even if there is some doubt as to his racial origins. Impish and with a sardonic smile, Bucca Wyn is suspected by many to be a Bwca (thus his name) and not of the Pixie race.

Once a year, Bucca Wyn or Bucca Bu, selects brave heroes from among his peoples to travel to the Mortal world and find the precious Herb of Health. It is a rare, all-healing herb that can be found only on the coasts of the Kingdom of Cernyw, where it grows every spring and summer. This task is an honor among the Pixie race, and entails a wild adventure, either by sea or land (via Annwn), to find this herb and return.

Never has King Bucca Bu mustered a complete Pixie army to war, but he will if the need requires it. His means for doing so is unknown, and if the Druids are wise to it, they do not make mention of it. If such an army was ever gathered, it would be possibly the largest Sylvan Faery army ever assembled, and would be unstoppable.

Many druids rumor that Bucca Wyn may be a god but he never displays those traits. The Pixie king is modest, humble, and never reveals his strength or force, so his complete capabilities are a mystery. What is known about this King is that he was once a great navigator at sea and even rivaled Manannán mac Lir, but has now refused to go to sea anymore for unknown reasons.

Bucca Wyn has built a complex network of scouts and spies in Faery and the Mortal world, and is aware of nearly anything

CHAPTER 6-

of importance going on. The Pixie King favors the island of Illdáthach over the rest in Faery and does not show himself in the other lands except on extremely rare occasions. He has been in the courts of Danu and the other lords of the Tuatha Dé Dannan on rare events, but little more.

BUCCA DHU

The brother, and never seen, rival of Bucca Wyn, this king reigns over the Dark Pixies. He is the evil counterpart of his sibling and forever sends out his peoples to undo or attempt to cause ruin to Bucca Wyn's peoples in all worlds. His name means the 'Black Bucca' or 'Dark/Bad Bucca'.

It is thought by all Pixies alike that both kings are twins, but even this is not certain. What is known is that they have a serious rivalry, and their peoples aggressively compete for the same things in both worlds. Bucca Dhu's Pixies will infiltrate places where Bucca Wyn's are found, attempting to undermine whatever situation is present. This happens often, and it confuses the Mortals and Children of Light who caught in the middle of the rivalry.

No one is aware of Bucca Dhu's residence, but it is suspected that he holds court in Annwn with a location that sits between the Mortal and Faery Worlds equally. To the Britons, in the Kingdom of Cernyw, Bucca Dhu lives in Anaon or Annwn.

His Dark Pixies ('Byskyans Dhu') dwell in the more foreboding

woods and swamps in the universe, and underground in Annwn, and emerge by dusk and dawn to do his dirty work. Many a Mortal has been fooled and taken advantage of by Bucca Dhu's ruthlessness in the past, a habit not likely to be broken.

The druids speak of a secret conspiracy with the Pen Annwn, Bucca Dhu, and the Raven-King against the other Fey. A variant theory includes the Witch Queen. The true nature of the conspiracy is uncertain, but it surely involves the erosion of power among the Children of Light.

LORDS OF THE MORTAL WORLD

Just like in Faery, there are countless lords, heroes, and champions amongst the Mortal kind, and there is no space to include them all here. Because they are the two key Mortals with deep involvement in the affairs of Faery, only Arthur ap Gwythur and Finn mac Cumhail will be detailed.

FINN MAC CUMHAIL

Born in Éire by his father Cumhail, a leader of the Fiánna, and his mother Muirne, a Druid's daughter, Finn was brought into the world after a fierce battle. This conflict, at Cnucha, brought about the death of his father and the induction of another leader of the Fiánna named Goll mac Morna.

Finn was passed onto the warrioress Liath Luachra, when he



came of age, to be trained. She taught him the arts of war and of the hunt, shaping him into a worthy heir to his father's legacy. Neither the warrior chiefs nor the lords of Éire could protect Finn from his enemies (Goll and his allies), however, so his survival depended on his ability to become resourceful quickly.

Finn worked under many different warlords of the island, using the name *Mac Cumhail* for a long time. During his youth, he tasted from the Salmon of Knowledge with the aid of the Druid Finn Eces. This magical insight gave Finn an edge against his many foes and a close link to the Otherworld.

By sucking on his thumb to gain this knowledge, Finn realized how to seek his revenge with Goll and the others, and in time he did so, taking over the Fíanna in Éire. With the Fíanna now in his control, he worked for the many lords of the island, sending his well-trained warriors to solve various problems.

Finn and his accursed wife Sadhbh's many children are deeply involved in the Fíanna and Faery. The most famous is Oisín, who is chronicled in many stories, and who ultimately married Níamh Chinn Óir, a daughter of Manannán mac Lir. Oisín became one of the greatest of the Fíanna in both worlds, due to his many adventures.

ARTHUR AP GWYTHUR

Arthur's conception was brought about by deception and the impulsive lust of his stubborn and brutish father Gwythur in the Kingdom of Cernyw, following not long after the Roman Empire's departure from Prydain.

Raised alongside his half-brother Cai Gawr, he grew up to become a warrior of repute before he was twenty. His early fame was spread as a monster/giant slayer, and an occasional thorn in the side of the Saxons who threatened Prydain from the east. Not having noble blood, he had to strive three times as hard as the rest to prove his worth, and in short time became one of Lord Emrys' Dragons.

Emrys and his warriors campaigned against the degenerate sons of the traitor Gwrtheyrn Thenau ap Gwythal and their Saxon allies. This eventually led to Emrys' death and Arthur's ascension to power, leading the Dragons on the back of his widespread fame.

Arthur and his Dragons battled across Prydain, Éire, and gradually the Otherworld, against fierce enemies and beasts. The many kings and lords of the Britons entrusted Arthur and his warriors to undertake great quests and difficulties.

Many other warbands hire out their services to kings across the islands, seeking the same level of fame as Arthur's, but there are few that come so close except perhaps Lord Medrawd from the north in the Kingdom of Lleuddiniawn. Medrawd and Arthur are rivals on a scale that has made for many great tales among their peoples.

Arthur has been courting the princess Gwenhwyfar ferch Gogfran Gawr of Elfyd for a time, in hopes of marrying her and becoming a noble, to further his ambitions and to place him on an equal footing with Medrawd. In his company of warriors are

-WITH GREAT GODS AND LORDS

most of the finest heroes and personalities from many countries and worlds, each legendary with lists of deeds of his own.

Although he has many forts in which to hold court, he travels the island in a semi-random circuit with his entourage of slayers. Two of his central courts can be found at Celliwig in Cernyw and Caerleon. These forts are populated by many people who live in the shadow of his protection against others.

One of Arthur's greatest adventures involved traveling to Annwn to retrieve the Cauldron of Rebirth from the Pen Annwn. This instigated the second invasion of Prydain by Arawn since the time of Amaethon and Gwydion, and a bloody war that was fought by night and day (during a solar eclipse).

Another of his most famous adventures involves the cursed giant boar, King Twrch Trwyth, and his brood in the hunt that followed. This hunt began in Éire and went into Prydain, only to end with Twrch Trwyth remaining wounded but not slain. It is told that the giant monstrous boar swam the seas to Faery, and now ravages stretches of the woods in the isles.

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 Save.

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.

- 1 **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'.
- 2 **Prayer:** Lengthy songs, poems and elaborate plays, recall-

CHAPTER 6-

ing events in the deity's life, can be performed. This will gain each participant a -2 on their roll.

- 3 **Fasting:** The worshiper fasts on one specific thing for a length of time in hopes of gaining a brief moment or encounter with a 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.
- 4 **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).

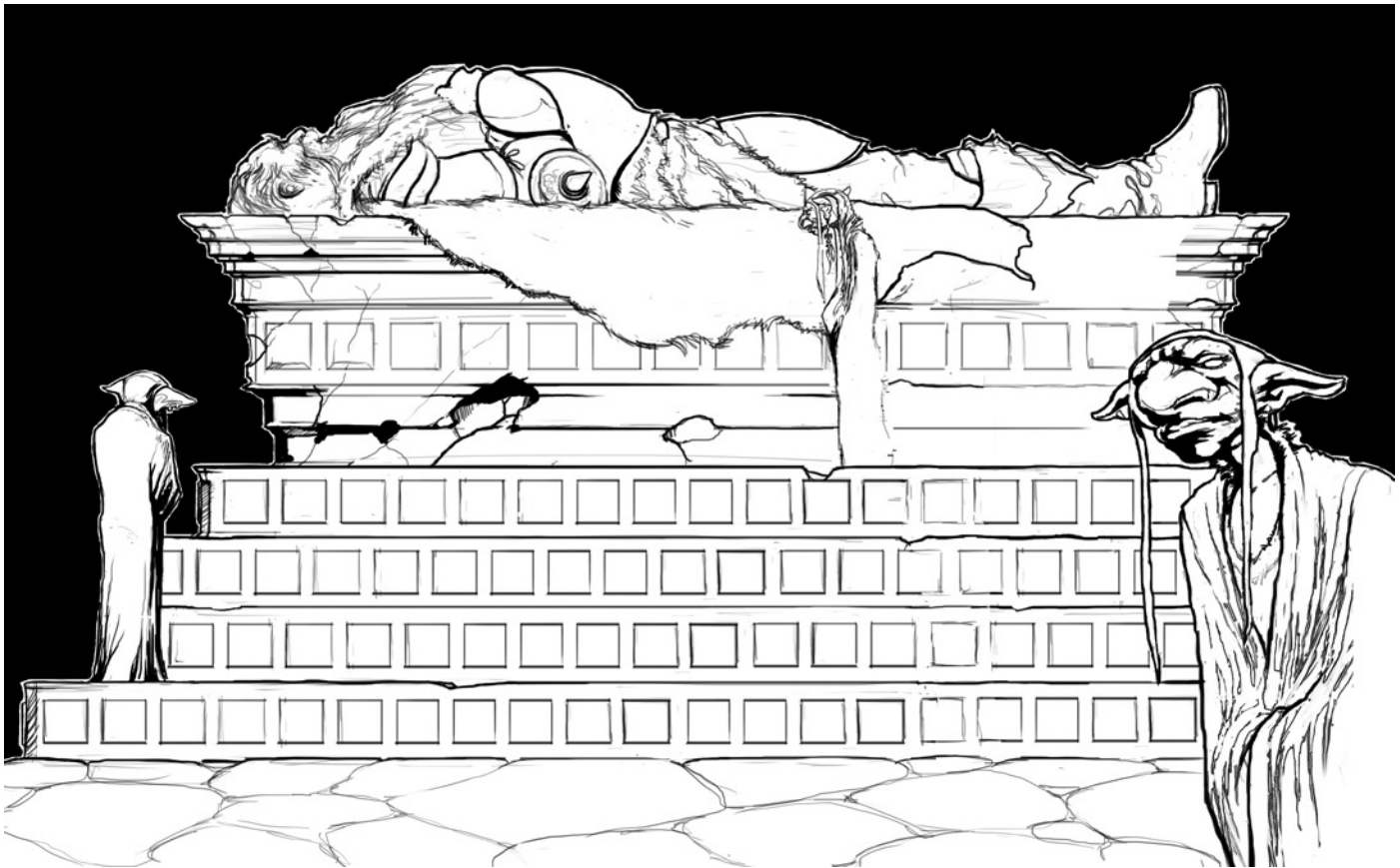
The nature of the divine blessings depends on a combination of what the character is asking from the deity, the CK's mood, and the story. These can be given in the form a temporary Faery Ability, Druidic spell, item, etc., if the God Call is successful. This level of divine intervention is slight and 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.

THE DRUIDS AND THEIR WORLD

The druid is the pinnacle of society, above the nobles and royalty, which speaks to the gods on behalf of the populace. In the Mortal world it takes twenty years of intense schooling to earn the right to be called a member of the ancient religious order.

A druid is a complex combination of priest, scientist, scholar, and leader, wrapped up into one person. His word is law, and no one can dare oppose or mock him without the risk of retaliation or being excommunicated from the tribe.

The historical and mythical Celtic druid was not the same personage as portrayed in fantasy literature or games. Even the lowest level druid was given complete respect by all others, including nobles and kings, who feared his wrath. They were not just simple nature priests or wizards, they were the glue that held society together, and they had inter-tribal powers of influence which spanned across all of the Celtic regions of Europe.

There has been more than enough literature written and surmised about the druids and who they really were. Their influence on the western cultures of Europe is immense, and yet to this so little is known about them.

In Celtic tales, it was not usual for druids to be cruel and evil, cursing and causing harm on others out of personal spite or for other more mysterious reasons. In Faery the Druids possess even greater influence than their Mortal counterparts, and can almost be seen as gods in their own right (e.g. *Muige Roith* in Irish mythology).

Druids are distinguished by the unique tonsure cut on their heads, a strip of hair shaved from ear to ear, and by their robes. Mortal Druids are portrayed with long beards, presumed to be of a venerable age because of their many decades of training.

The most important doctrine the druids taught to the people is about Reincarnation. The soul does not perish but passes on to another life, whether plant, animal, another person, or even an object (sword, harp, etc.), and keep this chain of rebirth going for as long as it takes to perfect one's soul. Ultimately, the souls of the dead pass between worlds on their journey.

For every soul in Faery, someone in the Mortal world or Annwn has died, and vice versa. This essential and constant exchange of souls keeps the universe in balance.

A Druidic character, played in the proper context of a Celtic society, receives of respect and admiration. They are known to be clever in their thinking and sometimes eccentric in their behavior and manners.

-WITH GREAT GODS AND LORDS

Within the Druidic Order, there exist three sub-categories.

- 1 **Druid:** The main portion of the order that the populace interacts with and is in charge of sacrifices and ceremonies. (*Derwydd* in Welsh, *Drewyth* in Cornish, *Drouiz* in Breton, and *Draoi* in Gaelic).
- 2 **Seer:** The ordained and special group of prophets and seers that possess visionary powers. Their ability is sometimes random, but their results are always correct about future events. It takes fifteen years of training to turn a Seer into a well-skilled prophet. (*Gweledydd* and *Awenyddion* in Welsh and *Fáith* in Gaelic).
- 3 **Bard:** The poets, story-tellers, keepers of genealogies and dynastic histories, and soul of the peoples, it would require twelve years of intense training to become a bard. The training involves learning all of the stories and histories by memory, typically in triadic form. The bard was entertainer of his time, and his every word could build up or destroy those he spoke about. (*Bardd* in Welsh and *Fili* in Gaelic).

Druids are capable of wizardry on an epic scale once they are at 5th level and higher. It is usual among those facing Druids on the enemy force to find a means to stop them before they strike. Once a Druid acts, it always ends with terrible consequences for his enemy and grand benefits for his allies.

*In spell-casting a Druid or bard can cast what is called **Biased** enchantments. This means that the Druid can choose from those in his radius or cone of effect who will be affected or not at any time. This is one of the benefits of being a Druid, as granted by their dedicated training and guidance by the gods. While other wizards and enchanter can oftentimes make clumsy mistakes during their magic use, a Druid never has to worry about making his own friends and family suffer on account of his magical error.*

THE GEAS OR TYNGHED

One ability that gods and druids both share is placing a Destiny or Fate on others. This is a geasa or **Tynghed**, which in the standard rules of *Castles & Crusades* does not fall into the spells of the druid class. In real Celtic society, the geasa was a taboo that prohibited a said individual from certain actions, events, or whatever the Druid desired. These taboos could be placed to ensure the survival of the tabooed, or to send him into death and undoing by his own hands.

These vows or oaths are very powerful and cannot be ignored by those who have them placed on their soul, or they will diminish and eventually die. It is an essential part of the societal control the druids have on their peoples

For the sake of The Otherworld and its Celtic setting, a druid or bard character can acquire this power of taboo once he reaches 3rd level in experience. Every three levels he can gain the option of using it one more time each day.

A Druid can also remove the effects of a geasa by performing a ceremony involving the sacrifice of items or goods of the affected. In Otherworld contexts, a geasa is *not* a curse but it can function

CHAPTER 6-

like one if the parameters are well worded. *Only a member of the Druidic order, or a god, can give or remove them easily. Wizards, clerics and illusionists must work harder to do the same because this divine vow is normally out of the normal populace's reach.*

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 magics 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

NOTE: It is the CK's decision as to how many spells or Faery abilities can be 'uncovered' or 'awakened' per gem stone. Dragon Stones do not have to be shaped or carved to possess the innate magic within them.

A Pixie stone-crafter with a Thunder Axe or the *Song of the Dragon Stones* must be present to harness them and embed them, or their magical powers cannot be used. They will only appear as fiery, amber-like stones, cold to the touch.

There is no limit as to how many of these stones can be inlaid into items, but the CK must place limits on how often their powers can be used in game-play. All beings can use these stones and their latent magic, but only after they were originally worked by Pixies.

R'IASTRAD - THE DISTORTION

In the tales of the Hound of Ulster or Cúchulainn, the hero and central character possesses this divine ability. His real father, the All-Skilled Lugh, imparted this gift through the bloodline to Setanta. It is implied throughout all of Celtic mythology that many of the heroes and powerful beings had similar traits.

The possessed become monstrous and frenzied versions themselves when enraged, and must control the power or be taken over by it. A popular green-skinned superhero derives his inspiration largely from this mythology, and shares a Gaelic

adjective from its effects 'hÓlc' ('bad'). The Frenzied will warp bodily into a large, hideous, and malformed seething giant that brings total destruction to his surroundings.

His joints and muscles will twist and squirm under his skin, one eye will grow large and have many pupils in it, glaring, while the other will shrink to near invisibility. A fountain of blood will rain down in a shower from around the Frenzied One's head, and his teeth grind fiercely, generating sparks. His hair will grow sharp as knives and rigid on his head, and his strength will be unimaginable.

The Frenzy is usually brought to life by rage and anger, or taking a wound. The body heat of the frenzied will become too intense for lesser people, and can incinerate his surroundings on contact. If the CK includes this divine battle frenzy, he must prepare for the terrifying consequences that will follow, but it is a part of Celtic mythology that cannot be ignored if one wants to run a very 'Celtic' campaign.

A character could be granted the frenzy from a god as either a blessing or a curse, or he could inherit it by blood. However he comes by it in the course of gaming, it can definitely benefit the adventuring party during combat and intense situations, but it also can bring everything to ruin. Gods can lead those with this Frenzy like a puppet, if they so please.

Druids of 10th level can gain a spell that sends warriors into this Frenzy, or dispel it from those in its throes, but in the end the Frenzied One will have the choice to attempt controlling it. The Hound of Ulster was often exploited because of his Ríastrad and it would sometimes undermine his own tribe's plans once it went out of control.

In the early ages of the Tuatha Dé Dannan, when they were a mighty family in several worlds, their finest warriors were all capable of the Frenzy. Giants, Goblins and other Faery beings can also have the Frenzy if it was given by divine or near divine means to them; there is no restriction on race. The affliction of the Frenzy curses all alike with no boundaries.

The Ríastrad will give these benefits to the possessor: +1d20+5 Strength/damage (varies with each use), +8 AC, Warrior's Moon, Fey Frenzy, Ignore Damage (if the warrior takes three times his HP he begins to feel it and suffers the normal damage). The Faery abilities will function at a constant pace for the time the Ríastrad lasts at full strength. There is no lesser incarnation of this ability; it will always go at full strength every time it is called upon. The Fey Frenzy ability comes alive with all options active when made a part of the Ríastrad.

Typically in the Irish tales, Cúchulainn takes three tubs of cold water to cool himself from the rage. The first turns to vapor instantly while the second becomes mist slowly, and the final bubbles and then goes calm. Only the sight of naked women could calm him and his fury, and they were made to greet him upon his return to Emain Macha each time, if King Conchobar was able to send them.



GREAT OF NAME AND MIGHTY OF DEEDS



GREAT OF NAME AND MIGHTY OF DEEDS



his chapter contains additional rules and suggestions for the CK to bring this Otherworld to life in his games. The conversion of existing *Castles & Crusades* character classes to the setting are given, as well as several new ones. Fast methods of naming the character are shown along with ideas on how to construct a Celtic-style saga of your own are part of this crucial and final section of the book.

The class *Woodwose* is taken from the ancient myth of European origin of Wildmen and Wildwomen that live in the forests of the world, while the *Wolf Charmer* dates to 19th century France at the most recent. Although both are not 'Celtic' per se, they do fulfill places in the setting that were needed. Stories of the Wildman are shared by Celts and Germans alike, and specifically in Welsh tradition, the tales of Myrddin Wyllt can be seen in this light.

CHARACTER CLASSES

How the *Castles & Crusades* classes work in the Otherworld in many cases are mostly the same as described, but they also have particularities that distinguish them from most basic fantasy settings. *Castles & Crusades* fulfills the many character classes of a Celtic setting well.

FIGHTER: There are plenty of warriors in this setting, being that ancient Celtic society was warrior-centric. The basics of this warrior culture are detailed to a simplistic degree for gamers new to the early Celtic peoples. Fighters are a staple part of life, and society revolves around them. In the Celtic languages there are countless lists of words that define a 'warrior', 'champion', 'hero', and 'fighter' - too many to list here. Tribal warriors fall within this class more often, although they also can be from the Barbarian class.

RANGER: The Ranger class members function as scouts and informants to nobles and lords in the field. They are sent to spy on the whereabouts and activities of enemies and rivals. Their employ in the service of chiefs and leaders is paramount, due to the strategies and plans which must be formulated around their information gathering. Rangers are drawn from the more rural populations of a region to work for their masters because of their intimate knowledge of the land.

ROGUE: In Faery this class is found in the Twilight and Dark Faery races but never within the Children of Light's ranks. Mortals are more commonly thieves, cut-throats, and burglars, where the Fey kind are not, though it is mostly likely that Pixies, Bogies, and Duenters might be roguish. Faery is a world filled with plenty of wealth that would create kingdoms in the Mortal world instantly if acquired by those so eager for the plunder, but the threats and consequences are more trouble than they are worth.

ASSASSIN: This is a class well experienced by the Dark Faery Lords and by Mortals. In Faery, assassins have plagued the events and courts at the most splendid of times, causing a

grim alteration in the times to come. One of the most infamous moments in the history of the Otherworld involving an assassin was the death of Danu by a Fír Bolg chieftain. The Raven-King knew that the Queen of Light's Destiny involved the iron blade of a Mortal noble's knife, and thus he set events in motion to see it to its conclusion.

BARBARIAN: In this setting and in history (from a Greek, Roman, and English perspective) the Celtic peoples were considered 'barbaric'. This is an incorrect and demeaning classification. In the Otherworld setting, the Barbarian class would satisfy the elite fighting orders (Red Branch, Gáiscedacha, etc.) and the 'tougher' warrior groups in Faery and the Mortal world. While the Fighter class fills the need for the basic tribal warriors in both worlds, the Barbarian class can fulfill the more elite and skilled warrior groups. Barbarians are drawn from the best of the tribes in the upper echelons of the people, whereas the Fighter class derives largely from the common tribal class of peoples that fill the bulk of a warband or army.

MONK: In Faery, the Monk class does not apply, but in the Mortal world there were monastic orders a-plenty after the Roman Empire collapsed. Religious fighting orders did not yet exist in Europe, but the Church did have its monkish converts who might have had backgrounds in some manner of battle.

WIZARD: This class is common in all worlds. There are a myriad of wizards and spell-casters that harness the magical forces that bind the universe together. Compared to the Druids and bards, however, they are secondary in importance and treated thusly, as amateurs in the cosmic scheme of things. In the minds of the common folk in the Mortal world, a wizard is the same as a Druid, but this is due to their use of magic and the displays of its power.

ILLUSIONIST: As with wizards, this class is common in both worlds but has respect in Faery, unlike the Druids, because of the illusionary magics. Illusions are the art of Faery Glamour, put to a more concentrated occupation by spell-casting. In the Mortal world, Illusionists are highly distrusted and disliked, commonly seen as 'witches' and 'warlocks' because of their deceptive skills. Many Druids are illusionists as well, taking the art of Glamour into a spiritual level.

CLERIC: The cleric class in Faery has no place, since spiritually this function in society is dominated by the Druidic class, high and low. In the Mortal world, clerics abound and can be seen across the many lands following and propagating a plethora of faiths. Usually the clerics of the Mortal world practice a religion that is hostile or suspecting of the Druidic and Faery, making contact between the two awkward if not outright hostile. In Prydain, Llydaw, and Éire, the clerics and monks of the Church are slowly encroaching upon the ancient traditional Druidic regions, dispelling the old beliefs and any knowledge of the Otherworld.

KNIGHT: Knights act as the special sons and daughters of champions and heroes among the peoples who have been raised to follow in their parent's steps someday. They are born into the noble class and serve their chief, lord or king. These are not the



- GREAT OF NAME AND MIGHTY OF DEEDS

Medieval knights of yore with a chivalric code, heavy armor and massive castle keeps, that period of history hasn't happened yet. Instead, the Knight class is noble born warriors that are being groomed someday to attain the fame of their ancestry. They also still have to earn the right to be included within the fighting orders as anyone else, but by being admitted they will gain a status of authority and a leader due to their entitlement.

PALADIN: Although there are no crusades or Holy Wars in Post-Roman times, there are incidents of sacred warriors that fight for a religious dogma and cause in Europe. The Germanic tribes have berserkers that battle for Wodan, Grimma, and Tiwaz, while among the Celts there are likely holy warriors that fight for one or several of their various gods. In Faery, there are many Faeries that have chosen a life, centered on a deity, that can only be displayed by aggressiveness and combat. The Paladin class has a diversity in the 'Dark-Ages' of Europe and the Otherworld that no one would expect. The Franks have taken up the duty of defending the Church on the Continent and are paladins for the religion almost 100%.

WOODWOSE CLASS (DEXTERITY)

In the vast wilderness of Faery and the Mortal lands are forests, untamed and untrodden by outsiders; in these thick leafy places

dwell the Wildmen and Wildwomen. For various reasons they have ended up in these unspoiled green places and were raised by Nature or Sylvan races as one of their own. These Wild-Folk know no 'civilization' or urbanization, only the day to day life in the ancient forest. The orchestra that is Nature is their familiar setting, surrounded by the chirping of birds, rutting of stags, and grunting of boars. They are the 'Jack of the Green' in much folklore and are misunderstood by people living in homes, villages and urban regions.

Often a Mortal will fall into a forest in Faery and become native out of the need of survival. These individuals are often initially solitary and won't take efforts to socialize with strangers, but once their trust is earned they will become loyal and steadfast to their new friends.

The Wildmen (a term which refers to both the males and females of the race) will know by heart every path, leaf, tree, waterway, and event that transpires in their stretch of the forest. The Woodwose *only* knows this reality. Shelters are temporary or seasonal (in the Mortal world) and may subsist of caves, hollows of great trees, and other unique places to stay dry and free from exposure to the elements.

Clothing is usually optional, or at the very least carefully composed of leaves, tree bark, and other items (feathers, hides, etc.) taken from the woods and nature. Their hair is normally grown long and wild, and dotted with twigs, leaves, and other debris accumulated from time spent in the wilds.

If any folk know the Sylvan Faeries well, it would be these Wildmen. They are very well educated in the ways of Nature, its cycles and patterns and how the food chain works, but they may not be able to communicate with others through language because of their hermit-like isolation.

Wildmen are not often actively involved in the affairs of tribes, kingdoms, armies, and gods, preferring to exist for themselves and keeping to the forests where they dwell. There are scattered, rare communities of Woodwose in the many worlds, but they have their own reasons for such withdrawal from all societies.

It is spoken among the more social of peoples that these forest-folk are great warriors and capable of wondrous feats because of their time spent in such a dangerous abode, but few have seen them engage in battles to know. Only the Rangers and Scouts from tribes and kingdoms have rare dealings with the Woodwose to know them, if even slightly.

In Faery the Woodwose or *Gwylfosow* ('Forest/Wild Beings') grow up in the constant sight of the Great Tree, regardless of where they live in the Immortal Isles. The sacred and powerful presence of the lofty oak forms a permanent impression in their minds that cannot be replaced by any tower or fortress. The Gwylfosow intimately know and respect the Horned One and his ways. They also give the Dusias a great distance and respect; out of fear of their lustful ways and how even more feral and wild they are in comparison.



CHAPTER 7 -

ABILITIES

FORESTWISE (Intelligence): The woodwose knows his stretch of the forest (100 mile radius + 50/experience level) well. Every nook and cranny, dangerous or otherwise, is memorized. The whereabouts of shelters, edible foods (berries, mushrooms, animal nests), and other essentials for survival is deeply ingrained in the character after spending every moment of life here. To be taken from their native woods will disorientate them greatly for a time (1d6 days), but they can quickly learn the new location's layout and 'logic' in short time with an Intelligence check. Once learned, the Woodwose will pick up on the new forest well, faster than the other classes. Their skill is only matched by the Sylvan Faery races.

SYLVAN LEAP (Dexterity): Unlike peoples from other environments, the woodwose moves and reacts in a vertical manner. This is due to the cloistered surroundings of the high boughs from the trees and foliage. Their reflexes are swift and footing certain, never staying still for too long due to the dangers in the depths of the greenery. The Woodwose can run up the trunks of trees, flipping and leaping about like like a wild animal. By this ability, the Gwylfos can evade dangers through amazing acrobatics. A Dexterity Save must be made for each action with this ability or attack against the Wildman, denying the foe an easy hit. At 1st level, the character only receives a +1 on rolls (+1 AC), and gets an increase at 3rd level to +3 (+2 AC), another at 6th level with +6 (+3 AC), and a final advancement at 9th level with +8 (+4 AC). With Sylvan Leap, the Woodwose can fluidly dive, dodge, and flip about the branches and vines and as easily as others walk, fly, or swim in their native environments.

KNOW POISONS: The woodwose knows about the many deadly poisonous fungi, herbs, and other forest life well (if in native or nearby/related woods) and can find the counter means to nullify them if needed. With this ability the Gwylfos can also use the poisons for their own purposes. In this capacity this ability functions the same as the Assassin's Poisons ability in the *Player's Handbook*.

THE WILD'S CALL: Since the Gwylfos has spent so long alongside the beasts of the forest they have a shared kindred connection with them. The character can begin the game with an animal sidekick or familiar. Normally it should be a non-supernatural beast (e.g., a bird, fox, etc.) but the CK can decide to give the Wildman a Faery beast if it will add to the game in a positive way. This animal is the same as a best friend, not a pet by any means, and lives with them in a symbiotic manner. The two are inseparable and will defend the life of the other if needed. Even more rare and unlikely, the Faery character could have an animal soul-mate as his companion.

SOUL OF THE HUNTER: The woodwose has to live and thrive in the wilderness by the skill of his ability to acquire food. Using the *Track* and *Traps* skills of the Ranger and the *Deerstalker* ability of the Barbarian, the Woodwose can hunt unlike any other. It only takes 1d4 hours for the Woodwose to find suitable food in the woods. The Woodwose can start a fire in 1d4 turns with swift speed, and is able to feed a number of people equal to their experience level for so many hours of hunting spent. The only catch is the Gwylfos' need to personally sustain themselves before tending to others, normally.

PRIME ATTRIBUTE: Dexterity

HIT DICE: d8

ALIGNMENT: Any

WEAPONS: Any

ARMOR: Padded Armor, Leather Coat, Leather Armor, Ring Mail, Hide, Studded Leather, Leather Laminar, Mail Shirt, Scale Mail.

ABILITIES: Forestwise, Sylvan Leap, Know Poisons, The Wild's Call, Soul of the Hunter.

Level	HD	BtH	EPP
1	d8	0	0
2	d8	+1	2,201
3	d8	+2	4, 251
4	d8	+3	9, 501
5	d8	+4	18, 201
6	d8	+5	39, 501
7	d8	+6	74, 251
8	d8	+7	149, 001
9	d8	+8	250, 201
10	d8	+9	500, 501
11	+4 HP	+10	720, 201
12	+4 HP	+11	950, 001

13+ 220, 000 experience points per level.



WOLF CHARMER (WISDOM)

These individuals are the Pied Pipers of the wolf kind in the many worlds. They are never good-intentioned and only seek to manipulate villages and their victims for wealth and power in the end. A Wolf Charmer has been taught the secret art of being able to magically dominate wolves and all wolf-like beings through music.

A wolf charmer is always a double class by profession, never *only* relying on their charming abilities in difficult times. By *Castle and Crusades* rules their experience does not function as two or more classes. They are more often of the Rogue or Ranger class in addition to being a Wolf Charmer.

Wolf charmers can serve more-powerful Dark rulers in Faery or in Mortal lands, and when war comes they are placed in charge of managing the wolf packs for battle and subterfuge. Their talent for luring and controlling wolvern kind is sometimes taught by another charmer, and sometimes it is natural born. However the Wolf charmers come by their power, they use it for devious and horrific objectives.

One sneaky practice used by wolf charmers is to send in destructive packs of wolves or werewolves to ravage a settlement in some way for a time, and then arrive to 'free' the people of their plight. He would then ask for various favors and wealth before using his musical and magical means to 'drive' the menace out of the village. Many Mortal kings and nobles have long since caught onto to this scam, and have a price on wolf charmers' heads to stop their evil trickery.

All wolf-like beings and wolves in the radius of the charmer will be drawn to the magician and his music once it starts. Usually a wolf charmer (Swynwr Y Fleiddiau) acts alone, but may rarely join with others, keeping his true identity as a Charmer secret, unless his companions are like-minded.

The CK can choose to allow this class as playable in the game if he wishes, or use the class as an extra element to the NPCs his players will encounter. Wolf Charmers are never honorable or of a Good Alignment by nature.

ABILITIES

THE CHARMING (Charisma): This is the single most important ability that defines this class, and centers on the skill of musicianship. A flute, pipes, crwth, or other instrument is the focus of the charmer's power over the wolf-kind. The instrument must be played for a length of time before the charming begins (1d4 minutes). At 1st level the wolf charmer can only charm wolves (1d6+1 per level) in a radius equal to one mile. The range increases with each level by one additional mile. By 3rd level, the wolf charmer can charm wolvern beings (1d6+1 per level) such as Faelcloine, Bislavret, and wolf-like sentient beings. Those so under the influence of the charm must make a charisma check or be under the control of the charmer for 1d8 hours; *only* druids, clerics, gods, or the death of the wolf charmer can break this charm.

At 5th level the Wolf Charmer can lure in Lycanthropes (1d6+1 per level) to his service along with the rest. By the time the wolf charmer reaches higher levels he can master over a large pack of wolvern beings. The rare 10th level charmer can transform those in their ten-mile radius into werewolves or Bislavret for the length of the charm. Countless innocents become transformed into werewolf slaves of the charmer, and will unknowingly commit horrible acts of murder and rape attacks, perceiving the experience as a terrible dream.

The experience levels for the wolf charmer are the same as the Rogue or Ranger class he follows.



CHAPTER 7 -

ADVENTURE IDEAS

The 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 labours 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 high-lighted 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.

A supplement is in the works that will detail a more 'Celtic' or 'Faery-tale' style of design for CKs to use in their games. The essence of story-telling is an art, and rarely do role-playing adventures agree with that level of complexity or detail.

NAMING YOUR CHARACTER

One of the most important parts of creating your character is its name. As Gary Gygax stressed in his many supplemental books for *Castles & Crusades*, the name can make the character. Celtic heroes, villains, and incidental characters in the myths and tales all have well-chosen names that symbolize who or what they are.

There are several methods in which a name is made according to ancient practice. The first is having a primary name with an adjective to follow it; this is inspired by what the person is known for, or his occupation. Another naming system is taken from a patrilineal identification, used in the particle '*ap*' (also *ab*) by the British Celts or '*mac*' ('Son of') with the Gaels, which traces the person's ancestry from son to father. If a daughter, the particle '*ferch*' or '*ni*' is used instead.



- GREAT OF NAME AND MIGHTY OF DEEDS

EXAMPLE: *Arthur ap Gwythur ap Anlawdd Gwledig ap Cuned-da Wledig.* 'Gwledig' was a title meaning 'land owner', akin to a noble or king-like stature in Post-Roman Prydain.

Listed are some Brythonic and Gaelic names for starters. This list is far from exhaustive and is only meant to help begin the process. Normally the names of gods are taboo and not taken by the Celts, but derivatives are commonplace. Due to space restraints the translations of these names cannot be provided, but there are many publications and websites devoted to Celtic names.

MALE BRYTHONIC NAMES

Adaf	Carannog	Gurbodu	Moriddig
Addonwy	Carwyn	Gurcant	Moruith
Aedd	Cemlyn	Gurci	Nai
Aelhaearn	Cledwyn	Gurguaret	Neilyn
Aeron	Cewydd	Gurguistal	Nerthiad
Afan	Cini	Gurian	Peithan
Anagwystl	Congar	Gurlouen	Pendaran
Anaoc	Cwrig	Gurthcid	Piran
Anaudat	Cwna	Gwraid	Rhiwallon
Anarawd	Cynddelw	Gwyddnaw	Rioc
Arianvagyl	Cynfarch	Gwynllyw	Ryrid
Argantfri	Cynhaearn	Gwynnog	Seithennen
Arganthal	Dallwyn	Heranhal	Senyllt
Arllechwedd	Daronwy	Ianto	Sulgan
Arthawd	Derwyn	Iarngwallon	Sulleisoc
Arthen	Doged	Illog	Talan
Arwel	Dogfael	Idwal	Talfryn
Arwystli	Drywon	Inision	Talorg
Arzhel	Dunawd	Ithael	Tanet
Athan	Dyfnwal	Iudhent	Tangi
Blaen	Edar	Jos	Tathal
Blaez	Edryd	Lleision	Tecan
Bledri	Efwr	Llifion	Tegerin
Blegwryd	Eidiol	Louhelic	Tegwared
Bleuddydd	Elad	Maël	Telent
Bodognou	Elfodd	Maeldoi	Terfel
Brethoc	Elwyn	Maeloc	Terithion
Briec	Erthgi	Maelon	Tethion
Brithael	Euddogwy	Maonirn	Tudwal
Brochmael	Ffernfael	Maioc	Tungyr
Budoc	Ffinan	Marrec	Twynnell
Cafal	Garin	Melfyn	Uenomail

Cadell	Glywys	Menwaed	Ungust
Cadfael	Gorthyn	Morgant	Urfai
Cantguethil	Gueithrit	Morhaetho	Ysfael

FEMALE BRYTHONIC NAMES

Aderyn	Eithwen	Gwennis	Morfyl
Angharad	Eifiona	Gwerith	Morud
Anwyl	Eilonwy	Haelhoiarn	Moruith
Anwen	Eilwen	Heddu	Morwith
Aregwedd	Einir	Heulwen	Morwenna
Argentlowen	Einwys	Hylin	Mwyan
Auregon	Eirwen	Ilcum	Myfanwy
Briant	Eirian	Indeg	Nerys
Briaca	Eiron	Iofa	Nona
Catgwystl	Ellyw	Languareth	Olwedd
Cathwg	Elwern	Lleucu	Oncenedl
Ceinguled	Enfys	Lynwen	Onguen
Ceinwin	Erdudfyl	Madenn	Ourcen
Cerys	Ffion	Maelona	Ourdilig
Collwyn	Ffraid	Medi	Perem
Creirwy	Generys	Medguistl	Perweur
Delwyn	Guelet	Meduil	Prostlon
Delyth	Guencenedl	Meinir	Rannilt
Deryn	Guinbiu	Meinwen	Rhiain
Donwen	Guenmon	Meironwen	Rhiainfellt
Duddug	Gwenael	Melangell	Rhianwen
Dugech	Gwencalon	Meleri	Tangwystl
Duthgy	Gweneth	Menna	Tegwen
Ederna	Gwennec	Môr	Tirion

GAELIC MALE NAMES

Ábharrach	Bricín	Eiltín	Laisrén
Acobhrán	Bríón	Eirnín	Lonan
<i>Ádhamh</i>	Búadach	Fachtna	Lugaid
Aicher	Cadhan	Fáelán	Máedóc
Aichelin	Cadhla	Faolan	Maodhog
Ailbhe	Cáel	Faelchú	Maonach
Ailithir	Cainneach	Feardomhach	Matha
Airdgal	Calbhach	Féchú	Mochta
<i>Áirdin</i>	Caoinleán	Fiacha	Murdach
Amalgith	Caolán	Finbar	Naithí
Anamcha	Cathán	Finlo	Nechtan

CHAPTER 7 -

Anfudán	Céadach	Finnlug	Nele
Anluan	Clothach	Fintan	Onchú
Aolú	Colyn	Fothad	Rúadhán
Artgal	Cruinn	Glaisna	Scoithín
Baodán	Daghán	Glasán	Síoda
Baoithin	Dalbhadh	Gobán	Siollán
Baolach	Dianach	Guaire	Tárloch
Bearach	Dolyn	Guásacht	Tuama
Bearachá	Donachan	Kerran	Tuathal
Beccán	Dualtach	Iarlaith	Úaithne
Blámhac	Dubhda	Íomhar	Úghaire
Braon	Ealga	Íon	
Bréanainn	Earc	Lachtna	

GAELIC FEMALE NAMES

Aalish	Cainnech	Eibhlin	Noirin
Aí	Caíreach	Eirín	Nuala
Áine	Caoimhe	Esrach	Órat
Aileen	Caomhog	Fainnear	Ríofach
Ainfean	Ceallsach	Fenella	Ríonach
Aitheche	Ciannait	Féthnat	Samthann
Aleyn	Clothra	Fial	Sciath
Bahee	Crínóg	Fithir	Seadach
Bánbha	Crón	Graihagh	Sorcha
Bearrach	Cúach	Ina	Teafa
Blánaid	Daghain	Lulach	Téida
Blaanid	Damhnait	Lúgach	Tuathla
Blaa	Dealla	Manana	Uaine
Bláth	Doona	Moncha	Uallach
Blinne	Dúnlaith	Móirne	Úna
Breasha	Eachna	Neacht	

DESCRIBING THE OTHERWORLD

The act of playing in a unique and very visually appealing setting can be a challenge to describe for the CK. It isn't just a world of endless forests, but unusual landscapes full of vibrant life and a logic of its own.

There are many aspects to describe to the players as they adventure in the Otherworld that can keep things interesting. Many of these examples can be:

Groaning trees, a hint of movement from them at times.

Glowing flowers, plants, insects, birds, etc.

Unusual noises and presences always about the adventurers.

Hints of faces and Humanoid forms in trees, water, and Nature.

Uneasy peacefulness or even uneasy noises that seem ominous.

Horse figures in the foam of the waves of the sea, galloping towards the rocks.

Glittering golden acorns lighting the world and twinkling at dawn and dusk.

A soothing, almost musical sound in the wind, waves, or forest.

The surreal blur between plant, animal, and Fey at times, and how the Celtic art shows this swirling spiral of commonality.

The fluttering of ghostly forms in the often lightless depths of Annwn, their wails and icy presences.

The foul and detestable nature of the Dark Faeries to the senses.

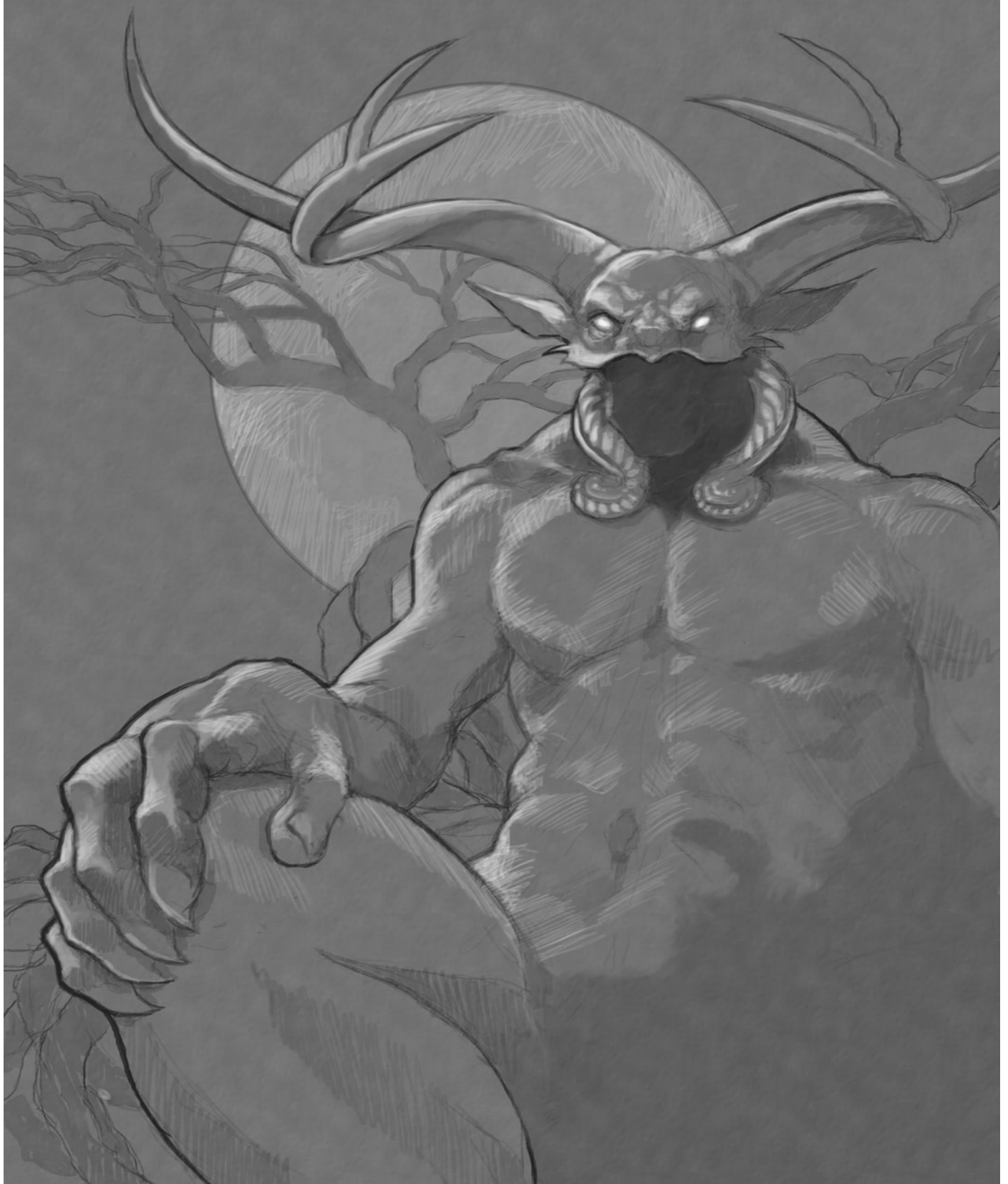
If non-Faery races are first arriving in Faery, the CK should take great time in presenting this world to them for the first time. The powerful and epic reality of this Otherworld should wow and leave them speechless upon first arriving.

The level of gaming to handle this setting is advanced and needs to be fairly well planned out, considering the myriad abilities and races within. If however the CK wants to just use various elements of it in his campaign, there is no reason he couldn't modify or adapt any of it as he goes.

What is the most important is having a gaming experience and story that leaves the players coming back for more each time. In this capacity, the CK is fulfilling the same function as the traditional Celtic story-teller of early times. He can weave and create wondrous tales of adventure. Monsters, witches, and Giants fill the ancient myths now, but taking the time to create a good story lets them come to life once more.



ITEMS, ENCHANTED AND DIVINE



ITEMS, ENCHANTED AND DIVINE



In the extant remains of Celtic mythology gathered primarily from the insular peoples, the heroes, villains, and gods were armed and equipped with items beyond the norm. Fantasy gaming has no lack of magical weapons and items, and the genre could not be what it is without them, but these enchanted gifts and objects derive from an influence going back thousands of years into myth and legend, and this section showcases those taken from multiple Celtic myths and tales.

Celtic stories feature no character described as simply regular or 'average', and therefore their accoutrements are extraordinary as well. Every weapon and item has a name, a history, and a reputation, and there are hints in the literature that entire stories were once told about certain items. It is a shame these tales are lost to us, but through gaming we can, in small way, honor them by crafting our own. Featured in this section are several of the many objects and weapons possessed by the heroes and gods of Celtic mythology.

Most Fantasy RPGs expect magical weapons and items to fall into the hands of the players because the dangers and enemies they face are so powerful, but this can result in a compromise of game balance if left unchecked. 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. It is ultimately left to the discretion of the CK as to how to incorporate items of this nature. 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, the skillful hands of the Smith of the Gods build, construct, or craft these items. To the Britons he was *Gofannon ap Dôn*, and to the Gaels he was *Goibhnu*, with his two brothers *Dian Cecht* and *Creidhne* who shared 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 assured 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.

Goibhnu prepares a special mead once a year in Faery for the company of gods which 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 beyond the capabilities of Mortals called *Findruine* (Gaelic) or *Gwene-fydd* (Welsh). This is a strong, 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 this enchanted alloy

and have tried many times. Every metal item created in Faery is constructed from this substance and appears to mortals as similar to 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 with which mortals are familiar, yet with an additional touch of the Otherworld in its luster.

According to Gaelic sources, the most common metals in the possession of the characters were:

- **Ór:** 'Gold'. This is the most valuable metal of all to mortals.
- **Dergeor:** 'Red Gold'. This metal made by infusing gold with copper.
- **Findeor:** 'White Gold'. This alloy is gold laced with silver.
- **Airged:** 'Silver'. Almost never used to make weapons or large items, it is common in jewelry and smaller decorative objects.
- **Umha:** 'Bronze'. An alloy made from tin and copper, it is used in many capacities by mortals.

DIVINE ITEMS

Below is 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, the items are made playable and definable for use in any game by embellishment. 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

Scuib tunne: 'Wave Sweeper'. This is the ship of the sea-god Manannán mac Lír. This expertly crafted vessel can go anywhere in the world, as 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 of the sea goddess Domnu and her 'children').

Fragarach: 'Answerer', also the 'Retaliator'. This sword is possessed by Manannán mac Lír. With a deadly blade able to cleave through any shield or wall of defense, it is unstoppable once



- ITEMS, ENCHANTED AND DIVINE

wielded in battle. If wounded by the sword, the victim will never fully heal and 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, at a -5, 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 10 rounds/day, depending upon how often it is called). The weapon is unbreakable and has a +5 to damage and attack rolls.

An Ceo: 'Mist/fog'. This enchanted cloak creates a large field of mists around the wearer. Because it is divine in origin, this ability acts similarly to the Illusionist spell *Fog Cloud*, but is not illusory and its duration can last as long as its wearer wishes. 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; no spell or faery advantage will be able to penetrate its power.* Another ability of this cloak is the power to erase the memories of anyone the wearer intentionally waves it before. If the target fails a Wisdom Check, any memories the cloak-wearer desires will be expunged permanently, unless a god alters the effects.

Scanraighidior or **Clogad Sídh:** '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 among those who witness it. Blazing flames will roar and rip through the air around the head of the wearer, causing anyone in a 150-foot radius 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 AC when worn.

Reathaíuinne: '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 a ship, this chariot glides over the ocean waves as easily as over land. Its speed is amazing, able to travel three times as fast as any normal land-based counterpart. Inside the car is enough room for up to nine people without feeling cramped. No non-magical weapon can harm this vehicle, no matter how hard it tries.

Crann Buidne: 'Yellow Tree'. Manannán's choice spear is cut and shaped from a rare and special yellow tree with an invincible head, and able to be used underwater or 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. Its size alters on command and can change from the size of a javelin up to a long spear while possessing the same abilities.

Corrbolg: 'Crane Bag'. A bottomless sack, 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 clever-

ness, the contents within can only be seen at high tide while at sea, but will vanish from view during the ebb tide. This bag is, for all intents and purposes, the same as the Bag of Holding except that it is divine in origin and is even capable of containing Manannán's other possessions within.

Craiceannblaosc: 'Shell Skin'. Manannán's prized breastplate of armor, it is a chest protection 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 to have a chance – 5%). Donning this chest-plate grants the wearer an AC +10.

DAG DIA (DAGDA)

Lorc Chermait: 'Cermait's Staff'. Taken from Cermait, this club is endowed with mighty, contrasting, and divine abilities. As a weapon (d20 damage) granting a +10 damage (in his hand killing nine people in a swing at one time), it can only be held by individuals with Strength scores of 20+ (or if Dag Dia allows the weaker to hold it). One end of the staff can kill a target on contact (it would require a critical constitution Save to remain alive), but the other end allows the wielder the power to resurrect with a touch. In Dagda's hands it could kill and resurrect endlessly every day and night, but in another's possession it can only do so three times a day.

Uithne or **Dur da Blá:** 'Oak of the Two Blossoms'. The Dagda's enchanted harp 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 allow 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 skill roll 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 of this harp 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, it is covered in highly detailed patterns and spiral designs around its iron surface. This mighty artifact can supply endless amounts 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; for 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 LÁMHFHÁDA

Sleg Luige: 'Lugh's Spear'. An item nearly inseparable from its Sun God owner, which has many names and a wide-spread reputation in many worlds, this yew wood spear is invincible, pure and simple. The **Gae Assail** (Assail's Spear) will hit its mark once

CHAPTER 8 -

thrown if the word *'Ibar'* (Yew) is chanted, and will return to the hand of its caster with the word *'Athibar'* (Re-Yew). On command, fire erupts from the blade, and a sun-like blaze radiates from the spear's body. The intense glow and heat will nearly blind all who witness it (constitution save or blinded for d6 hours) and can only be extinguished by a plunge in a large vat of cool water. The 'Slaughterer' or *'Areadbhair'* is an unbreakable +10 spear, and is capable of driving away beings and creatures of darkness who fall under its glow (the foe must make a charisma save within a 600-foot radius, or flee in terror, madly scrambling away for d20 hours). Another name given to this spear is *'Eó bo hÁille d'Fíodbaib'* 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 in the damage it causes, this sling and its special stones can devastate the enemy in short time. Because of its nature, the stone-slinger can use it three times in a round, but only with its sanctified projectiles. Unfortunately lesser stones and rocks (those not 'specially 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 bake a foe's brain in lime once extracted, and fling it as a weapon by the hand or by the sling. These fossilized organs which only Lugh can create will cause a terrible 3d20+5 damage. It requires three days to prepare a táthluib shot, and mere moments to lose it when fired but the damage is often crippling.

NUADU ARGATLAMH

Claideb/Cliaomh Solias: 'Sword of Light'. A highly enchanted weapon, forged by Goibhnu, 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, nearly as bright as the sun, which will pour forth from the user's hands, illuminating the night as though it is day. For this reason, the sword gains its other name **Nuadu Cannail** or 'Nuada's Candle'. Beings and creatures of Evil alignment caught in its radius (five-mile radius) must make a Magic Resistance, or flee in terror, refusing to return to the fight. Once drawn from its scabbard, the sword will not be satiated until it slays foes. The Claideb Solias grants its wielder +10 AC, invulnerability to spells and curses while it is being held, and the ability to carve through walls and structures.

ÓENGUS MAC ÓG

Móraltach: 'Great Fury'. Granted to Óengus by Manannán, this raging sword can ignite into terrifying flames and become almost pure fire on a hilt. It is a +8 weapon, and on command it will erupt into fire, unable to be parried by another weapon. If separated from its owner, the sword will seek out and find its master, appearing moments later on his hip. A short sword companion, **Beagalltach** ('Little Fury') is a minor version that grants a +4 and exhibits the same abilities.

Gáe Buidne/Gáe Derg: 'Yellow Spear/Red Spear'. These two spears are a pair and can be used together. The *Gáe Derg* is the long-spear, a +5 weapon with a sure aim (guaranteed to hit its target), and the *Gáe Buidne* is a +3 javelin that no armor can resist. *These were given to Diarmuid by Óengus as gifts, but later returned after the hero's death.*

AIRMED NÍ DÍAN 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 fully back to life. This cloak can rejuvenate the slain three times a day, even restoring severed appendages and reconstructing the disfigured.

CELTCHAR MAC UTHECHAR

Lúin Celtchar: 'Celtchar's Spear'. This prized and heavily 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 intentionally as a warning but because its intense bloodlust causes it to quiver in excitement and anticipation of the gore. Unlike other fiery weapons, this spear churns blinding sparks from its head in showers (any foe caught in its 20-foot radius needs to make a dexterity check or be hit by the burning sparks, doing d12 damage each round while still in the radius), and is able to slay the foe even if it misses its target. Whether hit or missed, the enemy suffers 5d20+5 damage (a player character hit will lose all HP and will fall into a coma unless the excess damage is *more than* the constitution score). When 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 feet. 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. One of these events 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 made of bones taken from the sea monster called the Co-inchenn or 'Dog Head', which are then 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 (usually when using a specific Feat where it is thrown by the toes) its real secret comes alive. Once the spear is thrown and hits its mark, the seven barbs will explode inside the victim, sending one to tear through each limb along with the 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, likely killing the foe if they haven't perished already from its damage.



- ITEMS, ENCHANTED AND DIVINE

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 creating a rainbow of light as it swings. This is a large two-handed sword that does 3d20 damage with each hit, which does not fall on just one foe, but many at one time, injuring an additional d12 more foes with each swing. A lesser known ability, though questionably a 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 itself 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 Wytrin. *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 himself, gilt in white gold covered 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 dishonest and shady wielders will burst into flames themselves (doing 2d20 damage and a 3 in 6 chance their clothes will follow in flames too, doing an additional d12/round). King Rhydderch will boldly hand his enchanted sword to others during times of need, but more often it is denied and without being touched.

Mwys Gwyddno Garanhir: 'Gwyddno Garanhir's Hamper'. This enchanted reed and straw hamper possesses the power to generate enough food for a hundred men. A portion of food is placed inside of its red cloth interior, and the basket is closed. At the phrase 'Bywa yw byw' ('Food is life'), plentiful food will appear when the hamper is reopened. The nature of this food is up to the owner of the hamper, but it will always be waiting, hot or cold. Gwyddno was the only known survivor of the tragic sinking of the kingdom, which 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 which will fill with any drink he desires on command. The horn is infamous for being in his hands, day or night. Brân ap Ymellyrn does not share his horn, nor anything else in this part of Ystrad Clud, making his feasts rather bare and tense gatherings. His warriors are few and extremely loyal, used to his stingy ways, though few others support him or care to be in his company so willingly. In addition to his selfish

behavior (for which he earned the epithet 'Galed'), he has a reputation for being very hard and mean as well.

Car Morgan Mwynfawr: 'Morgan Mwynfawr's Chariot'. Gilt in detailed gold designs, with a strong metal frame, this wondrous chariot is a rare sight in 6th Century Britain (since chariots were no longer in use after the 1st century C.E.). Solidly constructed in Faery, this magical vehicle is able to take up to three passengers 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 chariot is even able to travel between Faery, Annwn, and the Mortal world using mysterious 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 Cynvelyn, 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 frame and then sleeping with a certain steed in mind. By dawn the animal, Fey or not, will appear outside his home. Frequently, the animal will have escaped from its owner, who will then look for the prized steed with vengeance in mind for the presumed thief. 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.).*

Cyllell Llawfrodedd Farchog: 'Llawfrodedd the Bearded's Knife'. One of Arthur's own Dragons and horsemen (also given the epithet 'Farchog' or the 'horseman'), 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 24 people at a time during a feast or gathering. The knife is able to cut the Hero's Portion and allot the many parts out to the deserving warriors within the host. Using its own innate Faery enchantments, it knows the worth and reputation of those it serves, never failing in its fairness. This knife can reveal those amongst a gathering who are 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 d12 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, who with this cauldron can judge the visitors to his lord's court. Food is placed into the cauldron, either dry or with broth or water, and the cauldron rewards brave visitors with a perfectly cooked meal in a very short time. If the guest is a coward, however, the cauldron will not boil or even become warm, regardless of the heat of the fire below it. The cauldron has a dark bronze surface covered in images of gods, beasts, and foliage from top to bottom, and its large size requires three to four men, or one giant, to carry it.

Hogalen Tudwal Tudclyd: 'Tudwal Tudclyd's Whetstone'. A

CHAPTER 8 -

palm-sized sharpening stone with an end carved to resemble an emotionless god, this special whetstone not only gives bonuses to some blades, but effectively curses others, depending on the wielder. If a brave individual uses this stone on their bladed weapons it will grant a temporary (d10 days in duration) +d4 to each weapon sharpened, making them draw blood from their foes. Cowards, however, gain no bonus nor draw any blood from their enemies after using this stone, and instead lose d4 damage for d10 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. It will perfectly fit a noble and brave man each time he dons it, regardless of height or build. As with many of the other Thirteen Treasures, it will reveal a coward by not sizing itself to his 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 the eating of it, finding it an almost second profession. Thanks to his friends in Faery, he was given this gift. This set of serving ware can only exhibit its abilities when used 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. When separated, these two items are just a faery-made dish and crock, able to withstand great force and damage but unable to materialize food.

Gwyddbwyll Gwenddoleu ap Ceidio: 'Gwenddoleu ap Ceidio's Chess Board'. As the lord and heir apparent of a region in the kingdom of Rheged, Gwenddoleu was given this enchanted Gwyddbwyll game set as a gift from the Faery Lords during his youth. When the silver board and the realistic gold pieces are placed between two players, they will move according to the thoughts of its players. Each highly-detailed piece animates and fights for each space on the board, in a simulation of the players' own skills and past experiences in battle.

Llen Arthyr yng Nghernyw: 'Arthur of Cernyw's Cloak'. Inherited from the great foe of Julius Caesar, Caswallon ap Cynvelyn, 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 with the hood drawn. This mantle is so powerful, not even the perception of gods can penetrate its aura.

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 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 if a faithful wife or companion dons it, it will achieve a perfectly suitable length, ideal for her body. Queen Tegeu will often bring out this mantle during feasts and gatherings as a form of party entertainment among the nobles, and then let the drama unfold as it is tried on.

BRYTHONIC ITEMS & WEAPONS

From kings to warlords, nearly all possessed some enchanted object to enhance their fame. Across the island to Llydaw in Gallia, many enchantments from the time of the Dôn have found new owners, while others remain in the hands of Otherworld rulers and masters. Many are quite divine and unequaled 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 maidens that continually blow on the 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:



D4 THE RESURRECTED'S FLAW(S)

- 1 The reanimated body has pale skin, lacking of color. The individual will never regain a normal complexion or appearance. While in all other aspects, the body is completely alive, its appearance is that of a still-dead corpse.
- 2 The body is stricken silent and mute. In the return from death, he loses the ability to communicate along the way. The previously dead individual will never be able to voice a word again.
- 3-4 The dead individual emerges from the steaming broth with an opposite perspective than before. His Alignment has been reversed completely, but the character may not reveal this change until the time is right. A soul which has journeyed to Annwn and back has experienced what few others can claim, and the impact of the experience will fundamentally alter that personality. The character will become one of the Pair-geini ('Cauldron Born') of King Arawn in Annwn, serving him on the surface worlds, possibly unknowingly. This new life is granted not just by the magic of the cauldron, but by King Arawn as well, and it will not be an easy one. *The CK can construct King Arawn's plots and plans behind the scenes during a game or campaign, and have the Cauldron Born sent to fulfill them.*

ARTHUR AP GWYTHUR

Magnificent and heroic, the warlord Arthur has acquired many otherworldly gifts 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; this weapon has few equals in the worlds between men or faeries. Arthur will never part with these items, but does have people which bear them for him, or places to store 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 d100 damage, able to shear through anything that stands in its way like cloth, and is said to be so sharp that the air bleeds when it touches the edge. If it is swung at the enemy, the sword will do damage to the nearest nine foes as well. 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 d100 HP per round when the wearer is injured.

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 himself in shadow, hiding him in such a way that few can see without a powerful aid (or a critical roll made to spot him). 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 in red and black cloth and ties, with a gleaming Findruine head,



giving its user a +8. The user can pick a foe from among countless in a massive battle and throw the spear to hit that individual only. It has the ability to seek out and hit as desired; once it has done so, it will return to the hand of its owner. Rhongomyniad will cause 6d20 damage with each strike, and a critical will not only double its damage but add an extra d20 as well.

Wynebgwrthucher: 'Countenance of Dusk'. This large gilded 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. 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 when worn. 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 a 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.

CHAPTER 8 -

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 by the skillful and intelligent god Ogma, these forms of marks and encoded symbols were passed on to the druids for use in their secretive communication. They are used as a hidden means of recording important names, calendar data, and the marking of holy and important places. Only the few privileged individuals can learn this form of writing, since the druids universally deny the knowledge of writing from amongst their tribes and peoples. Vowels were used 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) while a small group was scripted 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 create these forms in the air, to appear as burning shapes while 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 else 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 was once used in the British Isles can be glimpsed in this text.

The Gaelic bards were required to memorize 150 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. Gaelic druids imported Ogham over to Prydain during the invasive colonization of many regions, from Cernyw to Pictland in the north. There are 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 phenomena 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, primarily honoring fallen

rulers and heroes 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 *Briatharogam* 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 *Briatharogam 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:

OGHAM LETTER		MEANING
├	B	Beith (Birch)
┐	L	Luis (Herb)
┌┐	F	Fern (Alder)
┐┐	S	Sail (Willow)
┐┐┐	N	Nin (Branch Fork)
┐┐┐┐	H	Úath (Fear)
┐┐┐┐┐	D	Dair (Oak)
┐┐┐┐┐┐	T	Tinne (Iron Bar)
┐┐┐┐┐┐┐	C	Coll (Hazel)
┐┐┐┐┐┐┐┐	Q	Cert (Bush)
┐┐┐┐┐┐┐┐┐	M	Muin (Neck)
┐┐┐┐┐┐┐┐┐┐	G	Gort (Field)
┐┐┐┐┐┐┐┐┐┐┐	GG	Gétal (Slaying)
┐┐┐┐┐┐┐┐┐┐┐┐	Z	Straif (Sulphur)
┐┐┐┐┐┐┐┐┐┐┐┐┐	R	Ruis (Red)
┐┐┐┐┐┐┐┐┐┐┐┐┐┐	A	Ailm (Pine)
┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐	O	Onn (Ash Tree)
┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐	U	Úr (Clay/Earth)
┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐	E	Edad (Aspen Tree)
┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐	I	Idad (Yew Tree)
┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐	EA	Ébad (?)
┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐	OI	Óir (Gold)
┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐	UI	Uilenn (Elbow)
┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐	IO	Iphin (Thorn)
┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐┐	AE	Emancholl (Hazel's Twin)

The many forms of Ogham that are recorded in early sources, and the question of how regularly they were used, are not entirely understood, but for the sake of the game there can be many uses. Listed are many of those Ogham from the *Lebor Ogaim*:



- **Ardach Fionn:** 'Fionn's Ladder'. A musical notation version of Ogham is primarily used for the harp. This is put to good use by bards in the druidic orders to record and document certain 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 personal 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 to be 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. It can be inscribed in a ring or circular form (e.g.: 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 by finger movement.
- **Sronogam:** 'Nose Ogham'. Used in the same way as Cossogam, except across the bridge of the nose. Fingers are used, one or many, 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* 'piloting', *filidecht* 'poetry', *sairsi* 'handicraft', *notaireacht* 'notary work', *H-airchetul* 'trissyllabic poetry', *druidheacht* 'wizardry', *tornoracht* 'turning', *cruitireacht* 'harping', *quislenacht* 'fluting', *milaideacht* 'soldiering', *gaibneacht* 'smith-work', *ngibae* 'modeling', *sreghuindeacht* 'deer-stalking', *ronnaireacht* 'dispensing', *airigeacht* 'sovereignty', *ogmoracht* 'harvesting', *umaideacht* 'brasswork', *enaireacht* 'fowling', *iascaireacht* or *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* 'fine-coloured', *necht* 'clear', *huath* 'terrible', *dub* 'black', *te-men* 'dark grey', *cron* 'brown', *quiar* 'mouse coloured', *mbracht* 'variegated', *gorm* 'blue', *nglas* 'green', *sorcha* 'bright', *ruadh* 'red', *alad* 'piebald', *odhar* 'dun', *usgdha* 'resinous', *erc* 'red', *irfind* 'very white'.
- **Enogam:** 'Bird Ogham'. 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* 'nightraven', *droen* 'wren', *truith* 'starling', *querc* 'hen', *mintan* 'titmouse', *geis* 'swan', *ngéigh* 'goose', *stmólach* 'thrush', *rócnat* 'small rook', *aidhircleog* 'lapwing', *odorocrach* 'scrat', *uiseog* 'lark', *ela* 'swan', *illait* 'eaglet'.
- **Ogham Tirda:** 'Agricultural Ogham'. This variety of Ogham is named after the many forms of rural skills and items involved: *biail* 'axe', *loman* 'rope', *fidba* 'hedge-bill', *srathar* 'pack-saddle', *nasc* 'ring', *huartan* unknown meaning, *dabach* 'cask', *tal* 'adze', *carr* 'wagon', *cual* 'faggot', *machad* unknown meaning, *gat* 'with', *ngend* 'wedge', *sust* 'flail', *nusc* 'bas-

- ITEMS, ENCHANTED AND DIVINE

ket', *arathar* 'plough', *ord* 'hammer', *usca* 'heather-brush', *epit* 'bill-hook', *indeoin* 'anvil'.

BRÍATHAROGAM 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 messages to grandiose correspondence of the lords. 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 in this form of Ogham. These names, poetic and colorful, are listed below:

LETTER	MAIC IND ÓG
Beith	Gleisum Cnis (Greyest of skin)
Luis	Carae Cethrae (Friend of Cattle)
Fern	Comát Lachta (Milk Container)
Sail	Lúth Bech (Sustenance of Bees)
Nin	Bág Bán (Boast of Women)
Úath	Bánad Gnúise (Blanching of Faces)
Dair	Grés Soir (Craftman's Work)
Tinne	Smiur Gúaille (Core of Coal)
Coll	Carae Blóesc (Nutshell's Friend)
Cert	Bríg Anduini (Insignificant person's sustenance)
Muin	Árusc-nAirlig (Slaughter's Proverb)
Gort	Ined Erc (Suitable for Cattle)
Gétal	Étuid Midach (Physicians' Garb)
Straif	Mórad Rún (Increased Secrets)
Ruis	Rúamnae Drech (Reddened Faces)
Ailm	Tosach Frechraí (Answer's Start)
Onn	Fétham Soire (Smooth Crafts)
Úr	Síland Cland (Growth of Children)
Edad	Commaín Carat (Friends' Exchange)
Idad	Cáinem Sen (Fairest of the Old)
Ébad	Cosc Lobair (Praise of the Infirm)
Óir	Lí Crotha (Splendid of Form)
Uilenn	Cubat Oll (Great Elbow/Cubit)
Iphin	Amren Mlais (Wonderful Taste)
Emancholl	Mol Galraig (Infirm's Groan)

Because Ogham is a large and complicated topic, this Codex is unable to fully explore it or its many varieties. If the CK or players really want to emphasize its uses in game play, it would be wise to spend time delving deeper into the study of the materials. Ogham can be used as a component in spell-casting, in movements or actions, or as the CK deems it worth adding to other elements of the game.

The research of Ogham is a very academic and complicated and not especially user-friendly. It requires knowledge of Old Irish, its dialects, and idioms, but it can be greatly simplified for use in the game.

CHAPTER 8 -

SOCIETIES OF THE HEROIC AGE

As a standard, society does not remain static over time, regardless of how conservative they are by tradition and nature. The once widespread Celtic civilization found from the far west in Spain to the shores of the Black Sea (and even rumored into parts of northern Africa and beyond Turkey to the east of Europe) was a patchwork of different groups who shared a culture, language and material civilization. Many Celtic societies were highly evolved in areas of government (with representative assemblies and counsels) and had thrown away the shackles of kings and tribalism; this was evidenced in Gaul before Julius Caesar's intrusion.

Many other Celtic groups existed with a tight sense of tribal community, focused around the strongest, the chiefs. In the more concentrated areas, the many chiefs answered to more powerful leaders, or kings for lack of a better word. In the British Isles the varied groups went through many transformations and changes before and after the Roman occupation. Specifically and obviously this took place in Britain; Ireland was never invaded nor did it have a Roman presence, but the outside influences could not be ignored.

This section summarizes and makes available some basic and playable data regarding the Celtic (and non-Celtic) peoples in the Isles of the Mortal world so that the game does not fall into just being another pseudo-medieval setting.

In the Circle of Abred, these peoples toil, live, love, and battle to survive the harshness unlike their Immortal kindred in Faery. Life is often short and brutal, with a ferociousness that is not seen in the Otherworld, but it is also capable of great beauty and joy. Many of the peoples seem grim and brooding, but that is because of their mortality and the uncertainty of the next life, spent in the Otherworld among the Immortals.

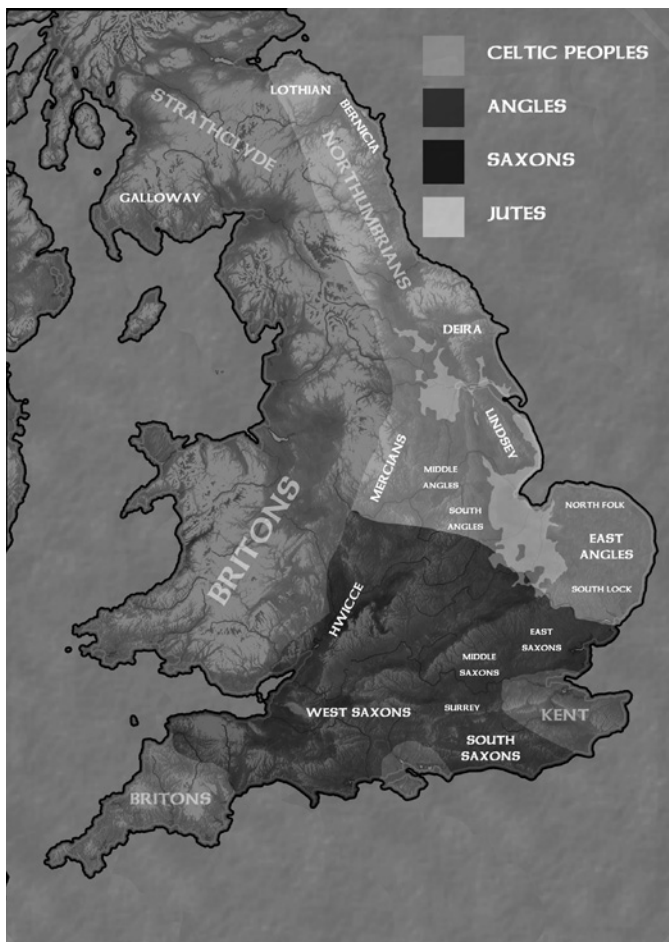
The CK should delve deeper into history, myth, and pseudo-history concerning the cultures and places listed below to add more dimension than is provided here. Due to size constraints there is no way to fully cover these groups and kingdoms with the detail that the author desires. This section is an additional set of information to enhance the Mortal Lands of Abred in Chapter 2. The CK can use this as a springboard, in addition to the maps, for adventures in the mortal world. The many adventure modules 'Goblins of Mount Shadow', 'The Crimson Pact', 'The Giant's Wrath', 'To Kill a King', 'A Sylvan Gambit', 'Goblin Night', 'A Shattered Night', and 'The Idle Wizard' all supplement this information as well.

The basic societal hierarchy in the Celtic regions, excluding Rome and Christianity, would be laid out in this manner:

1 **DRUIDS:** The highest of the many strata, the druids reign superior to all others, even nobles. Everyone must answer to them and obey their commands as given without protest or they will be exiled. The druids demand complete respect, thus Rome's need to suppress them and disable their influence. In this order, the Seers provide the populace with their needed prophecies and omens, and the bards give them the tales and songs of great events and people for posterity.

- 2 **KING/CHIEF/RULER:** The definition of Celtic kingship is a complicated matter, in both Ireland and Britain and without doubt in Gaul and beyond. The ruler in this category can be the most minor of chiefs with a band of thugs, controlling a small territory through fear and tribute, or the regal and extravagant king who holds sway over a massive realm and the lives of hundreds of thousands. These rulers have leverage over the nobles, and demand obligation and taxation (in food, livestock, etc.) from the populace. Most kings have several courts scattered around their realm where they travel as itinerant kings. The subject of Celtic rulers can easily fill a codex of its own in classification and documentation.
- 3 **NOBILITY:** These local and regional rulers, stemming from powerful families, control land, goods, and other important elements to make society function. Similar to the later medieval liege lords, they expect under them to pay taxes, serve them in times of war, and maintain commerce and crucial skilled labor. There were many levels of noble power, too complex to mention here in detail, but they acted in scale to the region's power base.
- 4 **WARRIORS:** As with most Indo-European cultures in Europe, the warriors formed an important part of the order. They went from simple commoners recruited for skirmishes to honored, full-time champions in the court of lords and kings. The warrior acts as the law the protector of the people. A famous warrior will have a reputation that enables him to live a good life when not in battle, due to his important role in society.
- 5 **COMMONERS:** Simply, this stratum is formed by the majority of the population in a given region. The farmers, laborers, and all other fundamental roles that make society work are found here. Before the medieval era, they were serfs, living in a near-slave state of servitude. It was remarked by many outsiders that the Celtic commoners were more informed and educated about politics and current events than in other cultures, which were typically gripped by rumor and gossip. They live a hard life, but one filled with richness of culture and times of happiness.
- 6 **INVALIDS:** The sick, mentally insane, and incapable were often allowed to remain amongst society, but there were plentiful examples of an early form of euthanasia being performed if a child was born severely riddled with physical issues or if an adult wished it instead of living with an ailment. Those driven mad, or in a state of *Geilt* (Irish) or *Gwyllt* (Welsh), were often set loose into wild regions, No Man's Land, to either be cured or endure on their own at the mercy of the elements. In a few instances, they could rise to fame and fortune. Myrddin ap Morfran, the basis for the medieval Merlin, was famous for being mad after the Battle of Arfderydd in 573 C.E., for example.
- 7 **SLAVES:** Taken captive during war or battle, or fallen into hard times by some other means, the slave is the lowest of Celtic society. A tribe or clan will seldom have as a slave one of their own people; it is a taboo. Slaves were less important to the 'barbarian' peoples of Europe than they were to the supposed 'civilized' peoples of Rome and Greece, but they did exist. Usually they did the thankless and menial tasks that the lords do not want their common-folk to perform.





THE PICTS

Obscure in their origins, the peoples that came to later inhabit the region of medieval and modern Scotland are an enigma. The Romans first mentioned them during their vicious campaigns in the North of Britain during the 1st century, but they were then called the *Caledonians*. They formed a resistance to the intrusive and exploratory expeditions of the Empire, but were defeated by the general Gnaeus Agricola in 84 C.E. at the Battle of Mons Grupius. However this was not the last time these peoples were seen in early documented history.

Roman sources at the time gave little description of them, other than recalling their savagery and use of war chariots in combat, a strategy that Continental Celtic peoples had discarded centuries before. Agricola and a few other historians agreed that these mysterious Caledonians were red-haired, large-bodied, and loose-limbed, compared to the Germanic peoples on the Continent. For the most part, the Caledonians or Picts are considered 'Celtic', but this is not absolutely certain.

By the time of Rome's departure in Britain in the 5th century these peoples (now) north of Hadrian's Wall were called Picti and had documented tribal names. They never submitted to the Romans and remained fiercely independent, but the invaders may have been more eager to conquer were it not for their cold northerly clime and the relatively poor countryside in comparison to the rich southern midlands.

- ITEMS, ENCHANTED AND DIVINE

It was mentioned by the Roman observers that these peoples were fond of painting themselves, thus the name 'Picti' ('Painted Ones' or 'People with Images'). The Gaelic name ('Cruithn-ach') also acknowledges this practice, which corroborates with one of the Welsh names ('Prydyn'). It is generally assumed that the Picts tattooed themselves in detailed and colorful patterns and motifs as seen in Celtic and Pictish art.

Much of their society remains as much a mystery as their language. Unlike recent Hollywood films which portray the Picts speaking Gaelic, evidence shows that their language was akin to Old Welsh; this is seen in both the vocabulary and grammar. Observers, always outsiders to the Picts, mentioned the strangeness of how they lived. Several of these 'documented' facts, alleged or not, are:

- They were a matrilineal society, unlike the rest of Europe.
- Cannibalism was common.
- Pictish people openly mated, without modesty.
- The brochs scattered around Scotland are attributed to the Pictish peoples, these stone towers were vitrified (fire-heated) and defensible.
- Their religion was similar to the Celtic peoples, with druid-like priests.
- Piracy was common across the coastlines. They would prowl the shores looking for easy prey, or surge over the Wall to raid the villages of Britain.

The CK can represent the Picts as a mysterious race of peoples living forever on the fringe of the civilizations of the Britons and immigrant Gaels, or try to go the semi-historical route; either way they will be mysterious and different. Irish sources talk about the Picts, the *Tuaitha Cruithnach*, living in Éire, scattered in various tribes and regions, often endangering the stability of the five kingdoms.

According to the legendary history of the Picts in Gaelic sources, their founder, Cruithne mac Cinge, traveled from Scythia and found (what became) Pictland and Ireland to his liking, where he then established a kingdom. His seven sons were each allotted land, which became each a Pictish kingdom (see below). It was said that the northernmost Irish kingdom of Ulaid (Ulster) was a realm of the Cruithnach before it ever fell into Gaelic hands.

King Cruithne was said to have ruled for a hundred years and had few difficulties in that time. Unfortunately this legend's pre-Christian story has been lost in time, but one version states that he was a descendent of Japheth, son of Noah. The original stories are sadly lost, but a well-researched CK can find a way to integrate the Otherworld into his own understanding of Pictland, and devise a unique story for his game.

Pictish characters in the game would be an exciting option. In early Welsh Arthurian myths, pre-Galfridian (specifically *Culhwch ac Olwen*), many of Arthur's champions were from among the Pictish peoples of the north, as was one of his fiercest enemies – Huail mab Caw. The Picts are a colorful (pun intended) group to include in an adventure in any world derived from the Celtic sources.

CHAPTER 8 -

Pictish warriors were infamous for being stout and able to continue raids and attacks despite the frigid winter (a season when most peoples retire from war and raiding behavior), and for wearing distinctive hooded cloaks. Evidence has been found of crossbows in Pictland, an innovation that was not predominant in Roman Era Europe until *after* the medieval period.

Naming characters can follow the same pattern as for the Britons, unless the Pict hails from Gaelic-speaking Éire. For the most part, the Picts can be considered just a little *different* from the Celts. The Britons, Saxons, and Gaels all referred to them as a separate race, not included within their own populaces. The fall of Celtic Britain to the Anglo-Saxons is often blamed on the Pictish raids south of Hadrian's Wall.

Whoever the Picts truly were, they held on to the region of modern Scotland after and into the Post-Roman era, claiming big swaths of Ireland as well. By a complex series of dynastic situations involving the ascendant Gaels, their once powerful hegemony over 'Prydyn' was lost by the time of the Nordic attacks, and before the 12th century they melded into the ascendant Gaelic population along with the native Britons, forming the medieval and modern country of Scotland. The last recorded speakers of Pictish were in the 14th century, on an island off the coast of Scotland.

Pictish Kingdoms:

- CAIT
- CE
- CIRCINN
- FIB
- FIDACH
- FOTLA
- FORTRIU

THE 'ANGLO-SAXONS'

The influx of peoples from out of Germania, Denmark, Frisia, and nearby regions, into Prydain during the 2nd century and afterward, caused a catalyst of change similar to that brought by the Romans before.

The early history of these separate groups is not well documented, but generally considered to be similar. It was argued, then and now, that their homelands were desolate regions, damaged by disasters and poverty, and unable to sustain them. A rich and fertile former Roman province like Britannia was ripe for their needy and desperate populations.

Adventurous bands of Germanic warriors sailed the North Sea and Channel during the *Folk Wandering* period (5th to 9th centuries) seeking new lands and opportunities. Usually these opportunities were at the expense of other peoples and regions. Roman Gaul had fallen to the Franks by the 5th century and had become a region of its own, while other territories were falling to the Goths, Vandals and other Germanic tribes.

The Codex Germanorum covers the Germanic perspective in detail and is a perfect match with this Codex for historical and mythical gaming. Data and information concerning the Germanic peoples of Britain is better documented, so the CK's research easier to come by than that of the Picts or the early Britons and Gaels in the British Isles. This is due to the old adage that the victor writes the history, and in the case of these peoples, it was more documented than the rest. The **Germanic Codex** will enable a CK and players the opportunity to design Saxons, Frisians, Jutes, and Angles for game play and can make this experience cross-cultural.

The many different, but similar in culture and language, Germanic peoples began to aggressively settle southeastern regions of Celtic Britain by the 5th century. The story goes among the Britons that this was due to the hiring of German mercenaries by King Gwrtheyrn Theneu, who needed them to fend off the Pictish and Irish threats. However it really came about, there is no doubt as to the gradual change to the native culture on the island from the 5th century on.

Saxon sources later record the many battles, and slain British rulers and nobles, from east to west along the southern regions. Each one documents the piecemeal accumulation of native Celtic territories over time; this is corroborated by the Welsh sources, place-names, and later by DNA. Germanic culture was primarily pagan, still worshipping the old gods Wodan, Tiwaz and others.

Culturally, the Saxons and Britons were very similar in nature. Both were warrior cultures with almost identical customs and practices in regards to how the chiefs and warriors functioned around life in a hall. Each subsisted on the same agricultural needs and livestock, and their social strata were arranged similarly. The cultural divide, however, came with the gradual Anglicization of native Celtic-speaking regions, and the loss of their ancient lands.

To the Germanic invaders/settlers, the Britons were the *Wealse* or *Wealha*, or 'foreigners'. To the natives, the Germanic element created a new crisis that the long Roman occupation did not. The Romans generally left the Britons alone culturally, so long as they paid their tributes and did not bother the province, with the temptation that to be a 'proper' Roman means to learn Latin, shave, and dress in togas. The Germanic approach was more intrusive and aggressive in comparison.

Any Britons caught under the influence of recently empowered Germanic rulers would be deemed slaves and inferior because they spoke Brythonic; this situation did not change until barely recent modern times. In the mythical British view, the one in which this Codex is set, the Saxons are the 'bad guys'. They are the boogiemens speaking in a guttural language, hairy and brutish, and must be prevented from perpetually trying to take the Brythonic territories. They do this by deception, sabotage, and outright brutality when all else fails.

This Codex agrees with the Brythonic perspective since this is meant to portray the world of the 5th and 6th centuries from a mytho-historical angle. Early heroic literature from the Britons often include Saxon warriors in the court of Arthur as allies, showing that there was not absolute animosity between the two peoples.



Saxons appeared by evidence to fight on foot and never on horseback during their conquests of Britain, and this would seem a disadvantage against the Celtic cavalry, but it somehow won out over time. Perhaps this was due to the persistent aggression to acquire British lands and victory by attrition over time, or the use of strategies to which the Britons were vulnerable. However it happened, by the 8th century, entire swaths of Celtic Britain fell to the Germanic settlers, leaving only the native peoples in the western reaches of the island.

One interesting option is having a Saxon character enter into the Celtic Otherworld during a game; this would be a different experience and provide many fun opportunities for stories. There is an even more fun option where the pagan Germanic cosmic view (similar to the 'Viking' conception of the Nine Worlds) and that of the Celtic Otherworld enter into a war. Gods, monsters, and beings are locked into a fierce struggle for power with mankind caught in the middle.

These kingdoms and the tribes within were founded and settled by the Anglo-Saxons around the 6th century, for reference:

- **NORD ANGELNEN:** 'Northumberland'. This area was established in the beginning of the 7th century after the many British kingdoms in its way fell or were assimilated over time.
- **OST ANGELNEN:** 'Anglia'. Founded in the mid-6th century, this territory was taken from its natives, the Igwyn (Iceni) tribe, the people of the famous Queen Boudicca or Buddug of the Britons.
- **MITTLERE ANGELNEN:** 'Mercia'. This rapidly-growing kingdom of Angles was established during the 6th century by submerging the native rulers of the vast region under their dominion. As with most, this kingdom is aggressive and filled with adventurous bands of warriors eager to plunder the Britons and their Germanic rivals.
- **SUPSEAXE:** 'Sussex'. Settled in the mid-5th century by Saxon settlers from Germany, the South Saxons fiercely carved out their territory, driving off the Britons.
- **CANTWARE RICE:** 'Kingdom of Kent'. Formed in the 5th century, and one of the first regions taken by the Germanic peoples, this was the infamous allotted territory, given to the Jutish mercenaries by King Gwrtheyrn as payment for their services. British King Gwrangon was driven out by the Saxons of Hengist and Horsa in the mid-5th century. Its British name was Ceint, the Land of the Cantiaci tribe.
- **ĒASTSEAXE:** 'Essex'. Taken and founded by the Saxons in the mid-6th century by the immigrants from Germania, this kingdom had many settlers establishing new towns but avoiding the massive fortified city of Caer Llundain, where Britons still dwelled surrounded by their enemies. A native king still rules within the city, Alaw Llyuddog, who defends the Romano-British way of life.
- **WESTSEAXNA RICE:** 'Kingdom of the West Saxons'. Taken piecemeal and founded by the 6th century, this region split the Brythonic kingdom of Dyfneint to pieces, fragmenting the region. The West Saxons divided the Britons in this part of the island over decades, slowing pushing them further west on the peninsula to Cernyw.

- ITEMS, ENCHANTED AND DIVINE

- **HWICCE RICE:** 'Kingdom of the Hwicce'. This area along the Severn was settled by an obscure Germanic tribe called the Hwicce after the mid-6th century. Located across the regions of Worcester of Gloucester, it was properly established as a kingdom by 628 C.E.
- **WHITGAR RICE:** The 'Kingdom of Wight' was formed on the Isle of Wight in the 7th century, and later absorbed into Wessex.
- **LENGESEGE:** 'Lindsey'. A small kingdom near the northeast settled by the Angles around 500 C.E., its native Britons of the prior kingdom of Lynwys were either driven out or subjugated.

THE BRITONS

The original inhabitants of the island of Britain going back to far prehistoric times, they once occupied the land from shore to shore until the arrival of the Romans in the 1st century and later the Anglo-Saxons in the 5th century. Celtic peoples closely related to the Gallic Celts on the Continent, they once held the island and its many close neighbors for millennia until the later invaders.

Although disputed, it was likely that the earliest Britons (related in some manner of culture and language to the later Celts) were the Stone-Age engineers of the extraordinary dolmens, cromlechs, and other stone structures in prehistory. Therefore, continuity linking the distant past to the time of recorded history was the norm until outside civilizations swept the land.

Following the Continental Celtic trends of technology and other innovations, the Britons were a vibrant Iron-Age people. They were misunderstood by other Celtic peoples in Europe, and were not labeled as such by ancient Roman historians, even though the relatedness of language, beliefs, and gods were mentioned many times.

By the time of the Gallic Wars, many British kingdoms supported their continental cousins as allies against the Roman campaign on Gaul. This gave Rome a reason launch a couple of exploratory expeditions to the island by Julius Caesar in the 1st century B.C.E.

Roman interest in Britain did not end, however, as the Emperor Claudius later sent forces to explore and occupy stretches of the country by the 1st century C.E. Gradually, by intense effort, Rome attempted to include Britain in the growing empire, claiming southern regions first. By the next two centuries Rome's reach in the island grew, but never completely dominated the entire country as hoped.

The Roman occupation and settlement of Britain was mainly concentrated in the southern lowlands, where the most fertile land was found, while the Britons who didn't evacuate became little more than slaves to the invaders. The empire failed to completely hold the regions that today make up Wales, Scotland, and the West Country. Because of this, the native people were able to retain their own culture and language during the almost 400-year occupation of the island.

One of Rome's agendas in Britain was to also rid of the power base of the druidic order, which emanated from the Isle of Anglesey, or Ynys Môn, by the 1st century C.E. This was not because of any religious intolerance or squeamishness, but because in re-

CHAPTER 8 -

ality, the druids held the authority and influence over the Celtic peoples not only in Britain and the isles but over all other Celtic regions of Europe, at one time. The theory was, if the brains of the defending peoples were cut off in their opposition against Rome, the battle would be half won. Sparse evidence reveals that the druidic presence in Britain was not snuffed out absolutely, however, and actually persisted for at least another few centuries, even as late as the Middle-Ages. Welsh manuscripts *after* the year 1,000 C.E. make frequent mention of them, in reference to prophecies and legitimizing rulers in Wales.

Over the intervening four centuries those Britons caught living within the Roman province of Britannia were Romanized, becoming Romano-Britons, speaking Latin, wearing togas, and embracing the Italianate culture from a foreign land as their own. Rome's grip on its empire began to weaken in the 3rd century and usurping native rulers came to claim possession over Britain, and in some cases Gaul.

These rulers' reigns were short and often ended with execution at the hands of their own warriors or Rome for their crimes against the Empire. This was just a foreshadowing of the eventual demise of the empire in the 5th century, however. By 410 C.E. Rome declared that the province of Britannia would be returned back in their own hands to maintain their own matters again. This was amidst the Germanic and Slavic influx of immigrants and raids westwards into the Empire, when the majority of the Britons were now defenseless, expecting Rome to protect them.

It is in this 5th century period that this Codex occurs, an exciting period that is shadowy and not well documented by any written sources or in the archaeological record. Later sources mention the names of battles, kings, and warriors who came forward to face a triple-fold threat from the Irish, Picts, and Saxons. Hints of the deeds of great warriors such as Emrys Wledig and Arthur ap Gwythur appear in later sources, and the legends and myths that form a large part of this Codex (from a British perspective) derive from this era.

Slowly losing land to the arriving Germanic peoples from the East and being harrowed and pinned in by the Pictish raiders to the north and Irish pirates to the west, the Britons fiercely defended what remained of their ancient land from all sides, finding few allies or comfort. According to the early mythology of the Britons, their island's history stems back to the time of the gods, when the Family of the goddess Dôn ruled.

Many Britons emigrated to Armorica, which is later called Brittany (*Breizh*), on the Continent to avoid the Anglo-Saxon threat. Poorly documented or understood, this migration allegedly occurred between the 4th and 6th centuries. This move was not without its own peril, however, because of Frankish dangers.

By the 6th century, Britain's native population was split. One half consisted of the un-Romanized tribes and peoples still preserving the ancient Celtic civilization which survived Imperial domination, while the second half were the Romanized Britons (Romano-Britons) that tried to honor the Roman legacy. These Romanized Britons, mainly found in the old decaying Roman urban areas (the 34 Cities on page 24) spoke Latin, wore togas

and attempted to enforce this previous civilization's hold on the other Britons. There is some evidence that a particular Brittonic-Latin language was developing in certain areas, but this was cut short by the advance of Anglo-Saxons.

Y Fel Ynys or 'The Honeyed Isle' is the term the Britons gave their land once Rome left and prosperity shown again, albeit briefly. Native, un-Romanized Britons reoccupied the lowlands and other regions once lost to the Empire, and the island seemed to resume its culture prior to the invasions in the 1st century. This however would not last long.

Ynys Y Cedyrn or 'The Island of the Mighty' was the heroic designation given by the Britons to their land after confronting the triple threat of the 'Barbarian Conspiracy'. Bold heroes and kings came forward to defend their land against the dangers.

Clas Myrddin or 'Myrddin's Circle' was established in the mid to late 6th century, after the time of Myrddin Wyllt (also known as Llallogan), and the island was considered to be placed under his protective spell. His enchantment was meant as a blessing to the Britons against their foes.

From legend, the Plant Dôn ruled over Britain long before the time of the Romans or Saxons. They were the gods from the Otherworld who came with strange powers and civilization, and shaped the land before they left. The blood of kings and nobles across the land shared in their divine blood, granting them the right to rule. The magic in the land and its items and weapons nearly all derive from this legacy as well.

Many of the kingdoms in Britain sprang from the alleged relations of the Post-Roman rulers Cunedda and Coel Hen, two powerful warrior kings that seized control soon after Rome's departure. These two rival factions, and their descendants, feuded over control of the island from north to south, well into the medieval era.

Some of the major kingdoms of the Britons during the 6th century include:

- **AERON:** 'Land of Agrona'. This is an obscure, small kingdom to the north, near the land of the Picts. The early history and foundation of this extreme northern realm are shrouded in the far past. Aeron was a buffer kingdom between the Gaelic colony of Dál Riada and the other Pictish and British kingdoms to the east and south.
- **ALT CLUD/YSTRAD CLUD:** 'Cliff/Shore of Clud'. This kingdom's hazy origins lie sometime early after Rome's departure from Britain in 410 C.E. Located in the north beyond Hadrian's Wall, many famous and powerful kings reigned here, among them Rhydderch Hael.
- **BRYCHEINIOG:** 'Brychan's Land'. Attributed to the legendary King Brychan in the late 5th century, this realm is located in the south of Wales. It acted as a buffer realm between the Saxons east and the British kingdoms to its south.
- **BRYNEICH:** 'Kingdom of the Brigantii'. The tribe of the Brigantii in the north of Britain formed this kingdom by Hadrian's Wall at the influence of Coel Hen in the early 5th century.

- **CALCHFYNFYDD:** 'Chalk Mountain'. Where this kingdom existed, near the borders of the Saxon kingdom of Mercia and the British realm of Pengwern, or somewhere in the North, is not certain. Only the name of one kingly individual remains from the 6th century – *Cadrawd Calchfynydd*.
- **CERIDIGION:** 'Ceredig's People'. Formed in South Wales by the hero Ceredig in the 5th century, this hilly country keeps itself safe from invaders.
- **CERNYW:** 'Land of the Horned'. Sitting on the tip of the peninsula of the West Country, the Britons here continue both their relations with the trading world in the Mediterranean region, and their close contact with their kin in Llydaw (Brittany). They are allies with their eastern neighbor Dyfnaint.
- **CRAVEN:** 'Rocky Place'. A small kingdom near the fortified city of *Caer Efrog* ('York') was once a busy place. The chief fort is *Olenacum*, but this realm is crisscrossed by Roman roads. In the decades following the Empire's exit, petty rulers rose to power by controlling the routes and its trade.
- **DOGFEILING:** 'Dogfael's People'. Another son of Cunedda Wledig, Dogfael formed this kingdom in the north of Wales in the mid-5th century.
- **DYFED:** 'Demetae'. This territory in the south of Wales was formed from the remnants of the earlier Celtic tribe Demetae and the Irish colonists of the Déisi people in the 4th century. Dyfed rose to prominence quickly and remained for centuries.
- **DYFNEINT:** 'Land of the Dumnonii'. Stretching from the Tamar river to the fort city of *Kēr Esk*, this vast kingdom has many sub-kingdoms within it (*Gwlas an Havas*, etc.) and a mighty naval fleet. Its origins pre-date Rome and can be traced back to the time of the Plant Dôn.
- **DUNODING:** 'Dunod's People'. Created by another son of Cunedda, Dunod, in the mid-5th century as a subordinate realm to the greater Gwynedd, this area will co-exist with another satellite kingdom (*Penllyn*) and share power.
- **ELFYD:** 'Land of the Intellectual'. The kingdom is related to the reign of Coel Hen and it re-established power after Rome left the island. It is located near the north in the midlands, on the borders of Mercia, Rheged, and Northumberland. Most of this kingdom is a forested region connected to the *Coed Mawr*.
- **ERGYNG:** 'Land of the Hedgehog'. This small region sprang up in the 5th century under the influence of *Gwrfoddw Hen*, at first as a part of the neighboring realm of *Glywysing*, but eventually breaking free to exist independently.
- **GLYWYSING:** 'Peoples of (the kingdom of) *Caer* Gloyw'. Allegedly King *Glywys ap Solor* established control over this region of southernmost Wales from his fortress at *Caer Loyw* in the 5th century.
- **GODODDIN:** 'The Votadini'. This far reaching northern kingdom exists on both sides of Hadrian's Wall, a little southwards, centering around the fort of *Din Eidyn* (Edinburgh). *Gododdin* is one of several powerful realms in the north, its only rivals being the Picts to the farther north,

- ITEMS, ENCHANTED AND DIVINE

Rheged, and *Ystrad Clud*. Growing threats by the Saxons south in Northumberland, however, make the rich and influential kings nervous.

- **GWENT:** 'Caerwent's Realm'. The Silurian tribe quickly seized this region after Rome left in the early 5th century, using the Imperial fortress and tribal market town of *Caerwent* as its base. *Gwent* will rise to become a mighty realm and persist for many centuries, staving off Saxon and Irish threats while fending off local rivals as well.
- **GWRTHEYRNION:** 'Gwrtheyrn's Realm'. After King *Gwrtheyrn* invited in the Saxons, who rebelled in the early 5th century, he fled here (as well as elsewhere in Wales) from the Saxons and angry countrymen. This realm is not a kingdom or chiefdom, but a commote. Its other name is *Rhwng Gwy a Hafren*, 'Between (the rivers) *Wye* and *Severn*'. Its chief fort is *Caer Guothegern*, named after the exiled king.
- **GWYNEDD:** 'Kingdom of the Warbands'. Its founding is connected to the Picts, Irish, and King *Cunedda* during the 5th century. During the earliest and worst centuries of the Saxon threat, the kings of this north Welsh region made the bold claim that they were the Kings of the Britons. This will become one of the greatest kingdoms of the Britons into the medieval era.
- **GWYNLLWG:** 'Gwynllyw's Kingdom'. As with the many other British kingdoms across the island, this small region was founded in the 5th century by *Gwynllyw*. *Gwynllwg* is located along the southern coast of Wales, near *Glywysing*.
- **LLYDAW:** 'Land of the Goddess *Letavia*'. A fusion of the native Gaulish *Armoricans* and immigrant Britons, this region on the Continent juts out from Gaul, south of *Cernyw* and *Dyfnaint*. Large numbers of Britons migrated from *Prydain* across the channel starting in the 5th century, and beyond in the wake of the Anglo-Saxon invasions. The first King of the Bretons is *Conan Meriadoc*, who led the peoples out of the southern kingdoms to this land. Within it lie several sub-kingdoms, each a match for those in *Cernyw* and *Dyfnaint* in name and familial links.
- **MANAW GODODDIN:** 'Shearwaters of *Gododdin*'. Here is the homeland of *Cunedda Wledig*, the founder of many kingdoms (through his sons) during the 5th century. This coastal land in the far north lies next to *Pictland* and the Gaelic settlement. This is an adjacent part of the main kingdom of *Gododdin* however, and not independent.
- **NOVANT:** 'Land of the *Novantii*'. Descended from the earlier tribe of the *Novantii*, this kingdom sits on the western shores of North Britain past *Hadrian's Wall*. Like with nearly every British kingdom on the western coasts, fends off the Gaelic pirates often. This is war-torn region, generally and split between three kings who share power and authority.
- **POWYS:** 'Land of the Pagans'. The dynasty of King *Gwrtheyrn Theneu* ruled this large region from its Post-Roman origins. Its original capital was at *Caer Guricon*, but the 6th century king *Brochwel Ysgithrog* moved it to *Pengwern*, forming a sub-kingdom. *Powys* lies on the borders of Saxon *Mercia* and the more powerful British *Gwynedd* to its north.

CHAPTER 8 -

- **RHEGED:** 'Gifted Land'. Straddling the northwestern reaches of the island against Hadrian's Wall, this large and powerful realm was sprung from the genius of Coel Hen. Many Roman forts lie in its borders, with *Caer Luel* (Carlisle) being one it prizes. Even though the Empire dwelt here, the people remained anchored in the old ways, adopting only a few Roman traditions and influences.

THE GAELS

Originally populating Éire, these many tribes of peoples each claim various ancestries deriving from a series of legendary invaders. Gradually through piracy and perhaps trade with Britain, boatloads of Gaels began migrating over to various spots in Britain after Rome's departure in the early 5th century.

Called the *Attacotti* by the classical observers in Scotland and Ireland, they are a mysterious group of tribes on the fringes of the Empire, and even the Britons and Gauls. Their language is very similar to the Britons but with some unexplained influences, possibly from the non-Celtic groups that co-exist in Éire and Pictland.

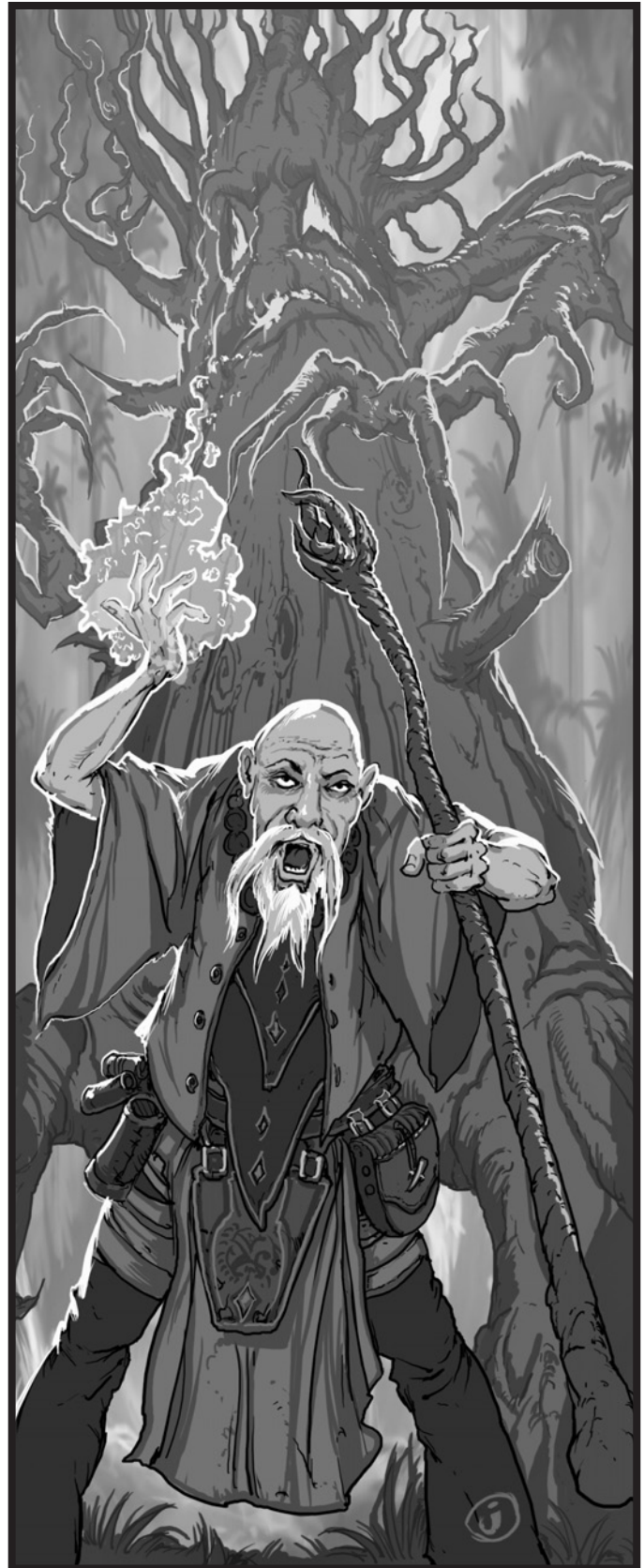
Legends say that the Gaels that now inhabit the island are all descended from the settlers who followed the hero Míl Espain a thousand years ago. They drove out the Túatha Dé Dannan who came from the Otherworld of Faery in a furious battle after the uncle to King Íth was slain by three kings of the People of Danu. Míl never made it to the island during the invasion, but most of his own sons survived the enchantments that barred their way.

Unlike the Britons, who are proud of their mixed blood with the Tribes of Dôn/Danu, the Gaels drove them out of the land, some back to Faery and the rest underground in an agreement to share Éire. The populace is divided concerning the Tribes of Danu. Many want no involvement with them at all, afraid of their magic and mischief, while many others openly embrace this aspect as it is filled with endless potentials. The exceptional members of society here usually have the blood of the *Sídhe* in them; that is certain.

The Gaels, as a culture, are similar to the Britons and the other Celtic peoples that once populated almost all of Europe in earlier times, but unlike their kindred, the Empire never invaded or tried to change the land. Rome's influences here are few, but the wealth of the province of Britannia, Armorica, and Gallia are enough to tempt adventurous bands of pirates (*'Scotti'*) and raiders to sail the dividing seas.

The Gaels are the last bastion of Celtic civilization left in Europe that exists unchanged by outsiders. Although divided by five kingdoms and countless bickering tribes, this land still essentially preserves the old ways. Druids are a strong presence here, even though the Roman religion of Christianity has found a strong foothold here and its priests are actively converting.

The Gaels have an uneasy relationship with the Faery-folk across the island. The Otherworld still remains a powerful pres-



ence here at all times and the gods still walk the land, interfering in mortal affairs and events. The majority of the populace still worships and believes in the immortals and the Otherworld, not deterred by the Christian priests.

Of the many settled areas in Britain that the Gaels possessed in the 5th-6th centuries, it is the realm of Dál Riada on the borders to Pictland that has the most potential. The kingdom of Alba is being carved out of the lands of the Picts and eventually the Britons north of Hadrian's Wall. This region is the land of the Scotti, or the pirates (in the British view).

Five kingdoms split the island with four the main groups in each quarter of the land, and the fifth, the ruling region of the High King, in the middle. These kingdoms each have a diverse population in most cases, not just exclusively Gaelic, but also including Picts and other lesser peoples.

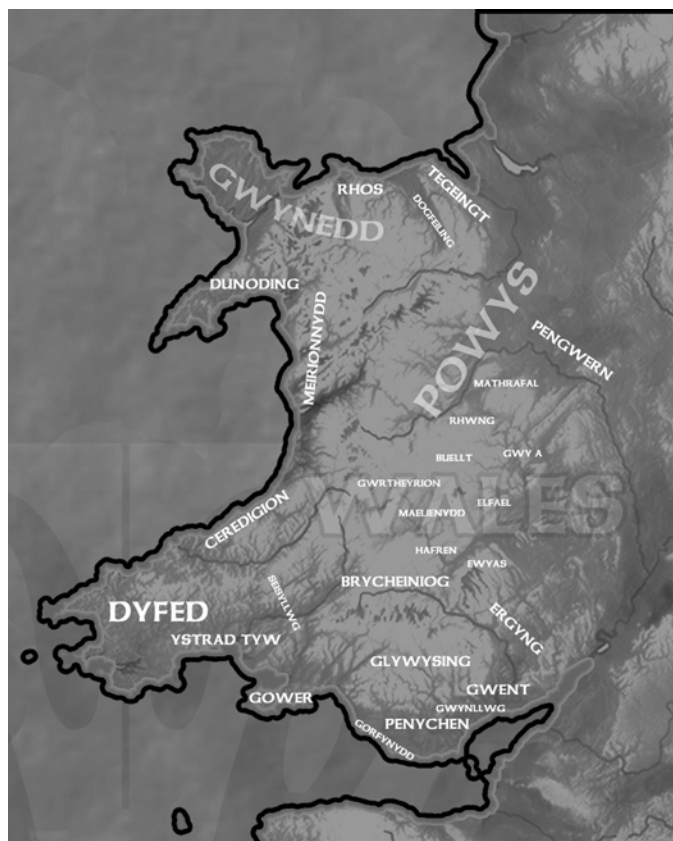
The Gaelic kingdoms from Éire to Alba:

- **AIRGÍALLA:** 'East Gaels'. Formed from an alliance between three bold and heroic warlords, *Colla Da Chroich*, *Colla Uais*, and *Colla Meann*, who in the 4th century opposed the Ulaid. Their near continual warring with the kingdom of Ulaid has weakened both realms at times but also created famous heroes and events in the process.
- **BREIFNE:** 'Kingdom of Brefne'. Its origins are hazy but traced in legend back to the warrior woman Brefne. Its borders rest between Ulaid, Connacht, and Airgíalla, and it is populated by many peoples that are not Gaelic in origin.
- **CÚIGE ULADH:** 'Fifth of the Ulaid People'. Misty in its origins, the northeastern kingdom of Ulaid has a mighty population of clans and tribes with many Picts and Sídh. The King of the Ulaid rules from Emain Macha, where the Red Branch warriors are garrisoned and trained. This kingdom is one of the heavyweights of Éire with a close bond to the High King in Mide and the druids of the land.
- **CÚIGE MIDE:** 'Fifth of the Middle Kingdom'. This is the realm from which the elected High King or *Ard Rí* of Éire has ruled since the time of its founder Túathal Teachtmhar at the end of the 1st century. The High King's palace is at Teamhair ('Tara'), one of the most sacred places in the island, where the *Lia Fáil* (Stone of Destiny) was placed by the Túatha Dé Danann in earlier times, brought from Dún Fálias in Faery. The High Kings placed here are sacral and sometimes have only tenuous influence over the other four kings in the other provinces or fifths. The present controlling family in Mide is the *Clan Cholmáin*, a branch of the powerful *Uí Néill*.
- **CÚIGE MUMAN:** 'Fifth of Muman's People'. The Túatha Dé Danann founded this kingdom in the southern portion of the island in the earliest of times. Once they lost power to the Gaels, few true kings ruled the six separate regions until the later 7th century. This realm and its minor chiefs have had strong trade connections with Gallia, Britain, and the Mediterranean, as well as providing a refuge for escapees from those regions. Large armies can be mustered from the six regions when needed, but there are few strong and charismatic kings to guide them.
- **CÚIGE LAIGIN:** 'Laigin's Fifth'. This small kingdom's origins date to the earliest of times with the hero king Cathair Mór re-establishing control and strengthening it in the 2nd century.

- ITEMS, ENCHANTED AND DIVINE

After Rome left Prydain, colonists from the kingdom began to settle in various places along the western coastline aggressively, with a lasting territory in the peninsula of Llŷn (in Wales). Links across the sea to Prydain are strong, and trade routes are rich with loot and goods plundered from the Britons.

- **CÚIGE OL NECHMACHT:** 'Fifth of the People of Echmacht'. Also known as Connacht, this kingdom has a diverse population and dates to early times and the Fómori rulers under Balor and Bres. Dynastic rulers from prominent families assumed power in the 5th century and continued for the next three hundred years with hereditary kings and monarchies. The people of Connacht have their own elite fighting order and their kings rule from *Ráth Cruachan*. They are fierce rivals of Ulaid and the two are infamous for their feuds and open animosity.
- **DÁL RIADA:** 'Riada's Portion'. This small gathering of Gaelic colonists in Prydain is nestled northwest of the Picts and Britons and has been building in size since the early 4th century or so. Three ruling families have control over this territory, or *Airir Goidel* ('Border of the Gaels'), these are the *Cenél Loaim*, *Cenél nÓengusa*, and *Cenél nGabráin*. Aggressive in their expansion, this Christian colony is taking land from the Picts and Britons, as well as reclaiming lands in the kingdom of Ulaid.
- **OSRAIGE:** 'Kingdom of the Deer People'. Located near the borders of Muman and Laigin, this scarcely recognized kingdom functions as a buffer zone between the two with a predominance of Muman influence. Osraige is a minor satellite realm with little allegiance to the High Kings of Teamhair.



CHAPTER 8 - THE LIFE TREE

THE TREE OF LIFE

In Faery sits 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. Its roots go deep into the earth of the isle on which it sits, the Innis Crann Mór (or the Isle of Man in Abred), far into Annwn.

The roots alone can be considered a forested region around its base, spread out wildly in all directions, and 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 300 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 2, 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 Lord of the Forest will be present.

The tree itself is an average of 60 miles wide and stands over 600 stories high into the misty skies over Faery. Its roots dig and grip each of the Three Circles tightly, using Annwn as its foundations. Hanging under its leafy crown are hundreds of Golden Acorns, each filled with the life spark ('Déo' 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 consist of 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 wise beasts date back to the Second Cry of Creation and are powerful in magic and physical abilities, nearly gods themselves. It is not easily that someone can tread past them and their ever-vigilant gazes. *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.*

- **THE EAGLE OF GWENABWY:** This golden bird of prey stands 20 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 it cannot simply be crept past 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 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 upriver toward it. Ships and other vessels that it encounters will be sunk and the passengers devoured.
- **GOLDEN ACORN:** *Mesen Owrek* (Cornish), these acorns stand over 20 feet 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 at dusk each day as the sun's rays touch it. The basic attributes of a Golden Acorn is:

HP (for shell): 500

Possesses every Faery ability and life-form potential on contact with the interior essences (*see the Faery Abilities in Chapter 4*).

Touching the Golden Acorn for 3 rounds will heal d12 HP 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 check, 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 d10 minutes, giving them a -d4 on all skill rolls.

If cracked, the fluid-like energies will cause a deluge for a mile in radius (CL: 4 or all will drown and re-emerge as some other life form entirely, erasing its former self). 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.

THE HOLIDAYS & THEIR CUSTOMS

Aside 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.

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 as Faery 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 in 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 is also detailed here as a starting place for CKs wishing to run their games around them and use them as a means, or motive, to make a story.

Data about many of these holidays is lacking and much has been made up by modern Neo-Pagans and historical recreationists to fill the gaps, purely by imagination and wished-for hopes, but it is 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 nor 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 – these do not exist there.

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 as fact by modern poets and early modern Antiquarians 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 calendar systems. Neo-Paganism is fond of using the Tree Calendar and the CK can decide to include it in his game if desired.

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 began in pre-Christian times. The Brythonic *Misoedd Y Flynedd* ('Months of the Year') is below:

- 1 **HYDREF:** 'Autumn'. This is the month of deer and the time of the coming of the cool seasonal changes. *October*
- 2 **TACHWEDD:** 'Month of Slaughter'. This is 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 **CHWEFOR:** 'The Little Month'. It is also called *y mis bach*. *February*
- 6 **MAWRTH:** 'Martius'. This month is the period in which the warmth of spring returns to the world. The name is derived 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'. This is the period of the most active growth of crops and rising of livestock for the year ahead. *June*
- 10 **GORFFENAF:** 'End of Summer'. This marks the time when farmers prepare their crops for harvest and begin stocking grain for the Dark Half of the year ahead. *July*
- 11 **AWST:** 'Augustus'. Named after the Roman Emperor Augustus, this month starts the transition from summer to fall and is busy with agricultural activities. *August*
- 12 **MEDI:** 'Reaping Month'. The 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. *September*

These months are still followed today, an amalgamation of native and Roman systems and months. Time is sometimes refer-

CHAPTER 8 -

enced to a fortnight or half-month or 14 days, *pythefnos*, because there are more nights than days when calculated. The basic Brythonic week is (Welsh/Breton):

- 1 **DYDD SUL/DISUL:** 'The Day of the Sun', or from the Roman, *Dies Solis*. A religious day, its pagan origins honor the gods but was adopted by later Christians.
- 2 **DYDD LLUN/DILUN:** 'The Moon's Day', or *Dies Lunae*. It gives honor to the abode of Queen Arianrhod.
- 3 **DYDD MAWRTH/DIMEURZH:** 'Mar's Day', or *Dies Martius*. Named for the God of War, it was considered a day to go to battle or begin war.
- 4 **DYDD MERCHER/DIMERC'HER:** 'Mercury's Day', or *Dies Mercuri*. It was likely the day of the sun god Lleu before Roman and Christian influences.
- 5 **DYDD IAU/DIRIAOU:** 'Jupiter's Day', or *Dies Iupitus*. Presumably derived from the influence of the Empire, it was possibly in honor of one of the most ancient and earlier gods (Cernun, Beli Mawr, etc.).
- 6 **DYDD GWENER/DIGWENER:** 'Venus' Day' or *Dies Venerius*. As with the rest, this day was taken from the long influence of the Romans in Britain.
- 7 **DYDD SADWRN/DISADORN:** 'Saturn's Day' or *Dies Saturnus*. This day is to honor the Roman god Saturn, which has many analogs in the native beliefs as well.

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 is unknown. 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.

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 system. Within the mainstream of society, however, these systems were followed by all under the direction of community and spiritual leaders. The names are presented in Irish Gaelic/Scottish wording.

The Gaelic months are:

- 1 **SAMHAIN/AN T-SAMHAIN:** 'The End of Summer'. In this ancient system, as with its British counterpart, 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 Christmastime. *December*
- 3 **ENÁIR/AM FAOILLEACH:** 'The Wolf Month'. When the land is desolated by the frozen chills and winds, and wolves roam unafraid of 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 Briton calendar, 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'. This is 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 into the year. 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 born after the end of spring and the start of summer begins, crops will sprout and grow after months of being furrowed and seeded. *June*
- 9 **IÚIL/AN T-IUCHAR:** '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:** 'Middle of Autumn'. This month marks the harvest season. *September*
- 12 **DEIREADH FÓMHAIR/AN DÀMHAIR:** 'End of Autumn'. The end of the harvest coincides with the end of the Gaelic calendar year. *October*

A week was *Seachtmain* or 'Seven Days' to the Gaels. Just as the Britons' week days were Roman in origin, the Irish week was influenced, but through the church directly and not the 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*

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 3,000 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, it is 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 which still exist 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:** Coblynnos ('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 year, 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 become refuges 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 out events and coordinate the people to create bonfires and gather livestock for blessings, etc. It is in this dark time that the populace really depends on the druids their guidance. It was feared that by dawn on the last night's end, the universe might not survive if everything wasn't performed according to plan.

Faery-folk ran rampant during these nights, out of control. They entered from their worlds into the mortal and were driven wild by the highly-charged magical energies. 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, to enable them to enter into an altered state of mind that allowed them to see the invisible.

- ITEMS, ENCHANTED AND DIVINE

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 because it is dangerous and chaotic, it is not something an under-prepared CK should consider.

Listed below are a more hypothetical sequence of events on each day/night of the Three Nights, taken from evidence and sources:

FIRST DAY/ NIGHT	EVENT
1	Bonfires are lit on hill-tops and other high places. This is the night of celebration. Construction of the many various structures (temples, 'Wicker-Men', etc.) either begins or ends for the nights to come. The elders tell stories about the gods, heroes of old, and the creation of the universe. Those who have died in the last year are honored by placing an offering in their name in the bonfire.
2	The druids lead the people in many sacred and fun songs.
3	The druids recount the annual closing of the year itinerary for the next two nights to come.
4	Divination games are played by people seeking hints of their future marriages, deaths, etc.
5	The celebrations are mild on this first night and continue until dawn.
6	
SECOND DAY/NIGHT	EVENT
1	Bonfires continue to blaze and on this night the Otherworld draws even closer.
2	Protective measures are doubled, including the crafting of skulls/turnips with candles in the shapes of the holy head (see 'Protecting Holy Heads' below). 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).
3	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).
4	Children will carry the images of certain deities around villages, asking for offerings to appease them (food, wealth, etc.) with promises the deity in question will not be pleased if the child is turned away.
5	Wild festivities are held around the warm fires by all, with a large feast for those present.
6	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.
7	

CHAPTER 8 -

THIRD DAY/NIGHT EVENT

- 1 On this night, the holiest of holies, the greatest bonfires are lit, dwarfing those of the previous nights.
- 2 The worlds merge together and supernatural events and encounters will not be unusual.

Druid-consecrated livestock is led by the people to run between blessed bonfires. The evil spirits and curses from the prior year will be cleansed from the animals in the process, hopefully giving them renewed health.

- 3 At dusk, tables are laid out for the Feast of the Dead. The celebration of life continues around the bonfires for most of the evening with dancing by costumed villagers. Livestock are again led between bonfires to purify the evil that might be clinging to them from the current year.

- 4 At midnight, the druids extinguish ALL fires in the land, from north to south and 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.

- 1 Immediately following the relighting ceremony, the sacrifices will be taken to the Wicker Man in a processional. The villagers and druids will chant and honor 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 go from house to house with a statue of a certain god/goddess, singing rhymes and asking for food offerings. If they do not get an offering, they will promise mischief from the deity.

- 2 Many rituals and little divination ceremonies are performed by the villagers throughout the night to foretell their next year's prosperity or ill-luck. 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.

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.

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. Each being of Evil Alignment in the 10-foot presence of the illuminated skull must make a Magic check or be driven away from the radius in pain (d6+Holder's Charisma Bonus). The illuminated skull's blessing can be used to protect from the Wild Hunt, but each member of the hunt will have to 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 were 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 (or faeries, or gods) wander, it was common in Celtic regions (as far as evidence reveals) 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, but 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, the court fool's/jester's costume makes mischief where he or she goes.
- **'HAG'.** The costume is a 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.

- **'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, who would stalk individuals and pounce on them to eat them.
- **'GODS/GODDESSES'.** Donning clothing and masks to resemble chosen deities, people made their best attempts to disguise themselves as divine in hopes that any real deities would be confused as to their identities. 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 an adventure takes place in this time.

D8 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. Their exact intent 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 try 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 realize too late when the deed is done. The exact intent 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. Ghostly spirits (1d8) will try to mingle with the living, unsure 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, and hoof 3d12. It has blend with darkness, dark vision (100 feet) and hide.*
- 5 **Cath Hudol:** 'Magical Cat'. This faery-blooded creature will lurk about the shadows, underfoot, and close to people during the celebration, trying to spread sickness and malicious changes in others. Anyone near it must make a Magic save or get sick throughout the night, until by dawn the effects set in (-3 AC and -3 to attack others). The Cath Hudol will swiftly hide once it has infected people. Attacking it is pointless, as it has no corporeal form.

- ITEMS, ENCHANTED AND DIVINE

- Gwiddon(od):** A single witch (or several) lingers among the populace with devious and dark intentions. In disguise, they sneak about the populace trying to smell out those with magical items or spell books. If they find what they are seeking, they will use magic to disable the person and acquire the item(s). *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.*

- 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.

- 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.

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. For a player character this becomes more difficult. Upon the first moments of the Wild Hunt the faery with this ability must break 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 d6 hours into the night. He 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

CHAPTER 8 -

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 do not have good intentions.

The Faery Ability 'Sluagh Flight'] 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, who dared to stand in his way and oppose his frenzied hunts. She is now an owl, large and ghost-white, who 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, Araun, 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 'Goblin Night' 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 Bile, 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 sun-wise 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've acquired since Halloween.

This was the time to be married in a year trial with a spouse, to test the relationship. If a couple 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 prosperity to those who are just and true.

As with any celebration and holiday in Celtic countries, many rituals and ceremonies are held by the populace to determine the future. From the meek to the extravagant, all 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, and animals and move to their seasonal dwellings for the next half year, until Halloween came around again to return to their winter homes.

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 ambiance 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 during this time.

This holiday is known by many names in the various Celtic regions:

- **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 need for food preparation (harvesting, etc.). Its fundamental skeletal framework is inspired from the Gaulish system, which fell out of use in the mortal world during the Post-Roman era.

This calendar is lunisolar, 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, to be used for medicinal purposes later.

- ITEMS, ENCHANTED AND DIVINE

The logic is that 30-day months are 'Fortuitous' ones ('*Maith*' 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 the dispersal of Arianrhod's souls 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 Dannan (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 surely drive anyone mad 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 calendar system.

As in the Abred, in Faery they record and celebrate the Three Nights of 'Halloween', but from a different perspective. It is always an endless world of summer 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	7	Giamon
2	Duman	8	Simiuson
3	Riur	9	Equo
4	Anagant	10	Elembi
5	Ogron	11	Aedrin Cantl
6	Cut (the intercalary 13 th month <i>Cial bis Sonncinge</i> is positioned here every 2.5 years)		

OGL

This book is published under the Open Game License version 1.0a by permission of Wizards of the Coast, Inc. The Open Game Content appearing in this book is derived from the System Reference Document v 3.0, copyright 2000 Wizards of the Coast, Inc.

Designation of Open Game Content: The following is designated Open Game Content: all stat block information of characters, monsters, and traps that appears in the parenthetical following the character, monster, or trap, including the names of items and spells; and the general names of monsters, but not any unique named NPC, character, or monster, appearing in any table or preceding any stat block. Also, the following open game content related words, phrases, and abbreviations wherever they appear: strength (Str), Dexterity (Dex), Constitution (Con), Intelligence (Int), Wisdom (Wis), Charisma (Cha), Class, Fighter, Ranger, Rogue, Assassin, Barbarian, Monk, Wizard, Illusionist, Cleric, Druid, Knight, Bard, Paladin, Race, Demi-human, Dwarf, Elf, Gnome, Half-Elf, Halfling, Half-Orc, Hit Dice (HD), Hit Points (HP), Alignment, Lawful Good (LG), Lawful Neutral (LN), Lawful Evil (LE), Neutral (N), Neutral Good (NG), Neutral Evil (NE), Chaotic Good (CG), Chaotic Neutral (CN), Chaotic Evil (CE), Level, "to hit", Damage, Experience Point, Saving Throw, Player Character (PC), Non-player Character (NPC), Turn Undead, Spell, Arcane, Divine, Magic, Spell Resistance, Item, Equipment, Armor, Weapon, Potion, Rod, Staff, Wand, Scroll, Ring, Wondrous Item, Artifact, Cursed, H, d6, d8, d10, d12, d20, d%, round, and turn.

Designation of Product Identity: Product identity is not Open Game Content. The following is designated as product identity pursuant to OGL v1.0a(1)(e) and (7): (A) product and product line names and other names, including Castles & Crusades, C&C, Castle Keeper (CK), Castles & Crusades: Player's Handbook, Castles & Crusades: Monsters and Treasures, Castles & Crusades: Castle Keeper's Guide, (B) logos, identifying marks, and trade dress; (C) all artwork, logos, symbols, graphic designs, depictions, likenesses, formats, poses, concepts, themes and graphic, photographic and other visual representations; (D) logos and trademarks, including Castles & Crusades, C&C, Castle Keeper, SIEGE engine, and Troll Lord Games, any logos, identifying marks and trade dress, titles, titling, or any other trademark or registered trademark clearly identified as product identity by the owner of the product identity, and which specifically excludes the open game content; (E) the story, storylines, plots, thematic elements, dialogue, incidents, language, depictions, likenesses, concepts, world and campaign descriptions, proper names of the characters, creatures, groups, spells, enchantments, personalities, teams, personas, likenesses, skills, items, deities, and special abilities other than those designated as open game content above, as well as places, locations, settings, and environments and their descriptions and other accompanying text, though not their stat blocks.

Art, artwork, cover art, cartography is copyright Peter Bradley of Ravenchild Illustrations, 2013 or Troll Lord Games. All Rights Reserved. All text is copyright Brian Young. All other content copyright 2013 Troll Lord Games. All Rights Reserved. Castles & Crusades, C&C, Castle Keeper, Troll Lord Games, and the Castles & Crusades and Troll Lord Games logos, and products published by Troll Lord Games are Trademarks of Troll Lord Games. All Rights Reserved.

OPEN GAME LICENSE Version 1.0a

The following text is the property of Wizards of the Coast, Inc. and is Copyright 2000 Wizards of the Coast, Inc. ("Wizards"). All Rights Reserved.

1. **Definitions:** (a) "Contributors" means the copyright and/or trademark owners who have contributed Open Game Content; (b) "Derivative Material" means copyrighted material including derivative works and translations (including into other computer languages), potation, modification, correction, addition, extension, upgrade, improvement, compilation, abridgment or other form in which an existing

work may be recast, transformed or adapted; (c) "Distribute" means to reproduce, license, rent, lease, sell, broadcast, publicly display, transmit or otherwise distribute; (d) "Open Game Content" means the game mechanic and includes the methods, procedures, processes and routines to the extent such content does not embody the Product Identity and is an enhancement over the prior art and any additional content clearly identified as Open Game Content by the Contributor; and means any work covered by this License, including translations and derivative works under copyright law, but specifically excludes Product Identity. (e) "Product Identity" means product and product line names, logos and identifying marks including trade dress; artifacts; creatures characters; stories, storylines, plots, thematic elements, dialogue, incidents, language, artwork, symbols, designs, depictions, likenesses, formats, poses, concepts, themes and graphic, photographic and other visual or audio representations; names and descriptions of characters, spells, enchantments, personalities, teams, personas, likenesses and special abilities; places, locations, environments, creatures, equipment, magical or supernatural abilities or effects, logos, symbols, or graphic designs; and any other trademark or registered trademark clearly identified as Product Identity by the owner of the Product Identity, and which specifically excludes the Open Game Content; (f) "Trademark" means the logos, names, mark, sign, motto, designs that are used by a Contributor to identify itself or its products or the associated products contributed to the Open Game License by the Contributor (g) "Use", "Used" or "Using" means to use, Distribute, copy, edit, format, modify, translate and otherwise create Derivative Material of Open Game Content. (h) "You" or "Your" means the licensee in terms of this agreement.

2. **The License:** This License applies to any Open Game Content that contains a notice indicating that the Open Game Content may only be Used under and in terms of this License. You must affix such a notice to any Open Game Content that you Use. No terms may be added to or subtracted from this License except as described by the License itself. No other terms or conditions may be applied to any Open Game Content distributed under this License.
3. **Offer and Acceptance:** By Using the Open Game Content You indicate Your acceptance of the terms of this License.
4. **Grant and Consideration:** In consideration for agreeing to use this License, the Contributors grant You a perpetual, worldwide, royalty-free, non-exclusive license with the exact terms of this License to Use, the Open Game Content.
5. **Representation of Authority to Contribute:** If You are contributing original material as Open Game Content, You represent that Your Contributions are Your original creation and/or You have sufficient rights to grant the rights conveyed by this License.
6. **Notice of License Copyright:** You must update the COPYRIGHT NOTICE portion of this License to include the exact text of the COPYRIGHT NOTICE of any Open Game Content You are copying, modifying or distributing, and You must add the title, the copyright date, and the copyright holder's name to the COPYRIGHT NOTICE of any original Open Game Content You Distribute.
7. **Use of Product Identity:** You agree not to Use any Product Identity, including as an indication as to compatibility, except as expressly licensed in another, independent Agreement with the owner of each element of that Product Identity. You agree not to indicate compatibility or co-adaptability with any Trademark or Registered Trademark in conjunction with a work containing Open Game Content except as expressly licensed in another, independent Agreement with the owner of such Trademark or Registered Trademark. The use of any Product Identity in Open Game Content does not constitute a challenge to the ownership of that Product Identity. The owner of any Product Identity used in Open Game Content shall retain all rights, title and interest in and to that Product Identity.
8. **Identification:** If you distribute Open Game Content You must clearly indicate which portions of the work that you are distributing are Open Game Content.

9. **Updating the License:** Wizards or its designated Agents may publish updated versions of this License. You may use any authorized version of this License to copy, modify and distribute any Open Game Content originally distributed under any version of this License.
10. **Copy of this License:** You MUST include a copy of this License with every copy of the Open Game Content You Distribute.
11. **Use of Contributor Credits:** You may not market or advertise the Open Game Content using the name of any Contributor unless You have written permission from the Contributor to do so.
12. **Inability to Comply:** If it is impossible for You to comply with any of the terms of this License with respect to some or all of the Open Game Content due to statute, judicial order, or governmental regulation then You may not Use any Open Game Material so affected.
13. **Termination:** This License will terminate automatically if You fail to comply with all terms herein and fail to cure such breach within 30 days of becoming aware of the breach. All sublicenses shall survive the termination of this License.
14. **Reformation:** If any provision of this License is held to be unenforceable, such provision shall be reformed only to the extent necessary to make it enforceable.

15 COPYRIGHT NOTICE

Open Game License v 1.0 Copyright 2000, Wizards of the Coast, Inc.

System Reference Document Copyright 2000, Wizards of the Coast, Inc.; Authors Jonathan Tweet, Monte Cook, Skip Williams, based on original material by E. Gary Gygax and Dave Arneson.

Castles & Crusades: Players Handbook, Copyright 2005, Troll Lord Games; Authors Davis Chenault and Mac Golden.

Castles & Crusades: Players Handbook, 2nd Printing, Copyright 2006, Troll Lord Games; Authors Davis Chenault and Mac Golden.

Castles & Crusades: Players Handbook, 3rd Printing, Copyright 2007, Troll Lord Games; Authors Davis Chenault and Mac Golden.

Castles & Crusades: Players Handbook, 4th Printing, Copyright 2009, Troll Lord Games; Authors Davis Chenault and Mac Golden.

Castles & Crusades: Players Handbook, 5th Printing, Copyright 2012, Troll Lord Games; Authors Davis Chenault and Mac Golden.

Castles & Crusades Monsters & Treasure, Copyright 2005, Troll Lord Games; Authors Robert Doyel Stephen Chenault.

Castles & Crusades Monsters & Treasure, 2nd Printing Copyright 2007, Troll Lord Games; Authors Robert Doyel Stephen Chenault.

Castles & Crusades Monsters & Treasure, 3rd Printing Copyright 2009, Troll Lord Games; Authors Robert Doyel Stephen Chenault.

Castles & Crusades Codex Celtaurum, Copyright 2013, Troll Lord Games; Author Brian Young.

THE CIRCLE

MOR TENED

TIR FO CHUIN

INNIS SUI

GWLAS AN VEYN
USY AN LESKY

DUIN FALIAS

MAG REIN

TUATHA DE DANNAN

AIRCTHECH

ILDATHACH

DUN MURIAS

GWYNEDD

DUIN GORIAS

TIR NA NOG

AIRGIALLA

LETH CUINN

CONNACHT

MIDI

BUAN COIC

LAIGIN

DUN FINLIAS

MUMU

MAG DA CHEO

LETH MOGA

TIR NA MARB

MOR H ORGAIDORI

TORC NA
HANFUDNA

INNISI CHELT

TIR DH FOMARACH

OF FAERIE

THE CELTS DWELT IN A WORLD WHOLLY SEPARATE FROM OUR OWN - OF STONE CROMLECH, WICKER MEN, DARK FEY AND WILD GODS. IN THEIR WORLD, ANCIENT TREES BORE THE WISDOM OF TIME, AND THE WORLD WAS ALIVE WITH SPIRITS. THEY POSSESSED A LANGUAGE OF SUCH HAUNTING BEAUTY THAT ITS ECHOES STIR MEMORIES WITHIN US OF A PEOPLE WE ONCE WERE. THE CODEX CELTARUM DELVES INTO THE MYTHS OF THE CELTIC PEOPLES, THE POWERS OF THE WORLD AROUND THEM, THE MONSTERS THAT HUNTED THEM, AND THE GODS THAT WATCHED OVER THEM.

WITHIN THE CODEX CELTARUM LIES A WEALTH OF INFORMATION; GAMING MATERIAL THAT BLOWS NEW LIFE INTO THE WORLD OF THE FEY, THE DRUID, THE RANGER AND ALL CHARACTERS WHOSE TRAVELS CARRY THEM THROUGH THE WOODED HILLS, BROKEN CRAGS AND DARK FORESTS OF OUR PRIMEVAL IMAGININGS.



TLG 81301
\$27.99

1818 NORTH TAYLOR, #143, LITTLE ROCK, AR 72207

WWW.TROLLLORD.COM

PRINTED IN THE UNITED STATES OF AMERICA