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INIS MÓNA, OR THE ISLE OF PEAT



DROMARRA (from Dromanna na Máithreacha or “the backs of the mothers”) is sometimes referred to in the pejorative and, conversely, the approbative, as Innishmora (from Inis Móna or “the isle of peat”).

THE ORIGINS OF LIFE

Long ago, according to historian Suibiachtaithí, when the world was young and humankind was in its infancy, the island of Dromarra lay undisturbed in the sea. As humanity grew, so did its thirst for expansion. Thus, thousands upon thousands of years ago, a race of humans made its way by hide longship across the sea from the mainland to settle the rich Drommarach countryside.

Differing opinions, including practitioners of the druidic tradition, portray man on Inis Móna as indigenous - that the first human was birthed by the mother goddess Márdowan and, when it could not breathe the air in the Country of the Gods (*Tír na nDéithe*), she planted her feat on *Tír na nDaoine*, at the bottom of the sea, and arched her back to allow her child to take its first breath of fresh air.

A BRIEF HISTORY OF DROMARRACH SOCIETY

Dromarrach is home to a culture, thousand of years old, that has resisted nearly all attempts at occupation and colonization. Dating back thousands of years, the islands were home to a very druidic society, with an incredibly strong bond with and reverence for the forests, hills, bogs, mountains, and oceans. This society, according to mostly oral records, was extremely superstitious and had a strong belief in the otherworldly. Contemporary historians believe this was likely due to the geographic - early humanity’s understanding of the strange behavior of peat bogs, for example - and the mystic - the islands do display a particular resonance for certain types of magic and illusion.

This is believed to be one of, if not the first society to navigate the seas. Their ingenuity, bred from necessity given the rocky shores and ferocious surf, inspired them to make hide-covered ships that granted them humanity’s first-known voyage across a sea. While their shipmaking was eventually outclassed greatly by other societies and civilizations, this gave them an early edge in and proclivity towards raiding.

One of the most notable examples of superior shipbuilding came from the north. Roughly 1000 years ago, the northmen came raiding and conquering. They stayed for the more hospitable farmland and greater variance in fauna, as compared to their harsher homeland. This occupation lasted for over a century until their forces were gradually integrated or repelled under the rule of the contemporary era’s first High King, Íoren Féasóg mhic Fhómhair (beard of the son of autumn - modernized as Wintermane) - so named for the god of justice, cooperation, and despair. As a result of this occupation and later integration, the culture of the northmen has melded in many ways with the old culture of the islands.

DROMARRA TODAY

The core of life in Dromarra remains the *tuath* - the tribe. One’s clan can define status at birth, and can provide a support infrastructure for ambition and for hardship. Many debts have been paid by the *ágae fine*, the “pillar of the family,” and many would-be conquerors have had their dreams crushed by a weak *fine*.

The country is divided generally by province - each province being the reach of a *rí tuath*, rather than a strong political boundary. While these boundaries have changed greatly over millennia, they remain largely stable as of the last few centuries, with no capital city changing hands between major clans in centuries.

For those of ambition, being a member of - or earning a rare *de facto* membership into - a clan can make all the difference.

GEOGRAPHY

PLACES

CULNEARY (FROM CÚL NA N-IONRÓIRÍ OR “THE BACKS OF THE INVADERS”)

Today, Culneary is the most populous city in the country. Situated between the island’s only two fjords, it is said to be the spot from which High King Íoren Wintermane watched the last of the northmen retreat to the sea.

OLDCHURCH (OTHERWISE KNOWN AS DÚNLÉINN, OR “THE FORT OF CIVILIZATION”)

Home to the Duine Aithríoch - the penitent man - it was long held as a druidic holy site before the Westerners invaded, flattened it, and built what is now the oldest surviving Western Orthodox church on either landmass. The only thing to survive the razing was a large stone, carved in the likeness of a prostrate man, nicknamed “the penitent man.” The Duine Aithríoch is believed to be around 3,500 years old.

BALBASHTÍ (FROM BAILE NA BÁISTÍ OR “HOME OF THE RAINS”)

TALBOGAN (FROM TALAMH AN BHEAGÁN OR “LAND OF THE FEW”)

CULTURE

CALENDAR

Having some of the earliest known structures demonstrating solar and stellar awareness, the island is actually home to one of the most reliable annual calendars. Since they relied on an oral tradition for so long, though, their cataloging of “cycles” is suspect before a certain date. Written records began to become mainstream around the time of the northmen invasions, as scholars and religious minorities began frantically cataloging all they could.

THE CALENDAR AND *Draiocht*

The upper druidic circles still reject the recorded cyclical calendar to this day on principle, although they use it unofficially for practical reasons.

Written history began largely in response to the First Great Invasion. Fearing their culture would be lost under the Northman invaders, many individual clans began recording their histories and deeds. The druids never adopted the system officially, but scholars and judges began using dates in RR (Réamh-Réabhadh or “pre-violation”) and AA (Anáil Arís or “breath again”) in the 2nd and 3rd centuries AA.

GENDER

GENDER IN INHERITANCE

While men are more commonly Provincial Kings and High Kings, there is no stigma against women serving as rulers or leaders, and they are typically accepted and treated with the same respect as their male counterparts. Some of this is due to the importance maternal ancestry holds in the role of the clan. The clan name can pass through either the mother or father - usually following whoever has the more powerful name unless the next generation would stand to inherit more property or status by taking the other name. An example of this might include distant cousins with little hope of being selected as tanist to a Provincial King on their mother’s side, but who stand to inherit an

Overking title or a portion of land through their father’s family.

Matrilineal descent also features heavily in family symbolism and heraldry. While the ordinaries and charges of the coat of arms pass patrilineally (with sections always maintaining some clan consistency), the clan tartan passes matrilineally - in a sense, making one’s maternal heritage feature more prominently.

GENDER IN WAR

Much like the northmen who invaded, the Dromarrach allow women to participate and lead in battle. Unlike the northmen, there is no special requirement or designation of women in battle. Although battles usually contain far more men than women, any able-bodied woman is allowed to contribute.

Some clans see this differently, and their restrictions range from having only women who have proven themselves worthy being allowed to participate to excluding women from warfare entirely. These clans are in the minority, and are generally smaller clans.

FAMILY

Understanding the position of family is essential to grasping the organization and operation of Dromarrach society. Everything from social standing to political organization is governed directly by membership or affiliation to the clans.

NAMING

Names in Dromarra will often carry some sort of significance, represented in a shortened version of an idea or phrase from the old tongue. Both given names and *ainm nochta*, or “revealed names,” are highly respected by the Dromarrach. It is, however, a *geas* to give oneself an *ainm nochta* - it must be “revealed” to others through influence or action. Once named, the *ainm nochta* is respected equally to the given name, and can be used interchangeably in any setting. Children will

rarely be named after their parents, but will more frequently be named after grandparents - living or deceased.

ARCHITECTURE

More to come.

CLASS STRUCTURE

While class is not the determining factor of what one can accomplish in Dromarra during a lifetime, it is certainly influential. The society as a whole is divided into groups in a somewhat flexible hierarchy, although the *filí* (poets and seers), *breithiúna* (judges), *draoithe* (druids), and *rialtóirí* (kings and queens) are always located in the upper echelon.

Below them, generally, are the *finígh* (clansmen) and the craftsmen and artisans, followed by *flaith* (nobles who acquired their status through skill, wealth, or strength of character). Then, there are the freemen, followed by the *bothach* (those who lost rights to property), and then slaves.

APPEARANCE & CLOTHING

RACE

While the island is no stranger to humans of different races - be it the native Drommarach, the northmen who were assimilated, or the large population of continental freedmen who settled in the south - it is a place that is largely unfamiliar with non-human races. That is not to say that these races do not exist for the purposes of character creation. After all, Dromarra is a relatively small island even within its own hemisphere. That said, it is important to pay attention to the influence of one's race.

For instance, elves or "fairies" of all sorts are major features in some cycles of Dromarrach myth and play a large role in much of the superstition that the island is famous for. An elven player character might find themselves treated with skepticism, on one hand, or zeal on the other. Many, if not most, natives have never seen an elf before, but have definitely heard of them.

In another example, a dragonborn would likely be categorized as a beast at first sight, as dragons have limited mention in mythology and humanoid dragons have none. A warforged, though, might be treated with awe - as it is something that can be understood as a construction.

PLAYING NON-HUMAN RACES

Ultimately, racial choice should not be limited by the setting. In fact, since all non-human races are so rare in one way or another, playing a non-human race might give a player greater access than they would have if they were playing a human. For example, a halfling merchant in the hills might have a steep discount for other halflings she encounters, or maybe a warforged player could be seen as a divine aid by an ambitious king and offered the key to a city in exchange for allegiance.

SOCIETIES

THE FILÍ

THE CANONICAL DRUIDIC ORDER

THE CULT OF THE SEVERED HEAD

THE PUGILISTS

THE DROMARRACH REPUBLICAN ORDER

Comprising mostly unlanded freemen, members of minor clans, and those without property rights, the *DRO* is dedicated to creating a centralized government that represents the interests of the citizens, rather than the clans. Inspired by revolutionary leaders across the globe, they aim to create a united republic governed by elected officials.

THE MINISTRY OF THE ASTRAL GATE

The Ministry of the Astral Gate is an organization comprising mostly those who claim

to have been visited by beings from beyond the stars.

Although the individual members and particularly the founders had differing views on who had been visiting them and why, they were united in one core belief: that the world as they knew it was going to end and the only way for humans to survive was to escape the galaxy via the astral gate - a large astronomical anomaly that could transport them unfathomable distances instantly.

They believed that many of the more influential clans, monarchies, and “democracies” throughout the world are aware, through advisors, captured experiencers, or deals with these outside forces directly, and are actively seeking to reserve their spots in the future of the human race by limiting knowledge of the astral gate and the coming end through deliberate campaigns of misinformation, burying of truth, and murder.

This paranoia led to the alleged dissolution of the organized Ministers of the Astal Gate - although many members continue to communicate through their tightest, most trusted channels. But threats of murder, imprisonment of high-ranking members on fabricated charges, and disappearances meant that the Ministry had to disappear.

RELIGION

Dromarra has, for as long as any stories can tell, been an island steeped in the druidic tradition. Although the role of and the significance of the druid has changed over the centuries, these figureheads have always represented two things for Inis Móna: a liaison to nature and, often, a conduit for the spiritual.

PLAYING A DRUID

While many, if not most, druids are religious figures of varying import, it is not uncommon to see druids as adventurers in Dromarra. However, unlike in many other settings, the Dromarrach druid as a religious figure is not known to shapeshift. Given the island's fascination with lycanthropy and its mythology around transformation being something much more otherworldly, if not sinister, a druid's *wild shape* should be used with caution, as it is seen as one of the more questionable things a druid can do.

So, given the cultural significance placed on a druid, it is much more important to consider the social implications of an action than it would be elsewhere in the world. A druid who abuses certain powers or uses its bond with nature too atypically may find themselves rejected socially in a way that is more pronounced than even the more undesirable classes of spellcasters on the island.

NA DÉITHE: THE GODS AND GODDESSES

Dromarrach Paganism is practiced by the majority of natives, and it is the most influential of the most common religions on the island. Its practice dates back to antiquity, and it is one of the oldest surviving religions in the world. During the second great invasion, the Westerners attempted to eradicate *an phágántacht* by decimating holy sites, systematically eradicating holy men, and killing or enslaving its practitioners.

THE DROMARRACH PAN-THEON

UALAL

(from *Ualaíonn Sé Na Réaltaí* or "he holds down the stars")

The Giver and Taker, The Burdener, Taker of Flames, The Divider

Major Deity

Symbol: The face in the sun

Home Plane: Tír na nDéithe

Alignment: Lawful Neutral

Portfolio: The sun, the sky, punishment

Worshippers: Commoners, reformed druids

Cleric Alignments: LG, LN, N, LE

Domains: Light, Solidarity, Life

Favored Weapon: Greathammer

Ualal is among the oldest of the gods. He, along with Márdowan, gave birth to the humans that inhabit Dromarra. Upon gazing at the first human and seeing the chaos her progeny would be capable of, he renounced his daughter - symbolically making humanity a bastard child of the gods.

After humans began to discover war, he tried to take fire back from them - forcing them to respect the old druidic ways. He did so without consulting the other gods and, ironically, inspired a war between the gods themselves when the act was deemed unjust by Íoren, the very man that Ualal himself had deemed *brehon* of the gods.

After being upset in single combat by the once-human Íoren and forced to return the flame to humanity, Ualal became even more bitter towards his children.

MÁRDOWAN

(from *Máthair an Domhain* or "mother of creation")

TABLE 1-1

Name	Domains	Rank	Alignment	Weapon	Portfolio
Márdowan	Life, Nature, Protection	M	LG	Shield	Motherhood, tribal government
Ualal	Light, Solidarity, Life	M	LN	Greathammer	The sun, the sky, punishment
Íoren	Order, Solidarity, Strength	I	CG	Greatsword	Justice, cooperation, sacrifice, despair
Galathnid	Tempest, Grave, City	L	CN	Shortspear	The sea, immigrants
Taraunish	War, Strength, Protection	L	N	Short sword	War, dawn, healing, rebirth
Dasclahoul	Ambition, Knowledge, Arcana	L	CN	Knife	Astrology, divination, injury, the human body

The Mother

Major Deity

Symbol: The stone slab

Home Plane: Tír na nDéithe

Alignment: Lawful Good

Portfolio: Motherhood, tribal government

Worshippers: Mothers, clan leadership, patriots

Cleric Alignments: LG, NG, LN

Domains: Life, Nature, Protection

Favored Weapon: Shield

Márdowan is the mother god, responsible for the creation of the Dromarrach island and its inhabitants. As one of the few gods that predates humanity, not much is known about her origin in *Tír na nDéithe*. She remains hunched over, feet rooted at the floor of the sea, providing life and land for all of her children.

ÍOREN

(from *Fíor Aon* or “the one true story”)

The Sword of Justice, The Mediator, High Brehon (Ard Breitheamh), The Sullen One, The Voice of Man

Intermediate Deity

Symbol: The yew branch

Home Plane: Tír na nDoaine

Alignment: Chaotic Good

Portfolio: Justice, cooperation, sacrifice, despair

Worshippers: Non-druids, *brehon*

Cleric Alignments: NG, CG, CN

Domains: Order, Solidarity, Strength

Favored Weapon: Greatsword

Íoren is the patron deity of the ever-evolving idea of justice. Born to a human mother and father, he was known as the only *brehon* with

an advanced enough view on law to be trusted to govern the gods themselves. Among all of the gods, he has throughout the cycles of myth had the most direct interaction with humanity and is often believed to be residing in Dromarra at all times, acting as *brehon* of all humanity.

As a result, depictions of Íoren have changed over time. Over the centuries, other humans named Íoren (a somewhat popular name in Dromarra) have been believed to have been ascended into godhood to relieve the previous incarnation, giving him a complicated and oftentimes subjective history, depending on who you ask.

GALATHNID

(from *Gialla an Ruda Anaithnid* or “jaws of the unknown thing”)

Lesser Deity

Symbol:

Home Plane: Tír na nDoaine

Alignment: Chaotic Neutral

Portfolio: The sea, immigrants

Worshippers: Immigrants, fishermen, sailors

Cleric Alignments: CG, CN, N, CE

Domains: Tempest, Grave, City

Favored Weapon: Shortspear

Galathnid (from *Gialla an Ruda Anaithnid* or “Jaws of the Unknown Thing”) is the patron deity of the sea.

TARAUNISH

(from *Tharraing Sí* or “She Tore”)

The Valkyrie, The Shield of Dawn, The Undying

Lesser Diety

Symbol: The back of a fist

Home Plane: Tír na nDoaine

Alignment: True Neutral

Portfolio: War, dawn, healing, rebirth

Worshippers: Warriors, women, clan leaders

Cleric Alignments: NG, LN, N, CN, NE

Domains: War, Strength, Protection

Favored Weapon: Greatsword

The goddess of war. The youngest of all the gods, she is believed to be a Northman who began to secretly practice Páganacht na nDraoithe. She was discovered and declared outlaw by the Northmen and was slain by a group of Northmen shortly after. Her death was first written of in 257aa by the Northman Invasion scholar Ceilg-Mhian in *The Legacy of An Críoch Réanna: A Study of the Branching Influence of the First Great Invasion*. Ceilg-Mhian, despite his well-known skepticism of certain embellishments of the oral tradition, faithfully recorded the following story, as told to him by the druid Tacaí Gerann:

Mogh Cré, watching uphill, felt the earth beneath his feet turn damp with the blood of the Northmen. Unaffected by the greataxe she had taken to the stomach, Taraunish soared into a ríastrad the likes of which he had never seen before. Limbs began getting tangled in the branches of trees around the outcropping. After dispatching over 100 of the largest warriors the Northmen had to offer, she finally fell to her knees, axes in hand, with so many arrows and weapons protruding from her skin that her shape was barely recognizable as human. Twenty men twice her size were surrounding her, with nearly as many hiding behind them, afraid to encroach any farther into the space she had won for herself. After nearly a day in this standstill, a single crow landed on Taraunish. When she did not shoo it away, they knew it was done. They moved to take her body with them as a prize for their efforts, but she turned into soil at their touch and disappeared into the earth beneath them.

Ceilg-Mhian also notes that, “unsurprisingly, no written or artistic references to the goddess

appear before this period [of The Great Invasion] - lending credence to the idea that 1) her ‘ascension’ into godhood was a product of the Isle’s desperation for a talisman of resistance, and 2) although far less likely, she was an actual human being who lived around this time.”

DASCLAHOUL

(from Dhathaigh Sé an Scliúchas Stairiúil, or “he colored the storied brawl”)

The Unspoken, The Puppeteer, Boiler of Blood, The Imbuer, The Illuminator, The One Who Painted Man

Lesser Diety

Symbol: The cat with tongue

Home Plane: Tír na nDoaine

Alignment: Chaotic Neutral

Portfolio: Astrology, divination, injury, the human body

Worshippers: The crippled, scholars, skeptics, non-druid mages

Cleric Alignments: CG, CN, N, CE

Domains: Ambition, Knowledge, Arcana

Favored Weapon: Knife

Dasclahoul was an ancient druid who dabbled in wizardry and sorcery - kinds of magic especially frowned upon by ancient *draiocht*. Living life as an outcast, when accused of a crime, instead of having the typical fine levied against him, his tongue was ordered to be cut out - although the exact nature of his crime has been lost to history, as this was well before written record and Dasclahoul, for obvious reasons, was not able to speak of it. This disfiguration sent him spiraling farther down the rabbit hole of conspiracy theory and what one might consider “mad science.” In an attempt to overcome the handicaps forced upon him, he fell deeper into his studies, eventually becoming so well-versed in both ancient and contemporary magic and artifice that he restored his body to far better condition. This is how he ascended into godhood, where he sits to this day.

Along with Íoren, Dasclahoul is among the most frequently-rumored of the gods to appear to humans, offering them knowledge for the sake of disrupting the status quo or revealing a hint at a greater conspiracy. These stories are rarely believed, as many criminals and

many lunatics cite visits from Dasclahoul as an excuse for their actions.

Importantly, Dasclahoul's relationship with Íoren is that of a strong mutual respect and, some believe, friendship. In fact, Dasclahoul's *ainm nochta* comes from a story in which he gave Íoren a magical tattoo, allowing him to best the Greater God Ualal in battle, in order to bring him to justice after he attempted to take the flame back from humanity.

POLITICS

CLAN ORGANIZATION

The *daoine Dromarrach* do not hold kingship in the same divine light that many other cultures do. It is more akin to a political office in most cases than it is a birthright. Each King or Queen, no matter their level of influence, operates with sovereignty over their own lands - the only differentiating factor between them is who they exercise suzerainty over. In that sense, every King and Queen is titled appropriately.

In the overwhelming majority of cases, kingship is determined from within a dominant clan - thus the term *ceann* is applied colloquially to many of the Kings and Queens. For example, a *rí tuath* might be *ceann* of a clan, a region, a city, or even another kingship.

THE PETTY KINGS AND QUEENS (*Rí Tuaithe*)

These are the heads of minor clans or tribes that have smaller plots of land - anything up to the size of a county or parish. Their organization and succession laws today are largely the same as those of the Overkings and Overqueens, although their greater number means that there is some more deviation in some of their practices. Historically, many of these clans were practitioners of gavelkind succession, which meant that any land or power amassed was divided during succession, which left the more powerful tanist clans a greater chance to solidify their power. A not insubstantial number of Petty Kings and Queens still practice or honor some form of gavelkind succession today.

The land itself under a Petty King or Queen, outside of their own direct holdings, is still ruled allodially by members of the *fine*.

THE OVERKINGS AND OVERQUEENS (*Rí Tuath*)

These are the heads of the major clans throughout the country. They exercise suzerainty over the Petty Kings and Queens, as well as the independent mayors and thanes

in their territory. Succession in the clans is done by a form of cognatic tanistry, with the extended family of the clan nominating and eventually selecting a tanist to serve as heir. This process was developed over time as a way to avoid gavelkind succession - splitting of properties among direct heirs - as clans that practiced tanistry were able to easily overtake the less stable clans as generations passed. Far more often than not, this is the most powerful position one can occupy in the entire country, unless there is a currently sitting High King or Queen or a Provincial King or Queen.

THE PROVINCIAL KINGS AND QUEENS (*Rí Ruirech*)

These are the rare Kings and Queens that, through influence or through military strength, become *rí ruirech*, or "king of overkings," in a larger region. They are more frequently spoken of in history than in any present sense, as their rule is often named retroactively. If a Provincial King or Queen knowingly exists, they operate much the same way as an Overking or Overqueen, except exercising suzerainty over that office instead of petty kingship. In this way, provincial kingship is often a temporary holding, not passed through succession. Succession in the rare cases of conscious provincial rule is not historically defined and tends towards primogeniture. As a result, succession of a Provincial King or Queen is often a bloody affair.

THE HIGH KINGS AND QUEENS (*Ard Rí*)

The islands are rarely unified under a single high king or queen, but occasionally, a member of a clan will successfully lay his or her claim as high king/queen of Dromarrach. The role of High King or Queen is almost entirely symbolic - it is de facto rule rather than de jure. As such, a High King exercises no more authority in any region than a Provincial King, but having generally-accepted suzerainty over large-scale international affairs (almost exclusively

raiding, since it is an otherwise very isolationist country). Succession of the high kingship or queenship does not pass through typical means, as qualification is not determined by blood line, but by individual merit.

SELECTING THE *Ard Rí*

External Proclamation. Very rarely, a member of another clan will proclaim a clan head worthy of high kingship. Worthiness is usually based off of tremendous success while raiding, warring with other tribes, repelling invaders, exemplifying high moral standing, or commanding judicial respect. This proclamation will almost always happen at an event with representatives from the majority of clans - a clan meeting, country-wide sporting event, great feast, etc. - as well as a large number of jurors and druids. If there is agreement, the coronation is arranged soon after. If there is dissent, the candidate will generally prove their worthiness by organizing a large raid, offering tribute to other provincial kings, or consulting The Tanist Stone.

The Tanist Stone. Set upon a hill by the long-forgotten gods, The Tanist Stone is the most respected means of determining one's worthiness of High Kingship. Legend has that if the rightful High King or Queen sets their hand on the stone, the stone will cry or sing out in their favor. Official consultations of The Tanist Stone are tremendous, but tremendous events, open to the public, but requiring a handful of *rithe tuath*, *breithiúna*, *filí*, and *draoithe* to establish quorum.

Notable Exceptions. The high kingship cannot be taken by force without most likely incurring the disapproval of the true highest powers in the land - the jurors, the druids, and particularly the *filí*. While the fees and punishments doled out to a king or queen of a clan would typically fall upon the substitute churl, the precedent of execution has been set for any who would attempt to take the high kingship by force without otherwise being qualified in the eyes of the jurors.

NA POIC FÉASÓGACH

There exists one military force that serves the country over the interests of the clans - Na Poic Féasógach (the The Bearded Stags). They serve the rightful High King or Queen when

they exist, and serve as a mercenary force off the islands when the seat is empty. Originally conceived by the high kings as the protectors of the realm (as the stag is the protector of the forest, the "bearded" (human) stag protects its home), their transition to a generally mercenary force happened easily as the high kingship was so frequently left empty.

It is an honor to serve in Na Poic Féasógach, although you forgo any chance at inheritance when joining. The right to inheritance can be returned to an individual in some circumstances - typically after significantly above-average length or quality of service. Appeals to the jurors and druids can be made, and typically rights are restored to all those who request it after their service ends.

COURT LIFE

As every kingship is essentially the same in operation, so, too, are they in court structure. Nearly every King or Queen will have a court comprising a council (typically a steward, a marshall, a chancellor, and a spymaster), an *aithech fortha* or "substitute churl," an *ágae fine* or "pillar of the family," and a poet or bard. Honorary titles may be given to a high druid, court physician, court jester, cupbearer, seer, lawspeaker, champion, and venerable elder.

THE *Aithech Fortha*

THE *Ágae Fine*

THE MAJOR CLANS

WINTERMANE

(modernized from *Féas mhic Fhómhair*, or "the beard of autumn's son")

ELMSBORN

(modernized from *Síolrach Leamháin*, or "progeny of elms")

WOADBLOOD

(modernized from *Pór Glaisine*, or "blood of woad")

GAMEPLAY ADDITIONS TO THE 5TH EDITION OF D&D

Given the rich and specific history of Inis Móna, there are many systems and services that may not exist in the standard 5th Edition of Dungeons and Dragons. For the benefit of players and Dungeon Masters alike, some of those systems are outlined or prototyped in this document. The inclusion of these systems is left up to the Dungeon Master's discretion.

COMBAT

ESCALATION DIE

At the DM's discretion, combat may involve an *escalation die*.¹ This is a standard d6 that begins to take effect in the second round of combat. At the start of the second round of combat, the escalation die adds +1 to the attack of any physical attack made by affected creatures (including players and some monsters, according to the discretion of the DM). Each subsequent turn, the die is increased by 1 (+2 at 3rd turn, +3 at 4th turn, etc.) until it reaches a maximum of +6. The principle behind the escalation die is relatively simple - it "warms up" offense and simulates defensive fatigue as combat goes on.

ESCALATION DIE AS DAMAGE

The DM can also explore using the *escalation die* in damage for particular encounters. Maybe a trap laid by a PC or by a boss deals damage that escalates the longer it is left untouched, for example. Or maybe an AoE spell punishes those who stay in it too long by including the escalation die in its damage.

ROLEPLAY/INTERACTION

1. Rob Heinsoo et al., *13th Age: A Fantasy Roleplaying Game* (London: Pelgrane Press, 2013), 162.

CRAFTING

As gold and other forms of traditional currency are less valuable on Inis Móna, given the island's emphasis on trade, *crafting* is an important part of life in Dromarra. While one can, especially as an adventurer, live a good life off trading goods without any knowledge of crafting, craft skill will be immensely helpful in generating revenue and identifying the value of goods.

Materials and methods differ from what a foreign adventurer might be used to, so this guide exists to give an introduction to some of the basics of crafting on the starry isle of Inis Móna.²

PROFICIENCIES

For a character that wants to craft an item of their own, they must first be proficient with the *artisan's tools* required for construction. Some items may, at the DM's discretion, require multiple proficiencies to complete. Some examples of multi-proficiency items may include a halberd, which might require both Smith's Tools and Carpenter's Tools, or a belt, which might require Leatherworker's Tools in addition to Smith's Tools, depending upon its complexity. In these circumstances, it is advisable to outsource part of the process or to have a proficient ally assist.

CRAFTING COST AND TIME INVESTMENT

In addition to sourcing the raw materials required to craft an item, before an adventurer can calculate the total cost of item creation, they must establish the base value of the mundane version of that item.³ This base cost will be affected by multipliers determined by

2. The system is lifted almost exactly from the crafting mechanisms outlined in Charles Stapleford, *Item Crafting Rules for 5e*, v1.4.1 (April 19, 2017; Dungeon Masters Guild, October 14, 2017).

3. The basics for crafting prices and time investment are defined in James Wyatt, Robert J. Schwalb, and Bruce R. Cordell, *Player's Handbook*, Dungeons & Dragons, 5th Edition (Renton, WA: Wizards of the Coast, 2014), 187.

the materials used, modifications included, and enchantments woven, and these multipliers will affect both the crafting cost in gold and time, as well as the final resale value of the item.

Once the base cost of the item is established, the desired materials are then factored in. The rarer the materials, the more complicated and expensive the crafting process - this difficulty is reflected in the final cost and time investment. Some of the more commonly-used materials by Dromarrach craftsmen are outlined in the table below. For items that involve multiple materials of differing rarities, the DM may determine the relative amount of materials used and the resulting daily cost and multipliers.

MATERIAL CATEGORIES

Material	Daily Cost	Time Mult.	Value Mult.
Common	1gp	1x	1x
Uncommon	5gp	2x	2.5x
Rare	30gp	3x	15x
Very Rare	200gp	5x	100x
Legendary	1000gp	10x	>500x

Iron. *Very Common Material.* Perhaps the simplest and most common raw material used in the crafting of weapons and armor, iron costs a mere 50sp each day to craft in addition to having a .5x Time and Value Multiplier. Its efficacy, however, is proportional to its cost. On any natural 1 attack roll, an adventurer must roll a d20. If the resulting roll is below a 10, the weapon is damaged and deals half damage until it is repaired.

Steel. *Common Material.* While the raw materials are less common, steel is the most commonly-used material for weapon crafting, and among the most common in medium and heavy armor crafting. While slightly more expensive and harder to refine than iron, the ubiquity of steel among adventurers showcases its reliability. It is the defining material of most mundane weapons and does not provide any additional benefits.

Copper. *Uncommon Material.* Known more for its decorative use than its utility as a crafting material, copper is not known to enhance the properties of a weapon or set of armor in any way.

Silver. *Uncommon Material.* Also used mostly for decoration, it is also favored by monster hunters and seekers of the paranormal because

of its strength against the otherworldly. There are some creatures against which a steel-edge or steel-tipped weapon will deal an additional +1 damage.

Crucible Steel. *Rare Material.* A heavily patterned steel created by mixing cast iron, iron, steel, and various fluxes. The inhomogenous nature of the mixture often leaves the steel with a beautiful rippled pattern. Very few smiths locally have any idea how to create this metal, so the materials most often need to be imported. This is still a highly rare and sought-after material even in countries where the process of manufacture is known.

A crucible steel weapon will have piercing and slashing damage die of one size larger than its mundane equivalent, up to a d12. For example, a crucible steel shortsword would deal 1d8 slashing damage, whereas a mundane steel shortsword deals 1d6. A 1d12 mundane greataxe, however, would become a 2d6 crucible steel greataxe.

Bog Oak. *Rare Material.* The enduring oak tree, symbolic for its resilience, is a common material used in furniture and, for those that can afford it, interior work. Oak that has been trapped in a bog, due to the bog's acidic and anaerobic conditions, comes out essentially fossilized. This bogwood, or *morta* adds a certain visual appeal - the wood becomes stained by the tannins in the bog - that makes it desirable for high-quality artisan work. Because of the mystical nature of the bogs, it is also seen as being imbued with some mystical properties.

Due to the high concentration of minerals, an item made out of *morta* will be more resistant to flame than normal wood.

Bog Yew. *Rare Material.*

CRAFTING TIME

INSCRIBE MAGICAL TATTOO

As tattoos are important to Dromarrach warriors and civilians alike, and imbuing ink with magical energy is an ancient collaboration between the druids and the clan leaders and warriors, inscribe magical tattoo is an ancient, although rare, custom among the natives of Inis Móna.⁴

4. The original ideas and rules surrounding the concept are outlined in Jason Nelson, Sean K Reynolds, and Owen K.C. Stephens, *Inner Sea Magic: A Pathfinder Campaign Setting Supplement* (Redmond, WA: Paizo

You can create magical tattoos, magic items inked directly into the flesh of a willing or helpless creature. Both you and the recipient of the tattoo (if the recipient is not yourself) must be present during the entire tattooing process. Magical tattoos are difficult to destroy, though they count as magic items for the purposes of dispel magic.

SLOT LIMITS

In the Pathfinder system, the following rules apply to magic tattoos:

Magic tattoos must be placed on a part of the body normally able to hold a magic item slot, but they do not count against or interfere with magic items worn on those slots. A single slot can only hold one magical tattoo (nonmagical tattoos and tattoos acquired from the tattooed sorcerer archetype do not count against this limit). Tattoos may be inscribed on the following slots: belt, body, chest, feet, hands, head, neck, shoulder, ring (up to two), or wrist. They cannot be inscribed on armor, eye, headband, or shield slots.

Outside of Pathfinder, the limits on number of magical tattoos or "slot" restrictions are ultimately left to the discretion of the DM, although recommendations are included in this chapter.

Physically removing a magical tattoo with a sharp instrument or defacing it with fire or acid can destroy the tattoo. Doing so is a full-round action that not only requires the target to be willing or helpless, but also provokes attacks of opportunity. At least 2 points of damage per caster level of the tattoo must be dealt to destroy a magical tattoo in this manner.

Magical tattoos follow the rules for magic item creation as though they were wondrous items. New magical tattoos can be researched and designed using the guidelines for pricing new magic items. Magical tattoos are treated as slotless magical items for pricing purposes.

TATTOOIST'S TOOLS

This kit comes in a sturdy briefcase of some description and contains a variety of various colored inks, needles, and medical supplies

needed for sterilization. The kit may also include a sketchbook filled with original tattoo designs, or magical templates that the artist may find on their journeys.

Tattooist's Tools are needed to create any tattoos, whether they have magical properties or not. Each set initially contains a variety of ink colors, but does not include any specialty inks from the specialty inks table.

As you create tattoos, you will use up the supplies in your tool kit, which will need to be replaced every so often. Every small tattoo it takes 1 ounce of ink to make. Medium tattoos take 2 ounces and large tattoos take 4 ounces.

Each color of ink costs more or less depending on the dye used to make the color. Purple, for example, is the most expensive color as minerals and plants that produce appropriately colored dyes are harder to find and acquire than other dyes.

TATTOOIST'S TOOL PROFICIENCY

In order to create a tattoo, mundane or magical, one must have proficiency in *Tattooist's Tools*, which is a type of *Artisan's Tools*. To ink a magical tattoo, one must have at least 1 level in a spellcasting class and have proficiency with these tools. In order to gain proficiency in *Tattooist's Tools*, you may either practice with it



long enough to gain proficiency, or gain it from the following Backgrounds.

- **Criminal:** You may choose to forgo your proficiency in either one type of gaming set, or *Thieves' Tools*, choosing instead to be proficient with *Tattooist's Tools*.
- **Guild Artisan:** You may choose *Tattooist's Tools* as your one artisan tool proficiency.
- **Sage:** You may choose to forgo one of your additional language proficiencies, choosing instead to be proficient with *Tattooist's Tools*.
- **Sailor:** You may choose to forgo your proficiency with *Navigator's Tools*, choosing instead to be proficient with *Tattooist's Tools*.

Additionally, your DM may choose to award you proficiency with these tools for some other reason, which remains up to their discretion.

LEARNING A NEW PROFICIENCY

First, you must find an instructor willing to teach you. The DM determines how long it takes, and whether one or more ability checks are required. The training lasts for a number of days determined by the DM and costs 1 gp per day. After you spend the requisite amount of time and money, you learn the new language or gain proficiency with the new tool.

TATTOO APPLICATION

There are many variables that go into applying a tattoo which must be taken into account before choosing to apply one to the skin. Such variables include the size of the tattoo, the intricacy of the tattoo, the cleanliness of the procedure, and the time that the procedure takes.⁵

Tattoo Size. In order to apply a tattoo of any type, there must first be room to draw it into the skin. Every tattoo has a size and location. Every creature only has so much space on their bodies which to draw tattoos and so are limited in the number that they can possess. The scale of a tattoo adjusts depending on the size of the creature it is being applied to. Because of this a Large chest tattoo would take up the same space on a human, a halfling, or a giant, as the

⁵ This section is lifted almost entirely, with some minor adjustments, from Robofeather [pseud.], *A Guide to Magical Tattoos*, The Homebrewery, August 7, 2016, 1-3, <http://homebrewery.naturalcrit.com/share/HkMxFdZY>.

size of the tattoo stays proportional to the size of the creature it is applied to.

If your DM allows, tails and wings may also be tattooed, given that they are not covered in feathers, fur, or scales and are a sufficient size. They count as an arm or leg-sized body part.

Tattooing the Subject. In order to tattoo a creature, the artist must make a *Tattooist's Tools* check. The skill for this role is either Dexterity or Charisma, plus the artist's proficiency bonus from using the *Tattooist's Tools*. Every tattoo (along with size and location) has a DC target depending on the power and intricacy of the tattoo.

If the artist fails this roll and the tattoo was intended to be magical, the tattoo holds no magical properties but still takes up space on the creature's body. Based on how severely the artist fails the roll, the tattoo can be anything from minorly flawed (1-3 points under target) to a horrible mess (10-20 points under target or a natural 1). Rolling a 20 always results in a success, with the tattoo being a perfect and awe-inspiring display of artistic skill.

Intricacy	Tattoo DC
Simple	10
Average	15
Ornate	20

Time to Apply. Tattoos take time to apply based on their size and intricacy. A large but simple tattoo may take the same amount of time to ink as it would to create a small but detailed one. Sessions may be broken into chunks of 4 hours per short rest. Use the following table to determine how long the procedure will take.

Size (Intricacy)	Time
Small (Simple)	2d4 hours
Small (Average), Medium (Simple)	4d4 hours
Small (Ornate), Medium (Average), Large (Simple)	8d4 hours
Medium (Ornate), Large (Average)	16d4 hours
Large (Ornate)	32d4 hours

Risk of Disease. Even with sterile tools, there is still a slight chance of picking up a disease from being tattooed. The creature receiving a tattoo must make a Constitution save, the DC of which depends on how sterile the procedure

was.

Cleanliness	Con Save DC
Appropriate medical supplies used	5
Improvised medical supplies used	10
Poorly improvised medical supplies used	12
No sterilization	15
Actively unsanitary	20

If a disease is contracted, the DM decides what disease it is, either by choosing one from pages 256-257 of the *Dungeon Master's Guide*, or by making one up.

Once the Tattoo is applied successfully, the tattooed creature may utilize the effects of their new tattoo after their next *long rest*.

EXAMPLES OF MAGICAL TATTOOS

WING TATTOO

Wings grow, dog

EXPLORATION

CHARACTER DEVELOPMENT

ONE UNIQUE THING

In addition to or as a substitution for 5e's standard background process, character creation can involve establishing one unique thing that differentiates a character from every other hero (or villain) in the world.⁶ This unique thing should have no influence on combat to start, although it may hint at hidden power or be an exploration as to *why* a character has such prowess or what that prowess *means* for them.

GIFTS OF BIRTH

In an island comprising almost entirely humans, with only a few mixed species, there are some things that set true heroes apart from the rest of the crowd. In legend, many of these heroes have a gift of birth - some gifts, from fate, others from the glories or the mistakes of their forbears. While a parent can knowingly pass on gifts of property, wealth,

6. Heinsoo et al., *13th Age*, 31.

or even something more intangible to their progeny, a gift can be passed on generation-to-generation without being named and known.⁷

Sometimes, these gifts will be of tremendous benefit to a hero - sometimes, though, they can be their undoing. Most often, they provide a little bit of both - but more importantly, for the bards, the druids, and all the storytellers, they provide depth to a story.

At the time of character creation or conversion, if a character is of the Dromarrach subrace, their player may opt in to check for a gift of birth. This is done by rolling a d20 and consulting the Character Gifts table below. The choice to search for a gift is entirely optional, but once taken, must be abided to for the lifetime of that character.

CHARACTER GIFTS

d20	Gift
1	Bad Luck
2	Blood-Feud
3	Kinless
4	Ugly
5	Geas
6-12	No Gift
13	Courage
14	Good Luck
15	Handsome
16	Status
17	Mixed Blood
18	Riastarthaë
19	Seer
20	Magical Affinity

EXPLANATION OF CHARACTER GIFTS

Bad Luck. The character is born unlucky. Neither the character nor the gods can change this fact. This does not mean that the character cannot achieve great things and be remembered in song and story to the end of time. It does mean, however, that the character will travel a harder road than most, and face greater dangers.

In game terms, bad luck causes the character to suffer a -1 penalty on all die rolls made with a single type of die. The player may choose which type of die is affected - it may

7. Graeme Davis, *Celts Campaign Sourcebook*, Advanced Dungeons & Dragons, 2nd Edition: Historical Reference, HR3 (Lake Geneva, WI: TSR, Inc, 1992), 15-18.

be a d6, d8, d10, or d20. The penalty comes into effect any time the character attempts an action using the chosen die, or any time the DM uses that type of die to determine some random event that affects only the unlucky character. It does not apply to THACO and damage rolls made by others when attacking the unlucky character, but it does apply to the character's own attacks.

BAD LUCK EXAMPLE

For example, Dave has chosen the d10 as the die for his unlucky character, Cormac mac Eogan. One night, Cormac and his companions are attacked by bandits. The -1 penalty does not apply to rolls for the group's surprise or initiative, since the roll does not only affect Cormac; if he had been alone though, the penalty would have applied.

In all cases, the -1 modifier is considered to be a penalty to the unlucky character. If a -1 modifier would be to the character's advantage, the modifier is changed to +1. In the example above, +1 is added to Cormac's initiative, since this is the worse result for him. Even with bad luck, a die roll can never be modified to below 1.

Blood-Feud. The character's family is currently involved in a blood-feud with an NPC Family. The DM should provide the name of the enemy family and some background to the feud. A feud might start with an accidental death in a brawl, a dispute over the ownership of some cattle, a broken promise, or any number of other things.

All encounters with members of the enemy family are automatically hostile, although the enemy may not immediately attack. In addition, the NPC family may mount raids and other attacks on the PC's family and their property. A blood-feud can only be ended if both sides meet and agree to a settlement, or if one side is completely wiped out.

Kinless. In ancient Dromarra, a man without kin was said to be "headless." The role of kindred in Dromarrach society is covered in Chapter 7; in this turbulent culture they were a vital protection.

A kinless character has no one to protect him, stand witness for him, or avenge wrongs done

to him; he must look to his own resources for all these things. This means that NPCs are likely to show less respect for the character and feel less compunction about insulting, abusing, and even attacking him, since they know that they will not be risking a feud with the character's family.

Kinless men are regarded with fear and distrust by the rest of society, since they have no families to hold them back and redress any wrongs they may do. Furthermore, since they have had to survive without the protection of their families, others expect them to be strong, wild, bitter, and unpredictable. The best comparison is with Old West gunfighters or modern outlaw bikers: regardless of the facts, society at large will always be prejudiced against them. In game terms, NPC reactions to a character who is known to be kinless may never be better than Cautious. Results of Friendly and Indifferent are treated as Cautious. All other dice rolls involving dealings with human NPCs are made with a -1 penalty.

Ugly. The character is extremely ugly or disfigured in some way. The character suffers a -2 penalty to Charisma and may gain an uncomplimentary nickname. The player may choose the precise nature of the ugliness or disfigurement, subject to the DM's approval.

Geas. More detailed notes on geasae are given in Chapter 7. The character is born with some magical prohibition or compulsion, and will suffer terribly bad luck if this is ever violated. The nature of a geas is decided by the DM, but the character may find out about it by divination or by consulting a seer. If the character has enemies, they will try to discover the nature of the geas and manipulate situations so that the character is forced to break it.

A character who breaks a geas is cursed forever, and suffers the effects of Bad Luck above, but more prominently. Penalties are -2 instead of -1 and apply to all dice.

Courage. The character is noted for fearlessness, and gains a +1 bonus on all saving throws vs. fear-based attacks.

Good Luck. The character is born lucky, and gains +1 to all rolls with a single type of die:

d6, d8, d10, or d20. As with Bad Luck above, the modifier is applied only to rolls affecting the character specifically, and not to rolls affecting a group of which the lucky character is a member.

Handsome. The character is extremely good-looking, and gains +1 to Charisma.

Status. Earlier chapters explain Dromarrach social structure and status. The player may choose for the character to be born into and status below the very top level.

Mixed Blood. The character has a trace of mystic or divine blood. Roll 1d12 and refer to the Mixed Blood Table below to determine what this means for the character.

TABLE 2: MIXED BLOOD TABLE

Die Roll	Result
1	Part mystic, Charisma +2.
2	Part mystic, +1 to saving throws vs. spells
3	Part mystic, +50% to base maximum age
4	Part mystic infravision 60 ft.
5	Part mystic, Intelligence +2
6	Part mystic, Dexterity +2
7	Part mystic, may be multi-class. adding Mage to any other class except Druid, regardless of rules which normally prohibit this
8	Part divine, Strength +2
9	Part divine, Constitution +2
10	Part divine, +1 to saving throws vs. poison
11	Part divine, +25% to base height and weight
12	Part divine, AC 8 unarmored

Riastarthaë. The character is touched with riastarthaë, the warp-frenzy, and has the ability to go berserk in battle. Whenever wounded in battle, faced by an unequal fight, or otherwise enraged (DM's discretion), the character can attempt a saving throw vs. death magic. If the save is successful, the character goes berserk. If the save is failed, the character can try again on the next round. for up to ten consecutive rounds. At the end of the tenth round. the character automatically succeeds. The

berserk state confers the following advantages and disadvantages:

The character's Strength increases by 2 points, to a maximum of 19. For Strength over 18, percentile strengths increase by one category for every extra point. The character gains all appropriate bonuses to damage, weight allowance, etc. The Character instantly gains 2 additional hit points per level. The hit points gained do not heal existing wounds; they are simply added to the character's current total. These additional hit points can cause the character's total to exceed the normal maximum the character is allowed.

The character's base AC improves by 1 per level, to a maximum of 20. This adjustment is made to the character's normal unarmored rating, and is combined with the normal modifiers for Dexterity, armor, shields, magical items, spells, and so on.

Once a character goes berserk, he must enter melee combat with an enemy. Though the character can choose his opponents, he may not hang back from battle. A character who does not engage in melee combat within two rounds of becoming berserk must attack the nearest other character - friend or foe. Once in combat, the character cannot change opponents until the current opponent is either slain or flees and cannot be followed.

A berserk character may not voluntarily retreat from melee combat and cannot be routed or forced to retreat.

A character may try to end the berserk fury by making a saving throw vs. spell. If the character is physically restrained (i.e., firmly grappled) by friends, immobilized by some other means, or doused in cold water, there is a +2 bonus to the saving throw.

When the berserk frenzy leaves a character, he must make another saving throw vs. death magic. If the roll is failed, the character loses 5 points of Strength (in addition to the 2 points/level granted temporarily by the berserk state). The lost Strength is recovered at the rate of 1 point per turn of complete rest. No Strength is recovered until the character can rest completely, and the character may not go berserk again until Strength has returned to its normal level.

Seer. The character has the gift of prophecy,

which can be both a boon and a curse. Once per day the character may attempt a prediction as though using a divination spell - whether or not the character is normally able to cast spells. If the character is not normally able to cast spells, the chance of a successful prediction never exceeds 60%. This gift is a prerequisite for the manteis Character class (see p. 22).

Magical Affinity. The character was born with an aptitude for magic, and may become a multi-classed character. adding Mage to any Chosen character class except Druid, regardless of any rules which would normally prohibit this.

CHARACTER GIFT SUBSTITUTIONS

If a player is playing a member of the Northmen subrace, they may use the following table, with substitutions of thematically appropriate gifts made in italics.⁸

CHARACTER GIFTS

d20	Gift
1	Bad Luck
2	Blood-Feud
3	<i>Family Outlawed</i>
4	Ugly
5-12	No Gift
13	Courage
14	Good Luck
15	Handsome
16	<i>Inheritance</i>
17	<i>Rune Lore</i>
18	<i>Second Sight</i>
19	Seer
20	<i>Title</i>

Outlawed. The player character's father (typically) and all of his kin have been declared outlaws by a local king. The DM should determine what province or land this applies to. The player character is a condemned criminal in this land and will be slain on sight if found by the noble's men.

Inheritance. The character begins with a small bequest from his late father or mother. The player can either choose to have a small

farmstead (which can be used as a base for adventuring), a small merchant ship, or five times the normal starting money allowed the character type.

Rune Lore. The character can use one rune, (DM's choice), regardless of class.

Second Sight. The character has the gift of *second sight*.

Title. The character is the son of a king, nobleman, or chieftain. (The order of precedence generally follows kind, king, nobleman, chieftain, freeman, farmer, thrall. All other characters are assumed to be the children of freemen or farmers. Player characters never begin as thralls.) During his lifetime, the character can make one claim upon his father for a ship and men to go raiding, assuming the character has not broken with his family. The size and quality of the ship and the number of men received will depend on the reputation and level of the character. A character will never receive fewer [sic] than 10 normal men and a small merchant ship or no more than 60 normal men and a longship.

8. David Cook, *Vikings Campaign Sourcebook*, Advanced Dungeons & Dragons, 2nd Edition: Historical Reference, HR1 (Lake Geneva, WI: TSR, Inc, 1991), 14-16.

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