Eyru

an rpg setting inspired by irish and celtic myth
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Feel free to drop by the official website at:

www.eyrurpg.com

Contact the author at: gm@eyrurpg.com
This project has been the result of several years of work on this campaign. I have had an interest in Irish mythology ever since college when I enrolled in an early Irish Literature course. Indeed, until then I had little knowledge of even the existence of Irish myth or what it may be like.

As we poured over early Irish literature, it struck me how so many of the roots of the fantasy genre as we know it are rooted in those stories. The tales of the Tuatha De Danaan, some of the legendary first inhabitants of Ireland, open with a role call of heroes and descriptions of their magical arsenal which they brought with them from faraway lands. These newcomers battle the giant Fir Bolgs and the “demon” Fomorians for control of an Ireland of yore. Magic spells, powerful artifacts and bigger than life personalities are the bread and butter of these stories. Everything about it screams “fantasy” as I have come to know the genre and its tales were told millennia ago.

I began work on a campaign world to capture the flavor of those early Irish tales. Eyru was the result of that effort. Eyru is of course “inspired” by Irish myth and not meant as a historical or mytho-historical setting for the emerald isle. The early history of Eyru is very similar to the true legends, however things quickly diverge as time progresses. Overall themes and the same sense of history is intact, but Eyru and it’s real life counterpart, Eire are two completely different worlds.

As information piled up and the release of the new Dungeons and Dragons Core Rules became imminent, I began work on the website (www.eyrurpg.com.) Initially, the site and even the entire campaign was to be nothing more than a resource for my players. Many of us who have had less and less time to devote to such a time consuming hobby.

One day I glanced down at the page count on the Word document which I had compiled detailing the land of Eyru. It shocked me to see that count hovering around 50 pages! I began to reflect on the time I had invested in this little project. It hadn’t seemed like much. An hour here, and hour there, but it had begun to build fairly substantially. Then I heard of Wizard of the Coast’s interest in adopting some of the most open licensing policies that Dungeons and Dragons material has ever been given. At that point, I decided to make this a public document. To throw in my contribution to the role playing hobby which I have enjoyed for so many years.

The website was first. I worked to publish every scrap of material I had on Eyru and began posting Session Logs from each session my group played. As the information began to “gel” I decided to try to place it all in one easy to reference document, this PDF. I’ve worked off and on (more off than on it seems) and nearly abandoned the project when things in my life and my players’ lives seemed to take over our hobby interests. A friendly note from an Eyru fan however gave me a bit of a kick in the pants and over the last several weeks, the PDF has finally emerged.

This is in no way a final document. The history is pretty well “set in stone” but the game mechanics are undergoing frequent tweaking (though a word of warning, Eyrian historians may or may not present the entire truth!). Some things, the prestige classes come to mind, have seen little in the way of playtesting. For the latest Eyru information, go to www.eyrurpg.com.

I’d like to also thank several people. My players most of all as they are the ones who have put up with my little creation: Edward (Liam) and Jennifer (Bebe) Burr, Deb (Cinn Oir) Denton, Bryan (Cian) Taylor, and my wife, Maaike (Dierdre) Linton. I’d also like to thank Sean Spence for his interest in the PDF document (and the aforementioned “kick in the pants”). Further, not every bit of this material is my design. Bryan Taylor as “Cian Mac Oc Midir”, devised most of the magic items present in the magic section. Also, special thanks to Myron Breeden who developed the Fir Darrig and the Glasgavlen, two great additions to the Eyru bestiary. Finally, a word of thanks to the mailing list members whose interest in the land of Eyru helped make this possible.

I hope you enjoy your stay in Eyru! Don’t forget to stop by the website for all the current info and the ongoing “official” campaign tales.

Russell Linton
At the beginning of a campaign, it is suggested that Human or Half Elf is the sole choice available to PCs. As the players uncover Eyru’s mysteries and beyond, more races can become available for play. DM’s may opt to skip this “exploration” method. However, its a great way to slowly divulge the history of Eyru to newcomers and it gives player’s ever expanding possibilities to look forward to with new characters.

Humans are the main inhabitants of the isle, living just south of the Wood Between which bisects the island. The humans slowly abandoned the Northern lands as political power fell apart in the south. Newly born superstitions have made them fearful of crossing through the Wood Between as well. They have little knowledge of the other races who have been lost in myth.

Humans are followed in number by giant-kin (Ogres and the true giants) who live to the North of the Woods. Neither has set eyes upon each other for centuries. The giants have holed up in their mountain keeps for centuries, waiting for the perfect time to seek revenge.

The mischievous Faye inhabit the Wood Between. They are all a secretive people but if strangers do enter their lands their curiosity usually gets the better of them. Other creatures live among the woods as well, some dangerous like the malicious Worg, others more friendly.

On very rare occasions a half-elf is born to a human. Aside from the assumption that Faye creatures have tricked humans into bearing their children, there is no known reason for the occasional half-elfen birth (nor would any human from Eyru even know what an elf is.) Frequently a half elf child’s parents will attempt to “send them back to the Faye” through a variety of methods. Being sent down river in a small boat, left outside in a deep wood, or various other means of exposure. Sometimes a parent’s love will override superstition and they will do their best to raise the child, hiding or even trying to physically alter the child’s unique features.

Half-elves follow the standard game rules outlined in the PHB. Much with the other races, the history, society and background information provided in the PHB is superseded by the Eyru historical material. Half-elves, most often are not accepted in the human Eyrian society. Oddly, only one “elf” is known to exist on the Isle of Eyru (Check out Session 8 on the website) and he presumably hails from a land far to the east. Nearly all half-elves in Eyru are a product of this single individual’s, shall we say, exploits.

NOTE: Any races not included in the core Players Handbook are optional and used only at the DM’s discretion. They may even be unsuitable for some campaigns. So remember rule zero: (Player’s Handbook P. 4) CHECK WITH YOUR DUNGEON MASTER before selecting any of the races below.

Grig are tiny faye that appear to be a cross between an elf and a grasshopper. They have a humanoid head and torso with the lower half of a grasshopper. They usually have light blue skin, forest-green hair and brown hairy legs. They stand a mere 1.5 feet tall. Like most other faye, they are pranksters at heart and love to play tricks on people; especially those larger than they are.

Grigs are only allowed in campaigns where the starting character is at least 4th level. Three levels are accounted for by the Grig’s starting abilities.

Starting HD 1d3 +con bonus
Speed 20ft
AC 14 (+2 size, +2 Natural)
AB +2
Saves Fort +0 Ref +2 Will +2
Special Attacks: Spell-like abilities
Special Qualities: Jumping Maximums ignored
Skill points: 3 x Int
Class skills: Craft (Any One), Escape Artist, Hide, Jump, Listen, Move Silently, Perform, Search, Spot

Ability Scores: STR 1-8 (see the DMG), +6 DEX, +2 CHA, +2 Racial Bonus to Search, Spot and Hide, +8 Racial Bonus to Jump, +5 Racial Bonus to Move Silently in forest settings.

Feats: Two
Grigs also have the following spell-like abilities: Change Self, Entangle, Invisibility, Pyrotechnics and Ventriloquism. These are cast as if by a Sorcerer of their character level. A total of three of these abilities can be used per day.

Humans follow all the standard d20 rules. They are the most common race by far in the land of Eyru. Their expansionistic tendencies assure that however, those same tendencies bring them into conflict with the other forces that inhabit Eyru and, in modern times, themselves.
Favored Class: Rogue

**Half-Ogre**

Half-Ogre’s are nearly always the product of violence. None have been seen in the Eyrian lands in centuries. That may soon change as the Giant-kin slowly move south and encounter more and more humans. Where ogre’s pillage, the rare half-ogre is bound to be produced.

While adult ogres stand about nine to ten feet tall weighing 300 to 350 pounds, their half human offspring average about seven feet tall and 250+ pounds. They have a yellowish skin tone and their sweat and oil glands are immensely more active than those of their human parentage. Through great effort, some may pass as above average size humans.

**Traits:**
- +2 CON, +4 STR, -2 DEX, -4 INT, -2 CH
- Medium Size, base move 30
- Darkvision
- Ogre Blood
- Favored Class: Barbarian

**Nixie**

Nixie’s are waterborne faye who are generally quite exclusive. They are loath to leave their ponds and streams and are much more comfortable in familiar surroundings. Thus, they do not make ideal adventurers. It takes extreme situations to motivate a Nixie to explore beyond their watery homes. Nixies have webbed fingers and toes, pointed ears and silvery eyes. They are lightly scaled with pale green skin and dark green hair. They stand roughly 4 feet tall.

Nixie’s are only allowed in campaigns where the starting character is at least 3rd level. Two levels are accounted for by the Nixie’s starting abilities, the third their character class.

**Traits:**
- Starting HD 1d6 + con bonus
- Speed 20ft. Swim 30ft
- AC 11 (+1 size)
- AB +1
- Saves: Fort +0 Ref +2 Will +2
- Special Attacks: Charm Person 3x per day (as by a Sorcerer of their character level)
- Special Qualities: Water Breathing (Can also confer this once per day as a Sorcerer of their character level)
- Skill points: 3 x Int
- Class skills: Animal Empathy, Bluff, Craft (any one), Escape Artist, Handle Animal, Hide, Listen, Perform, Search, Sense Motive, Spot

Ability Scores: STR 1-12 (see the DMG), +6 DEX, +2 WIS, +6 CHA, +2 Racial Bonus to Search, Spot and Hide, +5 Racial Bonus to Hide when in water.

**Feats:** Two

Favored Class: Sorcerer (partial to the charm school)

**Worg**

Worg’s are nearly always Neutral Evil in alignment (which does not make them ideal party members in most campaigns). Players also need to be aware of certain facts: Worgs cannot wield weapons or wear standard armor and there is a next to zero chance of finding any such custom piece. Worgs can also not wear rings or many other magic items. Creative DM’s and players can overcome some of these obstacles, though not all.

Worgs are intelligent wolves that hunt the reaches of the Wood Between. Large wolves, they stand about three feet at the shoulder and are five feet in length. They are deadly and cunning fighters. Through obvious physical limitations, they cannot study as Mages and many standard skills are not useful or even possible. A generous DM may allow limited divine spell casting.

In order to add a Worg to a campaign, the level of new incoming characters must be at least level 5. Four of these levels are accounted for by the Worg’s natural abilities and the fifth by their starting class. Worg’s are limited in the classes open to them. They make suitable fighters or barbarians. Rogue is also an option though many of a rogue’s skills can’t be accomplished without an opposable thumb... (Pick lock, Disarm Device, etc. Its up to the DM to decide which skills are unusable by a Worg.) Some DM’s may allow Ranger, Cleric or Druid as an option. A creative player with a lot of patience, who picks the right feats, can be a Sorcerer (Still Spell and close attention paid to material components.)

**Traits:**
- Starting HD 4d10 + con bonus each dice (first is max).
- Speed 50ft.
- AC 12 (+2 natural)
- AB +3, Bite 1d6
- Saves: Fort +4 Ref +4 Will +1
- Special Attacks: Trip
- Special Qualities: Scent (see MM)
- Feats: Alertness.
- Skill points 15 + INT mod.
- Class skills: Hide, Listen, Move Silently, Spot, Wilderness Lore—all else is cross-classed.

Ability scores: +5 STR, +4 DEX, +4 CON, INT 3-10 (see the DMG for determining this score.), WIS +2 +1 Racial Bonus to Listen, Move Silently, Spot checks, +2 to Hide. +4 to Wilderness Lore checks.
languages

The standard language selections also differs from the core d20 core books. "Eyrian Common" is the standard language for humans. Freeman's Cant, a variation on Eyrian Common, used mostly by bandits, is also an available language. Sylvan and the language of the Worgs is available to a character who, as part of their class or background, has spent some time near the Wood Between or with the Faye. Other languages, most of which are dead or from forgotten times, are available and include: Fomorian, Giant, Old Eyrian, Cant of Me'Al, Ogre (very close to Giant).

It is also not assumed that anyone is literate, as writing has much less importance than the spoken word in this tradition. One language slot or skill point must be used to purchase literacy. Once purchased, it is assumed the character can read and write in any language they can speak.
The selection of classes in the land of Eyru varies slightly from other campaign worlds. Each class also has a bit of a different “fit” into the campaign.

**Barbarians**

The common people of Eyru are very adaptable to this class, and thus the name is something of a misnomer. Highlander may perhaps be a more appropriate term to describe these rugged warriors who live in rural communities and lead a boisterous and physical existence.

**Bards**

Bards are a well honored group of people. Many of the Isle’s greatest heroes were warrior poets. Their knowledge of the country and the people which inhabit it are seen as valuable assets. The spoken word has power in this society and words woven in rhythm and song even more so. Further, the recounting of tales is deeply ingrained in the ceremonies of the people. It would be unimaginable to perform a ceremony without recitation of the appropriate tale. This recitation (if skillfully done) brings good fortune to the event and to those in attendance. Voyages, marriages, funerals, battles, and births are all common ceremonies accompanied by story and song.

Common musical instruments for the bard include the carynx, (a war trumpet), drums and harps.

Bards, as a class, simply have this knowledge of traditional tales at their disposal. For game purposes, it can be a check made from their Performing skill to successfully recall and recite an appropriate tale (whether it be recited or sung.) However, it is highly recommended that the bards of this campaign also learn the new skill Knowledge: Eyrian Lore.

**Clerics**

Generally their importance is as local sage and some times as political leader. Their wisdom is supplemented by a strong connection to the Eyrian ancestors. Most commonly, these clerics communicate with the founders of the current four High Clans; Steairn, Tairan, Faough or Erinin.

However, on rare occasion one will find a cleric who still appeals to the Elder Gods. These mystical beings are still recognized across Eyru, but their direct worship has fallen into disuse. A cleric who selects an elder god as their patron deity is most certainly bound to find a mixed reaction among the general populace.

**Druids**

The Druids may appear to serve a function similar to the clerics of the clans, however their domain is of that which binds the universe together. Much of their ceremony and sacrifice gives praise to the Great Womb of Time: the earth itself and its secrets. This knowledge precedes the spirits of the Founders and even the Elder Gods.

Druids are revered as wise men among the people of the Isle. All clans give them proper respect, not only for their wisdom, but because they harbor ancient secrets of the universe. These secrets are often used to give the people guidance in their own affairs. Druids fill the role of mediator for inter-clan matters and they are important to all matters of legal arbitration (see the new skills). Harming a druid is considered horrible luck for it will bring a curse from the magical forces which they have at their command.

Druid’s choose to remind the people of Eyru of a common ancestry among all men, thus their neutrality to clan disputes. In recent times, someone referred to as a “Druid” is simply an expert in matters of Eyrian law and arbitration (and not a true member of the class). The true druids that exist are keepers of ancient ways and tend to the ancient monuments scattered across the countryside. Some of these monuments are ‘sidhes’ or large mounds purported to be yet another entrance to the lands of the Faye, some are stone rings or ancient groves with magical powers.

**Fighters**

This is the second most common class of adventurer. Clan life and its frequent clashes offer many opportunities for warriors to sharpen their skills. Even many farmers and common folk have at least a basic knowledge of warfare as defense for outlying communities often falls into their hands. Members of the Ignoble (inhabitants of the Freeman’s Lands who have ousted from their clan) often opt to become mercenaries and bandits.

**Paladins**

Slightly different from the clichéd holy rollers, these warriors are simply champions which have adopted the ethos of their particular clan or god as their rallying cause. They are warriors smiled upon by the divine (whether they are aware of it or not). Some of the most respected members of the Council of Stone have been Paladins.
**Rangers**

These woodsmen are not common but are widespread. Their combination of ranger and druidical training gains them a good deal of respect among most clans.

Tracking and trapping are strong sources of income, food, protection and entertainment for most Eyrians. Hunts are common for ritual days, and most gatherings as well. Anyone who has mastered these skills will draw praise from those in attendance.

There is also rumored to be a group of rangers who works closely with the true druids of Eyru, watching over the battle site of the Battle of One Hundred Wounds.

**Rogues**

Those who trade in stealth and subtlety are found anywhere in Eryuian society. They are most frequently found (and often employed) in High Clan Steàirn or High Clan Erinin’s densely populated urban areas. Penalties for theft can be harsh. This does not stop the practice from flourishing in many varieties; from burglary to common theft to banditry and even assassination.

**Sorcerers**

Sorcerers have a great secret to maintain. In their blood runs the blood of the Faye, thus their innate magical power. Most sorcerers are unaware of their Faye heritage and the magical powers have been known to skip generations in a bloodline before manifesting themselves. Sorcerers must operate in secrecy lest the superstitious populace bring them harm.

_Eyru House Rule:_ The superstitions of the populace aren’t without cause. Sorcerers are the offspring of faye and otherworldly powers who have been romantically involved with humans. This union provides the child with innate access to spells. Their parentage also directly influences the sorcerer’s power. The spontaneous casting restrictions may be removed for one school of magic. This school relates directly to the sorcerer’s ancestral bloodline: Abjuration: Nymph. Conjuration: Grogoch. Enchantment: Nixie, Dryad. Evocation: Draconic. Illusion: Pixie. Necromancy: Bollag. Transmutation: Swanmay.

**Wizards**

Wizards are nearly as rare as sorcerers. Wizards must practice their art in secrecy. Many commoners speculate that arcane magic was either handed down from the infernal dealings of Steàirn the Heretic or survivors of the evil Fomorian race. Such knowledge is viewed as witchcraft by most of the people of Eryu and punishment usually comes at the hands of angry mobs. Arcane magic stands out from divine magic due mostly to the components it requires and the absence of ancestral veneration (tales, prayer and holy relics). Further, its reliance on written materials also vilifies it. (See the section on Magic for more details.)

**Prestige Classes**

**Clagh Leir**

Clagh Leir is the name given to the original heroes of the Council of Stone. Clagh Leir translates as “Stone Seers” and is given in reference to the stones the druids made for Connacher and his men to protect them from the Fomorian’s magic. These stones granted the heroes supernatural sight. A view of the earth from the eyes of the earth. A sight that could not be tainted by the foul magics of the Daughters of Me’Al.

Up until the tumultuous time of the Divide, this ability was a pre-requisite for admission to the Council. During the Divide and after Erinin’s attempt to re-unite the clans through the Council, most of the descendants of the original Council members were driven from their positions. Since then, the Council has been composed mostly of “diplomats” that were seeded by High Clan Steairn and High Clan Tairan. Only one sitting member, Aengus, claims to have the Stonesight ability, though he is often chided as a charlatan.

Regardless, the Clagh Leir were once composed of all the greatest heroes and heroines of Eyru. Being a member of this select group meant being an embodiment of the heroic ideals of Eyrian society.

**Requirements:**
- Base Attack: +6
- Perform: 4 ranks
- Knowledge, Religion or Knowledge: Eyrian Lore: 4 ranks
- Feats: Stonesight

_Dierdre the sorceress shows off her...tattoo_
**Class Skills:** Craft, Profession, Innuendo, Intimidate, Knowledge, Profession, Ride, Perform, Climb, Jump, Swim

**Class Features:**
- Hit Dice: D10
- Weapons: Simple and Martial
- Armor: Any
- Skill Points: 4+Int Modifier

**Signature Skill:** The character chooses one skill and they can apply a modifier to all checks equivalent to one point per level.

**Heroic Essence:** The character selects one weapon of choice—a specific weapon they have been using for quite some time. This favored weapon is imbued with magical power from their own essence. Minor Heroic: +1 and a Minor property; Heroic +2 and a Major Property; Major Heroic +3 and a Major Heroic Property. The property should either be randomly determined or selected by the GM. The properties should reflect the wielder’s own personal fighting style, personality, or be appropriate in some other fashion. Also, considering the difference in the way most campaigns handle magic items, the GM should feel free to alter the rate at which these magic properties are handed out. The weapon should be unique and a nice boon to the character though not overpowering.

**Legendary Prowess:** The character receives one point to add to any ability score.

**Name of Renown:** Receives the Leadership feat for free. If the character already has it, the number of followers (not cohorts) is doubled.

**Shared Heroic Essence:** The character’s favored weapon gains Intelligence. Its alignment will always match that of its owner and if it gains a purpose, the purpose will reflect the attitudes of its owner as well.

*A Geis is similar to the PHB spell, Geas. (Geis is just the true Gaelic spelling. It is pronounced ‘gesh.’) It is a magical obligation a hero accepts or is tricked into accepting. In many cases, heroes may be burdened by multiple gessa. King Connacher from Irish legend was said to be beholden to seven gessa. Not living up to the restrictions of a geis has dire consequences and often leads to the downfall of the hero. The powerful warrior Diarmuid of Finn’s Fiana (somewhat analogous to the Knights of the Round Table) was slain by a magic boar after having unwittingly accepted a geis to not hunt a pig.

While a geis is powerful magic, in the land of Eyru the granter doesn’t necessarily need to have access to the spell nor even be a spell caster. In true Celtic tales, often women are the granters of such magical obligations. The granter takes the recipient’s face in their hands and proclaims the geis. As such, violation of a geis sometimes manifests itself as an appearance of scarring to the cheeks. The details of geis granting and effects of ignoring a geis are up to the GM.

Some examples include:

- Not hunting a certain monster or animal. (The King of Ireland could not hunt the crooked beasts of Cerna.)
- Not leaving a certain location for more than a specified time. (The King of Ireland could not leave Tara for more than nine days in succession.)
- Being required to perform a certain action under certain conditions. (CuChulainn, Irish hero, was under a geis to not pass a cooking-hearth without partaking of the fare. Interestingly he was also under a geis not to eat a hound. Of course, shortly before his demise, he encounters three crones sitting around a cooking-hearth eating dog.....)
- Never to follow a specific course of action. (Diarmuid was under a geis to never use a hidden passage/door to run from his enemies.)

**Gynfakin**

Gynfakin translates as “The Unseen” in Old Eyrian. It is difficult to say much about this group without revealing the very secrets they have sworn their life to protect.
Needless to say, long ago in Eyru’s past, they were formed by a council of Druids at a time when the very survival of every human of Eyru was at stake. They continue battling these same dark forces to this day.

The history of Eyru is not quite as the people remember it. Long ago, a lone fisherman spotted an incoming invasion force from the eastern seas. He rushed to the High King’s court to report what he had seen. The assumption was made then, and is still upheld, that it was the Fomorians returning to seek revenge.

In truth, it was a much darker force than any could imagine. Evil and steeped in terrible magics as they were, Connacher’s Hundred could not have defeated them alone. While the Druids crafted the mystical stones that would form the basis for Connacher’s victory, they also called together the Gynfakin to delay this terrible threat while they did so.

In a sense, they are much like the Council of Stone though they wage a more secretive battle. In the present day, it is a small group. Many question whether they still exist. The only publicly known duty they hold is guarding the site of the Battle of One Hundred Wounds.

Requirements:
- Move Silently: 6 ranks
- Hide: 9 ranks
- Stoneworking or similar Craft: 9 ranks
- Weapon Proficiency: Any Bow
- Feats: Alertness, Track, Weapon Focus: Bow

Wisdom: 13+

Class Skills: Craft, Profession, Hide, Intuit Direction, Listen, Move Silently, Spot, Wilderness Lore, Swim, Climb, Jump, Scrying

Class Features:
- Hit Dice: D8
- Weapons: Simple and Martial
- Armor: Light to Medium
- Skill Points: 4+Int Modifier

Gealach Fuil

Berserkers extraordinaire, they wield massive axes with deadly precision. They hail from the northern lands of High Clan Tairan and are known for their wanton, ruthless, yet highly effective defense of the Northern lands from High Clan Steairn. A small platoon of these fierce warriors has been known to drive larger armies off the field in terror. Those who don’t flee soon question their decision when the Gealach Fuil’s axe is brought to bear.

Currently, the Gealach Fuil is under the command of King Teigh McEoghan. He occupies the northeastern lands of High Clan Tairan, guarding against neighboring High Clan Steairn. The group operates out of his keep which is just west of Lynn on the Tairan side of the River Aber.

Depending on the timeline for your campaign, the Gealach Fuil’s lands are also near the Old King’s Highway, an ancient route into the Northern Lands, and of course to the home of the giants. This may be the only saving
requirements:
rage
feats: weapon focus: any axe
bab: +8
strength 13
intimidate: 10 ranks

class skills: climb, craft, handle animal, intimidate, intuit direction, jump, listen, ride, swim, wilderness lore

inquisitor

somewhere between the servants of the flame of high clan steairn and the clandestine organization known as "the fist" lies an unnerving space between religious zeal and paranoia. the inquisitor thrives in that space, on a relentless search for power and driving out heresy.

the social dynamics of high clan steairn are such that fear and intimidation drive the people. when the church goes unheeded, they call upon the fist to help enforce divine law. the fist in turn often relies on these elite individuals. through brutal control or devious deceptions, the inquisitor is very successful in their work.

of course, the fist has its own agendas, far removed from that of the servants of the flame. they are interested in discovering power from any source and are glad to use the church as a cover for their darker secrets.

ey are fond of poisons and are frequently versed in spell-casting: particularly spells which may assist them in their methods of information gathering or spells that prep their "subjects" for torture.

requirements:
alignment: any evil
intimidate: 6 ranks
knowledge, arcana: 4 ranks
disguise: 4 ranks
sense motive: 4 ranks
gather information: 6 ranks
feats: skill focus: (disguise, intimidate, or gather information)
**Class Skills:** Rope Use, Disguise, Spellcraft, Intimidate, Gather Information, Knowledge (Any), Sense Motive, Innuendo, Search, Spot, Forgery, Decipher Script, Diplomacy, Bluff, Listen, Pick Lock, Hide, Move Silently, Escape Artist, Read Lips, Bluff, Heal

**Class Features:**
- **Hit Dice:** D6
- **Weapons:** Sap, Dagger, Dart, Flail, Katar, Whip, Spiked Chain, Spiked Gauntlet
- **Armor:** Light to Medium
- **Skill Points:** 6+Int Modifier

**Sneak Attack:** Due to a gruesome understanding of centers of pain and pressure points of the human body, Inquisitors gain Sneak Attack as a rogue of their level. If the Inquisitor has levels as a rogue, the Inquisitor levels stack with the Rogue levels to determine the sneak attack bonus.

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<th>Fortitude</th>
<th>Reflex</th>
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<td>No penalty to attack or damage for subdual damage with class weapons.</td>
</tr>
<tr>
<td>7th</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td>5</td>
<td>Non-Detection (Su)</td>
</tr>
<tr>
<td>8th</td>
<td>6</td>
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<td>2</td>
<td>6</td>
<td>Greater Influence of Pain (Ex)</td>
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<tr>
<td>9th</td>
<td>6</td>
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<td>3</td>
<td>6</td>
<td>Mindblank (Su): as per the spell.</td>
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<tr>
<td>10th</td>
<td>7</td>
<td>7</td>
<td>3</td>
<td>7</td>
<td>Dominate (Ex)</td>
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**Coercion:** Can bring unconscious opponents to a conscious but still helpless state (prepared for torture). Can coerce cowering, dazed, disabled, exhausted, stunned, frightened, panicked, staggered opponents into a similar helpless state. This requires a normal attack roll. On a successful strike, the victim must make a Will save (DC 15 + damage done) to avoid entering the helpless state. The damage caused can be either normal or subdual.

**Loosened Tongue:** Any helpless victim can be forced to make a Will save (DC 10+ Inquisitor lvl + charisma bonus) or answer the Inquisitor’s questions truthfully. This is a Full Round action and can be repeated each round. This (and all of the torture requires melee or grappling contact-unless the helpless subject is bound or otherwise under the Inquisitors direct control.

**Influence of Pain:** Any helpless victim can be forced to make a Will save (DC 10+ Inquisitor lvl + charisma bonus) or be subject to a Suggestion. This is a partial action.

**Non-Detection:** The Inquisitor is difficult to Scry on (DC 11 + Inquisitor lvl.)

**Greater Influence of Pain:** This can be used to force something similar to a “Geas” upon the victim. The victim must be in a helpless state. The victim must perform the action or suffer the same consequences as the violator of a Geas. (Slowly becoming paralyzed with fear of the Inquisitor’s retribution.) A Will save (DC 10+ Inquisitor lvl+ charisma bonus) negates.

**Dominate:** The Inquisitor can brainwash a subject they torture, forcing them to act as instructed. A Will save (DC 10+ Inquisitor lvl+ charisma bonus) negates. This is complete control and is similar to the Dominate spell except there is no telepathic connection. All instructions must be carefully relayed, however, the subject will not try to alter or pervert the instructions. (DM’s might consider making players under such affects NPC for the time.)
Skills and Feats

Skills

Knowledge, Faough’s Tale (Int; Trained Only)

For this skill there is no ability check; once you learn the whole tale. To learn the tale takes a minimum of one year. If the student shows no progress, the master will seek a new apprentice. Progress is what is important, there is no maximum amount of time it should take aside from the patience of the teacher and the need of any given tribe. None of the Tale is ever written down, hence, study is only possible when attended by a current clan elder. The history and importance of the tale is described in the history of clan Faough.

Every month spent in apprenticeship, the student must make a skill check. The check starts at DC 10 and increases by one every following month. The tale is considered learned in full when the student has surpassed a DC of 25.

Profession, Advocate: Brehon Law (Wis; Trained Only)

This skill is necessary for anyone who chooses to represent a plaintiff or defendant in legal proceedings. See the section on History: Society for more details on the laws of Eyru.

If you have 5 or more ranks in Knowledge: Eyrian Lore, Sense Motive or Bluff (only one applies) you get a +2 synergy bonus on Brehon Law checks.

Special: This is a class skill for Druids as well as Bards.

Knowledge, Eyrian Lore (Int; Trained Only)

This broad skill encompasses knowledge of all of the stories, legends and maxims of Eyrian society. Knowledge of these stories is a considerable power in and of itself and the wisdom of the past is frequently used to decide the direction of the future.

All legal proceedings take into account stories of the ancestors. The proceedings and judgments often dictated by these ancient lessons. Further, recitation of appropriate tales is paramount to any social gathering. Weddings, funerals, battles, coronations, festivals, holidays, legal proceedings, births — any imaginable scenario is often accompanied by story.

In cases where much is at risk (weddings of nobility, battles, any of the four festival days, etc.) it would be dire indeed to neglect to honor the ancestors with a tale or song.

Anyone who would even think to call himself a “Bard” in Eyru will have some investment in this skill. Far from simple wandering minstrels they are often seen as necessary parts of social events and securers of good fortune.

Special: This skill is a class skill for Druids as well as Bards.

Feats

Binding of the Noble Hero Fornadmaim Niad Náir [General]

“The youths told him that if he depended on his own strength, that oath would not be broken. Then they grabbed him by the ankle, and hurled him up into the rafters, and everyone started throwing their spears and darts at him. Slowly, cunningly, Cú Chulainn made his way down, resting on the point of each spear until he reached the ground.”

The Training of Cuchulain, The Ulster Cycle

You are a master of twisting out of the path incoming missile weapons.

Prerequisite: Dex 13+, Lightning Reflexes, Dodge Benefit: By taking a standard action you may elect to dodge incoming missile attacks which you are aware of. For each attack that would normally hit, up to a maximum equivalent to your Dexterity bonus, you may make a reflex saving throw versus DC 20 (add one point to the DC for each point of magical bonus if any). A successful save means you have sidestepped or otherwise avoided the attack. Any penalties from armor or encumbrance will effect this save.

Certain magical attacks (rays, and other visible missile attacks that require a to hit roll from the caster and which effect a single target) can also be dodged in the same manner. The DC for the reflex save is 20 + spell level and each such attempt counts double towards the number of possible attempts (i.e. if you have a Dex bonus of +2 you may only attempt to dodge one such attack.)

Only attacks which you are aware of, not flat footed dur-
ing, and come after (or simultaneous with) your own ini-
tiative can be dodged.

**Normal:** This is similar to Deflect Arrows feat however
your hands are not required to be free and it can be used
to dodge multiple attacks and magical attacks as well.
However, a standard action must be taken, armor/en-
cumbrance check penalties apply to the save. This feat
will not work if you are surprised or otherwise denied
your dexterity bonus..

**Counter Táithbéim [General]**
You are adept at taking advantage of an enemy’s missed
blows. You’re wits are about you enough to seek oppor-
tunity in the midst of a pitched battle where others would
fail to notice.

**Gae Bulga [General]**
Cuchulain caught it in the fork of his foot, and
threw the Gae Bulga as far as he could cast
underneath at Ferdiad, so that it passed through
the strong, thick, iron apron of wrought iron, and
broke in three parts the huge, goodly stone the
size of a millstone, so that it cut its way through
the body’s protection into him, till every joint and
every limb was filled with its barbs.

You can make a powerful spear throw using your foot to
propel it. The name of this feat is taken from the weapon
bearing the same name that belonged to the famous
warrior Cuchulain. The spear and his unique method
of hurling it were the end of many a powerful cham-
pion.

**Prerequisite:** Str 13+, Weapon Focus: Spear

**Benefit:** When throwing a spear you may elect
to cast it using your foot to apply velocity. This is
done by resting the butt of the spear on the top of the
foot and swinging your leg as if kicking it forward while
the arm guides the spear’s trajectory. Damage from this
throw is 1.5 times your strength bonus. You also recieve
a +1 bonus to your attack roll. Using this feat is a stan-
dard action. If you already have a spear set (as for a
charge) the throw can be made as a free action.

**Normal:** Damage added is just your strength bonus.

**Special:** The Artifact, the Gae Bulga, requires this feat
to be used properly. This feat can also be added to the
list of Fighter feats.

**Hero’s Salmon Leap lheim braddan [General]**
You can leap with amazing strength and prowess. This
feat can also be referred to as Improved Jump.

**Prerequisite:** Str 13+, minimum of 5 Ranks in Jump

**Benefit:** Your Jump distance is as if you have a move of
10’ more than your true movement (This can also be added
to your normal total move for the round). You have no
maximum to your jump and all jumps clear a distance of
1.5 foot intervals as opposed to only one foot.

**Normal:** Your jump distance is normally effeeted by your
speed. Your maximum is a function of your height. For
every “x” amount over 10 on your check you clear only
one foot above minimum.

**Special:** I also suggest adding this to the Monster Feats as well which will fix a few problems with critters such as the Grigg. The Grigg are supposed to be phenomenal jumpers but following by the book rules, they are extremely limited by their height and are mediocre jumpers at best—only able to reach less than 1/2 the distances of the second edition Grigg. Not too mention, the Jump skill is essentially broken for wee people (around 1.5 feet tall their maximums equal their minimums in some cases...)

**Little Dart Feat** *Cless Cletenach [General]*

*Cu Chulainn then sought out the womenfolk and took thrice fifty needles from them. These he tossed up one after the other. Each needle went into the eye of another, till in that wise they were joined together. He returned to the women, and gave each her own needle into her own hand.*

**Bricriu’s Feast**

You can throw darts, daggers or other light thrown weapons with incredible accuracy, striking a single point with multiple shots.

**Prerequisite:** Rapid Shot, Precise Shot, Point Blank Shot, Dex 13+

**Benefit:** When throwing multiple light missile weapons at a single target and using rapid shot, you do not suffer the -2 penalty to each attack.

**Normal:** Rapid shot bestows a -2 penalty to each attack when making extra attacks. This feat circumvents that penalty, however, each shot must be made at the same target and it only applies to thrown weapons.

**Stone Sight** *Clagh Leir [General]*

You have the rare ability of “stone sight” as described in the Eyrian history. (Sidenote: this isn’t taken from Irish Myth and is unique to the Eyru campaign.) You can fight without vision, letting the harmony of the stones of the earth be your guide. This is a supernatural ability.

**Prerequisite:** Blind-Fight, Alertness, DM Approval

**Benefit:** You do not suffer concealment rolls. Further, an invisible attacker gains no bonus to strike you in melee or missile combat. You also suffer no penalty to speed while blind and moving.

**Special:** Like blind-fighting, this offers no bonus against the Blink spell. You must also be in close contact with the earth. This ability will not function while flying or aboard a ship in deep ocean water for instance. The song will be muted (and effectively no better than Blind-Fight.)

This ability is said to only run in the bloodlines. DM’s may decide whether it is appropriate for a character to have this feat.

**Magic Item Creation Feats - Variant**

All spells placed into an item must be cast using the DMG variant rule regarding spell components. Any material components must be of above average quality. A pinch of bat guano won’t work for a wand of fireballs. A pinch of guano from a “dire bat” might, or, better yet, from a red dragon.

As a guideline, the component must be gained from a CR encounter which is roughly equivalent to the caster level at which the spell is placed in the item. In the case of material components which are specially hand crafted (i.e. gem inlaid, intricately carved bones for Augury), it must be created by someone with a base skill level equivalent to the caster level at which the spell is to operate within the item.

Further, the overall market price must be justified in some way. Take the ring of invisibility. Obviously its not just a “simple silver” band for a ring. If that were the case, some low level wizard would definitely be cranking them out by the hundreds and flooding the “market” and the 20,000 price tag would be completely unjustified. Even if it required a “masterwork” silver band, those would still be relatively easy to obtain. There must be a 20k price tag for some reason (aside from the obvious “balance” call which seems to be the case).

Now, unless gems or other valuable items used in masterwork crafts grow on trees in your campaign, I don’t think its too far fetched for the craftsman to ask the PC to provide the item. In the case of the Ring of Invisibility, I’m going to concentrate on the ring itself. In my campaign, diamonds have always been a favorite of mine to place in rings of invisibility. This means on top of needing a masterwork capable jeweler, the ring maybe needs a high quality and rare diamond as well. If you want to stick with the book physical description, perhaps the silver must come from a certain place...deep in a forgotten mine or from the horde of a certain invisible monster. Any place which would gain about a CR 12 rating, as CR 12 average treasure allotment is nearly 10,000 gp; equivalent to the material cost for the Wizard.

In the case of potions, where the mage isn’t employing a master craftsman to complete the work and no spell is listed, things can still follow a similar pattern. “Ingredients” must come from a logical source with a CR equivalent to the minimum spell caster level required. For instance, a potion of swimming could be manufactured from the blood of a CR 6 shark or sahaugin.
A Note on Magic in Eyru

There is a clear distinction made between arcane and divine magic in Eyrian society. Divine magic is easily recognized in its appeal to the ancestors or elder gods. Symbols of the gods are always present and many times recitation of that ancestor’s deeds is part of the appeal. The cleric does not invoke magic in so much as they call upon the ancestors for favor who, now among the spirit realms, can respond with great power.

A mortal wielding such power without appeal to the ancestors is, to the people of Eyru, unnatural. At best it links the wielder to the world of the Faye who seem to blur the lines between the real and the spirit worlds. At worst, it links the caster to such evils as the witchcraft of the Fomorians.

Each High Clan reacts differently to the public exercise of arcane magic within their boundaries. High Clan Tairan is perhaps the quickest to assume malicious witchcraft. An immediate parallel with Steàirn is drawn. Exile is common if the accused ever sees court, however in most cases they do not get that far. If caught they are usually burned by the superstitious populace and the law turns a blind eye to this.

High Clan Erinin, while somewhat more socially advanced than the rest, still maintains the superstitions of its ancestors. Witches are, at best, bad luck. If caught they are most likely to try to keep the incident as quiet as possible and secretly deposit the witch among another High clan or, in the Freeman’s Lands.

High Clan Faough’s reaction is perhaps the most interesting. While the least “advanced” of the high clans, they are also the closest to home with the Faye. It is traditional for the bravest warriors to gather and “hunt” the witch, driving him or her further into faye territory where they presumably belong. Seldom is blood spilt however.

The necessity of the written word in arcane magic further invokes the superstitions of the populace. As a people, the Eyrians are mostly illiterate, not out of stupidity but lack of a need. The oral tradition among the Eyrian people is strong.

The Druids maintain the ancient ways of the Elder Gods through memory. Likewise, the ever important Bard retells the tales of the ancestors and heroes of old through memory as well. These stories and rituals are at the very foundations of the society and are an integral part of the average Eyrian existence. The act of writing down these stories or rituals would be seen as blasphemous. The story itself would become weighed down to the earth; anchored and powerless. Those who would seek to do such a thing would be withholding the power locked within its words and diminishing its strength. Thus, the need for recorded ritual and formula for the practitioner of Arcane magic is viewed with immense suspicion.

The only exception to this distaste for arcane magic is the Bard. Bardic magic, while from an “arcane” source, is tied directly to the minstrels ability to perform. Indeed, bardic magic mostly emanates from and assists in their role as “master of ceremonies” and chronicler. The ability to weave illusion and to charm an audience draws its power from the Bard’s veneration of the ancestral tales and songs. In this sense, they share more in common with Divine magic in Eyru.
Chariot of Epona

Conjuration (Summoning)
Level: Drd 9, Equine 9
Components: V, S, M
 Casting Time: One Round
 Range: Close (25 ft. + 5 ft./2 levels)
 Effect: One Summoned Chariot and two horses from the Elemental Plane of Fire
 Duration: 1 hour/Level
 Saving Throw: None
 Spell Resistance: No

When cast, this spell summons a fiery chariot pulled by flaming horses. These horses appear anywhere within range at the precise location designated by the caster. The vehicle hovers effortlessly above the ground and can fly at great speeds. The chariot flies at a rate of 90 ft with Poor maneuverability.

The chariot and horses are natives of the plane of fire. The horses are equivalent to Large Fire Elementals with the same weaknesses/abilities as these creatures. The exception is their increased movement speed and ability to fly. The caster commands these horses (and thus the chariot) by verbal command. Most commands can be free actions, however complex maneuvers (weaving through trees or a narrow canyon) may require standard or full round actions and be just as intense as if the character were driving a standard chariot. (at the DM’s discretion.)

The chariot can hold a number of creatures equal to one third of the caster’s level. (Each creature being the same size as the caster.) In any case, the chariot will not accommodate creatures larger than one size category greater than the caster.

Anyone wishing to ride in the chariot must first be touched by the caster. In combat, this can be accomplished using standard touch spell rules (one friend per standard action or up to six friends per full round action.) Those who are not touched, suffer the effects of the intense heat when approaching the chariot.

The heat radiated by the chariot inflicts 2d4 points of heat damage per round for all within ten feet. Those who try to enter the chariot or engage in melee combat with those protected in the chariot will suffer 2d4+caster level in fire damage. This fire will also Burn (as the special ability, DC 22. See the Monster Manual or Dungeon Master’s Guide for details) for unprotected creatures/objects that make contact with its flames.

If the chariot itself is target of attack, it is important to note that it is a magical vehicle shaped from pure fire. It is immune to fire attacks and only suffers normal damage from cold attacks. It has the hit points of a huge fire elemental, an AC of 16, and damage reduction 10/+3.

The chariot provides the equivalent of one-half cover for those occupants who are standing in the chariot (and of the same size as the caster) versus reach and missile weapons. (This may be greater if the chariot is above an attacker and the sides of it further block an attackers view. Let your DM determine Line of Sight.) This is not hard cover, (and not concealment—a special case here.) For attacks which miss due to this cover, the weapon or missile will suffer the above fire damage as it passes through the flames. These attacks may still cause damage to the occupants if they survive passing through the intense flame. Attacks which are immune to fire ignore this cover and attacks which are especially susceptible to fire take double damage. Due to space restrictions in the chariot, this cover provides no reflex bonus to saving throws. unless the attack is cold based.

The material component for this spell is a collection of holly berries, a fire source at least the size of a torch, and a piece of wood.

Covetous Curse

Transmutation
Level: Drd 8, Sor/Wiz 8, Vengeance 8
Components: V, S, M
 Casting Time: One Round
 Range: Close (25 ft. + 5 ft./2 levels)
 Target: One HD or level per caster level
 Duration: Permanent
 Saving Throw: Fortitude Negates
 Spell Resistance: Yes

This dreaded spell causes the recipient to be changed into a cursed animal form. Immediately upon completion of the spell, the target is forced into an animal form of the caster’s choosing. The form must be that of a small animal or insect and non-predatory in nature. If a group of creatures is targeted, each one will assume the same form.

The most famous example is that of the Children of Lir who were turned into swans by their jealous stepmother, Aoife. (See Session Seven at www.eyrurpg.com in the section entitled Session Logs.) Other examples include a similar curse placed upon the legendary beauty, Etain who was transformed into a fly by a suspicious wife.

The target, once transformed, is subject to a host of other restrictions (see the Swanmay template see the Bestiary or www.eyrurpg.com for more information.) Victims of this curse do not retain their own type (as in Polymorph) but
The god save you

Magic Items and Artifacts

The party wizard, Cian Mac Oc Midir, has cooked up or discovered some intriguing magical items in his studies. With his permission, they have been passed on to other dabblers in the arcane arts. Use them wisely!

Cian’s Lucky Pin

Description: This high quality pin is crafted in engraved silver, with a jet set into itself. It is capable of giving an unarmored wearer seemingly phenomenal luck in combat.

Game Details: This pin contains the spell Mage Armor (cast at 4th level), and is capable of casting it on the wearer up to 2 times per day by use of a command word. The spell functions exactly as the 1st level wizard spell. There are 50 charges before this pin is exhausted.

Market Value: 2880 GP
Creation cost: 1440 GP and 115 XP

Cian’s Marks

These Wondrous Items are essentially tattoos inscribed on the skin of the user. By a mere touch of the tattooed area, the bearer can activate a spell, chosen by the tattoo’s creator. Any spell can be inscribed in a tattoo as long as this item’s creator has access to it and it has an effect of “self”.

Once activated, the spell contained within the tattoo releases and the tattoo fades from the skin. Otherwise, this item appears as a normal, and very permanent tattoo (though Detect Magic and the like will reveal other- wise.) For guidelines on the type of spell that can be added into these tattoos, see the DMG on rules for making magical potions.

Market Value: for these items is spell level X caster level X 50gp. 1/2 of this is spent in gold and 1/25 in

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<th>Roll Incarnation</th>
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<th>Dx Cn Size</th>
<th>AB</th>
<th>AC</th>
<th>Attacks</th>
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<th>Mv</th>
<th>Special</th>
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<tr>
<td>01 to 03</td>
<td>18</td>
<td>4 4 S</td>
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<td>10</td>
<td>2 Claw/d6</td>
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<td>12</td>
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<td>Rug (Ex): 4 Con, Strand, 2-AC.</td>
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experience by the tattoo’s creator.

The size of the tattoo varies as per the power of the magic. For every 1000 GP of Market Value, the tattoo must cover a space roughly equivalent to 1” diameter. Since the tattoo itself is the “item” to be enchanted, it must be of Masterwork quality. The tattoo’s ink components must also be from a source whose CR treasure rating is equivalent to the overall market value. (See the variant magic item creation feats in the Skills and Feats chapter.)

Collar of the Rabid Guardian

Description: It is said that in Eyru’s past, evil druids were fond of these collars for their guardians. Chief among these twisted souls of nature were the exceptionally rare druids of the giant-kin.

This rusty iron chain has two brass clips at its terminal ends. The length of chain varies as to the size of it’s possessor, but when placed around the neck of a creature of the type Animal or Dire Animal, it grants the beast a hideous countenance and heinous powers in combat. Its hair rises on end and blood and foam gather around its mouth, much like a rabid beast.

Game Details: When placed upon an animal it confers the following: Barkskin, Greater Magic Fang, and Contagion. For the Contagion to work, a solid melee hit must be scored (not simply a touch attack.) The disease type is chosen at creation of the item and cannot be changed.

The animal’s alignment immediately shifts to Neutral Evil (if not already so). The animal is considered Hostile to anyone save the originator of an Animal Friendship spell. Once the collar is put on however, the animal is immune to further castings of this spell. Every day, the animal’s owner must succeed at a DC 10 + animal HD check versus Handle Animal or have the creature turn hostile to him as well (negating any Animal Friendship).

Market Value: 58100 GP
Creation cost: 24050 GP and 2324 XP

Dierdre’s Hot Little Hands

Description: These gloves seem to be traditional leather gloves. The delicate orange, red, and yellow embroidery is often hidden beneath a layer of soot. It’s easy to see how the soot got on the gloves when you get too close to them. Many an eyebrow has vanished in a puff of smoke as a hand was quickly pulled back from someplace it shouldn’t have been.

Game Details: The gloves contain Burning Hands at a caster level of three, activated by use. The gloves have 50 charges and can only be used 2 times per day.

Market Value: 1200 GP

Creation Cost: 600gp 48XP

Horse of the Northlands

Description: This small horse sculpture, made of ivory or moonstone, with small silver insets fits gently in the hand. When dashed upon the ground, in its place grows a fully grown horse with tack, to serve willingly.

Game Details: The statuette contains Mount (cast at 4th level), activated upon use. It has no charges and is destroyed during use.

Market Value: 200 GP
Creation cost: 100 GP and 8 XP

Liam’s Lucky Clover

Description: It was certainly Liam’s lucky day when he found this four leaf clover. Even luckier, though, was when the poisoned blade of an assassin was wiped clean by his cloak before tickling his ribs later that week. Since defeating that fellow, the clover has been part of his battle regalia.

Game Details: This four leaf clover is charged permanently with Resistance. It activates by being carried on the person of the user for a full week. After that, it is active until removed from their person, in which case, the week activation time must be reinitiated.

Note: This item does not take up one of the standard magic item slots and only needs to be carried somewhere on the person. Its effects do not stack.

Market Value: 3600gp
Creation Cost: 1800gp and 144xp

Mask of the Woods Between

Description: This bone mask is made from the skull of a large animal. Marked with paint, gemstones, and a variety of fur, feathers, and teeth, it is a fearsome sight to see. Often, it reminds viewers of the days when the world was young, and the lines between man and beast were blurred.

Game Details: The mask contains Speak with Animals cast at 4th level, activated upon use by a command word, 3 uses per day.

Market Value: 8640 GP
Creation Cost: 4320 gp and 346 XP

Needle Stone

Description: This smooth white stone, of unknown type or origin, is carved in an ocean design. When thrown on the ground, it releases the stored fogs of the Witch’s
Minor Artifact: A spatha (shortsword), with a pommel that resembles a silver fist. The handle is made of ironwood and the blade is of a magnificent mithral. When drawn, the blade hums as it leaves the scabbard and is said to pulse in the wielder’s hand.

It is a +3 weapon which is enchanted with a quickened True Strike that will activate with every swing. Drawing the weapon does present a problem, as once unsheathed it must be satisfied; someone must be slain (as a cursed weapon)......

Lugh’s Spear

Lugh, who sat in the court of King Nuada, was one of the Tuatha De Danaan’s most versatile heroes. Aside from having mastery in an exhaustive list of skills, he was an unsurpassed champion. His favored weapon was the spear and the spear he wielded was feared by all foes of the Tuatha De Danaan. It was a weapon with a haft as black as night and a point that shone with the brilliance of the sun. The length of the weapon was engraved with ancient runes and the avian symbol of Badb, the Battle Crow.

Major Artifact: It is a +3 half-spear with a very deadly spell woven into its haft: Tenser’s Transformation. This spell effects the wielder as though cast by a 20th level wizard. The spear also confers +1/10 damage resistance to its wielder.

Lia Fail, The Stone of Destiny

On the first High King Biccrhu’s coronation, the druids of the lands came together and crafted this stone which was said to have been pulled from the depths of Loch Meath by their powerful magic. In it they placed the essence of the four corners of the land and in symbolic gesture bestowed it to the new King.

The stone has since become a symbol of true sovereignty to the people of High Clan Tairan who await the King’s return. All temples of High Clan Tairan contain a replica of the stone which is meticulously cared for by the Defenders of the Crown (the specialty clerics of High Clan Tairan).

This stone is housed in the Tairan capital of Lirshold which surrounds the ancient keep known as Dun Fail. Dun Fail has been home to the Lirnaan family ever since Biccrhu Lirnaan was named first High King and is now occupied by the descendants of Tairan.

When seated upon it, the stone conveys miraculous powers to Eyru’s rightful ruler. The stone’s most renowned property is that it lets out a piercing scream when the true King of Eyru sits upon it. This wailing can be heard across the land of Eyru. Appropriately, the stone has been silent ever since the High King disappeared.

Major Artifact: Aside from being able to detect whether the bloodline of the true High King runs in an individual, the stone gives any such person the following abilities while seated on it:

Needle. The release of the fog is accompanied by an eerie howl.

Game Details: The stone contains Obscuring Mist, activated by use. The howl does nothing, and is a cosmetic touch only. This may seem like a very simple magic item but its practical use is very valuable indeed. This spell is stored at a cleric caster level of 4.

Market Value: 200 GP
Creation cost: 100 GP and 8 XP

Pet Rope

Description: This high quality rope seems normal enough. Don’t make fun of it, though, because it’ll get you! Woven into its braided coils is the heart of an Assassin Vine. When thrown by the user (ranged touch attack), the rope can entangle a victim who fails a reflex save (DC 13).

Game Details: This rope is charged with Animate Rope at a caster level of 4th. It is command word activated and may be used twice per day,

Market Value: 2880 GP
Market Creation cost: 1440 GP and 115 XP

Artifacts

From the ancient times of the Tuatha De Danaan, scores of powerful items were forged, the likes of which the people of Eyru have not seen since. Many of these millenia old powers are said to rest in the Otherworld now but it is rumored that the great ancestors may shatter the boundaries are return these items to the world of the mortals when need is greatest. Some still rest in mortal hands but their secrets have been lost to time.

Nuada’s Irresistible Sword

Apart from being a wise king, Nuada was a powerful warrior as well. He was said to wield a sword which once unsheathed, no one could escape. Enemies could not help but accept this sword’s fearsome blows, regardless how they tried to defend themselves.

Minor Artifact: A spatha (shortsword), with a pommel that resembles a silver fist. The handle is made of ironwood and the blade is of a magnificent mithral. When drawn, the blade hums as it leaves the scabbard and is said to pulse in the wielder’s hand.
A +6 enhancement to Wisdom and Charisma Ability to bestow a Quest or Geas at will
Atonement once per day
Foresight as a 15th level Druid, runs continuously while seated and runs after for 150 minutes.
Commune with Nature once per day at sunrise, noon, sunset or midnight. This effect extends across the entire southern portion of the continent of Eyru-everything south of the Wood Between.
A ruler who sits on the stone once every day at sunrise, suffers no adverse effects from aging. For every day he fails to do this, he loses one point from each normally effected ability (to the losses maximum for his age category.)
Being seated on the stone also confers invulnerability to Charm based spells.

The Cauldron of the Dagda

This large cast iron cauldron appears worthless on the surface. Beaten, poorly made, and speckled with rust. A True Sight however, will reveal its true nature and the symbol of a large Club hammered into the side. it is the cauldron of the Dagda, a being older than even the Tuatha De Danaan. Not even those who walked in his presence truly understood his nature or his power but he lent great magical assistance to the Tuatha De Danaan whenever possible. Known for wielding a massive club in battle, he is also known for the magical cauldron he carried. It was said that no one left the cauldron unsatisfied.

Major Artifact: The Cauldron has a bevy of magical abilities, each of which require specific actions to activate them.

It always acts as a Decanter of Endless Water
Pouring the water into a flask stuffed with fresh mistletoe can produce several results: If the flask is a mundane flask (less than 1 gp in value) a random Minor potion will be produced. If the flask is of masterwork quality, a random Medium potion will result. If a special flask is created (Masterwork quality and enchanted with Identify, caster level minimum 3rd) then a random Major potion will result.
Stirring the cauldron and then serving it’s contents in bowls will provide a Heroes’ Feast equivalent stew as if cast at 20th level.
Twice per day, staring into the Cauldron for a minimum of 5 rounds provides Greater Scrying as if cast at 15th level
Submerging someone in the cauldron will, once per day, perform a True Resurrect or True Heal, depending on the need of the recipient.
The world was created through magic: magical power channeled from the Otherworld by ancient beings. The Manterlaug, the Great Earth Mother, and the Dagda count among the oldest of these. The Otherworld, where these beings dwell, is a highly magical counterpart that exists directly alongside the mortal realm.

Physical boundaries in the real world can be places where the gap between these two worlds is weakest. These boundaries manifest themselves as rivers, mountain ranges, caves, lakes, forests. In some cases, man-made boundaries provide connection: the erecting of a standing stone, the clearing of a road, even the littering of a field of battle. At these points, the connection between the real and the other is at its most tenuous. This mingling of forces brings about the existence of all sorts of supernatural beings and arcane powers.

The Otherworld is also the home of the heroes and great ancestors of old. These valiant heros and heroines have left their mortal existence for the Otherworld. Powerful ancestors wielding wisdom and prowess find their skills amplified among the Other. It is this very power which the people of Eyru call upon. By remembering these ancestors of old, it is hoped that their deeds, steeped in Otherworldly magic, will manifest back in the mortal realm.

Therefore, if the people of Eyru could be said to have “gods” then these ancestors are just that. By re-telling the tales of these long dead ancestors, the people of Eyru hope to bring good fortune into their own lives. To ensure strength in battle, tales of victorious ancestors may be recited. To give strength to marital bonds, tales of love and companionship will be relayed. In each case, the people seek to draw upon the same strength and power that led the ancestors of the stories to triumph over their obstacles and adversaries.

Once, this dichotomy was a near seamless part of Eyrian existence. As the people turned their worship to more recent ancestors, the true connection has weakened. While many of the same rites and traditions are still observed, they have become diluted. Further, the recent spate of superstition has sought to entirely separate “magic” from the divine, leading to widespread misunderstandings about the relationship between the real and the Otherworld.

The Faye

The faye are an important part of the connection between the Other and the real. The loose definition used by the populace includes just about any unnatural creature imaginable: monsters of legend, dire beasts, giants, faerie folk. None of these has been seen in hundreds of years by an Eyrian. In the absence of everyday encounters with such magical beings, superstition has grown strong. Because of this, anything not recognizably human or anything which wields magic without obvious appeal to the ancestor gods is assumed to be linked to “the faye”.

In truth, the “Faye” most correctly refers to any creature who inhabits those places where the links between the two worlds are weakest. It can even refer to the inhabitants of the Otherworld.

In general, a Faye’s power is always tied to the boundaries of the earth in some fashion. Those places where the veil between the real and the Other is thin, Faye can either be more or less rooted on one side of the boundary. So, in simple terms, the Faye are one of two extremes.

Those that are more strongly rooted in the “real world” manifest themselves as flesh and blood beings with supernatural powers. The most obvious examples are the mischievous people of the Wood Between. A Dryad is bound to a unique tree; a Nixie, a secluded pond. Bollags are tied to places of death and battle. In all cases, a natural or man made boundary among the landscape provides the link to the Other.

These beings, while living in the material world, have a strong connection to the “Other”. As such, they often have closer ties to the true inhabitants of the Otherworld:
the ancestors. The very ancestors of the people of Eyru are the true inhabitants of the magical Otherworld. This often allows the Faye to serve as intermediaries or be privy to long lost secrets.

There are other more powerful beings that are also similarly tied to the "Otherworld". Creatures so ancient and powerful that they themselves serve as distinct conduits of Otherworldly power. Very few creatures such as these exist upon Eyru. One of the most powerful of these is the Dragon.

The Elder Gods

There are still some Eyrians that hold to the old ways. They remain protectors of tales long forgotten or weakened by superstition. These tales speak of ancient beings and heroes who walked Eyru millennia ago. Many of these Elder Gods are members of the Tuatha De Danaan who came from over the sea and wrested Eyru from the giant-kin. Some are from more recent times, just prior to The Divide.

These Elder Gods are often misunderstood by the general populace though the Druids maintain a tenuous connection to them. Dedicated worship of these gods is extremely uncommon. A cleric who elects to worship one of the elder gods may expect a wide variety of reception among the clans; from adoration to outright fear.

Dagda, the Master of All

The Dagda is a powerful being that is viewed as father of the Tuatha De Danann. Badb is his consort. In legend he is described as the master of all tasks and the progenitor of knowledge and crafts. He carries with him a magic cauldron, said to restore health to all who partake of its contents, and an enormous club. His devoted clerics also carry iron cauldrons as symbols. These followers are even rumored to be able to partly emulate their patron deity's skill in brewing magical elixirs.

Symbol: An iron cauldron or an enormous club
Domain: Harvest*, Life*, Knowledge
Weapon: Great Club
God Alignment: Neutral
Follower Alignment: Any

Badb, the Raven of Battle

She was a powerful Queen of the Tuatha De Danann who, against tradition, ruled her own land apart from her husband. She did so through cunning and unmatched skill on the battle field. Badb is a goddess of death and battle. This is not seen as necessarily evil to the Eyrians, as both things are an accepted part of the cycle of life. War is even welcomed in some cases by the brave Eyrian highlanders. Yet even so, her omens are most definitely unwelcome among the common person.

Symbol: Raven
Domains: War, Death, Chaos
Weapon: Sickle or scythe
God Alignment: Chaotic Neutral
Follower Alignment: Any

Lugh of the Long Arm

Lugh is the slayer of monsters and a key figure in the original settling of the isle. His skill with spear and sling were greatly feared, for any soldier that took to the field was within his reach. He rarely exercised his battle prowess out of anger and fought only for the just causes of his people. In the Battle of Moytura, an early battle with the Fomorians, Lugh killed the greatly feared and evil Fomorian King, Balor of the Evil Eye. The Fomorian King had a deadly ability to kill people with a glance. Lugh, wielding a sling, struck the fomorian king in the eye, sending the deadly eyeball back through his head and killing him instantly.

Symbol: Spear or Sun
Domains: Law, Sun, Air
Weapon: Spear (any) or sling
God Alignment: Lawful Neutral
Follower Alignment: Any Lawful

Nuada, of the Silver Hand

Nuada is considered the first king of Eyru. He reigned prior to the Time of Chaos which found the humans embroiled in great wars with each other and the giant-kin. Nuada was a skilled king and commanded a vast repertoire of skills that challenged even that of the Dagda. He was forced to step down from the
throne when he lost his hand in battle and was deemed unfit to rule by Eyrian law. However, one of the Dagda’s triplet daughters granted him the gift of a silver hand which the court physician, Dian Cecht, grafted on to his body. However, Nuada still refused to take the throne citing tradition required the king to be whole. An artificial limb would not do. Later, Miach, a famed healer, restored his original hand and Nuada regained his throne.

Symbol: Silver hand  
Domains: Knowledge, War, Law  
Weapon: shortsword  
God Alignment: Lawful Good  
Follower Alignment: LG, LN

**Epona, the Galloping Lady**

Epona is the goddess of horses and it is the same animal that was her gift to the original settlers of the isle. The horse is a greatly respected animal for both its role in agriculture, war and travel. Epona smiles upon those who take care of her gifts and who recognize the true value of a good steed. But woe to those who mistreat their mounts, for her wrath is swift. Her favored weapon, the whip, is not employed for use upon her precious horses…

Symbol: A Galloping Horse  
Domains: Equine*, Travel, Protection  
Weapon: Whip  
God Alignment: Neutral Good  
Follower Alignment: NG, CG, N, CN

**Brigit, the Three**

Brigit is the name of the three daughters of the Dagda. Each one is a master of a different skill: smithing, poetry, and healing. These three skills are vital to the people of Eyru. The Three in unison are also seen as a symbol of fertility and life. It is the combination of these important skills which has truly allowed the people of Eyru to prosper.

Symbol: Triskel (also frequently used as a druidic symbol)  
Domains: Healing, Knowledge, Smithing*, Life*  
Weapon: Warhammer or Three-Headed Flail  
God Alignment: Neutral  
Follower Alignment: Any

**Connacher, Champion of Eyru**

Connacher is the great leader of the heroes who faced the Fomorians in the Battle of One Hundred Wounds. After seeking the secrets of the druids, Connacher and his men defeated the Fomorians and drove them back into the sea. He is also patron saint of the blind. It is told that he burned out his own eyes before the final battle with the Fomorians so that he would not be deceived by their illusions and magical trickery.

Symbol: Standing Stone  
Domains: War, Strength, Earth  
Weapon: Battle Axe  
God Alignment: Chaotic Good  
Follower Alignment: LG, LN, NG, CG

**High King Bicchru**

Bicchru was the first High King of the people of Eyru after the Time of Chaos. The tales say he came from across the sea from a land of great heroes to lead the people of Eyru to victory. He was a good though unlikely king because he was also known as a cunning trickster. He delighted in satire and practical jokes, a weakness which contributed to the downfall of diplomacy with the Fomorians. Some say he began to lose his sanity in the later years of his rule. This was never confirmed.

Symbol: Harp  
Domains: Trickery, Luck, Chaos  
Weapon: Shortsword  
God Alignment: Chaotic Neutral  
Follower Alignment: CN, N, CG, CE

**Tachta, Master of the Seas**

Tachta was a renowned sailor who explored the mysterious land to the east. His adventures are recorded in numerous tales including "The Voyage of Tachta" and "Tachta and the Talking Bears". It was under his guidance that a group of Eyrian settlers established the legendary city of Tach in the eastern lands.
He was also known for his marksmanship with the bow and his superhuman feats of strength (especially his ability to swim without exhaustion.) As an ancestor god, he holds sway over the sea.

Symbol: Longship
Domains: Travel, Water, Strength
Weapon: Short Bow
God Alignment: Neutral
Follower Alignment: NG,N,CN,NE,CE

**Manterlaug, the Ruler of Giants**

The Manterlaug is the shaper of the earth and is the god of giant-kin. He is said to dwell deep within the mountain range known as the Giant’s Stair. From here, on an enormous potter’s wheel, he spun the world around him as a place for his children to live. However, others came from beyond the sea and forced his children out. Since then, the Manterlaug and his children have become an evil and sadistic group bent on retaking the land by any means necessary. It is said that at times he will take up his enormous flail and beat at the firmament in outrage at his children’s loss. The tremors this produces reminds the people of Eyru that his children will someday return to take what is theirs.

Symbol: Potter’s wheel or seven bent arms arranged in a circle
Domains: Strength, Earth, Evil
Weapon: Heavy Flail
God Alignment: Neutral Evil
Follower Alignment: LE,NE,CE

**Dian Cecht**

Dian Cecht was the court healer of King Nuada. He was well known for his medical expertise but also his foul temper. His only desire was to retain this place of renown and to do so at all costs. Miach, his own son, bested him by restoring Nuada’s hand so that Nuada could rule in accordance with Tuatha De Danann law. Dian Cecht, furious at being outdone, decapitated his son in a fit of rage.

Worshippers of Dian Cecht are not limited to only casting “Inflict” spells but may cast either Inflict or Cure. They can only spontaneously cast “Inflict” spells however.

Symbol: Bloody Dagger
Domains: Healing, Death, Vengeance*
Weapon: Razor Sharp Dagger or any Vorpal Weapon
God Alignment: Chaotic Evil
Follower Alignment: CE,NE,LE

**the high clan founders**

As the fervor over the vacant High Kingship rose, so did the desperate attempts of Eyrians to cope with the sudden change from a time of peace to another age of chaos. Four leaders came to the forefront and tried to instill their own versions of unity. Beyond dominating politics, these founders of the four High Clans changed the future spiritual realm as well.

Each of the four High Clans has its own patron ancestor, that of the clan’s founder. These four leaders and their memory have dominated clan politics for three hundred years, ever since the departure of the one High King. More specific information about these ancestors can be found in the High Clans section and the History section. The following details the benefits granted to a priest within each High Clan.

**Shamans of High Clan Fauogh** call upon their ancestors and the Wolf Spirit for their powers. For game purposes they are a multi-class Barbarian/Druid. They are restricted to the natural armors of a druid and can use any of the following weapons: Dagger, Sickle, Club, Halflspear, Quarterstaff, Shortspear, Hand Axe, Throwing Axe, Greatclub, Longspear, Sling, Net (though they are not proficient in Net to start). Most weapons that require a certain “art” beyond the raw aggressiveness of natural combat are generally uncommon among the tribe to begin with. As a druid, their preferred wild form is most commonly that of a wolf, as is their animal companion.

**Holy Priests of High Clan Erinin** serve as arbitrators in disputes and as stalwart defenders of their High Clan when the need arises. These priests strive hard to rekindle the people of their patron Queen’s sacrifices. In recent history, mercantile practices have begun to overshadow the spiritual practices of the members of High Clan Erinin. Even the ancient rituals of the Druids have begun to lose sway among the increasingly urban society of craftsman and merchants. In many cases, these priests find themselves being forced to become involved with increasingly complex economic problems. Often they serve a dual role as spiritual advisor and overseer of merchant activities. Stylized shields and stones are symbols used by these clerics.

Domains: Protection, Luck and Charm*
Favored weapon: Longspear.

**Servants of the Flame of High Clan Steàirn** are clerics as well as political leaders of their High Clan. They call directly upon Steàirn for guidance and power in dark ceremonies; the details of which the public do not know.
Their presence can strike fear into the heart of any citizen and it is through fear that they maintain order. They also preside over criminal disputes within their land. Their brand of "justice" is merciless and always in their own favor. However, their methods are successful and the members of High Clan Steairn enjoy a great deal of perceived freedom. Blood and flame are key symbols to this priest.

**Domains:** Fire, Magic, Destruction  
**Favored Weapon:** Falchion

**Defenders of the Crown of High Clan Tairan:** These priests hold vigil for the lost King Lirnaan whom they prophesy will one day return from over the sea. They call upon the Lirnaan ancestral line for their divine strength as well as the founder of their clan, Tairan. Their weapon, the scepter (mace) is also a symbol of status. No common foot soldier or even powerful warrior of high clan Tairan will wield a mace in respect of these clerics’ station. Their symbol is a crown.

**Domains:** Law, Good, Healing  
**Favored Weapon:** Any Mace

**NEW DOMAINS**

**Charm**

**Granted Power:** You gain diplomacy, bluff, and sense motive as class skills. You can detect those influenced by Charm and similar effects using sense motive with only a DC of 15.
1. Charm Person  
2. Calm Emotions  
3. Suggestion  
4. Discern Lies  
5. Atonement  
6. Geas/Quest  
7. Mass Suggestion  
8. Mass Charm  
9. Foresight

**Equine**

**Granted Power:** Ride skill is class based. You also have a +2 bonus to all checks with charisma as their key ability when the check involves horses and horse-like races. Further all spells you cast involving horses and horse-like races are at +1 caster level. (This includes spells which generate quasi-real horses such as Phantom Steed.)
1. Mount  
2. Speak with Animals  
3. Phantom Steed  
4. Heal Mount

5. Freedom of Movement  
6. Planar Ally  
7. Animal Shapes (Equine only)  
8. Shape Change (Equine features only)  
9. Chariot of Sustarre (See new spells list)

**Fertility and Life**

**Granted Power:** Once per day per level you may take certain negative effects from others and place them upon yourself. This extends to disease, negative levels, poison, blindness, deafness, but not physical damage. (You can’t restore hit points lost from a sword blow for instance.) This a full round action. If the victim received a saving throw, you also receive a saving throw. If successful, the effect disappears, if unsuccessful it is transferred to you.
1. Deathwatch  
2. Lesser Restoration  
3. Negative Energy Protection  
4. Restoration  
5. Raise Dead  
6. Anti-Death Shell (As Anti-Life but hedges out undead)  
7. Greater Restoration  
8. Mass Heal  
9. True Resurrection

**Harvest**

** Granted Power:** You can identify plants which are fit for consumption. You also have expertise in brewing helpful remedies; akin to the Dagda’s cauldron from which no one walks away from unsatisfied. If you have the brew potions feat, you can create potions for 25% less than the standard cost (in gold and in experience.)
1. Goodberry  
2. Plant Growth  
3. Create Food/Water  
4. Repel Vermin  
5. Commune with Nature  
6. Heroes Feast  
7. Control Weather  
8. Sunburst  
9. Miracle

**Smithing**

**Granted Power:** You gain a +2 to all metalworking skill checks.
1. Magic Weapon  
2. Heat Metal  
3. Magic Vestment  
4. Greater Magic Weapon  
5. Wall of Iron  
6. Animate Objects  
7. Refuge
8. Iron Body
9. Mordekainen’s Sword

**Vengeance**

Granted Power: Once per day you may lower the resistance of a chosen target. You must make a successful melee touch attack. Once the target has been struck, they will receive a penalty to their next saving throw equivalent to 1/2 your cleric level. Using this power is a standard action.

1. Doom
2. Hold Person
3. Bestow Curse
4. Poison
5. Contagion
6. Harm
7. Covetous Curse*
8. Discern Location
9. Soul Bind
The following history of Eyru encompasses several centuries. No Eyrian could give you a precise timeline. Time is of less importance to the people of Eyru than are the overall cycles of life. Their history is a living thing which brings them the triumphs and tribulations of their ancestors.

There are no real written works of history among the people of Eyru. It isn’t that these people don’t have the intelligence to achieve literacy, it’s that literacy is of little value to them. A strong oral tradition has completely replaced any need for the written word. A good memory, not necessarily for details, is the Eyrian substitute for a quill and parchment. Indeed, they often believe that placing something in written form somehow steals its essence.

The Tuatha De Danaan
2000 years ago

Long ago, the land of Eyru was ruled by two people: the vicious Giant-kin and the crafty Fomorians. The giants were the original inhabitants of Eyru. It was their god, the Manterlaug, who created it for them. The seven armed giant is said to have spun the island upon a potter’s wheel deep within the earth. The Fomorians came later. They rose from the sea and began to inhabit the shores, fending off the dim-witted giants with one-sided diplomacy and superior tactics.

The next people to take a liking to the rich land of Eyru were the Tuatha De Danaan. Where these invaders came from is not known though rumors persist that they hail from a land far to the west. They brought with them brave heroes and heroines who were unmatched in combat.

The Tuatha De Danaan found that even in this new land, their prowess served them well. The Giants were brutal warriors, but their weapons were of stone and their armor of hide. The Fomorians were skilled magicians, but trulyversed in the art of hand to hand combat. The Tuatha De Danaan were masters of both the realms of magic and warfare. They brought weapons forged of metal and magics born of the earth itself.

With the Tuatha De Danaan traveled a host of wise and powerful heroes and heroines. The Dagda, a mysterious being from the Otherworld lent his magical power to their victory. His triplet daughters, Brigit (all of the same name) carried the most vital knowledge of these people: blacksmithing, poetry and healing. To further aid in their efforts, the great heroine, Epona brought her unsurpassed skill in horsemanship. Lugh, slayer of beasts and master of the spear and sling also accompanied them. Led by their warrior-king Nuada, these people were eager to rule over the land which they came to call Eyru.

the times of chaos

In a conflict that spanned centuries, the giant-kin were forced into the North by the Tuatha De Danaan. The Fomorians welcomed the lull in their own war with the giants. They remained neutral to the conflict and stayed quietly among their sea side cities.

As the size of the Tuatha De Danann empire grew, and the riches of the new land were realized, the solidarity of the nation began to fall apart. First only a few, then hundreds of competing clans formed. Bickering between these clans became as common as skirmishes with the Giants. The giants in turn reveled and grew stronger amongst the chaos. Slowly, the empire of the Tuatha De Danaan began to crumble. Thus began the Time of Chaos which lingered until the coming of the first High King.

the first high king
1000 years ago

Biccrhu Lirnaan came to the land of Eyru centuries after the Time of Chaos. Seeing the disarray of the Eyrian people he sought to lead them into a new age. Through acts of valor and cunning, he united the clans together. While these scattered clans retained their sovereignty over their ancestral land, they pledged to unite under Biccrhu’s banner for the common good of all men. Thus Biccrhu became the first High King. His first act as High King was to drive the giant-kin back to the North, beyond the vast Wood Between.

Biccrhu began to establish lines of diplomacy with the secretive Fomorians. The Formorians were a near xenophobic people. Establishing any form of permanent diplomacy was going to be quite a trick for the young High King.

High King Lirnaan was known to all as a savvy diplomat however. His lack of organizational skills he made up for in sheer cunning and a natural talent for getting people to agree to oftentimes ludicrous terms. He is well regarded as the best liar of a king the Eyrian people ever had the pleasure of being ruled by.

High King Biccrhu knew that the Fomorians had also lost some ground to the relentless giant raids. The Fomorians cunning had always kept them a step ahead but they had grown weary of the conflict. With the Eyrian
people unified under the High King, the Fomorians welcomed the retreat of the giants.

To strengthen diplomatic ties, High King Bicchru promised to marry the Fomorian Princess, Me’ Al. She was the fomorian king’s most beautiful daughter. Bicchru composed many a song of praise about her truly legendary beauty. However, the night before the wedding, Bicchru discovered that her beauty was merely a carefully crafted illusion. He refused to marry her and to add insult to injury, spurned her in song. By great misfortune, the song became quite popular among the Eyrian people:

The dear Princess of Fomor, whose beauty is former, 
Who’s tongue truly hisses and whose eyes are like fishes! 
A ghastly sight to behold and by my ring, we shan’t be betrothed!

This ended formal relations between the Fomorians and the people of Lirnaan.

Outraged, the Princess Me’Al placed a powerful curse on Bicchru. As the curse began to take hold, some say the High King was driven mad. He began to take exception to the presence of all Fomorians. He ordered even those remaining peaceably among his land, exiled. His fervor to see the Fomorians exterminated grew and soon all out war erupted.

The war raged for months with the people of Eyru quickly gaining the upperhand. On a dark, stormy day Lirnaan advanced on the last Fomorian stronghold perched atop the cliffs of the Northern coast of Eyru. As his army approached, the Fomorians dove from the castle ramparts into the sea. When Lirnaan’s army reached the stronghold, they found it completely abandoned. He ordered it put to the torch and left, never to return.

The golden age

Bicchru Lirnaan’s son took the throne and proved an excellent leader. He ruled over the most prosperous reign in the history of Eryu. Since the Fomorians had disappeared, the new King claimed several of their key cities and towns along the northeastern coast. However, these coastal cities proved impossible to re-inhabitant. Tales of hauntings and of the town’s past owners rising from the seas to seek revenge kept many common Eyrians from settling there. After a short-lived campaign of incentives to draw people to these cities, the High King abandoned them and struck further inland.

Here among the northern interior of Eyru was the land of beasts and giants. While the people had balked at the idea of settling in the Fomorian’s old cities, many volunteered their services to claim the Northern lands for their High King. Great heroes of this Golden Age were born. Giants and gruesome beasts alike were driven into the mountains. Great cities were established to the north of the Wood and safe passage was common.

The Council of Stone (700 years ago)

Many years passed and the Fomorians and Giants were lost in legend. Nearly all of Eryu was under the control of the descendants of the Tuatha De Danaan. Their High King, Horace Lirnaan, was himself from the Northern lands. His seat on the throne was proof of the power and stability that the people enjoyed across the entire island.

But the legends would not remain silent. One day a fisherman spotted a strange boat headed to the shores. It was a long flat barge which seemed to float swiftly and effortlessly above the water. It’s sails were full, despite a lack of wind, and scaled serpents rode the bow, writhing along its length.

The frightened fisherman quickly sailed home to the small fishing village of Harknon. Once there he left immediately for the High King’s court. He was brought breathless to the King, who listened with great concern regarding the news.

The High King surmised that it could be no other than the Fomorians, returned from the sea where they had been driven long ago. He called together the most honorable and battle worthy champions of Eryu to meet this Fomorian force. These champions were one hundred in all, led by the warrior-bard Connacher.

Connacher’s Hundred encountered the Fomorians just north of Harknon where the invaders had already ruthlessly slaughtered the inhabitants. Upon charging into battle, the heroes were confronted by an army of Fomorian witches. It is said the battle raged for one hundred days. The Fomorian witches, masters of illusion and trickery, used evil sorcery to gain the upper hand. One by one, the soldiers of Connacher’s Hundred were dealt grievous wounds. On the hundredth night of the battle, Connacher sought the council of the druids.

The druids revealed the path of victory to Connacher. “All creatures of the world must walk upon the earth and so the stones from the Great Mother’s womb see them all. It is only through the very earth you can see the truth. The Fomorian Witches prey upon the mind and the eyes. To see the world through the stones is to be safe from the evil magic of the Daughters of Me’ Al.”

After a week long ceremony, the druids crafted one hundred magical stones, one for each great hero. By closing their eyes, the heroes could share in the sight of the earth. They could see their enemy and still remain safe
from their illusions and witchcraft. Connacher according to legend, burned out his own eyes so as to see only what the stones would show him.

With the assistance of the magic of the stones, Connacher’s Hundred drove the evil witches back into the sea. The stones used by the great warriors still rest upon the Plain of One Hundred Wounds to this day; left behind for future generations who may need their power.

When the battle with the Fomorian Witches was over, the High King convened the first meeting of the Council of Stone. Connacher and his hundred were all named members. It was their charge to always be prepared to defend the inhabitants of Eyru from foreign invaders. The High King decreed that the Council was to remain in force until the world was devoured by the Manterlaug.

The Council was held in the highest esteem by all the people of Eyru throughout the Golden Age. Under its protection and guidance, the people of Eyru continued to maintain their hold on the North. From the halls of the council came hundreds of tales of great warriors and all manner of heroic deeds.

The City of Tach (600 years ago)

During the Golden Age, the kingdom of Eyru also established a thriving city in a land to the East. It was the by-product of an expedition headed by a member of the royal family, Tachta.

Tachta Limaan was a renowned sailor and had been feared lost ever since he set sail to explore the entire coast of Eyru. Far from being lost, Tachta had discovered a new land across the eastern sea, over the dangerous reef known as The Dragon’s Spine.

Eager to explore, he set ashore and wandered for many months. His amazing journey is recorded in the legend, *The Voyage of Tachta and Tachta and the Talking Bears*. When he finally returned to Eyru he was welcomed as a hero and he told marvelous tales of a dangerous, yet magical land he had discovered. Many took to the idea of settling this land and soon an entire fleet set out for this new world. Navigating the deadly Dragon’s Spine, the fleet made it safely to the eastern land and the city of Tach was founded.

It is said that Tach flourished. It was situated in a valley from which “every tree bore fruit of gold and the fields were reaped year round”. Contact with the motherland was very sporadic however, as the seas between the two lands were incredibly unpredictable. Sometimes months or even years would pass without a word. Other times, fleets of merchants with all sorts of wonderful treasures from the new world would visit the ports of Eyru. As contact became more and more sporadic, the city was on the verge of becoming a living legend.

**The Divide 300 years ago**

For nearly four centuries after the Fomorian incursion, the nation of Eyru rested in peace and prosperity. The northern reaches had been tamed and the unity of the clans under the High King had never been stronger. There was one glaring failure of the High King. The inability to establish steady trade or even reliable contact with the city of Tach. It was by all reports a wealthy city and many Eyrians were eager to make their own claim in this land to the east.

Navigation of the seas between the two lands was becoming more and more unpredictable. The High King was desperate to find safe passage between them. As the High King and his advisors debated the fate of the eastern expansion, the Fomorians returned. This time word slowly began to reach Eyru that the Fomorians had begun to raid the city of Tach and intercept ships leaving its harbors.

Ian Lirnaan, the new High King was outraged by this interference. With the aid of his advisor, a respected bard by the name of Jaoch Fersun, the High King drew up plans to lead an army to Tach. Lirnaan was convinced that bringing a contingent from the Council of Stone would quell the Fomorian’s antics as had been done so many years ago. Further, he had been a King of the throne all his life, reigning in unparalleled peace. The High King now wished to prove his worth with the sword as well.

High King Ian Lirnaan selected fifty of the Council of the Stone to take on his journey. It was a risky trip in the unpredictable sea, but the High King saw many a good omen for the journey. He promised to return within a months time and left his throne in the hands of the chieftain of a powerful clan, clan Tairan.

Despite the protests of many of the clans the High King set sail. He was never seen again. All communication with the glorious city of Tach soon ceased. Many attempts were made over the years to re-establish contact with this fabled city but to no avail. It is now widely believed that the tale is sheer myth.

Here is where the divide begins, spawning a war with no end. Clans small and large, powerful and weak, had sworn allegiance to the one High King for centuries. However, the High King had left no heir, only a trusted ally in charge. Further, with the peace and stability enjoyed during the Golden Age, the strong willed Eyrian people had grown restless. No more than ten years after the High King disappeared, competition for control erupted among the various clans.
The first to openly lay claim to the missing High King’s throne, was a chieftain by the name of Steairn. He controlled a small clan which held the rough lands to the northeast of the Eyrian capital. Steairn tried to convince the people that King Lirnaan had simply abandoned them for the prosperity of the lands to the east.

Tairan condemned this. He assured the various clans that the High King would indeed return one day. Tairan also expressed that he would always remain true to his oath of allegiance to the High King. As soon as the true High King returned, he would step down. This allayed most of the clans fears, however many were swayed by Steairn.

Preaching unrest, Steairn’s forces grew. He first brought open and violent revolt against the Lirnaan loyalists by hatching a plan to kidnap acting High King Tairan’s young sons. Tairan’s two sons were killed in the attempt to take them hostage. This sparked the first series of horrible clashes between the two clans, “The War of the Father” as it was later to be called.

Steairn was eventually captured and charges of heresy, treason and murder were brought against him. The claims of heresy stemmed from a widely held belief that Steairn practiced Fomorian witchcraft and dealt with demonic forces to aid his cause. Such rumors played well on the superstitions of those loyal to Tairan.

In an unprecedented punishment, Steairn was put to the stake and burned. The enormous crowd that turned out to witness his death watched in horror as Steairn stood among the flames for a reported three hours. As he burned, he called down all manner of curses upon the family of Tairan and the generations to come. Tairan condemned this. He assured the various clans of all clan politics. The Council of Stone took a new active position in clan affairs and held the peace. It was however, short lived.

Finally, after 50 years of continued feuding, yet another faction formed around a heroine by the name of Erinin. Originally a supporter of Tairan, she was also a respected member of the Council of Stone. Erinin grew tired of the unrest that followed the loss of the High King. She made a pledge to bring the clans together in peace under the Council.

Through charismatic speeches and cool headed negotiations, Erinin slowly brought the Council to center stage of all clan politics. The Council of Stone took a new active position in clan affairs and held the peace. It was however, short lived.

In what followers of Erinin would later call the “Great Betrayal”, secret meetings were held between long time enemies clan Tairan and clan Steairn. Neither could truly bring themselves to a lasting peace with each other. Powerful clandestine groups from these sworn enemies plotted to destroy what Erinin had achieved.

After a string of amazing successes by the Council, the negotiations began to mysteriously fail. Powerful evidence appeared that Erinin was in fact a traitor to both sides and that she intended to lay claim to the High Kingship.

Those who refused to accept the evidence were forced out of their seat on the council. In some extreme cases they simply vanished. The council, now stacked with puppets of the clandestine alliance between Tairan and Steairn, formally brought charges against Erinin. Her land was stripped from her and she was forced out of her office on the Council. This caused a power vacuum in the Council that nearly tore it apart.

In a predictable clash, both clan Tairan and Clan Steairn lay claim to her land and holdings in the south of Eyru. With the mediating force of the Council now in disarray, fighting once again erupted with Erinin’s land as the new battlefield.

Erinin, who had embarked on a self imposed exile in protest of her treatment, quickly returned when she heard of the suffering of those on her land. Her dreams of peace shattered, she dove vengefully into the fray. Many rallied to her; old allies from her days with the Council of Stone, those who had sought new lives on her land, and even some from the “Freeman’s” lands. In a series of vicious surprise attacks, she drove the two feuding clans back beyond her borders.

Clan Tairan, soon called a truce, though refused to assist in removing clan Steairn. Steairn’s followers were eventually removed but at a great cost. Erinin died during a the deciding battle. Caught by surprise, she held off Steairn’s army with a force one tenth the size. This halted clan Steairn which was on a slash and burn advance through her territory and forced a retreat.
For the rest of Eyru there were drastic consequences of this in-fighting. The Warriors of the North thinned as they returned home to fight the wars. Those who remained began to see the precarious position they were in: Their forces continually weakening and the Giants still hiding among the mountains.

A well-known warrior named Clarabaan took a gamble. Hoping to finish off the giant population before they had a chance to take advantage of the new situation, he led the majority of the Northern army to the range of mountains known as the Giant’s Stair.

It is said upon reaching the mountains that “the ground shook and mountains fell” as the giants pounced with a force much larger than Clarabaan could have imagined. Left without protection in the North, many people journeyed back beyond the reaches of the Wood Between. Soon after, the lands of the north slowly returned to the wilds they had once been. No Eyrian has set foot in them since.

As years passed, individual clan loyalties cemented under the four leaders. Some sought the solace that Faough’s simpler life promised. Some held on to hopes that the one High King would return and joined Tairan’s side. Those who had given up on the High King and what he stood for flocked to Steairn’s banner. Those who longed for the peace and prosperity of the past chosen Erinin. The effect shattered any remnant of solidarity the people of Eyru once had. Now, instead of one strong leader uniting the warring clans, it was four. Each one claiming the right or wisdom to lead the clans into a new Golden Age.
The Settled Lands

In the years after High King Ian’s departure, turmoil erupted, very similar to the Time of Chaos. The restless clans of Eyru began their struggle to fill the power vacuum (an event known as The Divide, see the history section for more detail). From these times of re-newed internal war, four clan leaders emerged. Tairan, whom had been left in charge by the lost High King. Clan Steairn, who, hungry for power, challenged that claim. Clan Faough who left the world of men and war for the dark woods of the wolf. And finally, Erinin who tried to reunite them all and was betrayed, fighting in the end for her own clan’s survival.

This section details the differences among the High Clans which evolved out of the actions of these charismatic leaders. Each section lists a general alignment for each clan. It is meant as an observation of what type of person, in general, finds greatest prosperity and acceptance within that society not a blanket statement.

High Clan Tairan

The People

General Alignment: Lawful Good

The leader of High Clan Tairan is a blood descendant of Tairan and the position is passed on through patriarchal blood-lines. All members of High Clan Tairan swear an oath to the missing High King and pledge to prepare Eyru for his return. Prior to the Divide, maintaining the status quo was the focus. However, the main goal of the leaders of High Clan Tairan now is to re-unite the clans under one rule and regain all the lands lost during The Divide.

The people of High Clan Tairan are stereotypically an honest and upstanding people. They still speak of the High King’s glorious reign and their optimism regarding his return has grown to a religious magnitude. This fervor seems to get stronger each year instead of diminishing. It is this entrenched belief that interferes most with their relations with other clans.

This fervor also makes their divine focus unique among the other High Clans. They do not directly worship their High Clan’s founder, Tairan. Tairan was given the duty of acting High King and ever since, no descendant of Tairan has challenged that charge. They perform the duties of High King, but maintain the authority of the true High King and wait patiently for his return from across the seas.

Each city maintains a church, outside of which sits a replica of the Lia Fail, the Stone of Destiny. The true stone is housed in the capitol of Lirshold at Dun Tara. It was from this stone that High King Ian Lirnaan ruled and all of the High Kings of Eyru before him. Originally crafted by druids for the first High King (Biccrhu) it is an artifact of amazing power. Most importantly it is said to release a piercing scream when the true High King sits upon it. It has been silent for three centuries.

Each town or fief also maintains a court in which all men speak as equals. The court is presided over by a local chieftain or druid. Charges can be brought against anyone and traditionally, the judgments are ones of law not of favoritism. Rarely though do the lower classes bring charge against the noble class. Many are content to see it as their lot in life to serve the kings and chieftains of the High Clan.

The Land

The central lands of Eyru hold some of the most fertile soil of the south. Farmers reap bountiful crops from the wide expanses of land found here. These green and fertile plains are broken by gradually thickening woods in
the north and rolling hills to the east. The River Aber makes up the eastern border of this land, separating High Clan Tairan from High Clan Steairn. The northern border is lined by the ever deepening forests of the Wood Between, while the south is divided from High Clan Erinin’s lands by wooded plains. To the west, High Clan Tairan’s holdings stop just short of the bog laden Freeman’s Lands.

Lirshold, the capital of High Clan Tairan, is one of the largest cities on the continent. Many families of skilled workers have made the area around Lirshold their home for centuries. The location is key for trade within Tairan’s lands for many reasons. Many communities within High Clan Tairan are self sufficient farming towns. Trade, is less than profitable in such circumstances.

At Lirshold however, foreign entourages and powerful clan leaders often meet with the High King providing a steady customer base for uncommon wares. Further, twice each year, the clans that have pledged loyalty to High Clan Tairan pay tribute. This is collected and brought to Lirshold by the three most powerful clans, Mac Nechtain, Mac Nessa, and Mac Cormac. These processions of wealth always attract a near festival atmosphere and again provide ample opportunity for the craftsmen to ply their wares.

Lynn is slowly becoming another of the largest cities in all of Eyru. Seeing a coming economic shift from an economy of barter to that of trade, High King Horace has opened Lynn to merchants from all clans. While all goods entering the city are taxed and strict adherence to city law is required, the taxes are not enough to dissuade merchants from neighboring Steairn and downriver Erinin. Currently, Lynn is the only city completely open to trade between the High Clans on a regular basis.

While open, it is also well-garrisoned to fend off any challenges from neighboring High Clan Steairn who occupied the city during the Divide. Peace prevails at the present time, but this border has been a consistent war zone for centuries. High Clan Steairn continues to contest the land all along the River Aber.

Exports from this area include wheat, corn, potatoes, barley, and a wide variety of livestock. All of these are well served by the mild climate and open spaces afforded by the plains. Copper, some tin, and iron ore can also be found in the east and northeast of the territory.

Another valued export is lumber harvested from the southern most reaches of the Wood Between. Lumberjacks of these northern areas are well paid for their services. This is partly due to the fact that the faye, and an occasional dire animal from the woods make work conditions dangerous. (Though the faye rarely allow themselves to be seen, preferring silent acts of sabotage for their enjoyment.) The high pay is also warranted by the excellent quality of wood available. Carpenters across Eyru pay a premium for this “enchanted” wood, and its no coincidence that High Clan Tairan lays claim to some of the finest carpenter’s in all of Eyru.

**Important Factions and Individuals**

In the years just prior to the Divide, Tairan was a powerful chieftain who was Ian Lirnaan’s staunchest supporter and one of his closest friends. When Ian decided to sail for Tach to quell the Fomorian attacks on that city, Tairan counseled him to reconsider. Ian however, was determined to relieve the besieged city and be the first King to establish a steady trade route to Tach.

Ian Lirnaan left Tairan in charge and temporarily granted him all the power held by the High King. Tairan reluctantly accepted his new duty and swore to keep Eyru strong for the King’s return. The High King however, never returned. Since then the descendants of Tairan have watched over the High King’s throne though they were unable to keep all the clans unified (see the Divide). To this day, each descendant of Tairan has accepted their position without challenging the sovereignty of the one true High King, should he return.

Currently, the “acting” High King is Horace Tairan, named for the great Horace Lirnaan of the North. Horace Tairan operates out of the city of Lirshold which surrounds the ancient site of the keep at Tara. Here lies some of the holiest ground in Eyru. All the major historical Eyrian powers have chosen Tara as their seat of sovereignty. In ancient times, it was from here that King Nuada ruled the most powerful clans of the Tuatha De Danaan and centuries later, the first High King Biccrhu Lirnaan ruled from here as well. The castle, Dun Tara, is also the resting place of the Lia Fail, the Stone of Destiny.

**High King Horace Tairan** is a middle aged man who rules with considerable wisdom. He has a great presence which demands respect and his decisions are rarely questioned. In secret, he has abandoned the idea of unifying all clans under the banner of the High King and has sought peace for several years. His progressive policy regarding the annexed city of Lynn is evidence to that.

Horace has three daughters and one son, all of whom may be heir to his position. He is married to a daughter of king Corc Mac Cormac. Her beauty is renowned throughout Eyru and she is supposedly an indirect descendant of the beautiful Etain of Tuatha De Danaan lore. His closest advisor is a bard by the name of Fergus who is well-versed in the ways of the ancient ancestors and by all accounts a sly and charming man.

In his station as High King, his control is much the same as it has been for millennia. The High King ever since Biccrhu Limaan, has simply requested a pledge of loy-
ally from the clans around him. Through his leadership, the clans are kept strong and, in the beginning, the largest benefit was that their power was consolidated against foreign enemies such as the Giant-kin and Fomorains. The clans would pay tribute to the High King in his honor and he was honor bound to provide leadership and a united defense through his embrace of all the clans of Eyru. In his position of rulership, the High King rarely exercised any stringent control over any individual clan or their lands. Now the station is much the same however the common enemies are the other High Clans.

Since the Divide, the rule of Tairán’s remaining lands has slowly consolidated. There are three leaders who answer directly to the High King and oversee their own respective regions of High Clan Tairán’s land. Their control is much the same as the High King’s; quite limited in any sort of direct intervention of the various clans living on their lands. However, they are given a good deal of latitude in any issue which may relate to the overall welfare of the region and all clans which have sworn loyalty to these three petite kings (and thus the High King) grant them a good measure of respect.

**King Corc Mac Cormac** controls the western half of Tairán’s lands and the clans that inhabit them. He is a stern ruler and a skilled warrior who is always eager for military conflict. Thus, his position far from the more active border with High Clan Steairn, frustrates him as well. Perhaps due to this, he is relentless towards any banditry by the Freemen and does not shy from the occasional (and rare) conflict with High Clan Faough. From within his lands come the lion’s share of crops produced by High Clan Tairán.

Corc also sits on the Council of Stone and claims an ancestral line that dates back to Oghma, champion of Eyru’s first King, Nuada. Currently, Corc is most interested in protecting Tairán’s interests. He believes that restoration of the High King of all of Eyru is a necessary step for the Eyru’s continued existence. His High King’s current press for lasting peace and open policies irk him to no end, though he follows the High King’s bidding without fail.

**Queen Boann Ni Breriu** controls the clans within the southeastern portion of High Clan Tairán’s holdings. She was interested at an early age in being a Defender of the Crown, the clerics of High Clan Tairán. She devoted her life to spreading hope to the people of High Clan Tairán that the one true High King would return one day and reunite all of Eyru.

Her brother, who was a king under High King Tairán, was grievously wounded in a battle with High Clan Steairn. She returned from her wandering pilgrimage to try and heal his wounds. Despite all her attempts to save him, her brother died within a week. On his death bed he asked her to take his place and she agreed. Since then, she has watched over her loyal clans with widely acclaimed vigilance. She has often rallied them to turn back invasion attempts by High Clan Steairn along the River Aber. She is also renowned for her wisdom in judicial matters. Many among her lands (and from beyond) seek her council or request her to arbitrate legal proceedings.

**King Teigh Mac Eoghan** oversees the northeastern lands of High Clan Tairán. Quite apart from the other two leaders, Teigh’s ancestors long ago gained prominence as fierce warriors. Just after the Divide, the Mac Eoghan clan returned from the North with very little left to call their own. They carved a place in the middle of current day High Clan Steairn’s lands and refused to leave. For years they fought off rabid assaults from clans who had sworn allegiance to Steairn. Despite overwhelming odds, they always managed to defend their land, barren and mostly worthless as it was. Tairán took note of this. Tairán knew the northern points of the River Aber were strategically important to maintaining a foothold against the upstart followers of Steairn. He offered clan Mac Eoghan rule over a section of land just at the mouth of the River Aber.

A proud clan, Mac Eoghan at first refused the offer of land but finally accepted after seeing the quality of the tract and learning that they would not be short of battle there. Wisely, this tract that Tairán granted included the recently recaptured city of Lynn. The placement of such a capable military clan within its walls help insure it would not be taken again.

Teigh is the current patriarch of this long line of warrior-leaders. Often times he calls upon the High King in assistance for matters of diplomacy as he has no patience for it. In matters of war however, he is always prepared and defends the northern lands with fierce abandon. His own personal entourage of highland (barbarian) warriors is greatly feared across Eyru and has even earned a nickname: **Gealach Fuil** (Blood Moon; named such for their effective use of a double bearded axe which is often symbolic of the moon.)

The **Gealach Fuil** are the most feared military unit in Eyru. It is largely to their credit that the city of Lynn has remained in Tairán’s hands. They are said to be able to win a battle by their mere presence. When engaged they favor the heavy battle axe with which their skill is unmatched. They are also well known for an apparent inability to feel pain through their ferocious rage. It is said one member of the Gealach Fuil is worth twenty warriors and they have oft proven this boast to be true.

The **Defenders of the Crown** is the name for the group of clerics who see to the spiritual guidance of this High Clan. They are ever vigilant and prophesy the imminent
return of the one true king. They preform religious ceremony, provide healing and alms to the populace though rarely interfere with politics.

The Defenders of the Crown originally started as a secular group, simply devoted to providing a source of morale to the citizens of Eyru. They were intent on trying to quell rebellion and unrest in the High King’s absence so that he would return to the same land he left behind. As time passed and High King Ian’s departure became increasingly recognized as a crisis, the group began to strengthen its message. Over the past centuries, they have developed into a religious order and have elevated their status to priests of the people of High Clan Steairn.

In most major cities one can find a church devoted to the High Kingship and the missing Ian Lirnaan. There is little in the way of a hierarchy to the church though every year a new priest is called to serve at Dun Tara. There they care for the Lia Fail. There they spend much of the year in prayer beside it.

Aside from this duty, they also meet on a regular basis with representatives from the various communities within High Clan Tairan. Most often these are the priests of those regions. They give council to these priests and provide funds from the High Clan coffers when necessary.

high clan steairn

The People

General Alignment: Neutral Evil

This society is one of debauchery and backstabbing. Anything that can be done to get ahead in the social ladder will be done. It is only despotic leaders that keep the entire clan from disintegrating among its bickering. Through a demented etiquette, plotting and scheming are assumed, though never openly discussed. However, because of this it is also one of constant strategy and maneuvering; so they are a very cunning people. Blackmail is common in legal contests and in a strange way even protected by the law. You can be assured a life of paranoia among this high clan; especially if you have something which others may find remotely interesting.

This dangerous society is regulated by two things: fear and paranoia. Generally this high clan’s policy is to blame all strife upon other clans as the leaders lie to their people through massive propaganda campaigns. Failure to conform will bring about unspeakable penalty at the hands of the church or a clandestine group called “The Fist”.

While clan chieftains do exist in this clan, it is truly the Servants of the Flame that are in control. Cooperation among the septs varies though no one has the strength or desire to totally ignore the will of the church. Horrible curses and plagues normally visits those that do and it is rumored that entire families have simply disappeared.

This theocracy is maintained in a traditional hierarchical sense with all church leaders referred to as Servant’s of the Flame. There are four Arch-Bishops which in turn control counties overseen by Bishops, and Priests. At the top of the hierarchy sits the Master of the Flame.

There is a great degree of perceived ‘freedom’ among the people. There are few laws among them. There are also no prisons. Law is communicated by the church through weekly services. There are certain long standing divine laws, any of which if broken are punishable by death. They include:

- Assault of a representative of Steairn
- Depiction of the Skull of Steairn (their holy religious artifact.)
- Murder of a loyal clansmen of Steairn (“loyal” being subjective)
- Proof of heresy

Proof of Heresey is used in many cases as a political tool. Anyone is allowed to claim someone as a heretic, it can even be done anonymously. Once they have claimed such, the person in question is held by the church and ‘tested’ to see if they are indeed a heretic. The length of time (and severity) of the testing is lengthened or shortened by the number of donations made in the accused’s name. These will presumably please and convince Steairn of the accused’s innocence, as only one in great favor with his peers and church will attract donations.

The winners in this scenario are those with actual wealth, power, and of course the church. Wealth, whether it be land, coinage, cattle etc can be ‘donated’. Even slaves and or brides have been known to be donated and in some cases, a priest will hold out until the specific prize he wants is given.

This link between wealth and “justice” also keeps the nobility in command and gives them a constant source of leverage against the commoners. However, the wealthy do not push their luck with the greater multitude of commoners. If ever any area revolts or destabilizes, military rule is established and control wrested from the owners. It is harsh and brutal, enforced by The Fist and the church.

Depending on the donations, multiple things can happen: The accused may be set free immediately if the donations are great enough. In this case the priest may even launch an investigation centered on the accuser, to determine their identity and brand them a heretic. If the donations are of a moderate sum, the accused will be set free though they may be held for ‘purification’. If the sum is insufficient, the priest may claim their soul is
Storms often roll in from the sea, sometimes with hurricane rainfall strikes the area, often flooding the lowlands near the mountain range. Several times a year, torrential rains settle in over the eastern coast and the lower valleys. This eastern section of Eyru is well known for its unpredictable weather. The only predictable thing is the presence of cloud cover (nearly always) and the fog that settles in over the eastern coast and the lower valleys near the mountain range. Several times a year, torrential rainfall strikes the area, often flooding the lowlands. Storms often roll in from the sea, sometimes with hurricane conditions, though most of the populace lives on the west side of the Dragon’s Teeth and are well sheltered from the worst of the effects.

Several man made features are prominent among Steairn’s lands. The foremost of which is Goll, the region’s capital. It is home to the Master of the Flame, head of the church which dominates political life in this High Clan. Goll is a dark and well fortified city. It’s buildings are constructed mostly of stone, somewhat uncommon among many other Eyrian towns and cities. At its heart lies the keep from which the Master of the Flame oversees the four main dioceses of High Clan Steairn.

Goll is a generally raucous place with a tangible air of oppression and paranoia. The inhabitants of Goll are those who have prospered under the current theocracy and thus are the most devious and cunning of the region. Nothing is “just as it seems” as everything has a sense of conspiracy or political maneuvering to it.

Several important towns are present, though they are easily out numbered by the small thorps and hamlets that dot the countryside. The oldest of these towns is Bichru’s Crossing, named after the first High King himself. It was here that Bichru and his men forded the river as they drove the Fomorian’s before them. The city of Lynn also technically rests on Steairn’s side of the River Aber, but is currently under control of High Clan Tairan. Just after the Divide this town’s inhabitants appealed to Tairan for protection.

To the west, along the River Aber that borders High Clan Tairan’s lands, stands the largest stone constructed tower in all of southern Eyru, the Eye of Flame. Constructed during the height of clan tensions, it stands as a testament of Steairn’s power but also as a mystical watch tower.

An eternal flame adorns the top of this tower and can be seen for miles on a clear night. It is said the flame communicates messages to those trained to decipher them. It warns of danger and approaching enemy forces. It is rumored that as long as you can see the flame, it can see you.

Official exports from High Clan Steairn are few as the church has seen fit to bar most trading with outside clans. They have the largest and best quality stone quarries in all of southern Eyru however and not coincidentally many of the finest stonemasons. Tin and copper ores are mined as well as iron from the Dragon’s teeth.

While the rolling landscape is difficult to farm, many clans choose to grow what they can while subsisting mainly on sheep or cattle for their diet. Wool, iron, copper, stone, and tin are all exported in a thriving black market. In many cases the local church representatives are even aware of this activity. However, due to the scheming na-
tire of this society, they often “hold their hand” and wait to use the violations as blackmail against the perpetrators.

On a darker note, they also export the continents most accomplished thieves, spies and assassins (though no other clan would admit to utilizing such manpower.)

**Important Factions and Individuals**

**Am Freiceadan Losgadh (The Flame Watch)** oversees the Eye of Flame mentioned above. One person is chosen for this duty from among Steairn’s military. They are the only ones to have access to the tower’s secrets. It is this same person that teaches the handful of watchers spread around the countryside how to interpret its eerie calls. Currently, the position is vacant as the last one so “honored” fell under scrutiny of the Fist. Recruits have been very hard to find since. However, the trained watchers maintain their vigil.

**Master of Flame** is a position many aspire to and most die trying to achieve. The current Master of Flame is Dub Essa Mac Conall. She is by all accounts a “charming bitch of a woman”. By this, she knows just what people want to hear and she selects at her leisure whether to express it or not.

Dub Essa rose steadily through the ranks of the church until her predecessor was found guilty of heresy. The charge was unheard of against a standing Master of Flame. (It would be much like the President of the US committing treason.) Nonetheless, she led the effort to remove him from office and be turned over to the Fist. The key players in the drama were the current Master’s own personal guard, the Order of Immolation, who testified against him. It is widely accepted, though not discussed, that Dub Essa had a hand in the matter.

Most often the Master of the Flame is the most competent cleric among Steairn’s followers and very powerful in their own right. However, while at the pinnacle of Steairn’s society, the Master of Flame is also at the pinnacle of its paranoia as well. They stand in a powerful position with a hidden precariousness created by the societal drive for plots and schemes. Many times those in this position abdicate or even “disappear” under mysterious circumstances. However, clashing with the person in this position is not taken lightly by anyone but a fool.

**The Fist** is a secretive group that is feared throughout Eyru. They, in a sense, regulate this region’s society. Oftentimes they act in close connection with the church carrying out its judgments or “investigating” any unfortunate soul who has drawn their ire. However, they too have their own agendas that don’t always coincide with that of the church. There is a great deal of speculation about their true purpose. The Fist’s clandestine nature perhaps invites a number of other more bizarre, and frightening tales though many aren’t far from the truth.

Of utmost importance to the Fist is power. To this end they aggressively search for any edge they can have over other High Clans and even powerful members of their own High Clan. Information is king in this pursuit. From good blackmail to delving into the secrets of power from ages past, the Fist is always on the lookout for ways to expand their power.

To this end, they utilize extreme methods to gather and extract information. Often, their elite **Inquisitors** serve this purpose. At the fine line between the church and its strongarm, the Fist, is where these vicious individuals sit. Through subterfuge, manipulation and torture, the Inquisitor is the stuff of nightmares.

Currently, the Fist has taken to a high level investigation of witchcraft and the like. Uses of arcane magic are carefully and discreetly investigated. Most who know of this current interest are long dead though the few that survive can only speculate as to what it is the Fist is looking for.

**The Order of the Immolation** consists of a group of elite warriors whose primary duty is to protect the Master of Flame. They are never seen in public without gruesome masks which they wear to their grave. Most of these masks are reminiscent of the expression one might imagine worn by tortured victims sent to an early death. Their exact number is unknown.

This order holds secrets that even the Master of the Flame is unaware of. Steairn, the High Clan’s founder, did indeed consort with magical beings and he himself became an accomplished mage. This is perhaps the Order’s best kept secret as they are the only organized group in Eyru to have access to Arcane magic. Many of their members are accomplished with both sword and sorcery and they are brutal killers. They protect their arcane secrets by ending the lives of any outside the order that witness them.

While their access to the arcane is a well guarded secret, the Fist has recently been given reason to suspect the Order’s involvement with it. The internal conflict that this has created is one of the most profound of Steairn’s history, yet, due to the nature of both groups, one of the least known.

**High Clan Faough**

**The People**

**General Alignment:** Neutral

Due to their isolationism, High Clan Faough is surrounded in myth and widely misunderstood by the other clans.
This way of life is detailed in an oral tradition handed down for centuries through bard and druid alike. The role of the keeper of this story is incredibly important as they often serve as judge and wise man for the tribe.

The position of “Shennaghee” or storyteller is most often served by a priest from the tribe. However, it can just as often be a druid, bard, or nearly anyone with the aptitude and determination to undergo training. This training requires approval and apprenticeship to a pack’s current Shennaghee and then diligent study and recitation of the tale until all 10,000 words can be recited from memory (see the skills section for more detail). It details the founding of the high clan and the basic tenants of their society and is told verbatim as Faough instructed. Much of the tale is allegorical as well; told as from the viewpoint of a wolf, so interpretations do sometimes vary.

Their founder, Faough, had an admiration for the wolf that reflects in the High Clan’s politics. Like wolves, the clan is organized around a small pack structure, each pack being headed by one male. This leadership can be challenged freely. Competitive midnight hunts among the woods are common though combat (not necessarily to the death) is another means. This generally makes the strongest and craftiest member of a tribe the leader.

These leaders are responsible for protecting the tribe and share this duty with the tribe Matron. The matron is not necessarily wed to the leader as there is no formal marriage per se in this society. (Relationships do tend to become quite complicated because of this, though. However, the benefit of the pack is always of utmost importance and these complications rarely interfere with that priority.)

Fighting among the packs isn’t uncommon although organized war does not exist among them. Most internal clan hostility is fierce but brief. Many times it is settled by a combat between the two strongest males of the packs in which case the loser is often relinquished of his position in his tribe or replaced by the stronger combatant.

Justice is handed out by the pack with the alpha male and the clan shaman to mediate. Laws are not set in stone neither are the penalties. Most often, an entire pack is present at any legal proceedings and serves as a vocal jury. Of the few traditional punishments, one crime merits the highest. To endanger the pack is to place all those around you in jeopardy and carries the stiffest penalty. Often times this is death at the hands of the pack.

The members of this High Clan hunt among the woods for their food, though a minority engage in rudimentary farming. Villages of houses constructed mostly of sod and/or rough timber are not uncommon but they are more comfortable with a nomadic life style. Many times settlements are composed of mobile structures or temporary ones.

Trades and crafts are plentiful, but “higher” tech trades such as blacksmithing are virtually unheard of among this people. Their level of technical sophistication rests in the early bronze age. They are comfortable with this as their lifestyles do not demand much more and their founder’s teachings promote a “natural” way of life. Most common skills center around life in the woods. Some have been known to be able to speak the language of the Worgs that roam the woods and occasionally packs have alliances with these creatures. Most often however, these two groups are at each others throats.

Unique Items: A weapon known as the “Paw”. Simply a glove with claw like projections. The material varies from razor sharp stone to metal but is most frequently animal claw or bone. This weapon is small and can be dual wielded (with standard off hand weapon restrictions.) These are common weapons in disputes settled by combat.

The Land

The lands of High Clan Faough provide some of the most interesting of all settled Eyru. Their small villages and nomadic settlements rest where few Eyrians would dare to tread, on the edge of the Wood Between. At this border, the more fantastic elements of the Wood occasionally mingle with their settlements. It is something they have grown accustomed to and paradoxically the least “advanced” group of people among the Eyrians has become the most tolerant of superstition.

It is a heavily forested area spread across rough terrain and moderate peaks. Beautiful valleys adorned with tall oak, aspen, and maple trees rise into foothills, densely covered in a wide variety of fir trees. Like the Wood Between proper, the land and its vegetation is healthy beyond all standards. As one progresses toward the Wood, the vegetation grows larger than nature would have seemed to intend. Wildlife, predator and prey are all abundant here.

The foaming rivers that come barreling out of the foothills carry salmon known across Eyru as the finest. This is one of High Clan Faough’s rare exports. At times, Faough’s traders and hunters travel south to ply their wares. Usually weapons and tools are the preferred payment for these hunters though trade for crops is also common. Mostly though, High Clan Faough stays quite isolated in their wooded wilderness.

Druids of High Clan Faough on rare occasions deal directly with the Faye for information or mutual benefit. Though often times, the less insightful members of High
Clan Faough find some sport in chasing the faye deeper into the woods. It is also thought to be a great blessing to participate in the hunt of the many Dire Animals that find their homes deeper in the sheltering woods. These enormous prey provide the hunting parties of High Clan Faough with worthy adversaries and with an abundance of food—if they survive.

Important Factions and Individuals

Rale is rumored to be the very same druid whom Faough himself met when he turned his back on the wars plaguing Eyrionian society. As the legend has it, Rale introduced Faough to the complexities and wonders of nature and, most importantly, to the wolves which Faough chose as the model for his clan. Rale took him as an apprentice and soon Faough was a full-fledged druid.

Rale taught him everything he could in regards to the woods and its immediate inhabitants. It is also said that Rale negotiated the boundaries of Faough’s new land with the Faye and to some degree the Worgs. Legends persist that he is still alive today, nearly 300 years later though no one has confirmed it.

“Blood Paw” is the closest translation of this Worg’s name. He is notorious among the members of High Clan Faough for his treatment of humans. He is an extremely crafty Worg that is very interested in seeing the human “infestation” removed. He speaks fluent common and often tries to incite strife between the human clans. To achieve these ends he has been known to use direct confrontation but most often relies on subtle tricks and sabotage.

Blood Paw received his name after a battle with a monstrous foe nearly cost him his right-front leg. From the center of his shin down it is furless. The skin is a glistening, bubbled pink which has a constant look of irritation and, from a distance, the look of fresh blood. Aside from being a ferocious combatant, this extremely intelligent Worg is said to command potent magic as well.

Máthir is the only name of a female hermit who lives in the northeast section of Faough’s lands. Once the matriarch of a powerful clan, she watched as her people were slaughtered during a midnight raid by the Worgs. Pregnant at the time, she had her child literally on the battlefield. Taking a fallen warrior’s spear, she flew into a rage and slaughtered dozens of Worg as her own clansmen lay dying around her.

As she fought, her child was mauled and killed and she flew into a rage. So ferocious was this rage that the remaining Worgs dared not approach her. After the Worgs retreated, she began the processes of laying the dead to rest, each within their own huts. As is custom, she spent nearly a week visiting each hut and recalling the deeds of the deceased until, on the final day, she burned the village to the ground. She currently lives on the very same burned out battle site.

Even prior to the slaughter of her village, she was a renowned warrior. Her name, Muireall McCureag, was well-known, despite High Clan Faough’s isolationism. Her valiant stand at her village only added to that reputation. Many believe the loss of her entire pack to have left her insane. Still, clansmen from Faough and beyond risk their own lives to seek out her tutelage in matters of combat. Gaining her trust can be difficult and extremely dangerous however.

high clan Erinin

The People

General Alignment: Chaotic Good

Erinin established a government for her followers which was modeled after the Council of Stone. Representatives are chosen by the people to hold a seat on the High Council of Erinin. Some represent single clans though many of the leaders are chosen to represent several clans who share common interests. In essence, the High Council is a selected group of individuals that have taken over the duties normally given to a High King which would rule over several clans.

The current High Council of Erinin seats forty-three clan leaders from across the area. Twenty-one hail from clans among the eastern and western farmlands. Six from clans along the eastern coast where fishing and trade are dominant industries. Seven hail from Coyte Wood in the southernmost reaches. Nine are clan leaders from Erinin’s powerful urban corridor. This urban corridor is a long line of well-established towns that stretches from the south of the capital, Clagh Undin, to the northern reaches of Coyte Wood. The High Council also includes a triumvirate of druids who hold honorary seats, much like those given on the Council of Stone.

In the case of single clans with a representative, oftentimes the representative is the same person who fills the role of chieftain for the clan. In the case of several clans sending a representative, it is most often someone who is respected by all clans involved for their wisdom, battle prowess or both. Occasionally it will be a chieftain from one of the clans but, to avoid conflict, it is usually someone outside a direct leadership role. In a few cases, an outsider (not a member of any of the clans they represent) will be selected, though this is rare. Erinin herself was a member of the first High Council though, to quell rumors of her desire for control, she helped pass an edict that barred her and her descendants from joining.

Overall, these leaders are seen as equals when meeting
at the bi-annual High Council meetings. However, the representatives from the urban areas have enjoyed more sway in recent years. Trade is becoming a stronger source of all the economy of Eyru, and the skilled professionals that inhabit Erinin’s towns and cities have enjoyed great prosperity.

The duties of the Council members are numerous. For the most part, being a member of the High Council doesn’t provide any sort of power over the clan(s) they represent (though they could already have such power to begin with.) The High Council has at its disposal a gathering of the greatest warriors of High Clan Erinin which are called upon only to protect the High Clan from outside threats. The High Council also collects a small tariff (payable in coinage and goods) on all trade within the lands of High Clan Erinin and all trade leaving their borders. This tariff is used to pay for development of infrastructure, united defense of the High Clan from exterior threats (bordering High Clans Tairan and Steairn), and other projects to benefit individual areas under a representative who demonstrates the need. A small portion is spent on maintaining the High Council itself-compensating Brehons, book-keepers, and upkeep on Council property. Paying this tariff is voluntary, though ignoring it consistently would certainly lead to an area’s representative being ignored at council meetings.

When Erinin began to emerge as a new leader during the Divide, much of her supporters were drawn from the country’s growing craftsmen and merchants. Her attempt at unification was a relief to many of these new professionals who longed for the days of one king and one citzenry. The growing chaos of the Divide had made the business of trade quite dangerous. Merchant activity between the large warring clans was under constant peril and often barred. Confiscation of goods by landholders was common and with the attention of officials elsewhere, the victims often had no way to pursue justice.

Prior to the Divide, clans had often feuded however, the one High King had always seen to the safety of traveling craftsmen and merchants. Erinin offered a stable environment for wandering craftsmen and encouraged them to settle in her lands.

As Erinin came closer to unifying the clans under the Council of Stone (and providing stability), more and more merchants flocked to her lands. Even after her plans fell apart, many of these tradesmen had grown attached to Erinin’s ideals. They stayed and a burgeoning urban center began to develop.

Often times, members of different High Clans (Steairn, Tairan, and rarely, Faough) will seek apprenticeships with these skilled workers. Sometimes, parents even place their children in foster care of these workers so they may learn a trade. The result has been an overall boom in population for the urban areas of High Clan Erinin. (With that, more attention is paid to representatives from those areas as well.)

High Clan Erinin has less agricultural productivity and relies on outside clans for some of their necessary food stores. This is due mostly to the larger number of skilled workers. They provide much of the continent with crafted works. Houses are mostly of a wood/stone design and there are comparatively fewer rural areas. Keeps and the like are often constructed of rough stone with wood roofing and multiple layers of defensive earthen and stone barriers.

The Land

High Clan Erinin holds some of the most diverse terrain in the inhabited southern Eyru. The northern reaches of Erinin’s land shares rolling hills and fertile farmland with High Clan Tairan. Just along the northeastern border rests Loch Meath, the largest land locked body of water in Eyru. Further to the east, the soft hillocks break down into the rocky hills prominent in High Clan Steairn’s lands. The eastern coastal waters are at their farthest from the dangerous reef known as the Dragon’s Spine and they have a reputation for calm seas and bountiful fishing. Several ports of trade also exist here for the enterprising High Clan Erinin. Across the southern section of this area lies Coyte Wood, a thickly forested area hosting oak, ash, and rowan trees. At the extreme western coast, the bog lands known as the Freeman’s lands stretch south along the coast and into Erinin territory.

While not a feature of the natural geography, the central valleys of this land are home to a landmark all their own. Situated between the rolling hills lies an urban corridor of sorts that extends from the River Cuilinn to the northern edge of Coyte Wood. If the people of Eyru are said to be among a shift in socio-economics, this would be the birth place of that movement. Several towns and cities rest here, displaying a burgeoning urban culture and the growth of a new class of society. The largest of these cities is Clagh Undin, the capitol of High Clan Erinin. From this center of business and politics extends a stone paved and well maintained road connecting each of the 6 major cities in the corridor.

Exports from High Clan Erinin include all manner of crafted and finished goods. The craftsman here are renowned across Eyru for their ingenuity and skill. To support this non agrarian culture, much of the cultivated grain is kept within the borders as well as grains and cattle being a strong import from Steairn and Tairan. Lumber from Coyte wood and the occasional tin or copper find from the Northeast is sometimes exported. However, much of these raw materials are usually absorbed by the trades-
men of this High Clan. Fish is a popular export and sailors from Ernin do a brisk business transporting goods along the eastern coast and the River Aber. Often their most numerous imports are laborers and food from other clans.

Important Factions and Individuals

Damnat Ni Erinin is the sole surviving blood member of clan Ernin. Those of the true bloodline of clan Ernin have always been born to small families. Ernin herself had only a small direct family and left a single male heir. Female births in the family have been oddly numerous and each one has seemingly inherited Ernin’s drive and leadership. Being highly involved in leadership roles has left many of the female ancestors of Ernin unwilling to be tied to a large family.

Damnat is currently pregnant with an heir though the heir’s father is “undisclosed”. Hushed rumor has it that she doesn’t know who the father is. Damnat retains a fearsome temper (some say even greater) and a keen hand with a shortsword.

She is currently at the top of High Clan politics having led the recent movement to withdraw the ancient edict barring descendants of Ernin from serving on this high clan’s council. She quickly enjoyed a nostalgic popularity that propelled her into the spotlight. She makes her residence in Clagh Undin at the ancestral stronghold.

Padraig O’Lough made his name as a coopersmith, eventually gaining recognition from coast to coast. He served as tutor to a chieftain’s son from High Clan Tairan and from there entered into politics. He has been one of the first elected representatives which didn’t hail from a traditional ruling family. He represents a section of High Clan Ernin that has been growing in power and prestige at an exponential rate: the densest parts of the Urban Corridor. He is a shrewd businessman, often placing “the deal” before ethical considerations, though tactful enough to avoid truly stepping over the line.

Council of Stone

While not a High Clan, the Council of Stone does control its own lands within Southern Eyru. It is also a culturally important group which offers a strong connection to the heroic past. The Council of current days is still honored, but mostly so by tradition. Aside from the Druids, they are the only organized group allowed free travel across any and all clan lands.

The council was formed initially as a force to fend off the returning Fomorian invaders. Originally composed of Connacher’s Hundred, the island’s bravest and most powerful heroes, the council now only seats fifty. This is in recognition of the fifty who traveled east with King Ian Lirnaan. As legend has it, Ian took half of the council with him to deal with the Fomorian uprising against the legendary city of Tach. The High King nor his retinue ever returned. Ever since, these fifty seats have remained vacant at the Council’s gathering table.

The Council’s rites and traditions are closely intertwined with those of the druidic tradition who assisted in founding the group. Before each gathering, they give thanks to the mother earth and her children, the stones. It is also ancient custom to leave offerings at any standing stones they may pass on their journeys. The cultivation of mistletoe also holds symbolic importance and council members must possess a freshly cut sprig prior to the commencement of any gatherings.

The Council only meets twice a year at Connacher’s Keep. On rare occasion emergency meetings can be called either by a majority agreement or by the Druids who maintain honorary seats. The scheduled gatherings are held on the most sacred days of the year, Saiman and Beltine.

The Land

This thin strip of land is the only section of the human inhabited lands of Eyru which is “neutral ground” in the war between the High Clans. The land owned by the Council stretches from Loch Meath, eastward along the road to Harknon. It is a beautiful landscape of rolling hills and emerald green peaks.

Connacher’s Keep lies on an island in the center of Loch Meath. It is here that the council gathers for its meetings. Each member has a seat at the council table, an enormous single stone slab within the keep’s great hall. The keep is one of Eyru’s first structures made completely from stone and is legendary in its strength.

There is a single village among the Council’s Lands. Harknon has remained a small village. It never really recovered from the devastation brought about by the Fomorian invaders centuries ago. On occasion, seaman and warriors embark on a pilgrimage to its quiet shores in honor of that event. They pay homage to Connacher’s Hundred that drove the Fomorian invaders back into the sea and to the fisherman that reported the invading force.

An ancient battlefield lies southeast of the keep. It is the sacred ground where the original “seeing” stones are kept. It is overseen by a triad of druids who maintain honorary seats (not one of the 50) on the council. Vigilant guardians known as the Gynfakin keep out all save the three druids. They only allow the site to be viewed from a tall hill which contains a mile long bluestone lined path to its peak.
There are no true exports from this area as there is no single ruler. Harknon is well known for its skilled fisherman though rarely do they seek to profit from their trade. Diplomacy could be said to be the only export of this region.

**Important Factions and Individuals**

Currently, the Council is but a shadow of its former self. Since the Divide, the brave warriors that sat at its table have become more diplomat than champion. The Council barely survived the turmoil of the Divide, and this was due in part to the installation of clan puppets by High Clan’s Steairn and Tairan in order to discredit Erinin.

The council of current days is one of questionable ethics and questionable loyalty to its original purpose: to provide protection to all of Eyru. Outside loyalties are evident among the council members. The majority of the descendants of the original heroes that graced it’s halls have either walk away in disgust or, in some cases, been forced to give up their position under questionable circumstances.

While most of the fifty seated at the council are politicians in the worst sense, there are some exceptions. Three druids maintain honorary council seats and while they have little direct authority over the council they serve as a powerful reminder of the Council’s traditions.

These druids sit in observance of the gathering ceremonies and see to any rituals that are performed but never interfere. By tradition, these druids are also anonymous, arriving in lime washed hair, painted faces and masks which recall visages and symbols of the Elder Gods.

The Council would be completely lost in bickering and subversive politics if it weren’t for the dedication of a select few. There is a small minority of council members who claim to be descendants of the original one hundred. They make up only three of the fifty council seats.

While small in number, they have sway due to their ancestral claims. This minority isn’t always in agreement (Corc’s predecessors on the council conspired to frame Erinin and have her removed from office-a bitter point between he and Aengus) but they recognize the frailty of the Council and its corruption and hope to repair it. They are often challenged by the remaining members, however who seek to mine them in politics and lessen their power. These three key council members are:

**Corc Mac Cormac**, a petty king from High Clan Tairan. He claims an ancestral line that dates back to Oghma, champion of Eyru’s first King, Nuada. Currently, Corc is most interested in protecting Tairan’s interests. Despite this, he has often put his outside affiliations aside to ensure that the council maintains its tradition of neutrality. He also firmly believes that restoration of the High King of all of Eyru is a necessary step for the Council’s continued existence.

**Aengus**, who’s family line can be easily traced back to Diarmuid, one of Connacher’s strongest champions. As testament to this, it is he who oversees Connacher’s Keep year round and provides its small garrison. He is shown respect by the entire Council though many see him as a relic of ancient times. Those most ardent in opposition to him are content to wait: He is an aging man of fifty who has no heir to his position.

**Nevan** appeared before the council ten years ago during its Beltine session claiming to be the daughter of Bran, a famous adventurer long dead. Rumored to be insane by the majority of the council, she was granted a seat in an unusual event where one of the three Druids intervened on her behalf. Her only link to her claim was ownership of Bran’s spear, **Ful Tann**. She is erratic though has moments of illumination wherein she claims to be guided by voices from the Otherworld. Quite often, her advice during these times does speak of a wisdom not wholly her own, but many of the skeptical council members dismiss her as a charlatan.

Chief among the opposition to those who would restore the Council, is a priest from High Clan Steairn, **Servant of the Flame Aeron**. He holds a good deal of power in High Clan Steairn and is even rumored to be vying for the position of Master of the Flame. Through bribery and scandal he has managed to sway much of the Council in his favor and even extend his personal power beyond the lands of his own High Clan. He would like nothing more than to see the Council dissolved-but only after he has used it to see that High Clan Steairn becomes the dominant force in Eyru.

Other representatives on the council currently include: 20 members from High Clan Steairn, and 25 from High Clan Tairan. Only 5 from High Clan Erinin have managed to retain seats prior to Erinin’s persecution centuries ago.

**Freeman’s Lands**

(a.k.a. THE WASTES, THE BOGLANDS)

**The Land**

Simply walking among the boglands of the Freeman’s Lands can be disconcerting to the uninitiated. In places, the ground quivers like a gelatinous mass and the traveler is reminded that just a packed skin of vegetation holds them above the water. Small hillocks rise from the grasses and mire like islands among a green, quivering sea. Travel on foot is safest as the weight of a mount is dangerous on the unpredictable surface. True to the rest
of Eyru, the climate is mild and frequently overcast, though morning and night bring thick blankets of fog to the area.

**Important Factions and Individuals**

The “Freemen” or as labeled by many of Eyru’s citizens, the “Ignoble”, live among these lands. Mostly comprised of individuals who have been ousted from their clans through law or vigilante pursuits, these rough individuals have settled in Eyru’s most unforgiving of terrains. Marsh land and deep bogs cover this area and it is unsuitable for most farming. The adaptable “freemen” still manage to survive and create an interesting society all their own.

While a determined farmer may find suitable areas to plant their crops, most of this area’s inhabitants live meager lives off of the fruit of others labor. On occasion, they provide hard labor for neighboring clans or even mercenary services. High Clan Erinin is most common in employing these “Ignoble” folk, though it is always a hushed affair. To the business minded, no cheaper labor can be found (aside from slaves—who actually have more value as a guaranteed source of free labor).

High Clan Steairn is the most prolific in hiring mercenaries from the Ignoble, despite the geographic distance. It is even commonly assumed that the leaders of High Clan Steairn finance some of the banditry in the region as the bogs border their rivals, Tairan and Erinin. A thorn in the side of High Clan Erinin or High Clan Tairan is at least an amusing victory for the Servants of the Flame.

The bandits are constantly at odds with neighboring authorities. Chief among them is king Corc Mac Cormac, who wages a constant battle with the varying bandit factions. Corc is a man of action, not at all content to be left off the more common front; High Clan Steairn’s border with High Clan Tairan. The bandits, therefore, receive the brunt of his frustration. Teigh frequently organizes the clans under his authority and launches counter raids into the bogs. It is a perpetual game of cat and mouse and never with a clear winner.

Aside from the difficulty of the terrain, Corc meets limited success for there is truly little in the way of organization to the people of the Wastes. Bandit groups rarely seek alliances with each other and more often wage petty wars among themselves. Most commonly, groups stay small and under a single leader which is ideal for quick raids on nearby settlements. However, there are a few individuals of note who control slightly more organized, and powerful factions.

Eamonn is an older man in his mid forties. He is clean shaven and has a head of thick white hair. His eyes are light, nearly iridescent brown and his face is always drawn in an expression of brooding.
the attempts were even made, many times before word of it even left a bandit gang’s inner most circle, the gangs often found their leader victim of a gruesome death.

Within weeks, Gaelyn had removed the majority of his competition or brought them under his direct control. Within a month, he forced all not sworn to him out of the city and closed it to all traffic. He and his men then toiled at improving the town’s defenses. All the while, rumor began to build about Gaelyn’s uncanny knack for gathering information. In hushed whispers, people spoke of him as a seer, or a sorcerer from the Otherworld. Gaelyn’s own propensity for secrecy only fueled the tales.

After several weeks, the city was reopened to traffic but under strict regulations. Travelers are now forced to remove all weapons save daggers or perhaps walking sticks (common among the boglands) before entry. Entrance is also closely monitored and large groups seeking admittance are broken up, cutting their chances of providing a threat to Gaelyn’s authority. Regulations within the city are few though Gaelyn’s men roam the streets, armed with iron weapons and armor from the forge. They enforce the laws they see fit; laws which guarantee their superiority. It is also commonly understood that even more guards fill the crowds, unobserved and always listening.

None who enters complain at the arbitrariness of the rules though. Tir Gaelyn still provides the only reminder of civilization among the Freeman’s Lands. It offers one of the few places these nomadic, bandits can meet to enjoy a pint under a well covered roof, share their tales of adventure, and trade their “hard earned” goods in relative safety. It also has the only clock many of them will ever have access to.

Gaelyn is rarely seen by the general populace or the visitors of Tir Gaelyn and he prefers it that way. Often times he is away, leaving his lieutenant in charge. Gaelyn’s reputation for gathering information is well earned, as he often leads his men to some of the most profitable piracy and raids one can imagine, thus ensuring their loyalty.

Bran of the Moors is a dark man with a slightly evil countenance. His body is covered in tattoos and he wears his hair washed back with lime; a battle tradition of ancient Eyrians. Bran has an unmatchd thirst for blood and is rumored to be the Morigu (An aspect of Badb, the Battle Crow) incarnate. Once a Servant of the Flame for High Clan Steairn, He is now a devout follower of Badb. He lives among the Wastes, part by choice and part by fate.

His followers sport the same tattoos and lime washed hair, contorted into unique styles. They often travel to Tir Gaelyn to trade or even venture out among the civilized lands with quality otter and fox pels. Along with Bran, they control the trapping trade within the Freeman’s lands. Any competition is seen as invitation to test their worth in battle; and in battle, they rarely lose. Bran also often leads his men as mercenaries for High Clan Steairn, composing a well-known and ruthless strike force.

the wilds of the north

THE WOOD BETWEEN

As it today, the Wood Between is seen as a boundary. A place where the link between this world and the Other is weak. Many times, human heroes chose to be buried in the depths of the Wood Between, following a tradition that ran back to the days of the Tuatha De Danaan. In this mystical place, it was believed the spirit traveled faster to the Otherworld and was guaranteed a bountiful existence there.

In the the Eyru of today, any sense of adventure regarding the Wood Between has been replaced by fear. The Otherworld itself is viewed with great superstition and thus any connections to it, dangerous. The Woods have been untouched by humans since the exodus from the North after Clrabaan’s Northern Army fell to the Giants nearly 500 years ago.

The enormous trees at the center of the woods block out the light of the sun. This makes for a world of perpetual darkness beneath the thick canopy of leaves. These trees are old, some say strangely even older than Eyru itself, planted in the Otherworld. Their size seems to defy imagination and their thick roots create their own landscape; some even tunneling into solid rock to anchor their massive trunks.

Further out from the center, the trees and vegetation grow at their peak. They are not the behemoths of the central forest, but still grow beyond the norm. The forest floor supports an amazing variety of vegetation, all in prime health as well.

Much the same as the Northern lands, what is known of this wood is in the form of legend and story. During the Golden Age, travel through the Wood via the High King’s Road was common. Even then, legend reports that common travelers never wandered too far off the path. The woods were filled with untold dangers for sure, though mostly people wished to avoid contact with the faye. This was less out of fear at the time and more out of a desire to avoid their pranks.

Most of the woods inhabitants were believed to be benign. Experiencing their pranks became a sort of rite of passage for the humans that did seek adventure off of the main road.
Great heroes and adventurers in the Golden Age did often brave the woods and bring fabulous tales from its depths. Beyond the pranksters, the Woods did hold beasts deserving of great fear. Dire beasts, often hunted by the giants themselves, were the end of many a brave (or foolhardy) hunting party. And more malicious creatures roamed the deeper woods. Encounters with horrific beasts and creatures of unsurpassed evil were common tales of the heroes that emerged from the darkest depths. Creatures who delighted in pain and death. Creatures even the Giant-kin sought to avoid.

In the the Eyru of today, any sense of adventure has been replaced by fear. The Otherworld itself is viewed with great superstition and thus any connections to it, dangerous. This, opposed to the tales of the past which refer to Otherworldly beings and powers as a potential asset to those who would dare to control it. The people still venerate those ancestors who may have crossed over to that world, though it is done with a growing sense of reluctance. Anyone that seems to wield Otherworldly powers of their own accord, is subject to fear and terrible reprisals.

THE NORTH

The wilds of the north were once tamed by the people of Eyru under High King Horace. Strange beasts and giants were rumored to roam the plains, though the heroes of the time outmatched them and managed to bring civilization to the area. Through Eyru’s Golden Age, great settlements sprang up in these vast rolling plains. Since Clarabaan’s Folly, and the fracturing of the clans caused by the Divide, the North has been reclaimed by the beasts and giants. No human has set foot on its soil in five centuries.

From legend, an interesting picture of the Northern Lands can be drawn. It is a land of rolling, wind swept plains. Grass laden hills rest between lonely groves of trees that dot the countryside in the south and the rocky foothills to the north. Viscous predators roam the plains at night, many of monstrous proportions, living off of small wild game and herds of wild cattle.

Before being driven north during the Golden Age, giants lived among these lands as well. Most inhabited enormous mounds constructed of earth while those closer to the foothills were said to be encountered in fortresses of stone and timber.

A long stretch of land along the western coast was known as the Broken Lands; a swath of infertile soil where even the grasses of the plains were kept at bay. It is the closest thing Eyru has to a desert, though temperatures do not exceed the temperate ranges of the rest of the island.

The infertility of the soil of the Broken Lands baffled many early settlers. Warriors however brought back tales from the giants which spoke of the rage of the Manterlaug, father of giant-kin and presumed creator of Eyru. It was said that the Broken Lands were once the home of a giant king who ruled Eyru with an iron fist. When the Tuatha de Danaan first came and wrested the southern lands from the giant king, the Manterlaug grew angry. He beat the giant’s fortress and the land around it with his seven massive clubs, destroying all life.

Also prior to the coming of the Tuatha De Danaan, the Fomorians lived along the eastern coast of the North (and the eastern coast of all of Eyru). No friends of the giant-kin, they suffered constant attack. Still, through magic and tenacity, they prospered and retained their lands along the coast, living in white marble towers and buildings decorated with corral and pearls and other bounties of the sea.

At first, the Fomorians welcomed the Tuatha de Danaan invasion and the distraction it brought to the giants. For years, trade between the Fomorians and the newcomers was common, despite the Fomorians propensity toward xenophobia. However, with the failed marriage of High King Bicchru Lirnaan to a princess of Fomor, that delicate relation crumbled. The last remaining tower of the Fomorians was said to be that of “The Palace of the Waves” on the north east coast.

What lies in the North now, none can say. Once the wars between the High clans began, the northern lands defenses began to thin as warriors headed south to support these wars. Clarabaan, a warrior chief of the North, decided to make a pre-emptive strike against the giants before they had a chance to take advantage of the weakness. He and the remaining army of the North never left the mountains. Without protection, the people fled to the south, never to turn back.

THE GIANT’S STAIR

The Giant’s Stair, the last known major dwelling place of the giant-kin. The heroes of Eyru’s Golden Age pushed these beasts into this mountain range centuries ago. There the giants lived, biding their time and waiting to reclaim what was theirs. What lies in these mountains now is anyone’s guess as it has been centuries since an Eyrian has laid eyes upon them. Clarabaan and his army were the last, and none of them returned home.

The land is harsh and unrelenting. Winds from off the seas pummel the high cliffs of the range which drops off sharply into the sea at its northernmost point. Numerous caves dot the mountains, making ideal homes for the Giants and other things. However, if it coexists or worse yet, preys on the Giant-kin; it is best left undescribed.
Little vegetation clings to the dizzying cliffs and high plateaus. With the ferocious winds that strike the heights, it isn’t a wonder that little can survive. Storms also frequent these heights coming in the form of dense packed snow in the winter and terrible thunderstorms during the summer months. Avalanches of snow and rock are common and safe passes have never been known. It was always assumed by the humans of the Golden Age that the giant-kin had created a network of tunnels throughout the range for travel.

Deep within the heart of the range, miles below the earth, presumably dwells the Manterlaug. He is the seven armed giant who crafted the isle that the humans refer to as Eyru on his potter’s wheel. At one time, a time lost to legend, the Manterlaug’s children owned the whole of Eyru, sharing it with none. Then, the Manterlaug was content and the giants enjoyed the full bounty of the land he had made for them.

As the seas began to swell around Eyru, the Fomorians begin to show up along the shores. At first, the giants sought to destroy these people. However, these strange beings wielded fearsome magic and consistently outsmarted the dim witted giants.

The Manterlaug’s anger grew over his children’s inability to deal with the trespassers. The giant’s most powerful King, Gamesh the Drinker of Blood, was visited by the Manterlaug in the form of a pillar of flame. As the Manterlaug spoke, the heat from his body seared the very flesh off of Gamesh’s bones though he did not die. Gamesh lived to hear the message: to remove the invaders or else he should face worse torment for eternity and his kingdom shall be crushed.

As the Manterlaug left, Gamesh’s flesh was restored and he set to create a plan to dispose of the Fomorians. He began to commit his troops from the south to pin the Fomorians in while he struck with the bulk of his army in a devastating frontal assault. Then the Tuatha De Danaan came. The south was where they disembarked.

The Giants were slow to respond to this unexpected threat and while the King’s army marched North, they slowly lost their lands behind them. The Manterlaug, furious at the King’s further loss followed through on his promise. He crushed the King’s empire, literally, with his seven massive clubs. Tales have it that this is the origin of the Broken Lands of the North, a veritable desert.

As time passed, these newcomers, the Tuatha De Danaan, proved an even greater threat than the Fomorians. They eventually forced the Fomorians back into the sea and pushed the Giants into the treacherous ranges of the Giant’s Stair.
The Eryians live in a clan based society. Being a member of a clan means just what it says. A member of a tightly knit group of people, usually related through blood or marriage. Each clan is guided by a chieftain.

During the Times of Chaos is when these clans formed. The Tuatha De Danaan had travelled from across the sea as one people. As the riches of Eyrú became more apparent, numerous clans diverged. These clans all lay claim to the land and warred ruthlessly amongst each other. Their constant warring made them vulnerable to attacks from the giants, bent on retaking their lost land.

The first High King, Bicchru Lirnaan came one day from across the ocean and united the clans under one banner. The separate clans remained distinct, but each clan chieftain swore an oath of allegiance to the High King. Conflict still existed among the clans, but the solidarity that this single, charismatic leader provided, helped the people finally grow and prosper.

As it now stands, there are four major groups of clans referred to as High Clans. Each one is composed of hundreds of other clans that have sworn loyalty to a single overall goal and authority. The four High Clans each have vastly different approaches to how they deal with these complicated politics. However, the following section details some common themes among all the people of Eyrú.

**Dress**

Clothing and ornamentation are an important part of Eyrúan society. How you are dressed can easily display your social status among your clan. For chieftains and others of high status, a torc is the single most common piece of jewelry. A torc is an open circular neck band in which the terminal ends are ornamented, usually with precious metals or gems. The people of Eyrú enjoy displaying finery and a wide variety of jewelry is common.

Among all social classes, similar clothing is worn. Bracae, trousers of leather, or more commonly, dyed wool are worn by both men and women of Eyrú. The trousers frequently include belt loops or in some cases have a drawstring cord sewn into the waist. The bracae are generally worn with a loose fitting tunic of linen or wool and a cloak fastened around the shoulders by a decorative brooch. Caligae, sandals of leather fastened with leather cords, complete the standard Eyrú form of dress, however going barefoot is not uncommon, even among the upper classes.

Clan designations use tartans, usually in the cloak or tunic. High Clan Faough participates in this custom on the most sporadic basis but the remaining clans have made it an everyday part of life. The tartans consist of plaids upon solid fields where the solid represents the High Clan affiliation and the the various colors represent the specific clan. Clan Steairn is most commonly associated with a Red field; Clan Tairan is Blue, Clan Erinin is Green, and clan Faough varies between a dark green or brown.

There are also groups of people referred to loosely as “The Ignoble” who through grievous crime or bad luck have been exiled from their clans. This type of punishment is usually reserved for those guilty of the most heinous of crimes. Being exiled from your clan means the loss of any and all property. It also means the exiled is on their own and unable to call upon their clan’s protection. While this is the stiffest (and rarest) penalty handed out in most Eyrúan courts, it often results in what amounts to a death sentence. Those who brought the grievance before the court are free to pursue the exiled criminal who no longer has the protection of his clansmen. Many times, those given such a sentence are reduced to banality as a way of life or they seek out a meager existence among the Wastes, also referred to by its inhabitants as the Freeman’s Land.

**Law**

Each High Clan has a variation of how they pursue legal matters. Mostly they are variations on the ancient Brehon law. High Clan Steairn has taken the most divergent approach.
Tairan, and Erinin have stuck more closely to traditional legal systems. Faough also holds to ways of old, however they rely mostly on the teachings of their founder for guidance in legal matters. See the section on High Clans for more details on how they differ.

The basis of Eyrian law is quite evolved. In general, the proceedings are overseen by a Brehon, a specialized form of Druid or Bard who has committed to memory the stories and deeds of wise leaders and warriors of the past. These tales often serve as the basis for the Brehon’s judgment in a trial. If a king or other dignitary of a clan is present, they are given final say over the proceedings. Most often, fines are levied for those who are found guilty and are usually paid in cattle following well established guidelines. If someone is unable to pay, they are required to offer themselves for service (slavery). They remain a slave until they have added their honor price each season until it matches the value of the claim. A person’s honor price is directly related to their station in society.

(The following overview is provided simply to give a feel for the method of justice in this society. Unless a GM and his/her players are simply interested in playing out the details, I wouldn’t suggest going into to much depth during the game. However, this is great information to have around for when laws are broken by players or NPCs. In many games I’ve GMed in the past, I’ve often been at a loss for creating legal judgments in a campaign world; usually I would just throw the players/NPC in jail. This adds a little more flavor though the standard jail sentence is still a fine shortcut.)

Step One:
The victim or a member of the victim’s clan contracts with an advocate who makes the accusations known to the public. Much as it is in modern courts, self representation is considered unwise.

Step Two:
The plaintiff’s advocate selects from one of five paths to pursue the legal action. Advocates who change paths or bring grievance under the wrong path are fined the value of one milk cow. (The value of a “milk cow” or any cattle is at the GM’s discretion. A suggestion would be 15 to 30 GP in value, payable preferably with the cattle itself but in some cases substitution for an equivalent GP value of equipment or goods may be agreeable to both parties.)

Truth (this is in mostly regards cases involving property, allegiance or perjury)
Entitlement (this is used to enforce any contractual rights the plaintiff may own)
Justice (generally this involves renegotiating unfair contracts or perhaps even unfair judg-

ments)
Propiety (issues of old origin)
Proper Inquiry (applies when none of the others are adequate)

Step Three:
The plaintiff and defendant offer a pledge which is chosen according to the path that is selected. This signifies their commitment to the proceedings and the impending judgment. An equal pledge or surety would be expected from the defendant. Once this is done and assuming neither party defaults, the case may proceed.

Truth pledge. valued at one milk cow
Enforcing surety by binding. Valued at the individual’s Honor Price which is directly related to their station in society.
Penalty pledge. Valued at 1/7th of one milk cow.
Paying surety. Similar to a bail value that is determined by the case involved. If a principal defaults the amount is taken from him.
Hostage surety. When an individual places him/herself between two parties as surety. If the principal defaults, the one who has placed themselves as surety willingly goes into bondage until the debt is settled or they are ransomed at the body price of a freeman: twenty-one milk cows.

Step Four:
Each advocate pleads his case according to the path the plaintiff’s advocate chose. Evidence is given and witnesses are called to testify. Each then rebuts his counterparts pleading. Witnesses may be cross-examined.

Step Five:
After considering the testimony and evidence the judges (Brehons) are required to consult any dignitaries (High Kings, kings, chieftains, persons of renowned, higher level Druids or Bards, members of the Council of Stone, etc.) that may be present. The judges then formulate the actual judgment and must support it by stating the source they are calling upon for wisdom. If a judge mistakenly cites the wrong type of resource he is fined for a false judgment and in some cases the ruling may be overturned.

Legal Verse (pre-established case)
Maxim (or Triad-Eyrian Proverbs of sorts)
Analogy (from Eyrian Lore)
Natural Law

Step Six:
Public announcement and explanation of the founda-
tion of the judgment.

Step Seven:
All claims awarded by the court must begin within three days or be forfeit.

economy

Economically, the society is one of farming and barter. Bartering for what you need is the way of life as most of the general populace is located in rural communities. Minted coins are rarely seen or used by the populace at large.

Due to the rarity of coinage and any tax collected from citizens being mostly in disposable goods, Trade Guilds or merchant guilds as such do not commonly exist. There are some organizations which will barter and transport a large variety of a given product (i.e. trade caravans) and most of these operate out of and travel to the few large cities. Those that do exist generally hail from High Clan Erinin’s large base of skilled craftsmen and growing urban centers.

Nearly all clans live in small farming communities. Wheat, corn, potatoes, barley, are all common crops as well as other fruits and vegetables. Livestock includes mostly cattle, sheep, and pigs. In most cases, this land is overseen by clan leaders or petty kings who in turn are pledged to support the activities of the clan High King. Other High Clans have a much looser (or even malicious) bureaucracy (as is described in the individual High Clan differences.)

Mining is also a part of the Eyrian economy. Tin, copper (the materials to make bronze) and iron ore are important. Most of this is found in the eastern lands and some on the southern edge of the Wood Between. Precious metals are also mined in small quantities with silver being the most commonly encountered. Most of the gold in circulation is the same which was mined from northern lands during Eyru’s Golden Age. Some mines for this metal exist though are rare. This poses less of a problem than one might think though, as hard currency is not in frequent use in these lands.

technology and war

Eyrian technology is on par with Europe’s early dark ages. Construction sciences are in their infancy and advanced building materials consist mainly of rough-cut stone. Earthen fortifications are still in use and timber provides a large percentage of building material. Metal-working is at an advanced stage due to years of refinement. The Eyrian craftsmen can produce marvelously detailed bronze, copper and iron works though steel is an unknown substance.

Bronze and iron are the material of choice for the arms and armor of these people’s warriors:

Bronze slashing and piercing weapons have reduced threat ranges (-1 to the threat range if better than 20-no weapon will lose the natural 20 threat). They also have reduced hardness (3/4 of listed value). When striking an opponent’s weapon with the intent to break it, a bronze weapon cannot break a weapon constructed of iron or steel.

Iron constructed weapons and armor weigh approximately 25% more than their listed weights. Iron slashing weapons have reduced threat ranges similar to that of bronze weapons.

Bronze and iron arms also require a great deal of upkeep. Iron rusts easily and must be kept dry and preferably oiled; bronze armor is slightly more malleable and is under constant need of repair.

Anyone wielding weapons made of these metals must be skilled in their upkeep or they will slowly degrade. Untreated weapons and armor are susceptible to loss of effectiveness if not cared for before and after battle. It is assumed that any character proficient in a weapon’s use also knows how to properly maintain the weapon.

In the case that a weapon is allowed to degrade, damage is reduced by 1 as well as the critical range assigned to the weapon (though again, not below the standard 20). In the case of metal armor, the bonus is reduced by one. These penalties accrue through use, harsh conditions or simply over time (all at the DM’s discretion) and are cumulative. Repair or replacement will become necessary overtime.

Leather, Hide, Scale, Padded, Cloth, Banded (the weight is 45-50 lbs. Due to the use of Iron plates as opposed to steel), Splint Mail (weight 55-60 lbs) and Ring Mail are known armors. Metal armors are generally the arrainment of chieftains and kings. However, going into battle without armor is a common practice of even the greatest warriors and chieftains.

Shields are common, ranging from bucklers to tower shields. Most shields are constructed of wood and possibly bound with iron. Some solid iron shields exist, but they are unwieldy and not in common use aside from ceremonial purposes.

The spear is the most common weapon on the battlefield. The sword is also widely employed and most often by rich nobles and kings. Sword style is similar to the roman spatha where the short handle lacks any real guard (treat as a short sword). Other known weapons include the shortbow (though it is used more for hunting than war), hammer, mace, claymore (greatsword), battle axe,
sickle, dagger, dart, pick, hand axe, harpoon, javelin, knife, staff, scourge, sling, whip, bastard sword, broad sword, khopesh, and short sword. The two horse chariot is also a common implement of war.

**Holidays and the Ritual Year**

The people of Eryu observe several holidays, many of which are a seamless part of their agricultural practices. Far from simply being ways to mark the milestones of an agricultural existence, they are events imbued with magical tension.

Many pivotal events in Eyrian history have occurred on these special days. The choosing of kings, fantastic battles and the rising of spirits. They mark the very times where the seeds of fate are sown and the magic of the world blossoms; the link between the real and the Otherworld reduced to a thin veil.

**Lughnasadh** (1st of August) Lugh, champion of the Tuatha de Danaan and master of crafts, challenges lingering Giant-kin earth spirits to allow the people of Eyru to reclaim their harvest. Actual rituals vary per region but bonfires are common among this festival’s events. All manner of equestrian events are common and very popular. Feats of horsemanship, horseback races and chariot races are all enjoyed. Open markets abound where sellers ply their early summer bounties. If rain ever dampens the festival, it is always taken as a good omen and a sign that Lugh himself is there to observe.

Couples are united on this special day (seeds sown under Lugh’s protection). Marriages are conceived as handfastings wherein a couple is married and after one year (the following Lughnasadh) they return to the same spot and either reaffirm their vows or go their separate ways.

**Samain** (Our November 1st) is perhaps the most important ritual holiday observed in the Eyrian calendar. It occurs at the end of the grazing season when herds are culled and at the end of the planting season when winter is setting in. The festival is all important as its practice helps to insure the future prosperity of the clan. Great feasts are held along with dances and feats of skill.

Of the feast, the largest portion is served to the bravest warrior (often times friendly and unfriendly competition settles this) and wheaten honey beer (cornia) is served from a common cup. Stories are exchanged throughout the evening and bards entertain the crowds in a competition to be judged by the elder or king present at the feast. These festivities are accompanied by rituals overseen by the druids who appeal to the Dagda and his consort Badb, for continued prosperity.

While the night of Samain may be the most important, the eve prior to the festivities is perhaps the most stringently observed. It is said that this is when the link between the Otherworld and the land of men becomes most fragile. Mischievous faye and deadly spirits are said to roam the land accompanied by all manner of foul beasts and monsters. Here local superstition holds sway and any number of activities are frowned upon lest you draw the attention of these magical beings. In most cases, villagers retire early and leave their hearth warm with a few amenities left about in hopes that the wandering spirits will be appeased. The means to quell these spirits or avoid their attention, vary from community to community.

**Imbolc** (1st of February by our calendar) Brigit, goddess of the three arts (smithing, poetry and healing), rekindles the forge of the earth for the re-emergence of life. Among the festivals, Imbolc is a comparatively private affair. In the cold days of winter, less time is spent out of doors and less work to be tended to. The family hearth in the home takes on great importance and it is Brigit who sees to the continuance of its flame. The people of Eryu observe this by placing a Rowan branch on their hearth during Imbolc. The truly fortunate will find her mark near the fire or on the Rowan branch itself which signals great luck for the household. The rest of the day is spent with family enjoying what food they have and telling stories through Brigit’s inspiration.

The end of winter is celebrated in an event called **Beltine** (Our 1st of May). Roaring bonfires accompany these festivals in an attempt to burn away the lifelessness of winter. Often druids oversee a wide assortment of rituals on this day, many associated with these restorative fires. Most are undertaken to protect the coming season’s crops from harm. Cattle are often times driven between two roaring bonfires to protect them from disease, and burnt offerings are given to the Elder Gods. Festivities also accompany this holiday though they are less joyous in nature and more cautious as not to inadvertently jinx their coming fortunes.
Claghleir is another widely recognized ritual day however its practice has waned in recent years. It doesn’t divide the year beyond the four ritual quarters and is observed during the ritual month of Samain, on its 15th day. This holiday was originally begun in honor of the first Council of Stone and their victory. It is on this day that the druids tend to the many standing stones that dot the countryside.

In the past, it was on this same day that such stones and henges were erected. It was a day of great joy for it celebrated the formation of the Council and paid homage to those heroes who fought at the Battle of One Hundred Wounds. Over the centuries, the Council has slowly slipped from center stage and the popularity of this holiday has declined.

**Death Rites**

The dead are washed using water from a sacred well, pond or river. Oftentimes among the eastern coast and especially near the city of Harknon, it is customary to use sea water as well. This cleansing will protect the dead along their journey to the Otherworld, especially when they descend through the *Tir fo Thoin*, the Land Beneath the Waves.

Once cleansed, the body is wrapped in an Eslene, or death shirt. Colors for these vary though a pristine white is most common. The body is then laid upon a bier in the center of their residence for seven days. Torches or candles are kept burning throughout this period, warding away evil spirits they may wish to do the soul of the departed harm. With the final three days, Keening (Caoine pronounced “Keena”) begins. The deeds of the recently deceased are recounted and their life praised. If the person is of high social status (druid, renowned warrior, chieftain or king, or immediate family of) feasting and games are then held in their honor.

By Brehon Law, the corpse retains some of its personal possessions and these cannot be taken, even if required to fulfill a debt. These items are at least one horse, a cow, a bed, a house and its furniture. If the deceased is a warrior, their weapons and armor are also protected. These items are either retained by the next of kin or buried with the deceased.

On the morning of burial, a druid will come bearing a measuring rod called a “fey stick”. This rod, made of Aspen wood, and carved with druidical symbols, is used to measure the body to prepare the grave. All present avert their eyes lest the rod catch their measure and call them to their death. As the sun sets on the seventh day, the body is laid to rest and is either carried by seven men or, in cases of noble birth, a chariot.
Bestiary
Bollag

Small Fey

HD: 2d6 (8 HP)
Initiative: +3
Speed: 20 ft. or fly 40 ft. Average (raven form only)
AC: 20 (+2 size, +3 dex, +1 shield, +4 scale armor)
14 (Raven form)
Attacks: +1 Light Military Pick, +1/-1 Pick and Spiked Shield, or +1 Claws (raven form)
Damage: Pick: d4-1 (x 4 crit), Shield: d4-1 (x2 crit) Raven form: Claws: d2
Face/Reach: 5ft x 5ft / 5ft
Special Attacks: Animate Dead, Circle of Doom, Rage
Special Qualities: SR 15, Shape Shifting: Raven, Immunity to Negative Planar Energy
Saves: F: +1 R:+6 W:+3
Abilities: Str 9, Dex 16, Con 13, Int 12, Wis 10, Cha 6
Skills: Knowledge: War History 6, Knowledge: Tactics 6, Listen 7, Hide 8, Spot 5, Spellcraft 6, Bluff 2
Feats: Ambidexterity, Two-Weapon Fighting,
Weapon Focus: Light Pick, Spiked Shield
Climate/Terrain: Any large battle site (ancient or modern)
Organization: Solitary or Gang (1 to 4)
Challenge Rating: 2
Treasure: No Coins, Double Mundane Items, overall Item Checks as if 1 CR higher, (Higher chances for Armor, Shield, Weapon less chance Potions and Scrolls)
Alignment: Neutral Evil Advancement: 2-3 HD (Small) 4-5 HD (Medium)

Description:
The Bollag is a dark fairy that has a preoccupation with death and war. They are small of stature, and on first glance appear to be nothing more than skeletons themselves. Sickly yellow skin stretches taught over sinewy muscle and bone. They are normally clad in scale armor mainly as a twisted tribute to their obsession with war. Their faces are gaunt and their lips pulled back to constantly reveal a rotten toothed grin. What hair they have is often lime washed and twisted at odd angles from their face, providing a chaotic frame to a sinister visage.

Unlike it’s fey cousins, the Bollag’s power isn’t tied to a pristine grove of ancient trees, or hidden glens with secluded pools. The Bollag draws it’s energy from battle fields, new and ancient. The cacophony of rattling weapons, piercing of armor, and snapping of bone is music to this dark creature’s ears. They can recall the events of a battle as if it took place only yesterday and in their perverse bliss, rarely find cause to leave their “homes”. They delight in recreating the events through the use of their ability to Animate Dead, much to the horror of any who chance to pass by. This perverse form of faerie mischief also includes forcing unsuspecting travelers into playing the part of the losing side.

They do share their more light-hearted cousins preference for secrecy, and rarely allow anyone to see them in their true form. They instead haunt their battlefield homes as ravens, oftentimes feeding on the flesh of the dead to complete their disguise.

Combat
Bollag’s avoid combat, preferring to watch other’s pain and suffering as opposed to risking any of their own. If a confrontation looms, they will nearly always attempt to Animate some assistance, and watch with glee as their undead helpers engage. When their undead assistance appears to be on the losing end, they will swoop in using their raven form and unleash a Circle of Doom, trying to heal as many of their animated undead and wound as many enemies as possible. If pushed into melee, they will defend themselves rabidly, preferring their humanoid form to do so. They wield spiked shields and light military picks, the points of each being carved to resemble the beak of their animal form. They fight recklessly as berserk warriors, able to rage as a Barbarian of the same level. This helps to compensate for their generally low fey strength and adds a deal of bite to their rapid two weapon attacks. While berserk warriors, they aren’t beyond retreat and will flee using their raven form to do so if odds are not in their favor.
spell-like abilities

Cast *Animate Dead* as a sorcerer, level equivalent to HD +5. (More powerful Bollags, HD 4 and up, are known to be able to cast *Create Undead*.) Once per day.

Cast *Circle of Doom* with effects as a 5th level cleric. Once per Day.

**qualities**

*Spell Resistance (Ex) 15*

*Rage (Ex) As the barbarian class: +2 Str, Con, +2 Will Saves, -2 AC. The rage lasts a number of rounds equal to 3+Con Modifier. The Bollag can do this once per day.*

*Shape Shifting (Sp) Can only change shape into a raven, most stats listed above remain the same. Changing shape takes a standard action. This can be done three times a day.*

*Immune to Negative Planar Energy (Ex) Bollags cannot be harmed by negative planar attacks. This acts much like the spell Dullahan*

**Medium Undead**

HD: 8d12+16 (48 hp)
Initiative: +3 (Dex) Speed: 30 ft. (On foot)
AC: 19 (+3 Dex, +3 Natural, +3 Jet-Black studded leather of gruesome origin) Attacks: Human spine +8 (HD X 1/2 bonus) +4 Damage: 2d4+4 (x2 critical)
Damage: 2d4+4 (x2 critical)
Face/Reach: 5ft. by 5ft./5ft (Not including mount)
SpecialAttacks: Frightful Presence, Turn Resistance +2, Basin of Blood (see below), Spell-like abilities
Special Qualities: SR 15, Undead, Unnatural Aura, Damage Reduction 10 / +1, Innate Deathwatch
Saves: Ref +6, For +2, Will +8
Abilities: Str 18, Dex 16, Con -, Int 10, Wis 17, Cha 16
Skills: Listen 10, Move Silently 10, Ride 10, Scry 8, Search 8, Spot 10
Feats: Mounted Combat, Spirited Charge, Ride-By Attack
Climate/Terrain: Any
Organization: Solitary
Challenge Rating: 7 (and higher)
Treasure: None
Alignment: Chaotic Evil
Advancement: 8-14 HD

**Description**

The Dullahan carries it’s head with him, either on the saddle-brow of his horse or in hand. The head is the colour and texture of melted wax, and quite smooth. The ghastly visage always sports an eerie grin from ear to ear, and the beady eye are continuously flicking about like hungry flies. In his other hand, he wields a human spine as gruesome weapon. The dullahan is usually mounted on a fierce warhorse which is jet black from mane to tail. The horse sends out sparks and flames from its nostrils as it charges forth.

Around midnight on festivals or feast days is when this black-clad horsemancan be seen. In some cases the Dullahan drives a black coach or chariot (referred to as a coiste bodhar, meaning ‘deaf or silent coach’). This is drawn by six black horses. As it travels it often sets on fire the bushes along the road. All gates fly open to let rider and coach through, no matter how firmly they are locked, so no one is truly safe from the attentions of this undead beast, often mistaken for a malignant faye. This horrible monster is a harbinger of death and wherever the Dullahan stops, someone dies.

**Combat**

Death is the only thing that can satisfy a Dullahan. Often they will detect a dying mortal from a great distance using their extraordinary vision and innate Deathwatch. They will pursue the death of that mortal with singleminded purpose. Their
steeds share their Move Silently skill, even when at a full gallop and therefore, they are apt to surprise their victims before they are truly aware. A fell blow delivered by a ghostly quiet ride-by attack is a favored tactic among these hideous creatures. In combat, the Dullahan can also sling a basin of blood at foes which it carries on its saddle. The blood is slung across an area in a pattern very similar to that of a Burning Hands spell (PHB p. 181). Any struck by it must make a Reflex save at DC 15 or be Blinded, suffering the same effects of the spell of the same name. The basin refills itself every 2 rounds.

**spell-like abilities**

Knock as an 8th level Sorcerer at will, Death Knell 3x per day as an 8th level Sorcerer

**qualities**

_Innate Deathwatch (Su)_ As per spell except no range—anything it can see.

_Keen Vision (Ex)_ Low-light vision and 120 foot Darkvision

_Extraordinary Sight (Su)_ The Dullahan is possessed of supernatural sight. By holding his severed head aloft, and concentrating (a standard action), he can see for great distances. The penalty to a Dullahan’s spot checks during this is only -1 for every 30 feet for distance. The Dullahan’s darkvision also extends to the total range of sight while the Dullahan continues to concentrate.

**other**

The Dullahan’s mount varies per HD of the Dullahan itself.

<table>
<thead>
<tr>
<th>Dullahan HD</th>
<th>Mount HD</th>
<th>Armor</th>
<th>Str</th>
<th>Int</th>
<th>Special Qualities (similar to Paladin, cumulative)</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 HD</td>
<td>Light Warhorse</td>
<td>+2</td>
<td>+4</td>
<td>+1</td>
<td>6 Improved Evasion</td>
</tr>
<tr>
<td>9 HD</td>
<td>Heavy Warhorse</td>
<td>+3</td>
<td>+5</td>
<td>+2</td>
<td>7 Share Saves</td>
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<tr>
<td>10 HD</td>
<td>Heavy Warhorse</td>
<td>+4</td>
<td>+6</td>
<td>+3</td>
<td>8 Spell Resistance, Mounted or Chariot</td>
</tr>
<tr>
<td>11 HD</td>
<td>Nightmare</td>
<td>6 HD</td>
<td>-</td>
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<td></td>
</tr>
<tr>
<td>12 HD</td>
<td>Nightmare</td>
<td>7 HD</td>
<td>-</td>
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</tr>
<tr>
<td>13 HD</td>
<td>Nightmare</td>
<td>8 HD</td>
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<td>-</td>
<td></td>
</tr>
<tr>
<td>14 HD</td>
<td>Nightmare</td>
<td>9 HD</td>
<td>-</td>
<td>-</td>
<td>8 Mounted or Flying Chariot</td>
</tr>
</tbody>
</table>

Rumors persist of Dullahan’s driving heavy carriages across the countryside pulled by teams of horses, or even Nightmares, though these rumors have yet to be confirmed. Presumably any who have actually seen such a sight rarely live to tell the tale.

**Fir Darrig (Red Cap)**

_medium-sized humanoid (goblinoid)_

HD: 4d8+4 (22)
Initiative: +6 (Dex, Improved Initiative)
Speed: 30 ft.
AC: 17 (+2 Dex, +3 Natural, +2 leather)
Attacks: Greataxe +7 melee
Damage: Greataxe 1d12+4
Face/Reach: 5 ft. by 5 ft./5 ft.
Special Attacks: Spell-like abilities
Special Qualities: Darkvision 60 ft.
Saves: Fort +2, Ref +6, Will +2
Abilities:  Str 18, Dex 15, Con 13, Int 13, Wis 12, Cha 6
Skills:  Climb + 5, Hide + 4, Listen + 3 (+4*), Move Silently + 3, Spot + 3 (+4*), Wilderness Lore +3 (+4*)
Feats:  Improved Initiative, Power Attack
Climate/Terrain:  Any
Organization:  Solitary
Challenge Rating:  3
Treasure:  Standard
Alignment:  Chaotic Evil
Advancement:  By character class

description

The Redcap is a vicious goblin who haunts ruins and forests. These hideous creatures appear as twisted mockeries of men. They are muscular and stand around 5 feet tall. The skin color of a Redcap is dark gray and they have black hair. Their eyes are large and pupil-less and their mouth is full of long, sharp fangs. Their name comes from the cap they wear, which they customarily dye in the blood of those they have slain. The Redcaps have no love for man or faye and will go out of their way to kill any stranger.

These wicked beasts have a certain knack for finding evil locations to make their home: places of ancient and bloody sacrifices, the lands around undead infested barrows, or abandoned strongholds which once housed notorious personalities. They are ruthlessly territorial and delight in ambushing any trespassers.

Combat

Redcaps ambush their victims as much as possible and always work alone. If combat goes against him, or he is out numbered, a Redcap will flee the area and then track those who drove him off until he kills them or they leave his territory. Redcaps advance by character class and almost always select their favored class, Ranger, as their sole class. In fact, it is rare to find a Redcap who hasn’t picked up at least one level in ranger through experience gained hunting their prey. Most redcap rangers take humans as their favored enemy. Even those who aren’t rangers still receive a +1 to damage inflicted and to the skill checks for Bluff, Listen, Sense Motive, Spot, and Wilderness Lore versus humans.

spell-like abilities

Once per day, a Redcap has the Spell-Like Abilities: Daze, Obscuring Mist and Ray of Enfeeblement. All are cast as an 8th level sorcerer, DC 11+spell level - 2 (Charisma).

qualities

Excellent darkvision to 60ft.

Glasgavlen (Fairy Cow)

Large Magical Beast

HD: 6d10+24 (57)
Initiative: +0
Speed: 50 ft.
AC: 16 (-1 Size, +7 Natural)
Attacks: Gore +6 melee
Damage: Horns d8+8
Face/Reach: 5 ft. by 10 ft./5 ft.
Special Attacks: Trample, Stampede, Spells
Special Qualities: Scent, Darkvision 60 ft.
Saves: Fort +9, Ref +4, Will +2
Abilities:  Str 22, Dex 10, Con 18, Int 10, Wis 12, Cha 15
Skills:  Animal Empathy + 6, Handle Animal + 6, Listen +5, Spot +5
Feats:  Power Attack
Climate/Terrain:  Anywhere cattle are located
Organization:  Solitary
Challenge Rating: 4
Treasure: None
Alignment: Neutral
Advancement: 7-10 HD Large

(DM’s Note: I added the Trample attack to Myron’s design and just a few notes in the description to facilitate playing out an encounter with these unique creatures.)

description

Glasgavlen, while certainly not seeming like fearful threats, are an annoying and occasionally deadly menace to farmers throughout most of the land. These Beast appear as prized bulls, although on closer inspection features may be monstrous or distorted—enormous eyes, feet on backwards, etc.

Glasgavlen use their powers to steal a farmer’s herd. They exert a powerful influence over cattle, such that the herd will follow them into the fairy mound from which they never return. Vigilant attention by the farmer can prevent the loss of his herd, fortunately. They are very cunning however and simple traps/snares are easy for them to elude. Fairy Cattle do have one virtue, which is that cattle bred from their line are of superior stock. A meal made from the meat of such livestock is said to sustain a person for an entire week.

combat

The glasgavlen prefers not to fight since stealing the herd is it’s priority. However, when forced into combat, it is a fearsome foe. The Glasgavlen uses it’s horns to gore it’s enemies. If it is near a herd, then it can start the herd to stampede (see the Player’s Handbook for rules on Overrunning and Trampling—in the case of an entire herd also check out the House Rules for Combat: Trampling.)

Trample (Ex) Can trample small sized or smaller creatures for 1d8+8 damage. Opponents who do not take attacks of opportunity may make a Reflex save (DC 19) to halve the damage. Those who do take the AoO do so at -4 and can’t make the reflex save.

spell-like abilities

At will as an 8th level sorcerer, DC 11+spell-level—Speak with Animals, Animal Trance (cattle only), Animal Friendship (cattle only), Detect Snares and Pits.

qualities

Excellent darkvision to 60ft.

Scent

ggroghoch

small fey

HD: 1d6 (3 +2 con)
Initiative: +4 (Dex)
Speed: 20 ft.
AC: 18 (+2 size +4 dex +2 natural)
Attacks: +6 club or walking stick
Damage: d6-1
Face/Reach: 5ft. by 5ft./5ft
Special Attacks: Spell -like abilities (mage hand, unseen servant, invisibility 3x per day as a 10th level sorcerer)
Special Qualities: SR 17, Resistance to Energy 30 (Fire and Cold)
Saves: Fort +2, Ref +6, Will +4
Abilities: Str 9, Dex 18, Con 15, Int 12, Wis 14, Cha 5
Skills: Craft: Farming 5, Craft: Housekeeping 5, Craft: Cooking 5, Hide 8, Escape Artist 8, Listen 5, Move Silently 7, Search 5, Spot 5, Wilderness Lore 6
Feats: Weapon Finesse (Club)
Climate/Terrain: Temperate Forests and Farmlands
Organization: Solitary
Challenge Rating: 1
Treasure: 50% goods, no coins, 50% items
Alignment: Chaotic good
Advancement: 2-3HD (Small)

**Description**

Grogochs resemble a very small elderly man covered in matted reddish hair. Grogochs wear no clothes, but are often covered in a variety of twigs and dirt from their extensive travels. The Grogoch is nearly impervious to searing heat or freezing cold. They make their homes in caves, hollows or clefts in the landscape. In many cases, large leaning stones are referred to by the people of Eyru as ‘grogochs’ houses’.

Grogochs will only allow trusted people to observe them, staying out of sight with their Invisibility. A Grogoch may even select a person and help them with their planting and harvesting or with domestic chores. If one is to ever incur such a mixed blessing, it is customary to pay the Grogoch with a jug of cream. He will scuttle about the kitchen looking for odd jobs to do and will invariably get under people’s feet; whether such harassment is intentional or not, none can say.

**Combat**

Grogochs shy from combat and prefer to evade those seeking to do them harm. They live peaceful lives though occasional provoke the ire of their chosen “benefactors” with their increasing levels of meddling (help as they call it).

**Spell-like abilities**

Mage hand, Mending, Unseen servant, Invisibility, all 3x per day as a 10th level sorcerer.

**Qualities**

Resistance to Energy 30 (Fire and Cold): A Grogoch’s thick hide and fur provides excellent protection against the elements.

**Swanmay (Covetous Curse)**

**Template**

HD: Best of the character or animal
Initiative: Same as the character or animal (depending on form)
Speed: Same as the character or animal
AC: +4 to natural armor when in animal form, character armor when in human form
Attacks: Same as the character or animal
Damage: Same as the character or animal
Face/Reach: Same as the character or animal
Special Attacks: Same as the character or animal plus Charm Person as a 9th lvl sorcerer, Song of Repose
Special Qualities: Fast Healing (3), Timeless Body, Countersong
 Saves: Best of the character or animal, with a +2 to reflex and fortitude saves.
Abilities: Same as the character for Wis, Int, Chr with a +2 bonus to Charisma. Character or animal for Str, Con, Dex depending on current form.
Skills: +4 racial bonus to Perform (sing), Spot, Hide, Sense Motive checks, Control Shape (see Monster Manual p.218)
Feats: Same as the character or animal plus Alertness
Climate/Terrain: Cursed to a specific location
Organization: Solitary or Troupe
Challenge Rating: Same as animal +2
Treasure: Usually none
Alignment: Any
Advancement: As per character class

**Description**
The Swanmay is actually only one form that can be bestowed by the dreaded covetous curse. Several myths of note report jealous lovers or parents wielding Otherworldly power to unleash this curse upon the object of their hatred. It is actually a derivative of the Druidical shape changing powers, but twisted for this vengeful curse. Usually the curse is delivered through a properly enchanted rowan wand, and forces the victim to assume a pre-chosen form. The form must be that of a small animal or insect and non-predatory in nature. The most famous example is that of the Children of Lir who were turned into swans by their jealous stepmother, Aoife (See Session 7). Other examples include a similar curse placed upon the legendary beauty, Etain who was transformed into a fly by a suspicious wife.

Most times, the ill-fated Swanmays are cursed to a particular location as well. Leaving has consequences (described below). This location is set by the issuer of the curse. It may even be variable with specific time intervals defining how long the cursed must reside there. (For instance, being cursed to a specific lake for 300 years and then cursed to roam a specific wood for the next 300.)

The transformation is forced such as a polymorph other, however, being a derivative of the Druid wildform, it is not complete. The victim may assume their normal form for some part of the year. Ritual days are most common. At other times, they may attempt to assume their own form using the wisdom based skill “Control Shape”. It works very much like that for Lycanthorpes however the conditions vary. Unlike a lycanthrope, the animal form becomes the default natural state. Swanmays are forced into an involuntary change when they willingly or unwillingly leave the location which they are cursed to reside in. Every day spent away from the locale prompts a new skill check and adds one point to the DC.

### Control Shape DCs
- Resist Involuntary Change: 25
- Return to Human Form (Away from location): 30
- Return to Human Form (At location): 20
- Voluntary change to animal (Away from location): Automatic
- Voluntary change to animal (At location): Automatic

Swanmays retain their human intelligence, wisdom and charisma (+2) when in their animal forms. All special qualities and attacks listed above as part of the template description will function in either form. They retain any human abilities though reason limits what they can accomplish in their animal form. Spell casting is not possible without voice or human hands (though theoretically a character could shape change to their human form, study spells with a combination of metamagic feats and possibly be able to cast them later). Other feats/abilities may still function properly at the DM’s discretion.

When it states above *same as the character or animal in the data*, this means that information is dependent on the current form. For instance, a Swanmay who was a human is a 10th level fighter, will have a swan’s AB when in the form of a swan, not that of a 10th level fighter. Yep, that stinks, but it is a curse after all, not too mention, striking with say, webbed feet is NOT going to grant the same chance of penetrating armor as a good ‘ol longsword. When it states *best of*, then at all times, the swanmay benefits from the best of the animal or humanoid form.

### Spell-like Abilities

- **Charm Person** (Sp) as a 9th level sorcerer, once per day.
- **Countersong** (Ex): As per a bard
- **Song of Repose** (Sp): Once per day, the Swanmay, in animal form only, may produce a melodic noise or song which is soothing to all those within 30 feet. The song cures all disease, poison and grants 2d4 hitpoints. It also removes any effects...
of magic fear and hopelessness.

qualities

Timeless Body (Ex): Swanmays are doomed to near immortality as part of the curse. They will not die of natural causes so that their suffering is prolonged.

Fast Healing (Ex): Swanmays gain 3 hit points per round. As part of their curse, they are hard to kill (and thus suffer their time on earth longer than they normally would.)
Online Resources

Here is a list of links which were used during the construction of the world of Eyru and provide great campaign reference material. They contain a wealth of information a GM or player can use to add detail to their RPG experience.

**Irish Literature, Mythology, Folklore and Drama:** One of the best and most extensive collection of links I've seen. Some excellent links to translations of old Irish tales, and more info, mythical and historical than you can try to measure with a fey stick!

**Stone Pages:** As best described on their site: “Stone circles, dolmens, standing stones, cairns, barrows and hill forts: welcome to the first and most comprehensive online guide to European megaliths and other ancient sites.” From Ireland to Italy! Wonderful for a GM to use during sessions to illustrate the land of Eyru.

**Bodleian Library Maproom:** The Oxford library has an excellent online resource that includes extensive cartography links and many scanned antique maps that can offer a lot of inspiration to DM's.

**Clannada na Gadelica:** This site is a nonprofit organization devoted to providing information on Gaelic culture. A membership is needed to access the entire site, but there is a ton of great information available to the general public.

**Internet Medieval Sourcebook:** An excellent source of links to all things Medieval. Well indexed and up to date links.

**History of Medieval Towns:** This is a wonderful site that details the history of two medieval towns. Everything from early maps, town legal code and even the town’s seal are included here. A great source for a GM planning a medieval town and the inspiration behind the Eyrian city of Lynn.

**The Arador Armour Library:** A dictionary of terms, construction techniques, pictures, and even a forum to share ideas about medieval armour and weaponry. Wonderful source for GM and player alike who wants to add realism to their campaign.

**Heraldry on the Internet:** Just what it says! A great guide to heraldry. While Eyru is modeled after a historical period that greatly pre-dates heraldry, this site’s information is too useful to pass up.

**Historic Roots:** A wonderful page containing a database of clans and a very brief history of the use of the tartan. Excellent for GM's and PC's looking for family names to use in game.

**The Grey Labyrinth:** While not historically related, this site is perfect for keeping players on their toes. A good riddle or a mind-bending puzzle is all but irresistible to many people of Eyru. This collection of puzzles is sure to give the GM something to challenge the players with aside from bands of angry giants and ill-tempered beasts.

**The World of Celtic Art:** A collection of ancient and modern Celtic art links with some useful historical information on Celtic culture as well.

**Celtic History:** Another nice collection of links to archeological and historical information on the Celts.

**Online Gaelic Dictionaries:** Searchable Gaelic dictionaries! GMs and players alike will enjoy this. Many place names and proper names in Eyru have been taken from (or in part, derived from) Gaelic dialects. Irish Gaelic is most prominent in these proper names though there is a smattering of Manx and Scottish.
**Open Gaming Foundation:** A link to information on the OGF which provides a copy of the OGL which Wizard of the Coast's d20 system is published under.

**Brigantia: Iron Age Celtic Re-Enactment:** A historical re-enactment group that is serious about its work. A good deal of research has gone into their roles and much of their findings are posted on their site for historical accuracy.

**The Book of Gods, Goddesses and Characters of Mythology:** While it opens with a silly little web trick, this site has a great summary of dozens of mythologies, including Celtic Mythos which inspired Eyru.

**Beginner’s guide to Irish Gaelic Pronunciation:** Not sure how to pronounce the name’s of some of Eyru’s important figures and characters? This guide will help as most of the linguistics of the campaign are based on Irish Gaelic.

**Celtic Art and Cultures:** This is a fabulous collection of images. Inspirational for GMs and players who want to add some authenticity to their game.

**The Guide to Gaelic Names:** The toughest thing about role playing: coming up with a good name! Well, say good bye to the “Drizzit’s” and “Frodo’s”. This guide lists dozens of Gaelic names with guides to pronunciation.

### “off-line” resources


### names

Names are many times an extension of culture and of obvious importance to the individual as well. For RPG purposes, names are also a tremendous pain in the rear sometimes! As a DM I can think of several NPCs that have gone on as “Fred” due to last minute name generation! A favorite for a while in my last campaign was nick-naming everyone “X”-boy, where X was a particular feature (i.e. the infamous “Disease-boy”, a random cleric of the god of disease....) So to help everyone out, I have collected a list of family and individual names that fit the Eyru setting.

#### family

**Brehan** *Bre-hon* (Judge)
**Cobhthach** *Kuv-okh* (Coffey)
**Conali** *Kun-ull* (Tall and strong. Brave as a cu. Connell)
**Donn** Dun (Brown-haired. Dunnigan)
**Donnchad** *Dun-uka-a* (Brown warrior. Donagh)
**Donnghal** Donn-ull (The brown one. Donnelly)
**Dubhceann** *Doo-kyeann* (Black head Deigan. Deegan)
**Eochaidh** Yoe-khee (A horseman. Keogh. Haughey)
**Gilla Brighde** Gill-a *Breej-a* (Gilbride)
**Giolla na Naomh** Gilla-a-na-neev (Servant of the Saints)
**Giolla Peadraig** Gilla-a-paw-drig (Servant of St. Patrick)
**Gilla Phoil** Gill-a-*Foe-il* (Gilfoyle)
**Gorman** Gurr-mawn (A blue person. Gorman)
**Mac an Ghabhann** Mok-a-Gow-an (Mac Gowan)
**Mac Conmara** Mok-kun-mara (Son of the Irish Wolfhound of the Sea. MacNamara.)
**Mac Conmidhe** Mok-kun-*mee* (Mac Namee)
**Mac Con Uladh** Mok *Kun* Ul-a (Son of the Irish Wolfhound of Ulidia. Mac Anulla.)
**Mac Criomhthain** Mok-*Criff-*an (MacGriffin)
Individual, male

Aedh Ay (A flame of fire) Var. Hugh
Aenghus Ee-nus (A chosen One)
Aidan Aodhan diminutive of Aed(h)
Ailbhe Al-iv-e (the gentle one) Alby, Albert
Ailín Al-een(of gentle birth) Allen Alan
Amhlaobh Ow-l-e (Norse: ancestral relic) Olaf
Andreas (Andrew)
Angus An-guss (Anglicised form of Aenghus)
Aodh (fire) Hugh
Aoghgan Egan
Aralt Orr-ollth Harold
Art Art (stone or bear)
Artagnán Art-ag-nawn (Little Art)
Bóroimhe Boer-iv-e (Boru)
Bréanann Bray-nunn Brendan
Brian Bree-un (Brian, Bryan Bernard)
Buadhach Boo-okh (Conqueror. Victor)
Caomhín Kwee-een (sweet offspring) Kevin
Cathal Ka-hul (strong in battle) Cahal, Charles
Cian Ke-un (ancient) Kean, Cain
Cionaodh Kyun-e (Kenny)
Cionáth Kyun-aw (Kenneth)
Colm Kull-um (dove) Colum, Colman, Columbia
Colmán Kull-um-awn Dove, Colman
Conall (tall and strong) Connell
Conchobar Koon-a-hoor (High desire. Also interpreted as “lover of Cu.”) Connor
Conchur Kun-a-hoor (high desire) Connor, Cornelius
Conn (intelligence) Constantine
Cormac Kurr-mok (charioteer) Charles
Criostóir Kreest-ore (Greek: Christ-bearing) Christopher
Daithi (David)
Deasún Jass-oon (of South Munster) Desmond
Declan Deh-klan
Diarmaid Dee-ar-muid (a freeman) Dermot, Jeremiah
Domhnaill Doe-nal (power of the deep) Donald, Daniel
Donnchadh Dunn-as-kuh (brown warrior) Donogh, Denis, Duncan
Dubhghal Doo-ull (The black one.) Dougall
Éamonn Ame-onn (Anglo-Saxon: blessed protection) Edmund
Eannna Enda
Eoin Eey-on (Hebrew gift of god) Irish for John; Naomh Eoin = St. John.
Eoghan Owe-un (well born) Owen, Eugene
Fear A Man
Fearghall Farr-ull (bravest of the brave Fergal, Virgil
Fearghus Farr-ees (the choicest one) Fergus, Ferdinand
Fionn Fyunn (bright an attribute of the sun god) Finn
Flann Floon (blood red) Florence
Giolla Christ Gi-la kreest (servant of Christ) Gilchrist
Laighneach Line-akh (A Leinsterman. Spears)
Liam Lee-um (Germanic: strong protector) William
Lorcán, Lorcan Lurk-awn (diminutive of Lorc, fierce) Laurence
Maghnus Mon-uss (Great) Manus
Micheál Michael
Niail Nee-all (Champion) Neil
Oisin Ush-een (the little deer) Ossian
Oscar Uss-kur (Norse: spear of god) Oscar
Pádraig Faw-drag (Latin: noble) Patrick
Pauric (Northern version of Paudraig) Patrick
Peadar Payd-er (Greek: rock) Peter
Piaras Pier-us (Norman for Peter) Piers, Pierce, Pearse
Pól pole (Paul)
Ruaidhrí Roo-e-ree (Norse for famous ruler) Rory, Rodger, Roderick
Séamus Schay-muss (Spanish: Jaime, from Hebrew: supplanter) James
Seosaimh Show-sef (Joseph)
Seoirse Shor-shah (George)
Seán Shawn (Norman French) John
Tadhg Teye-g (poet) Teague, Timothy, Thady
Traolach Trail-ukh (incarnation of the thunder) Tarlach, Turlogh, Terence
Uilliam Ill-ee-um William
individual, female

Aibhilin Av-leen (Var. Eibhlin)
Aíf, Aoife Ee-fi Eava. Eve
Aline Awl-ne Beautiful
Áine An-ya (Beauty, an attribute of the moon) Anne
Ailish Ay-lish (variant, Elizabeth)
Aisling Ash-ling (an epiphany a manifestation of the divine) Esther
Álúinn Awl-in Beautiful
Aoibheann Ee-vaun (lovely shape) Eavan Yvonne
Aoife Ee-fe (Eve)
Aoileann Eye-leen (Eileen)
Becfola Byug-ulla Dowerless
Bébhinn BAY-vin (fair or melodious lady) Bevan, Bébhionn
Blathnaid Blaw-ned (little flower) Florence
Brighid Breej (strength) Brigid, Brid, Bridie
Brónagh BRO-nah (sorrowful) Brona, Brónach
Caolthionn KWAY-linn, KWAY-linn, (fair, slender)
Cáit Kawtch (Greek: Pure) Katherine, Kate
Caitlin Kath-leen (Kathleen)
Caitrín Katherine
Caoimhe (female version of Caoimhin)
Caomhóg Kay-of-ogue (Beautiful girl)
Ciara Kee-ar-a (the dark one) Keary
Ciarnait Keer-net ( Dark Lady)
Cruith-gheal Kri-gyal Feminine name
Cinn Óir Kinn-ore (Of the golden hair)
Chinn-Óir Variant
Damhnatt Dow-net (little poet) Devnet, Dymphna
Deirdre Derdriu She who chatters
Duinseach Din-shock (Brown-haired girl)
Eádoin Aid-een (Edwina)
Eibhlin Ev-leen (Greek: Sunlight) Eileen, Evelyn, Helen
Éilis Ell-eesh (Hebrew: word of God) Elizabeth
Éithne (Kernel) Ethna, Edna
Eitche Etch-e (Etta)
Eithlin E-hlin (variant)
Étain Aid-awn (var. Eadoin)
Fionnchaomh Fyunn-kheev (Fair-headed, beautiful girl)
Fiona (fair haired)
Fionnula (bright shoulder an attribute of the moon) Finola, Nuala
Folt-léabhar Fuillt-low-er (Long-haired)
Gobnait Gub-net (small mouth) Abigail Deborah
Gormfhlaith Gur-um-lah (the lady stranger) Barbara
Gráinne Grawn-ye (perfect virginal attributes of the moon), Graina, Grace, Gertrude
Ide Ee-de (thirst) Ida Ita
Laoise Leesh
Liadain Lee-a-dawn (Grey lady. 9th Century Irish heroine.)
Mairead Morr-ayd (Greek: a pearl) Margaret, Marjorie
Máire Moir-e (Hebrew: of the sea. Bitterness) Mary Maria Miriam Maura, Moya,
Máirín Maureen
Maeve, Mebh Mav
Moing-fhionn Mwing-yoon (Fair-haired)
Muire Mwir-e (Reserved for Mary the Mother of Jesus)
Muireann Mwir-ann (Marion)
Niamh Nee-av (Radiant)
Nóra Nøe-ra (Latin: honorable) Norah, Honor
Nuala Noo-la
Órfhlaith Ore-la (the golden lady) Orla
Proinnséas Prinsh-ace (Latin French) Frank, Fanny, Frances
Sadhbh S-eye-v (goodness) Sive, Sophia
Seána (variant, fem. Of Sean)
Sile Shee-la (Latin: blind) Sheila, Cecile Julia Also: Seila, Seilagh, Shela, Shelagh, Sheela, Sheelagh, Sheila, Sheilagh, Shiela, Shielagh, Shila, Shilagh, Siela, Sila, Silagh
Siún Shoon (var. Shiobhan) Siún Shoon (var. Shiobhan)
Siobhán Shiv-awn (femine of Sean) Joan, Johanna, Jeanne, Hannah
Sorcha Surr-ukh-a (bright) Sarah
Treasa Theresa
Una Oo-ne (the white one, attribute of the moon) Agnes, Winifred, Freda, Inez
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To contact the author of this document please visit www.eyurpg.com or e-mail him at gm@eyurpg.com