



# CAVES OF THE CIRCIND



*Merlin, the High Druid of Britain, sends the characters to retrieve the fabled Coat of Beisrydd, one of the Thirteen Treasures of Britain. To succeed they must find the help of the hero, Gawain, uncover the mysteries of Lindisfarena, and defy the wrath of Mawgaus, Druid-King of the fierce Circind Votadini - a powerful animist known to eat the brains of his enemies.*

This scenario is taken from the forthcoming RuneQuest supplement, Mythic Britain. It acts as a sampler for the book but is also complete and playable in its own right, with maps and Non-Player Character statistics provided. Do note that it is intended for a party of about 6, reasonably competent characters, with combat-related skills in the 80% or higher area. If used with beginning, lesser-skilled, or fewer characters, then the skills and numbers of the foes should be adjusted accordingly.





# EAVES OF THE CIRCIND

The search for the Treasures of Britain continues as Merlin sends the characters into the Pictish lands in a bid to retrieve the Coat of Beisrydd. Here they will encounter the Druid-King Mawgaus and his brutal Pitcish tribe, the Circind. They also gain an ally in the form of Gawain, son of King Lot, the Votadini ruler of the Gododdin kingdom. Gawain knows where Mawgaus has hidden the Coat of Beisrydd and, being a northerner himself, knows the wild country of Circind.

## THE COAT OF BEISRYDD

The full name of Beisrydd is *Padarn Beisrydd ap Tegid*. The name translates as Paternus of the Scarlet Robe, son of Tegid, and the name Tegid is a Goidelic pronunciation of the Roman name *Tacitus*. Beisrydd hails from a Roman family that was among the first to come to Britain, settle, and learn the way of the Celts rather than subjugate them, as was the general tradition. Beisrydd's

ancestors learned the ways of the Old Gods, married into the local clans and, although they remained Roman, were accepted as Britons becoming very much like them. Beisrydd lived two hundred years ago and, accompanied by a druid of the north, went in to the Otherworld where he performed a great service for Arawn, the King of the Otherworld. Beisrydd was noted for the scarlet cloak and tunic of his family, and was known as the Prince in Scarlet: such was his service to Arawn that he was rewarded with a coat of armour impervious to rust, mortal weapons, and which will fit any person, of any size, who is deemed suitable to wear it. The Coat passed into the hands of the Votadini tribe and became a treasure in the care of the southern Votadini who would become the kingdom of Gododdin. However, the coat was stolen by the Circind Votadini who claimed it rightly belonged to them. It was hidden by the Druid-Kings and is said to be well-protected. Only a handful of Circind Votadini know the coat's true whereabouts, and they are not going to surrender it to anyone, even someone as powerful and influential as Merlin.





## MERLIN'S INSTRUCTION

It is likely that several weeks - if not several months - have passed since the previous scenario, allowing the characters time to rest, heal possibly, and catch-up with their more routine lives. The High Druid gathers the characters together at wherever is convenient to the campaign. This could be at Ynys Wydryn, but Merlin is prepared to travel to engage the characters in this latest quest for a Treasure of Britain. He recounts the above history of the Coat of Beisrydd to the characters, and concludes by saying "Mawgau rules the Circind and he and I have always been enemies. He denies Britain this treasure out of hatred for me, so there is no way that I can be involved in its retrieval. I do not expect Mawgau to be persuaded either: he has a habit of eating those who displease him. No, I rather think you're going to have to steal it..."

The coat's location is protected by certain Votadini ancestor spirits and even Merlin has been unable to determine its precise whereabouts. But, he says, there is one who is willing to help: the warrior known as Gawain. "Gawain is the son of Lot, king of the Gododdin Votadini. Lot's ancestors let the coat be stolen into the keeping of the Circind and, because Gawain has no love for his father, he is prepared to help us steal the Coat of Beisrydd from Mawgau. It will not be easy, but Gawain claims to know where the coat has been hidden, and he knows the Circind lands. You will travel into Brigantia first and meet with Gawain; he will then be your guide as you go beyond the Great Wall and into the Pictish lands of the north. After that, it is up to you. If you recover the coat, bring it to me at Caer Ysc, capital of the Brigantes lands."

## JOURNEYING TO BRIGANTIA

The lands of Middle Britain are a mixture of deep forests, rolling hills, sheltered valleys, and wide pasturelands. Merlin tells the characters to go to Caer Ysc to find Gawain; the hill fort of Queen Elliw of the Brigantes, the ruler Gawain has chosen to serve as a hired sword. The journey to Caer Ysc should be uneventful and reasonably easy going. At this time of year the weather is more agreeable

and may even be warm and sunny for the most part, making travel a pleasure more than a chore. The characters pass to the north west of the old Roman city of Eboracum and must cross several rivers before picking their way through the deep woodlands that make up the northern part of the Brigantes territory. They frequently see the old, pagan markers of the Brigantes: leering and ominous faces carved into both rocks and tree-trunks, often with swirling designs. With a little less frequency the characters encounter hamlets and villages: simple collections of roundhouses with corrals and pens for livestock and peopled with wary, but welcoming, locals who are happy to offer a little food, a little ale or mead, and a dry roof to sleep under. The Christian religion has taken firm root in Brigantia: the signs of the cross are everywhere and some of the villages have crude chapels and a priest or two. These Brigantes Christians do not seem too perturbed by Pagans: clearly something of the Old Gods still lingers in their hearts although the blessed Saint Brigid has replaced the propitiation of the local forest spirits, and there are no druids to be seen.

Eventually the characters reach Caer Ysc, the sprawling hill fort built long ago by the founders of the Brigantes tribe. Caer Ysc encompasses several low hills and is more an enclosed town than a hill fort in its strictest sense. The characters are intercepted by mounted patrols several miles before reaching Caer Ysc's boundary ditches but once it is established that the character are coming peacefully, the Brigantes war band patrol provides an escort into Caer Ysc's heart.

Given Ysc's area, there are several small villages, all a part of Caer Ysc, inside the palisade. Lodging and other amenities can be easily found, and the Brigantes prove to be very hospitable people. They are keen for news from the south and God and Jesus are praised as news of victories over the Saxons is delivered. If anyone asks about Gawain it is clear the name is known - as is that of Teneu, his sister. It transpires that Gawain has travelled much throughout Britain, hiring his sword to Dumnonia, Powys and Gwent in recent years. "He is a good servant of Christ, now," someone tells the characters. "But he still hates the Saxons and the Picts." With a little questioning the characters can learn a little more about Gawain's hatred from his kinsmen - and the way his own father tried to murder his sister.





Gawain has now sworn his service to Queen Elliw and has quarters near her hall. Gaining introductions isn't difficult: successful Customs or Influence rolls are enough to gain the right level of assistance.

## GAWAIN OF THE VOTADINI

The man the characters seek can be found chopping firewood outside a modest roundhouse not very far from the Great Hall of Queen Elliw. Gawain is not especially tall or broad; in fact, he is quite unassuming, but, stripped to the waist, his athletic physique is unmistakeable: he is muscled, fit and, most likely, fast. His chest, back and arms are coated in swirling black and red tattoos typical of the Votadini tribe. Votadini get their first tattoo at the age of eight, and then one is added every year: many are completely covered in tattoos, and this is why the Romans called them 'picts', or 'painted ones'. Gawain's tattoos though, only cover his upper body; elsewhere he is free of them. His hair is dark, coarse, and tied



in a severe ponytail. His beard is neatly trimmed though, and his brown eyes have a softness to them. He pauses in his work as the characters approach and nods when they ask if he is the Gawain they seek.

"And you'll be the ones the druid sent," Gawain says. "Whether you are or not, we'll not be idle while we talk; find axes and help me finish this lot." He indicates the pile of logs that need splitting and it is obvious the characters have to assist if they need to earn his trust.

While they work Gawain listens to what the characters say or ask and replies that he does, indeed, know where the Coat of Beisrydd is located. "I fought with the Circind against the Caledonii for a time," Gawain says. "Several of them bragged about this coat of mail made by the gods and how it was now a Circind prize and treasure. All of them claimed they touched it, or wore it. When drunk, a couple told me where it's meant to be. No reason not to believe them. Many's the truth uttered through drink."

If asked why he wants to help take it from the Votadini, he shrugs. "My father tried to murder my sister. He's tried to murder me. He had Circind help both times. If I can take something of theirs, it's fair compensation for them trying to take my life."

After finishing the wood splitting, Gawain fetches a pale of water, washes, then dons a simple tunic that he fetches from his roundhouse. "I'm going to pray now, before supper. Come, if you want." He then disappears in the direction of the impressive wood and stone chapel where others are going for early evening prayers. Christians, naturally, will join the assembly, but there does not seem to be any admonition for pagans who choose to remain behind.

After prayers Gawain invites the characters into the Great Hall of Queen Elliw. It seems Gawain's status as a warrior grants him the privilege of dining amongst the queen's people and, with Gawain, the characters are made welcome. The food is good, and prayers precede each course. Finally, Gawain is called to the high bench where it is obvious he is explaining who the characters are to Queen Elliw. She talks earnestly with Gawain but does not acknowledge the characters. When he returns, Gawain explains. "I told them I'd agreed to help Arthur. The queen does not like or trust Merlin so, if she asks you, you've come from Arthur and it's because I owe him a service in the south. Do you understand?"





## Caves of the Circind

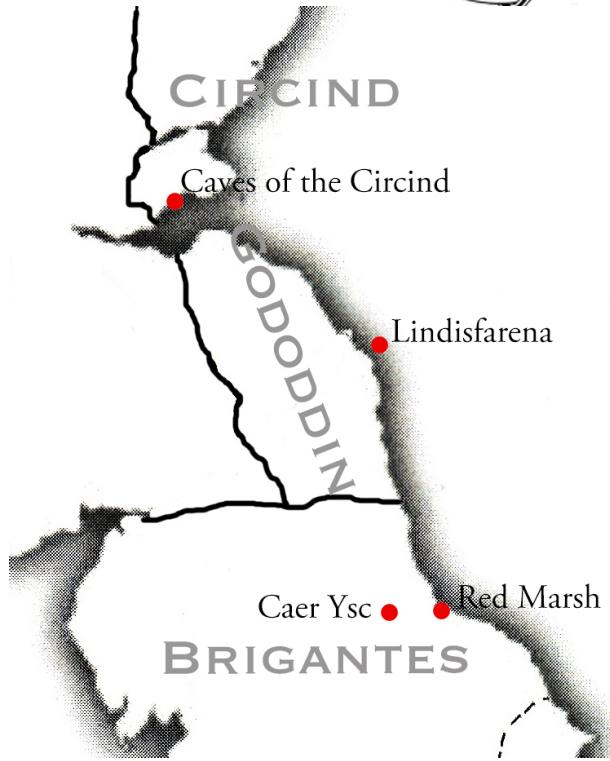


### TENEU

If the characters ask Gawain about his sister, Teneu, he remains silent and flashes an angry look. Gawain suspects that King Lot still wants Teneu dead for shaming him: she lives under Queen Elliw's protection now, and has a new name. Gawain is not about to reveal it to anyone. When he leaves with the characters he doesn't even let his sister know that he is going - just in case the characters are spies for his father and try to follow him.



Insight rolls, successfully made, gather that either Queen Elliw would disapprove of Gawain leading the characters in search of the Coat of Beisrydd: critical successes go deeper and gather that Queen Elliw would probably want the coat for herself, if she knew the truth of this mission. Despite the Thirteen Treasures being of pagan importance, there is still enough belief in the old magic of Britain for Christians to want these treasures - perhaps to deny the pagans any chance of accruing power.



## JOURNEYING TO CIRCIND

Gawain tells the characters that, to find the Coat of Beisrydd, they need to travel far north, to the Pictish kingdom of Circind. "We can go overland, but it is long and dangerous. We have to cross the Great Wall the Romans built and then venture through my father's lands of Gododdin. After that we have to either head west around the firth, which crosses into the lands of the Caledonii; then we have to travel back east and close to where Mawgauis, king of the Circind, has many scouts. Instead, I suggest we go by boat. Faster, safer." If any characters object to a sea journey, Gawain merely shrugs: "Then good luck in finding what the druid wants. I'm risking my life helping you as it is; I shan't risk it any more than I need to by traipsing through my father's lands." He cannot be swayed and neither will he reveal the coat's location: the characters have to do as he says.

The closest place to obtain a boat is at the fishing village of Red Marsh, a day's ride to the west. From there, it is a 160 mile sea journey around the western coast, turning due west into the huge firth, or bay, Gawain referred to. The boats in these parts are simple fishing vessels that are not capable of travelling too far from the shore; but, with a good wind and a decent captain, it should take no more than 2 days to reach wherever it is Gawain has in mind. Once agreement is reached, Gawain recommends leaving at dawn the next day.

## CAER YSC TO RED MARSH

The journey to Red Marsh takes around a day by horse, and mounts from Caer Ysc are provided. It is a gentle journey that follows well defined trails through the surrounding forest, eventually winding into the hills to the west. The hills are sparse moorland and from the summit the characters can see across to the west coast of Britain. Gawain reins his horse and points-out the village of Red Marsh. "Village is too grand a name," he says. "A group of hovels is more like it. If we pay the people in silver, they will be grateful. You do have silver, don't you?"





During the ride the characters have an opportunity to try to get to know Gawain better. He is a very quiet, thoughtful man; he rarely speaks and it requires a Hard Influence roll to get more than one-word answers from him. If the characters do encourage him to talk, they learn 1d6 of the following:

1. The Votadini are split into two factions: north and south. The northern tribe is known as the Circind and that is also the name of their kingdom. The southern tribe, ruled by King Lot, controls Gododdin. There is no love lost between Circind and Gododdin: the Circind are barbarians, murderers and cannibals. The Gododdin are more like the Caledonii.
2. It was the Votadini that conducted most of the raids south of the wall that triggered Vortigern's desire to conquer the Picts once and for all. "The Votadini defeated the Roman 9th Legion," Gawain says. "What hope did Vortigern and a few Saxons have?"
3. King Lot has a fierce temper and hates the Celts of the south, especially the Brigantes. But he hates the Caledonii just as much. "His rule is based on hate," Gawain says. "He even hates himself."
4. Gawain became a Christian only recently. Before that, the Old Gods had been strong with him. "I still feel the presence of the spirits, and I know that the Old Gods exist. But the One God is real also, and this is the time of his power. Does it matter which god we worship as long as we are sincere?"
5. He owes Merlin a debt. "The druid helped me in a time when I needed help the most: 'If I help get him the armour, my debt is paid. I look forward to that day.' (Merlin helped hide Teneu and Gawain when they fled Gododdin; he created certain spirit charms that ensured King Lot could not easily find them south of the Great Wall.)
6. Where they are heading is on the coast. "This is one of the reasons why a ship is better. Along with everything else I told you."

By the late afternoon the party reaches Red Marsh. It is aptly named: the coastland hereabouts is low-lying and waterlogged. Horses have to be led through narrow, raised trails and across

makeshift firm ways made of logs and reed mats. The group of reed, wattle and daub and moss-roofed huts stands back from the sandy beach, crouching behind grassy dunes that offer the only shelter from the northerly winds. Three simple boats are pulled onto the shore: long, wide-beamed boats with oars and a single mast - typical fishing vessels: leaky, uncomfortable, but sturdy. The horses will need to be left at Red Marsh, but the boats are large enough to accommodate up to 18 people.

The locals are nervous and wary. Although Brigantes they have little communication with Caer Ysc, and worship both the Christian God and the Celtic God of the sea, Manawydan, just for good measure. They are scared of warriors and do nothing to upset the characters. There are twenty villagers altogether - a mix of ages, but with men dominating. Over a simple meal of fish stew, Gawain tells the villagers a boat is needed. "We will pay 1 piece of silver for each day we keep the boat away from fishing. We pay another silver piece to the people who sail it for us. We pay another silver piece for you to look after the horses while we are gone. We will pay a silver piece for their safe return when we get back. We pay one last silver piece for your silence. We were not here. We never came. That is about 10 pieces of silver you can earn by helping us - more than you would make in a month."

The Red Marsh villagers readily agree. If the characters want to try to barter, Gawain flashes them a dangerous look. On the waves, they will be at the boat captain's mercy; if they are generous now, they are ensured safe passage home. Upset them or insult them, and they might find the boat gone after they have finished their task in Circind.

By the time the arrangements have been made, it is too late to sail, and the owner of the boat nominated to take them north says it will be better to sail at dawn. "We will pass the isle of Lindisfarena," he says. "The currents are strong and the winds tough. Better to sail at dawn and reach Lindisfarena by dusk where we can make shore for the night."

## LINDISFARENA

The next morning, the sky is overcast and the winds strong. The boat owner, Nubh, is reluctant to sail but conducts a short ritual that involves reading various pebbles thrown onto the sand and claims it is safe enough - although hard work. Supplies are loaded





- Gawain says it will take two days to reach where they are going, and take two days to return, with perhaps two days there - and the ship is dragged down to the sea by the villagers and the characters scramble aboard.

The sea is, indeed, rough. Unless the characters have a previous occupation as fishermen, the chances of sea-sickness are high. The ship sails for six hours before reaching Lindisfarena; each character must make a Hard Endurance roll. If the roll is successful, then seasickness is kept at bay. If the roll is failed, then 1d6 hours is spent hanging over the edge of the boat, vomiting and wishing for death. Every 3 hours so afflicted imposes a level of Fatigue on the character. This is recovered after a decent night's sleep. Gawain and Nubh are unaffected: clearly Gawain, who grew-up near the sea, has robust sea legs, and Nubh concentrates on guiding the ship. He always keeps land in sight, but the shore is still distant and the waves pummel the small craft as it rises and falls with the sharp swells.

As the light begins to fade, Lindisfarena appears ahead. A small, rocky island, it is separated from the main shoreline by a narrow causeway of sand which is only accessible at low tide. The western end of the island is dominated by a large tor of rock overlooking the sea. Nubh steers the boat north of the island and then tacks hard around to find a sheltered cove not far from where the ground slopes towards the sandbank causeway. The characters and Gawain have to disembark and guide the boat onto the shore, wading waist and knee-deep through the surf, until the ship is secure. Nubh says that island is home to a druid who lives in the caves on the south side of the tor; if they give him some food and ale (which they have brought), he'll be happy enough and may even call on the local spirits to calm the seas the next day.

Camp is made in the shelter of the rocky cove. Within an hour or so, Perception rolls pick-up movement coming from the south. A single figure, quite tubby, waddles across the rocks. He is dressed in shabby, threadbare robes that are barely held together, has bare feet, and short hair, shaved at the front in the familiar tonsure of a druid. He waves his arms frantically and, in thick northern accent, calls out in Brythonic, "I'm peaceful! I'm a druid! I'm hungry!"

## OFYDD

The druid is called Ofydd and he has lived, alone, on Lindisfarena longer than he can remember. "The island is alive you see, the Great Spirit Lindis is all around and she called to me to be her guardian, so here I am. I cannot leave, not until she tells me to, and I shall most likely die here. Have you any ale?"

Given food and, especially ale, Ofydd becomes effusive company. Occasionally, the Votadini from Gododdin come to Lindisfarena but they haven't been here for several years. Only local fishing vessels make any stops, and then only to shelter for the night and to ask Ofydd to call on Lindis to grant calm seas. "A Christian priest came to drive me out two years ago," Offyd says, "but Lindis took offence. He slipped on the kelp and dashed his brains out just over there." He points to a small cairn marking the priest's burial site. "There'll be no Christian churches on Lindisfarena, you mark my words!"

It seems customary for Ofydd to repay any small kindness by communing with Lindis and requesting calm seas. Once he's eaten and drunk his fill, he sprawls out on his back, arms and legs spread, staring at the sky, and lapses into a trance, calling Lindis's name over and over. His eyes roll back into his head and he passes into the Spirit World. Any druid character can accompany Ofydd if they wish: Lindisfarena is intensely magical and the links with the Spirit World are strong: attaining a trance is at an Easy grade of success. The passage below describes what happens to Ofydd on the Spirit World: those observing in the Mortal World see the druid start to spasm and fit, his lips foaming, limbs flailing violently: he is under assault in the Spirit World and there is nothing the characters can do to save him. A druid might be able to summon spirit help of his or her own to assist Ofydd - although the spirit attack is very powerful.

## THE ANCESTORS

On the spirit world, Lindisfarena is a wide, grassy, peaceful island filled with buttercups and bird-song. Lindis herself appears as a dark-haired maiden sitting by the sea strumming a harp and calming the local natural spirits with her songs. Ofydd, tall and handsome, presents her with gifts of food and drink brought from the Mortal World. Suddenly, from the north, the sky grows dark and rapidly becomes black. Thunderheads roll across the waves,



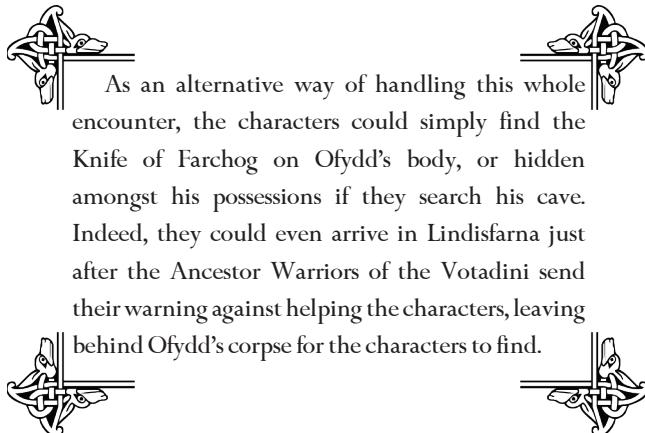


turning the peaceful sea into a roiling storm. Two chariots are born over the waves, bearing-down on the small island. Each chariot is driven by a fierce, tattooed, scarred, spiky-haired warrior, eyes blazing with fury. Spears are hurled as the chariots close on the beach: one strikes Lindis and the second strikes Ofydd. The warriors laugh and spur their chariots forward so that the wheels crush the bodies of Lindis and Ofydd; then they wheel and ride north, back the way they came.

Druid characters can try to attack the charioteers with any spirit allies they might have, but both ancestor spirits are Intensity 5 creatures and likely to shrug-off any damage that might be done to them before killing any lesser foes.

These are Votadini ancestor spirits - Cing and Cruithne - who guard the spirit borders of Votadini lands against those who would steal and pillage. The Spirit World is aware that someone is coming to steal the Coat of Beisrydd and this is a warning from the Spirit World that the Circind Votadini will defend what is theirs. The spirit Lindis has the recurring trait and so will eventually recover from her ordeal, but Ofydd perishes on the Mortal World, although, in time, his spirit will come to live with Lindis once the correct burial rites are performed.

If the characters bury Ofydd (Customs rolls help determine the correct rites in this part of the world) correctly - and not merely bury his remains under rocks, as he buried the Christian priest - Lindis herself manifests on the Mortal World as the rites for Ofydd's burial conclude. She appears now as a black-haired young woman, clad in black robes, her feet merging with the substance of the island as though she has grown from it. She manifests high on



the rocks, overlooking where Ofydd is laid to rest. She calls down to the characters and beckons for one of them to ascend. "Ofydd served me well and he will come to me, in time, in my golden realm. I give this to you with thanks from Lord Arawn: it should be taken to the High Druid, for it is something he has long-sought." She hands over a stone knife. It does not appear to be anything special: a flint blade with a crude bone handle wrapped in old, frayed leather. However, a successful Pagan Lore roll by a druid (or Formidable Pagan Lore roll by a non-druid character) recognizes this as the Knife of Farchog, one of the Thirteen Treasures of Britain and a knife that, with one cut, can serve twenty at a feasting table. Even though it is a simple, mundane-looking thing, a Trance roll or Formidable Insight roll picks-up on the natural, magical aura it radiates. Viewed in the Spirit World the knife gleams and appears as though newly-made (although it is still a simple tool of flint, bone and leather). Once the knife is passed to the characters, Lindis fades from view, returning to the Spirit World.

Gawain understands the ominous events that befall poor, hapless Ofydd: "The spirits of the Votadini ancestors know we are coming. This is a warning to stay away. Mawgaus and his head-takers will be ready for us."

If the characters investigate the cairn where the Christian priest is buried, they find the skeletal remains of a man, his brown robes rotting away, clinging to the bones, and a wooden crucifix around the neck. The skull has been caved-in, but a successful First Aid roll indicates that this was no fall: the back of his head is completely crushed - the result of a repeated battering by some blunt object. Ofydd most likely did it using a nearby rock. Gawain insists that the Christian priest should be reburied and a cross placed to mark his grave (there is plenty of driftwood on the beach to fashion a crude cross). Gawain buries the priest himself if no one else will help, and he kneels and prays for the man's soul, begging God to forgive his murderer.

There is also the opportunity to investigate the caves where Ofydd made his home. Across a narrow cave mouth at the base of the southern cliff is a make-shift screen of dried seaweed, grass, reeds and packed mud. Inside the cave (which extends about 20 feet into the cliff) is a stinking bed, made from more rushes, reeds and dried weed, cooking utensils, a hearth close to the cave entrance, and, hidden in a niche, covered by a carefully placed



stone, various items of jewellery, some coins, and a few trinkets that have been scrounged or given to the druid over the years. They come to about 30 Silver Pieces in total, and amongst the treasures, if it has not already been given to the characters, is the Knife of Farchog. Customs rolls remember that stealing from a druid is forbidden, and these items should be either left or interred with his remains. Only the knife, which is clearly magical, can be safely taken, although a Pagan may need to successfully overcome his Pagan passion with Willpower to have the strength of will take the knife.

Nubh, having witnessed these weird and sinister events, is terrified. He is all for turning back to Red Marsh and the characters will need to convince him otherwise by overcoming his Willpower with their own Influence rolls. Offering him an additional 1d4 Silver makes the Influence roll one grade easier.

## THE FIRTH

The next day's sailing is as rough as the previous day. The waves roll and rain lashes the deck. There is no shelter from wind or rain, and, as well as feeling sea-sick, characters are cold and miserable. The mood is sombre. Both Nubh and Gawain pray frequently and every lurch of the boat is enough to have Nubh calling to both Jesus and Manawydan for mercy.

Towards dusk the sea begins to grow calmer and Gawain goes to the prow of the boat and squints into the distance. The headland is visible, and before it the sea cuts into the land to the west, forming the wide, jagged bay Gawain calls The Firth. "To the south is Gododdin, my home." He says. "North is Circind. The Firth marks the division between the two clans of the Votadini. We head now to the north shore."

Gawain tells Nubh to head for the northern bay but to keep following it on the sea-ward side. He wants to find a safe and secluded landing place where Nubh can wait. "We will head west to where we need to be, but there are many hiding places along this coast where Nubh can stay safe."

Gawain is also pleased because they have arrived at their destination at night. He explains that there are Votadini patrols along the various coastal paths to protect against raids from Gododdin. "I doubt they will have seen our little ship approaching, but Mawgaus will know thieves are coming because the ancestors spirits he

worships will have told him. Perhaps though, we may be lucky and he won't be expecting our arrival just yet."

The characters have to help row the boat while Nubh steers and Gawain watches for somewhere suitable, squinting into the half light. Eventually, after perhaps an hour, he sees somewhere suitable and guides Nubh towards it. A narrow, gravelly cove has been carved into the landscape. The upper part is covered with undergrowth, obscuring anything below from casual sight. Once more the characters have to wade into the water to guide the boat safely aground, but once this is done, it is clear that the hiding place is good enough. The boat is tough to see from either above or the water.

Gawain suggests a few hours sleep, but that they should leave before dawn, making the most of the darkness to keep out of sight of the Circind. Now, he reveals a little more about where they are headed. "If we follow the northern coast of the firth we come to a beach and cliffs. In the cliffs are several caves. On the land above them is a broch, used by the Circind patrols as shelter and watch tower for the coast. That is where we search for the Coat of Beisrydd, for that is where Mawgaus has hidden it."

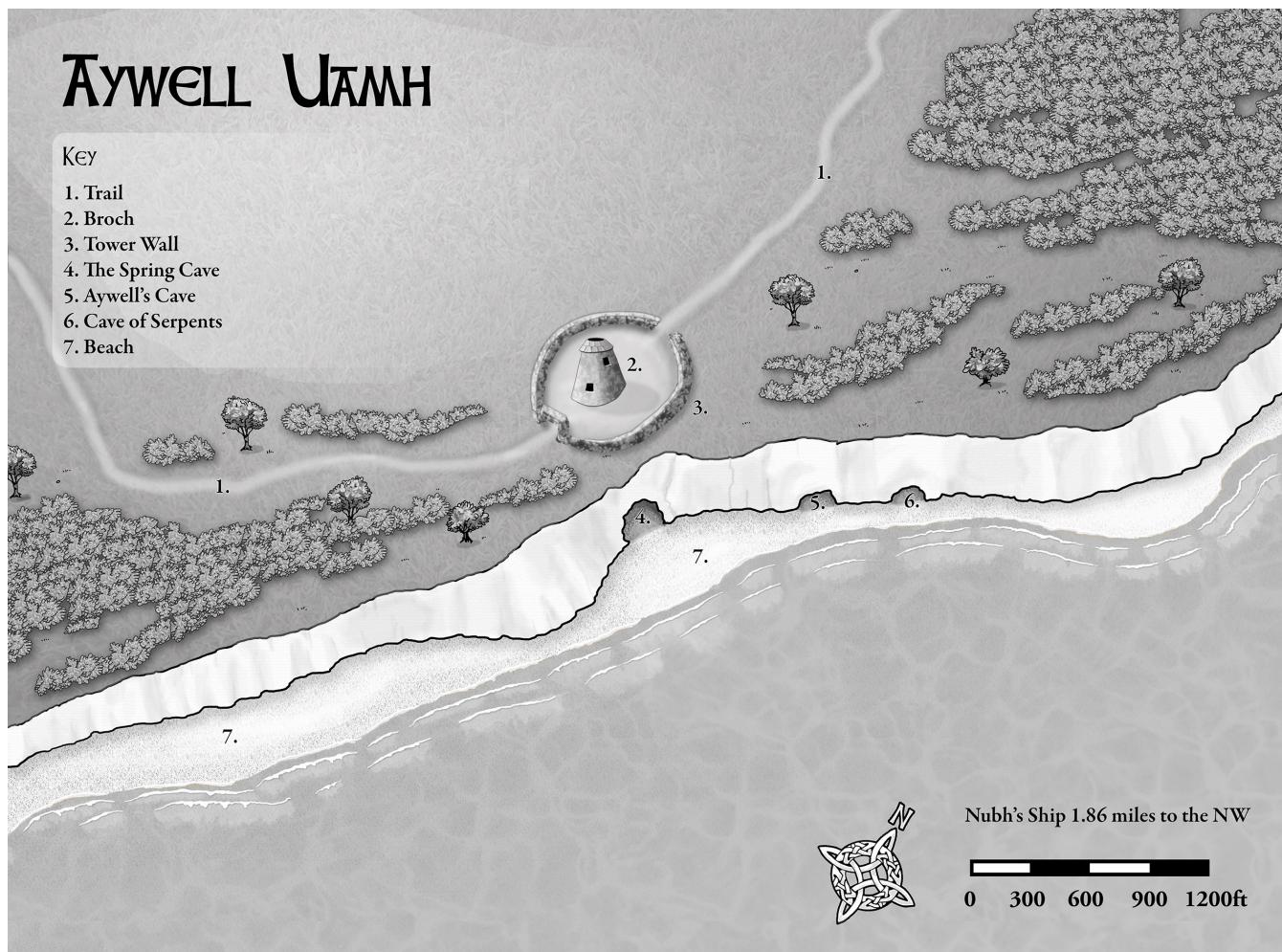
## THE CAVES, THE BROCH AND THE COAT

From here-on, the characters need to plan how they intend to locate and steal the Coat of Beisrydd. Gawain knows the coat is kept here, but he does not know if it is kept in one of the caves (and if so, which one) or in the Broch. In actual fact, the coat is held in a secret cave beneath the broch and is accessible either from the broch or from the Spring Cave.

## ABOUT THE AREA

The Circind call this area *Aywell Uamh*, which means Aywell's Caves. Aywell is one of the chief gods of the north and these caves, the druids hold, lead into his lands in the Realm of the Gods. For generations the Votadini of Circind have made sacrifices to Aywell in the caves and inscribed many charms, prayers and symbols into the cave walls. Given the sacred nature of the caves,





hiding the Coat of Beisrydd here makes sense, although one would never leave it completely unguarded. So the broch that has been built above one of the caves is a permanent garrison for the war band chosen by the Druid Kings to protect the coat from intruders - not that any intruders have ever come before.

The countryside inland from the caves is relatively flat, reasonably well-wooded, and within a day's ride of three Votadini hill forts, to the north-west and west. These hill forts supply the warriors who patrol the Gododdin border and also supply the warriors who guard the Coat and watch the coast for potential sea-raids.

The caves are cut from sandstone. The rock is soft and easily worked, and this has allowed the Votadini to carve a secret tunnel and chamber between the broch and the Spring Cave. It is here

that that the coat is hidden. The caves are close to the beach, which is a wide plateau of wave-cut rock; the Spring Cave is 90 feet from the low-tide mark, whereas the other caves are only 30 feet or so from the water. The sea no longer reaches into the caves, although it did at one time, and the druids have carved inscriptions to Manawydan - fish - into the cave walls to act as wards against the sea's intrusion.

No one lives in the caves, but once a year, at high summer, Mawgau leads a ritual where animal and human sacrifices are made to Aywell in the Cave of Serpents. This perpetuates the magical links between Aywell's realm and the Mortal World and also pleases the ancestor spirits charged by Aywell to protect these caves. These spirits are Cing and Cruithne, the ones sent to kill Ofydd and





subdue Lindis. They watch the coasts from the Spirit World constantly and provide Mawgaus with warnings of likely attacks. They can only bring direct harm to those who are in the Spirit World, or passing into Aywell's Realm: but they can forewarn the Votadini, ensuring they are always ready for their enemies - no matter what precautions those enemies might have taken.

## THE CAVES

There are three main caves.

### THE CAVE OF SERPENTS

The Cave of Serpents is a long, narrow cave (30 feet in diameter) that penetrates 150 feet into the rock and slopes steeply downward before levelling. It is high-ceilinged; 9 feet high overall and 12 feet at its highest point. Halfway into the cave is a hand-dug pit where the ritual sacrifices are carried out. Bones - animal and human - are strewn all around the pit and extend almost to its back wall. Next to the pit are carved two serpents, one above the other, and these represent the rule of the Druid Kings over the Circind.

The Cave of Serpents stinks of death: ancient blood that has seeped into the earth, old bone, and the fear of the creatures and men who were sacrificed. It is also magical. A druid lapsing into a trance sees that the rear wall of the cave disappears (although it looks, and feels, quite physical to anyone not viewing the cave from the Spirit World) and a long, sloping tunnel replaces it. This tunnel leads into the Realm of the Gods and emerges in the feasting hall of Aywell where the Votadini ancestors celebrate their immortality with song, war, drinking, hunting and tormenting their enemies. To non-Votadini the tunnel represents a terrifying passageway into a ghastly, barbaric and enemy realm: not that non-Votadini can reach it: Cing and Cruithne guard the tunnel - they ride up from Aywell's hall in the chariots and hurl spears at, or ride over, intruders. They can be engaged in Spirit Combat, but they are extremely tough opponents. Their spirit statistics can be found on page 20. Note also that Cing has the Demoralise Folk Magic spell: if he strikes with his spear, the Demoralise spell also takes effect, as well as any Spirit Damage from the weapon itself.

### MANAWYDAN'S CAVE

This cave is a third of the length of the Cave of Serpents and is kept sacred to two gods: Manawydan, God of the Sea, and Mm, the Votadini Goddess of Fertility. Inscriptions of fish, animals, double-circle charms and other carvings are all over the walls of the cave, protecting it from the sea and calling for blessings for the farmland further inland. The Druid Kings do not lead the rituals here; that is left to the female druids and druids-in-training to do. Although Manawydan and Mm are important gods, Aywell is the most important and so requires the attention of the Druid Kings.

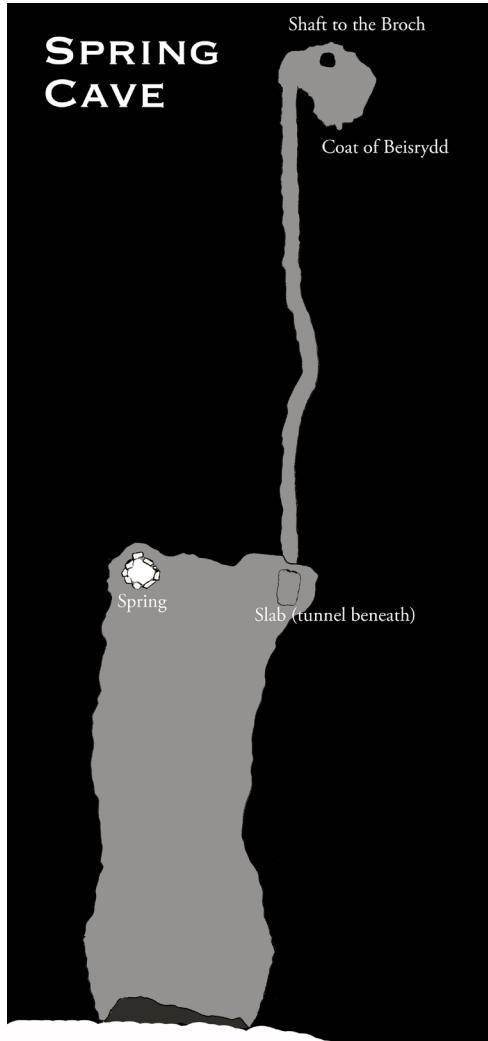
Aside from food remains and general detritus, there is nothing else to be found in here.

### THE SPRING CAVE

The Spring Cave is 36 feet in diameter and 90 feet long. Like the other two, its walls are etched with Pictish symbols recognising the power of the local water spirit, who manifests in this cave as a natural spring of fresh water in the far corner. The water spirit is a daughter of Mm but has no name mortals can pronounce. The general magical nature of all the caves allows her to take shape in the Mortal World, forming from the water into a child-sized, aqueous creature with wide eyes, long, watery hair, and a curious expression. Mortals fascinate her, but they rarely come, save to leave a few offerings of fruit and ale. She is child-like and adores games - especially riddles and guessing games. If a mortal plays a game with her and wins, she provides three truthful answers to three questions relating to the caves, the broch or the nearby countryside. Abstract the games as a Social Conflict test. The water spirit uses her Spectral Riddling skill of 77% while the character chosen (and there can be only one) uses Insight to guess the riddles she sets. If she loses, she disappears into her pool in a petulant tantrum, causing the water to boil and hiss angrily.

On the other side of the cave to the spring is the entrance to the tunnel leading both to the broch and the cavern where Beisrydd's Coat is hidden. The entrance is blocked by a massive slab of sandstone set flush with the cave floor. It requires a successful opposed test of Perception versus the Craft skill of the tunnel's creator (74%) to detect. It then requires three successful Brawn rolls to clear enough dirt and dust away from the edges to gain a reasonable purchase and lever the slab up. Beneath it is a 12 foot drop





into the tunnel, which leads deeper into the bedrock. The shaft is only 3 feet wide and can be climbed down easily enough with Easy Athletics rolls. Once inside the tunnel though, it is pitch-black.

The tunnel is a three and a half feet wide, but high enough for anyone of SIZ 15 or lower to walk upright; SIZ 16 or higher must stoop, and all physical skills undertaken while stooped are one grade harder. The passage runs for 150 feet in a straight line before widening into a man-made chamber. This is where the Coat of Beisrydd is kept: on the northern wall of the chamber is a hand-dug niche, 3 feet above the floor, 3 feet high, one and a half feet wide and 3 feet deep.

## THE COAT OF BEISRYDD

Inside, wrapped in a bear skin, is a coat of finely woven iron mail that gleams as though newly forged and crafted. It is heavy when lifted, but when donned it fits every size and seems to weigh nothing at all. No mortal weapon can damage the armour and it never rusts and never needs polishing. It protects just as any coat of mail does, providing 5 Armour Points to the Chest, Arms and Abdomen, but it does not contribute its ENC to the Strike Rank penalty. Furthermore, it looks like no armour anyone has ever seen. Its links are so finely forged and tightly woven that it seems to shimmer and flow, almost like water. Certainly no human smith could make such a wonderful suit of armour and it was, indeed, crafted by Gorfannon the Smith for the Prince Beisrydd in the Scarlet Robe as thanks for his service to Arawn of the Other World.

## THE BROCH

Located atop the sandstone shelf, 60 feet above the Spring Cave, the broch is built 30 feet high, 45 feet in diameter, and built with two concentric walls of stone, with a stairway within the gap created by the two walls leading to the upper floors. The roof is made from a cone of trimmed logs with a smoke hole at the apex for the central fire that is kept burning on the broch's ground floor. Slits in the outer wall allow the warriors who form the garrison to keep watch across both the coast and inland. Where the outer wall meets the wooden roof, a sturdy wooden platform has been built around the circumference allowing for proper watch patrols at the broch's summit.

Inside the broch is divided into three levels (see page 14). The ground floor is the living area; the first floor is the sleeping gallery and the upper floor is storage - mostly for weapons and gear. The broch's warriors hunt for food every week, finding deer in the nearby forests, and there are plentiful fresh water sources, including the spring in Spring Cave.

The ground floor has a vertical tunnel leading down, directly into the secret chamber where the Coat of Beisrydd is held. The warriors are forbidden to enter the chamber unless directly instructed by Mawgaus and, terrified of what the Druid King would do to them if he were disobeyed, keep to their instructions: however, because the ancestor spirits Cing and Cruithne have warned Mawgaus of enemies approaching the caves, Mawgaus has



sent orders for the armour to be protected while he and his war band ride for the broch from the north.

The broch is home to a war band of 20 Circind Votadini, chosen from among the clans of the nearby hill forts. To protect the Coat of Beisrydd they deploy thus:

- Six come down from the broch to the mouth of the Spring Cave and form a small shield wall across the entrance, preventing escape (without a fight) along the coast.
- Four warriors are present in the chamber to directly protect the armour.
- Six more warriors watch the coast from cliffs above the caves, using bows and spears to attack anyone fleeing along the beach.
- Four more warriors remain inside the broch to attack anyone who overcomes the guards in the armour chamber and tries to escape through the broch itself.

All the Votadini warriors are under orders to take these intruders alive. Mawgaus wants them so they can be sacrificed to the ancestors, their brains eaten by himself and his personal retinue, and their blood used as ink for more tattoos.

## CAPTURE!

If the characters are captured they are held in the broch on the ground level until Mawgaus arrives, approximately 8 hours after their capture. The Votadini confiscate weapons and armour, stripping the characters as much to humiliate them as anything else. Their hands and feet are bound with long, strong, leather thongs which are tied tightly enough to cut into the flesh. Four warriors guard the prisoners while the rest go about their usual chores: patrols, hunting and fetching water. This may offer the characters a chance to escape, if they can break their bonds (Herculean Brawn rolls or Herculean Sleight rolls to untie the knots somehow) and overwhelm the guards. Their equipment is thrown into the storage area on the top floor of the broch.

Mawgaus, when he arrives, is a terrifying sight. He comes with his personal retinue of twelve warriors. All of them are heavily tattooed, but Mawgaus stands-out. Tall and imposing, his long hair is spiked and bleached white. His body is a mass of red, blue



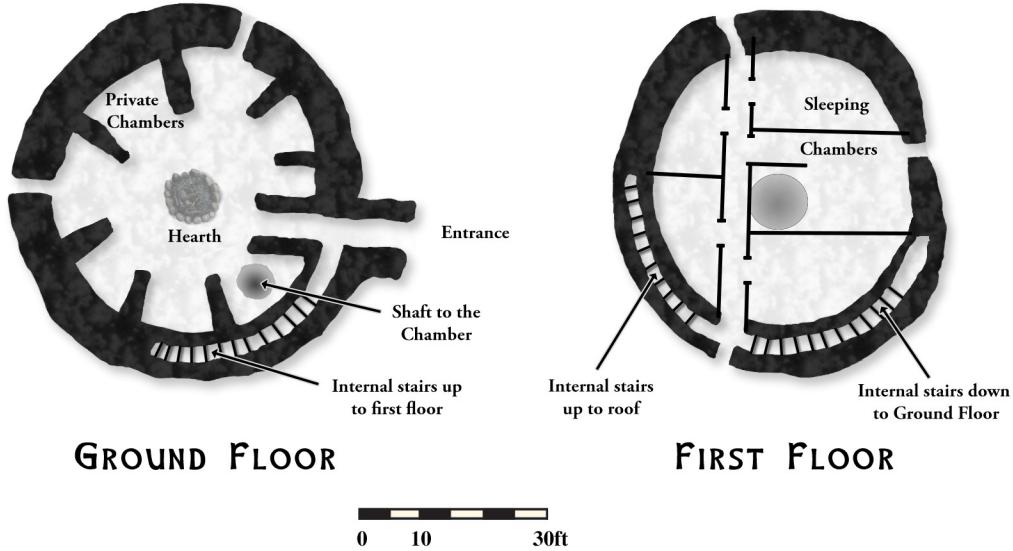
and black swirling designs and it seems that no part of his flesh is unadorned: he truly is a *pictii* - a painted one. His eyes are dark and piercing and he radiates power. There is no mistaking that he is a formidable druid - even though he is like no druid any of the characters are likely to have seen before. He hunkers down before the characters, staring at them for a long time. He tells the guards, using Goidelic, to give them food and water, but he does not order their bonds to be released. Then, he changes to flawless Brythonic.

“Merlin sent you to steal the armour. I know this. I am friends with many spirits who watch our borders and our treasures. They told me through dreams and omens. Merlin sent you because he fears my power. He cowers, like a Christian, behind the Great Wall and sends his puppy dogs to do what he is afraid to do. This is why Britain is broken: because Merlin is unfit to mend it.





# THE BROCH



"Here is what I will do. One of you will live and not be harmed. The rest of you shall be sliced open, your blood drained for ink for my tattoos, your bones broken and your heads boiled until your brains shrink and I can swallow them whole. The one who lives will watch all of this. Then he will be given your skulls in a sack to take back to Merlin as message from his friend Mawgaus. This is what we Votadini of Circind do to thieves.

"You have until dawn. Choose which of you will live. The rest can prepare for your painful passing into the Other World."

Mawgaus is icily calm as he delivers this speech. There can be no doubting that he means every word, and his retinue of warriors, standing behind him, leer and grin as he describes their fate. Then, he goes to the upper level to sleep leaving four of his personal warriors to guard the characters and observe as they make their choice of survivor.

Escaping from Mawgaus and the Votadini will not be easy, but it can be done with some ingenuity and help from the circumstances of the scenario. The following are options and tools that

can be used to help the characters survive the fate Mawgaus has promised them.

☞ *Gawain volunteers himself. Gawain is a noble warrior and he will call on Mawgaus to let the characters survive and take him as a sacrifice instead. Gawain does not fear death. His faith in Christ is all he needs. If this is agreed to, Gawain insists that the characters find his sister, Teneu, at Caer Ysc and tell her what has happened, not to be upset, and that he will wait for her in God's Kingdom. It will require the characters to succeed in a Herculean Influence roll to convince Mawgaus to accept one sacrifice, but when the Druid King learns it is King Lot's son, he is open to persuasion.*

☞ *Gawain as a rescuer. If the Games Master has decided to let Gawain escape (see boxed text on page 15) and return later to help the characters, he is able to sneak into the broch, or create a suitable diversion outside, giving the characters the*





chance to flee Mawgaus and his men. Games Masters should improvise the nature of the diversionary tactics.

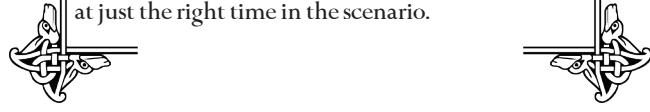
- **Working a miracle.** Christians can call upon God to work a miracle (and if there was any time to call for a miracle, then this might be it). If no priest is present, then the roll is made against the Christian Passion score. Gawain can also help by calling for a miracle too. If successfully called for, God sends an immense storm during the night. Thunder cracks the heavens and lightning lashes the countryside, striking the broch's roof and causing it to cave-in. The characters must make Formidable Athletics or Evade rolls to avoid taking 1d10 damage from falling wood and masonry, but this plunges the broch into chaos as men fall through the broken upper storey and crash to their deaths on the stone floor below. The characters have a chance to make their escape as the Circind forget their immediate orders and try to save themselves.
- **Help from the Spirit of the Spring.** If the characters encountered, were polite to, charmed, or let the Spirit of the Spring Cave win the riddling contest, she is aware of their predicament and prepared to help. She causes the waters of her spring to build-up in the sandstone layers beneath the broch and then explode through the floor and walls in a similar manner to the broch being hit by lightning. The result is enough confusion for the characters to take advantage and make their escape.
- **The Knife of Farchog.** One of the knife's powers is to serve twenty people at a feast: while it is not designed as a weapon, it can be used to help escape. If a character successfully makes a Pagan Passion roll, the knife's power can be activated - with one slice it can sever up to 20 bonds with a single cut. An Insight or appropriate Lore roll might be necessary to work-out that the knife can be used in this way. And, although not intended to be as an offensive weapon, it is capable of inflicting 1d2 points of damage and the Bleed Special Effect; if the wielder of the knife successfully inflicts a cut on one enemy, up to 20 enemies also suffer the same cut, in the same place, for the same damage. The character uses a Combat Style involving knife, or uses Unarmed.

Resisting the Bleed Special Effect is handled as a Group Sorting Roll (page 79 of *RUNEQUEST*).



#### GAWAIN AS THE ESCAPE CARD

Games Masters might contrive to have Gawain escape if the characters are overwhelmed and taken prisoner. He can be used as a deus-ex-machina to help the characters escape at a later point, appearing at just the right time in the scenario.



## THE SACRIFICE

Escape need not come in the time between Mawgaus's ultimatum and dawn; it can come in the preparation for the promised sacrifice.

The characters, if they have not escaped, are dragged down to the Cave of Serpents. This is where Mawgaus intends to sacrifice them, one-by-one, with the nominated character to be saved watching. The intention is to stake-out each character, in a spread-eagle position, on the floor of the cave in a line. Mawgaus then slices the throat of each victim and sets a bowl (made from a human skull) by each neck to collect the blood. As he moves to the next character, one of his warriors slices-open the belly of the previous one and carefully arranges the entrails so that they can be seen by all watching. Once the characters are dead, their heads are severed and plunged into a cauldron of boiling sea water, and left to cook until all the flesh has been cleaned from the bone. The shrunken brains are extracted and served to Mawgaus and his warriors: the remaining skulls are given to the character nominated to return to Merlin.

This is, of course, a ghastly situation for the characters to find themselves in and, unless a swift (and miserable) end to the campaign is needed, then some last-ditch escape attempt should come at this point.





## FLEEING THE CAVES

The ideal scenario is that the characters retrieve the Coat of Beiryd, evade capture and hightail it to their hidden ship. Mawgaus and his warriors will give chase, hurling spears and loosing arrows at the characters as they make for the secret cove where Nubb waits for them. Conduct the chase as a desperate flight for survival but an opportunity for combat. Mawgaus's warriors are far more competent than those who garrison the broch, and Mawgaus will not let the characters run-off with the Coat of Beiryd without a strong fight; it is possible the characters will be injured and some may even be killed in attempting to get away, but, once Nubb's boat puts to sea, the Circind must abandon the pursuit and let the characters go.

Mawgaus though, is not without one, last, trick. Watching the characters flee, he curses them, howling his curse so loudly that

it carries across the waves to the character's ears. He curses their loved-ones to die within a year and day, and promises that the lord Aywell, God of the Votadini, will deny them - and the characters - the right to the Other World for all eternity. Have the characters make Willpower rolls modified by their Superstition. If the Willpower roll is failed, then the characters believe the curse. It is up to the Games Master how the curse then manifests (and whether it is, in fact, real), but Mawgaus intends its effects to be long-term, subtle, and a slow retribution for their theft of the Circind's treasure.





## CONCLUDING THE SCENARIO

Gawain is quiet and reflective on the journey back to Red Marsh. The sea is still as rough as before, but this time Nubh avoids Lindisfarena and beaches for the night in a small, secluded cove. Gawain prays, alone, and only speaks if questioned - and then only gives the briefest of answers.

The return to Red Marsh is uneventful. The people of the fishing village have kept their side of the bargain and expect payment as promised, which Gawain ensures the characters pay, if they seem reluctant.

As the characters make their way back to Caer Ysc, a lone figure can be seen on the path ahead, stumping determinedly along. It does not take long to recognize the figure of Merlin, even though he wears a hood over his head and has changed from his usual druid robes into less recognizable travelling garb. He greets the characters, insists they dismount, make camp, and tell him what happened. Naturally he wants to see the Coat of Beisrydd and is delighted when the characters display it. But, if they also bring forth the Knife of Farchog, he is overjoyed. "So Ofydd had it all along, did he? The sly old goat. I suspected as much but couldn't be sure. I thought perhaps Lot had it. But this is splendid! Splendid! I had not expected you to bring-back one treasure, let alone two!"

Gawain watches Merlin sullenly and, finally, asks the druid if his bargain is now repaid. "To me?" Merlin asks. "Of course. You owe me nothing. Never did. You simply used this 'debt' as an excuse to get back at your tribe. But I'm grateful for your help. Even if you are a Christian these days."

Gawain is angered at this, but Merlin doesn't care. "I can tell you now, though, that Arthur wants you. Or if he doesn't, he soon

will. Come to Caer Cadbryg. Bring Teneu and don't leave it any later than when the first leaves fall from the oak trees. But, for now, go home. Go to Caer Ysc and rest. I have work to do"

The characters are urged to return to Caer Ysc with Gawain. Merlin says he needs no accompaniment, but if they want something to do, they should go to Caer Cadbryg without delay. "Arthur will have work for you," he says. "Things are getting interesting"

## ABOUT GAWAIN

The youngest of Lot's children, Gawain is extremely close to his siblings but especially so to Teneu, his sister. When his father threw Teneu to her death, the spirits of Curia saved her and brought that news to Gawain in a dream. The young warrior knew he must get Teneu to safety and, although he had been a loyal Votadini warrior, serving in Curia's warbands, he was certain Teneu would never be safe while in the Pictish lands. He therefore brought her south, to the land of the Brigantes, and foreswore his oath to his father and Curia, becoming a wandering Pictish mercenary, prepared to fight for whichever chieftain might need his spear and sword. In the ten years since he fled Gododdin, Gawain has never remained in the same community for very long, flitting between Powys, Gwent, Elmet, Dumnonia, and even Kernow. He knows he is hunted, and he knows Uidre the Warrior in Green hunts him. Soon there must be a reckoning, but for now he has been able to keep himself several steps ahead of Uidre, using a variety of names (Gwalchmei, Gualguanus, and Gauvain, for instance) and invented histories.

The bounty on Gawain's head is substantial: a man's weight in silver, so it is said, or half his weight in gold.





## NON-PLAYER CHARACTERS

### GAWAIN-AP-LOT

Characteristics	Attributes	1d20	Location	AP/HP
STR: 16	Action Points: 2	1-3	Right Leg	2/6
CON: 11	Damage Modifier: +1d4	4-6	Left Leg	2/6
SIZ: 17	Magic Points: 13	7-9	Abdomen	2/7
DEX: 10	Movement: 6 metres	10-12	Chest	2/8
INT: 11	Strike Rank: 7	13-15	Right Arm	0/5
POW: 13	Armour: Leather	16-18	Left Arm	0/5
CHA: 13		19-20	Head	0/6

**Skills:** Athletics 55%, Brawn 62%, Customs (Celt) 75%, Endurance 54%, Evade 44%, Insight 52%, Language (Brythonic) 45%, Language (Goidelic) 90%, Lore (Strategy and Tactics) 46%, Perception 53%, Survival 65%, Unarmed 57%, Willpower 45%, Stealth 59%

**Love Teneu** 90%, **Loyalty to Queen Elliw** 70%, **Oath to Merlin** 75%, **Distrust Merlin** 77%, **Christian** 59%

Combat Style: Gododdin Warrior (Spear, Sword and Shield: Trait, Mounted Combat) 81%

Weapon	Size/Force	Reach	Damage	AP/HP
<i>Shortspear</i>	<i>M</i>	<i>L</i>	<i>1d8+1d4</i>	4/5
<i>Longsword</i>	<i>M</i>	<i>M</i>	<i>1d6+2+1d4</i>	6/10
<i>Celtic Shield</i>	<i>H</i>	<i>S</i>	<i>1d3+1+1d4</i>	4/15

### TYPICAL CIRCIND VOTADINI WARRIOR

Attributes	1d20	Location	AP/HP
Action Points: 2	1-3	Right Leg	2/6
Damage Modifier: +1d2	4-6	Left Leg	2/6
Magic Points: 11	7-9	Abdomen	2/7
Movement: 6 metres	10-12	Chest	2/8
Strike Rank: 10	13-15	Right Arm	2/5
Armour: Leather	16-18	Left Arm	2/5
Abilities: None	19-20	Head	2/6

**Skills:** Athletics 59%, Brawn 62%, Endurance 62%, Evade 56%, Locale 66%, Perception 64%, Ride 85%, Survival 67%, Unarmed 59%, Willpower 62%

**Passions:** Loyalty to Mawgaus 80%, Love Battle 70%

Combat Style: Circind Warrior (Sword, Spear, Sling, Shield: Trait, Skirmishing) 75%

Weapon	Size/Force	Reach	Damage	AP/HP
<i>Shortspear</i>	<i>M</i>	<i>L</i>	<i>1d8+1d2</i>	4/5
<i>Shortsword</i>	<i>M</i>	<i>M</i>	<i>1d6+1d2</i>	6/10
<i>Celtic Shield</i>	<i>H</i>	<i>S</i>	<i>1d3+1+1d2</i>	4/15





## MAWGAUS, DRUID-KING OF THE CIRCIND VOTADINI

Characteristics	Attributes	1d20	Location	AP/HP
STR: 13	Action Points: 3	1-3	Right Leg	0/6
CON: 14	Damage Modifier: +1d2	4-6	Left Leg	0/6
SIZ: 14	Magic Points: 18	7-9	Abdomen	2/7
DEX: 10	Movement: 6 metres	10-12	Chest	0/8
INT: 18	Strike Rank: 14	13-15	Right Arm	0/5
POW: 18	Armour: Leather	16-18	Left Arm	0/5
CHA: 14		19-20	Head	0/6

**Skills:** Athletics 37%, Brawn 33%, Customs (Celt) 100%, Endurance 49%, Evade 44%, Insight 95%, Language (Brythonic) 90%, Language (Goidelic) 100%, Lore (Ancestor Spirits) 90%, Perception 84%, Unarmed 46%, Willpower 85%,

*Binding 90%, Trance 95%*

*Loyalty to Circind 100%, Pagan 100%, Hate Christians 90%*

Combat Style: Gododdin Warrior (Spear, Sword and Shield: Trait, Mounted Combat) 81%

Weapon	Size/Force	Reach	Damage	AP/HP
<i>Shortspear</i>	<i>M</i>	<i>L</i>	<i>1d8+1d2</i>	<i>4/5</i>
<i>Longword</i>	<i>M</i>	<i>M</i>	<i>1d6+2+1d2</i>	<i>6/10</i>
<i>Celtic Shield</i>	<i>H</i>	<i>S</i>	<i>1d3+1+1d2</i>	<i>4/15</i>

Mawgaus is a potent druid. Although he has no bound spirits, he has powerful spirit allies in the form of a High-Wing, an eagle Predator Spirit who hunts for knowledge whenever Mawgaus consumes a new brain, and Luithna, his personal Ancestor spirit who grants the druid several spells. Mawgaus can easily enter the Spirit World and command other spirits as he so needs, but High-Wing and Luithna are his trusted and most favoured spirit allies.

*High Wing (Intensity 4 Predator Spirit)*

*Spectral Claws and Beak 98%, Stealth 98%, Willpower 88%*

*Luithna (Intensity 5 Ancestor Spirit)*

*INT 17, POW 34, CHA 12*

*Lore (Celt) 134%, Spectral Circind Warrior 96%, Willpower 74%*

Luithna knows the Theism miracles Corruption, Fear and Heart Seizure. They are cast at Intensity 5 and on a successful roll of 50% or less. Although Luithne provides the magic, Mawgaus channels it, using his own Magic Points to do so.





## CING AND CRUITHNE: ANCESTOR GUARDIANS OF THE CIRCIND

This malign pair are two of the Great Ancestors of the Votadini, heroes from ancient times who have pledged to guard Circind's borders and destroy its enemies.

Both are Intensity 5 Andestor spirits, and Cing commands Folk Magic spells that can be cast at their enemies in the Spirit World. Cruithne has the Discorporate ability at 70%.

Mawgau can call upon both spirits to aid him, if needed.

Cing and Cruithne				
Ancestor (Intensity)	INT, POW, CHA	Customs & Lore	Spectral Combat & Willpower	Abilities
Cing (5)	10, 31, 14	120%	95%, 111%	Folk Magic 124% (Bladesharp, Demoralise, Fanaticism)
Cruithne (5)	12, 33, 8	124%	70%, 116%	Insight 120%, Discorporate 70%





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