

Green Book Of Meditations

Volume Eleven Druid Games

2003 Introduction

This is a last minute addition to the Green Books, because I couldn't think of a better way to end this collection, than in a playful manner. Much can be learned through noisy games and interaction with people in controlled situations, rather than in quiet solitary contemplation. I hope that the lessons imbedded in these games will make the participants wiser. Due to their complicated nature, distributing the rules to players before the start of the game would be advisable. Good quality drink during the performance of the game will also encourage their spirits during the difficult initial period of the games.

Sincerely,
Mike Scharding
DC Grove
February 1, 2004

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Sigily

A Druidic Board Game

By Pat Haneke and Mike Scharding
(Refer to Board Graphic at End of Article)
A Druid Missal-Any, Samhain 2003

Sigily Background

Sigily was invented by Pat Haneke and Mike Scharding in 2003. It is considered part of the Public Domain for free use. If you market it, please give half the profits to the Nature Conservancy charity. The original idea is based on 2000 year-old, but wildly popular, Korean New Year divination & gambling game called "Yut Nori." Pat suggested to Mike that it could be adapted for Druidic use and gave the basic additional rules and Celtic touches. The Druid Sigil was invented in 1963 by the Reformed Druids of North America (RDNA), and is used by ADF and Keltria also. It can be played any time of the year, but it is especially appropriate on Lughnasadh, famous for its summer horse racing and arts & crafts. There are many rules, but after playing the simple version first, the advanced rules will introduce more elements of strategy.

Game Summary

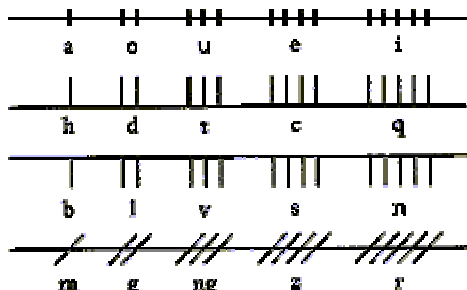
King Connor wishes to divine the future of his new reign at Tara, the capitol of Ancient Ireland. To gauge the fates, he has called the best chariot teams from the four provinces of the kingdom to hold a year long race around the circumference of the island of Erin, stopping at the holy groves of the kingdom; which are marked with Druid Sigils. The race will be both a strange trip of time and distance, and death will be but a temporary lull for the duration of the game, as players will be reborn from the cauldron of heroism. The goal is to get all your chariot teams from your province (and your partner's chariots if 4 people are playing) in a complete circuit of the board. You toss Ogham sticks to determine how many moves you can advance a chariot. It is a grand adventure of both chance and strategy. Various treasure coins will be collected by landing on spaces, answering question cards, taking short cuts through the fairy land, and destroying your partner's chariots by combat. If you get rich enough, the Druids on your team can cast spells to improve your chances of winning.

Preparation

Print out board and glue securely to wood, stiff plastic or metal background. Make four sets of four marked dimes (tape a letter of the province on them, "L", "U", "M" or "C") for the 4 chariots of each province's team. Players may number or "name" their chariots after friends or family. Collect 52 pennies for the treasure coins and place the number of pennies on each sigil (heads up, of course) as in indicated on the board (1 for plain sigils, 2 on the 8 holiday sigils, 2 each on the 8 fairy sigils, and 4 on the center sigil.) Get four short (3" to 5") pieces of half-circle rounded molding strips from a frame store or hardware store (or just use 4 Popsicle sticks), for the Ogham sticks using in counting moves. They should roughly land flat side up half the time, to be acceptable. Mark the flat sides of the sticks with the ogham letters for dog (cu), deer (fiadh), cow (tarbh) and horse (each), perhaps drawing a figure. The rounded side of the stick may be painted black. (If satisfactory sticks are unavailable, use four quarters, with face being equivalent to flat side up.) If

gambling; 2 players put 26 dollars or quarters (depending on your instincts) in the pot on the side of the table to be divided at the end of the game; based on counters collected, 3 players put in 17 dollars or quarters in the pot, if 4 players, put 14 dollars or quarters in the pot. Agree on any advanced rules before the game starts!

Where to start: The starting point of the game changes depending on the calendrical date on which it is played. The starting point is the nearest future (or current) holiday of the



Druid year. Nov. 1 is Samhain, Dec 21 is Winter Solstice, Feb 1 is Oimelc, March 21 is Spring Equinox, May 1 is Beltane, June 21 is Summer Solstice, Aug 1 is Lughnasadh and Sept 21 is Fall Equinox. All chariots entering the board begin one sigil clockwise from that starting point and continues clockwise around the board.

Number of Players: Can be played from 2-4 player, with possible allied teams in a 4 player game. If 2 players, use 4 chariots each; if 3 players use 3 chariots; if 4 players, use 3 or 4 chariots. With 4 players, using teams, both partners must finish all their chariots to win the game. Connaught & Leinster are partners as is Ulster and Munster in 4 player games.

Ogham Sticks

How to Throw the Ogham Sticks: The person who is going to drop the sticks (or 4 quarters) raises them about a foot off the ground, and another player makes a big circle with 2 hands. The dropping player drops the sticks through the hole or may throw them against a wall, ceiling, statue, etc. DO NOT LET THE STICKS HIT THE BOARD! Elaborate dropping methods are permissible, as is pleading to the gods to influence the results.

How to Count the Ogham Sticks: You generally count the number of sticks that are flat-side up. If they land on their end, remaining vertical, then they are considered flat side up.

One Stick Flat Side Up ("Aon") is one moves
 Two Sticks Flat Side Up ("Dha") is two moves
 Three Sticks Flat Side Up ("Tri") is three moves
 All four Sticks Flat Side Up ("Ceither" or "Kay-her") is four moves
 All four Stick Round Sides Up ("Coig") is five moves
 (If using 4 coins, treat the "head" as Flat Side Up.)

If you get A "Ceither" (4) or "Coig" (5) everyone cries "Is Math Sin!" (pron. "Smashing!"), meaning "that's great!", and it allows a player to do another free throw after moving their chariot. A limit of three consecutive free throws is in effect, after which the turn of play automatically moves to the next player.

In combat, if a tie results, the tie-breaking is determined by the highest animal on the flat side of their stick. From lowest to highest (dog, deer, cow, horse.) If both tied players have the same animal highest animal, then they throw again. If using coins, throw them again.

Who Starts:

Advanced rules should be decided before the order of play is determined. Each player throws the sticks, highest goes first. Remaining players throw again to determine second, etc. Ties require players to throw again. Player 1 is Connaught, Player 2 is Ulster, Player 3 is Leinster and Player 4 is Munster. Each player sits on the appropriate side of the board. Playing on the floor is recommended, unless adequate table space permits the sticks to be thrown without hitting the board (and knocking things out of place.)

General Play:

After throwing the sticks, a player may introduce one of their chariots onto the board to the number of spaces after the starting point of the game, or they may advance one chariot that is already on the board. You may not pass a turn or refuse to move, a chariot has to be moved or introduced into play. Only one chariot may move per throw of the sticks, a move cannot be divided among 2 chariots. Do not count the original holiday sigil from which the game begins as part of your move. (Example if game is played on November 1st, Samhain is the starting point. If a "tri" (3) is rolled, then a player may introduce a chariot and advance to the Winter Solstice.) When you finish on a sigil with money on it, stack the coin under your piece, and this booty will travel with your piece. You do not collect coins from sigils that you jump over, i.e. on which you do not finish. Likewise, when you jump over another piece, they are unaffected, unless you finish your move on their sigil space.

To complete the circuit of the board, you must land on (or pass) the holiday sigil that you began from, after circling the board or taking a short cut. That chariot then leaves the game and is placed on the appropriate chariot marker on the bottom of the board. When all chariots of your team (and your partners) have finished, then you win the speed portion of the race. The game continues until there is only one player remaining on the board. The fastest team will have good health and fortune at love, while the richest player will do well in terms of business in the coming year. If playing by advanced rules with magic spells permitted, completed players may still cast spells on their turn using some of their stored treasure.

Outline of a General Turn:

1. Player has the option to declare and play one spell. Most spells can only be played at this time. Spell effects commence at this point.
2. If a player has a chariot in Fairy Land, they throw to see if fairy darts kill the chariot.
3. Player takes preparatory action needed to move a specified existing piece including:
 - Declaration of intent to enter fairy land from entrance spaces (and tests whether they can enter.)
 - Intention to go backwards according to Home Territory Advanced Rules.
4. Throws sticks for their turn
5. Player decides if they will introduce a chariot or take action with a specified existing chariot.
6. Moves chariots, fights, etc.
7. After all moves are finished, a Druid Curse or a Stone Skin spell can be cast.
8. Says "My turn is over" and hands the sticks to the next person.

Fighting:

Celts thrill in personal combat, and you should seek to clash with your opponent as often as possible. If your chariot (with all its accumulated booty) lands on a chariot from your own team (or your partner's), then the 2 (or more) chariots are fused piggy-back style on top of each-other until they reach the goal together (or die together) acting as one single unit, under the control of the "top" player, producing an even higher stack of combined coins that will be kept by the top player after completing the cycle. After completing a cycle, both fused players will be placed on their own province's chariot marker on the bottom of the board, but all the carried booty is split between the two players. If the "top" player had a "ceither" (4) or "coig" (5) move to reach that sigil, then they can use their free throw to continue after fusing together. Fused players do not get multiple attacks.

However, if your chariot finishes its move on an enemy's chariot, then you must fight! Both players throw the sticks. Whoever gets a higher score lives (attacker gets an extra point in attacking, putting the defender at a disadvantage, except possibly under the advanced rule of home territory advantage) and all the coins of the loser are stacked under the winner, and the loser is removed from the board, but may be re-introduced later in the game, just as they were in the beginning. Ties in fighting are broken by noting who had a "higher" animal on the flat side of the stick, but if both have matching high animals, throw the sticks again. If the winner had "ceither" (4) or "coig" (5) move to reach that sigil, then they can use their free throw to continue.

Note: On the Fairy (green) sigils, different rules apply. The fairies do not like fighting in their territory and punish those who participate. Both sides will lose all coins, which are added to the Center Sigil's treasure pot. Both players must roll to see who wins and loses. The attacker still has a +1 advantage. The loser is removed from the board as usual (to be reintroduced later possibly from the starting point), but the winner must return to the holiday sigil that they used to enter the fairy lands, and that specific chariot may not re-enter the fairy lands by that specific entrance for the remainder of the game, although that individual chariot may enter other fairy gates on other holiday sigils. Other chariots on the same team are not affected by this blockage. Fairy rules for fighting apply on Beltane, Lughnasadh, Samhain & Oimeic, but do not apply on the yellow sigils of solstices or equinoxes.

Holiday Sigils:

Solstices and Equinoxes:

If you land on these solar holiday sigils, then you can throw the sticks again. If you are not playing with advanced card rules, then the first yellow sigil after the starting point should be "turned off" to slow down the start of chariots in the game. If playing by advanced rules, you need to answer a question card first and if you can answer it well, then you can throw the sticks again. Fairy rules for fighting do not apply on solstices or equinoxes.

Beltane, Lughnasadh, Samhain & Oimeic:

These sigils are considered magical safe-havens and under the protection of the fairy folk, which discourages fighting (see Fairy rules for fighting.) If you stop on one of these four holiday sigils, then on your next turn you can say (before your next throw of sticks), that you wish to attempt to cross the veil between this world and the next and proceed further into the fairy lands (the green sigils in the middle of the board) and

attempt a short cut. To cross the veil between world requires a special throw before your normal throw. If you get "aon", "dha" you must throw again and move that many sigils into the fairy lands. However, if your special throw had resulted in a "tri", "ceither" or "coig", none of your chariots may enter the fairy lands that round, and must throw your normal move and advance that chariot around the long way (clockwise) around the board; and a failed fairy land entrance attempt removes your right to a free throw (which would normally accompany a "ceither" or "coig.")

Fairy Land:

The fairies are the shrunken remnants of the ancient deities of Ireland, and they guard their realm furiously from unwelcome mortal guests, who seek their treasure and wisdom. Certain days of the year are considered to bring the mortal world and fairy world into close contact, on which it is easy to cross-over. The Beltane, Lughnasadh, Samhain, Oimeic holiday sigils; plus the nine green sigils in the center of the board are all considered be places where the mortal and fairy world overlap, and thus fall under fairy land rules for fighting purposes (see above.)

Be warned, the deeper reaches of fairy land (the nine green sigils in the center) are especially dangerous to mortals. At the beginning of each of your turns that starts with one or more of your chariots in the deep fairy land, you must throw the sticks to determine if your chariot is overcome by fairy darts shot from the misty side of those roads. If your sticks result in a "aon" you are fatally wounded, and all the treasure under your chariot goes to the fairy jackpot in the center, and your stricken chariot returns to the holiday sigil that was used to enter the fairy lands, and may not re-enter the fairy-lands through that holiday sigil (you can try again through other holiday sigils.) This is similar to losing a battle in fairy lands. If you did roll a "dha", "tri", "ceither", or "coig", then you are entirely unharmed, and you may throw again and advance as normal. Each further turn with a chariot in fairyland requires a new saving throw of the sticks to defend each chariot that you have in there. Naturally, you don't want to dawdle in the fairylands, but to progress through very quickly.

You must move forward in the Fairy Lands, and once you cross over the center sigil, you have to choose which of the three exits you'll head towards. You cannot backtrack.

Wind spells do not affect players in Fairy Land. Druid Curses likewise cannot be laid in Fairy Sigils. Fireballs can hit players on Beltane, Lughnasadh, Samhain and Oimeic but cannot affect players in deeper Fairy Lands. Chariots cannot cast fireballs within Fairyland, or shoot them out of Fairy Land at players in the mortal realm outside.

Fairy Jackpot/ Sigil Coin Refill System

A lot of money tends to build up in the center sigil from all the spells cast, confiscated wealth from fights in fairy land, and special backwards moves by home territory advantage. If a player lands on the jackpot they get all the money accumulated up to that point, and can cause the nouveaux riche player to get out of hand. If more money goes into the pot after that acquisition, the player still remaining on that spot will not collect the new money, but rather the new money will go on the side for the next person to land on the spot. The limit for the Fairy Jackpot is 7 coins. After that, all new coins that will "overflow the jackpot," and they should be distributed to empty fairy sigils radiating from the center sigil, one at a time. If all the fairy sigils have a least one coin, then the overflow should fill empty sigils on the main board beginning with the starting point of the game and going clockwise around the board, one sigil at a

time. This overflow mechanism will ensure that money will be recycled for use in later rounds of the game.

When you safely exit the fairy lands, from any of the exits, you continue clockwise around the board. If the exit point happens to be the "finish line" (example, if the game starts from Samhain, and you'll probably choose to exit the fairylands on or past Samhain), then you are finished with that chariot, and then move that chariot to the "winner's platform" at the bottom of the board. Once a chariot finishes the course of the board, it may not be reintroduced into play.

End of Game:

At the end of the game, when only one player has not completed moving his chariots around the board and on to the winner's platform, then play will cease and all players count all their treasure. The first player or (team of partners) to finish his team of 4 chariots gets 2/3 of the remaining treasure still unclaimed on the board, and the remaining third of the unclaimed coins is distributed among the losers in order of game play, one at a time. Coins under chariots still on the board still belong to the uncompleted player for the purpose of counting. Each coin gets one dollar or quarter that was bet at the beginning of the game.

Advanced Optional Rules

After the basics of the game are mastered, players may wish to add more rules to spice up the game even further and at more elements of strategy and excitement. The addition of some or all advanced rules should be agreed upon before the order of players is determined.

Random Gambling:

After mastering the basics of the game, you may wish to gamble on individual throws or fights. General rules of which can be worked out by those betting, using player's personal money. This has no affect on game play, but can be a fun addition, both sides must agree for a bet to go into effect.

Solstice & Equinox Question Cards:

Before the beginning of the game, before teams are selected, 12-16 index cards are divided among the players. Each player secretly (i.e. not even telling a partner) writes a question on the card, that is not impossible, but reasonably challenging, of a druidic nature. Then (without being read) the cards are shuffled and placed by the sided of the board. When someone lands on a solstice or equinox sigil, they draw a card, if they can reasonably answer the question, they will get a free throw of the sticks, and they rip up the old card. If the cards run out, then the players automatically get a free throw of the sticks from that point onwards. If they rolled a "ceither" or "coig" to reach the Solstice/Equinox, and answered the question card correctly, they do not get 2 free throws (but if they answer the question wrongly, they lose ALL free throws, and it becomes the next player's turn.)

Home Territory Advantage Rule:

Each of the players has a territorial quadrant of the board between Beltane, Oimelc, Lughnasadh and Samhain that matches their team's provincial name. In that area, they are very familiar with the terrain and backwoods trails. All of their chariots beginning on a sigil there move an additional space.

If they have a chariot on one of those 5 sigils in their home territory, they may announce (BEFORE they throw the sticks) that they wish to move that chariot backwards on that turn. That backward jumping chariot loses one coin which goes in the Fairy Jackpot in the Center Sigil, and the exact result of the Ogham sticks is then used to go backwards (they don't get an additional bonus space, which is only for forward moves.) If they go backwards with a "ceither", and are still in their home territory than may announce to go backwards again (before throwing their free throw), otherwise if they have moved backwards out of their territory, they must resume clock-wise rotation on further moves of that chariot. If a player uses backwards moves to go past the starting point, they DO NOT WIN by then advancing past the starting point; they must make a full circuit or take a short cut, just like other players.

Two changes to fighting rules, is that in their home territory, that player has a +1 in attacking or defending, and the other player has no advantage in attacking or defending. Also if a partner lands on your chariot while in your territory, the piece with the home territory advantage goes ON TOP. Naturally, this rule should be agreed on before the provinces are allotted at the beginning of the game, as it will drastically affect the game.

Magic Rules:

Each chariot has three riders; a driver, a warrior and a druid. There are eight different possible spells whose inclusion may be individually approved before the game starts. A spell is generally cast before the sticks are thrown on your turn. To cast a spell requires you to sacrifice a few coins or "heads", which will then go into the fairy jackpot in the center sigil. Only one spell can be cast before each turn to throw sticks. Four spells require coins under one specific chariot, four spells can be cast using coins drawn collectively from several chariots of a province (including ones that have already gone to the winner's platform.)

* Four Specific Chariot Spells *

1. Druid Curse:

By sacrificing 2 coins under a specific chariot, a player can permeate that particular sigil under the chariot with a deadly curse for the remainder of the game. It may be cast before throwing the sticks on their turn, or, after their turn (but certainly before the next player throws their sticks.) Only 1 Druid curse, by any player, per territory (Ulster, Leinster, Munster or Connaught) is permitted to avoid an impassable mine field from developing. Beltane, Lughnasadh, Oimelc and Samhain sigils can not be cursed. The 2 sacrificed coins are placed in the Fairy Jackpot in the Center Sigil. A special marker is placed on that sigil (such as a nickel) to mark the cursed spot. Any future chariots (including the one that cast that spell) that lands again on that cursed sigil, will die. All the wealth of that cursed chariot will go to the Fairy Jackpot in the Center Sigil, and the cursed chariot dies and goes off the board; but may be reintroduced again later.

2. Fireball:

Before throwing sticks on your turn, you can sacrifice 2 coins from a single chariot. You can then fling a fireball up to two sigils in front or behind that chariot (even if the defender is on a Beltane, Oimelc, Lughnasadh or Samhain sigil; without fairy land fighting rules; but fireballs cannot affect people in deep Fairyland in the center.) The defending chariot must throw sticks to determine if they take damage. If they roll a "aon" or "dha" the defender dies and is removed from the board, if "tri" there is no damage and the fireball dissipates, if "ceither" or "coig" is thrown then the spell is reversed onto the original

caster, who must now throw sticks to determine their own fate (and this may continue to ping-pong back and forth.) Whoever's chariot is killed by the fireball is removed from the board, but their treasure under the chariot remains on that sigil on the board, slightly roasted.

3. Free Turn:

A single chariot may sacrifice 4 coins under it, before throwing sticks, to ensure that it will get a free turn after the sticks are thrown. If they subsequently get a "ceither" or "coig", they do not get 2 free turns.

4. Stone Skin:

After your turn, but before the next player throws sticks, you may sacrifice 2 coins under your chariot to endow your chariot with invulnerability until it advances again. No one can land on that sigil of a stationary stonesskinned chariot without automatically losing combat. Once the player moves that chariot again, the spell is broken. Stoneskin also protects against Fireball.

*** Four Collective Chariot Spells ***

5. Remove Curse:

Must be cast before throwing sticks on a player's own turn. Two coins from any or all of a player's chariots may be sacrificed to remove one Druid Curse from anywhere on the board.

6. Clock-wise Winds of Speed:

Before throwing the sticks on their turn, a player may sacrifice 3 coins under 1 or more of their chariots (including completed chariots) from one province (e.g. 3 coins from 2 Ulster chariots), which will cause a fierce wind to blow for three complete rounds of play. All the chariots on his team and his partner's team will move one extra square when advancing, but other rolls (fighting and fairy entrance) are unaffected. Multiple spells of this nature, may overlap and are cumulative. Backwards moves under home territory rules for anyone are impossible under the duration of this spell.

7. Counter-Clock-Wise Winds of Sloth:

Must cast the spell before throwing the sticks on their turn. Cost: 3 coins. Similar to Winds of Speed, but all the chariots on your opponents' teams will move one space slower for three rounds of play. Backward moves under home territory rules for

all players get a +1 on their moves. These spells are also cumulative.

8. Freeze:

Before throwing sticks on your turn, you can sacrifice 3 coins from one (or more) of your chariots. This will force another player of your choice to lose a turn, unless that player sacrifices 5 coins to block the spell. A player cannot be frozen more than twice in a row. A frozen player will be passed on their turn of play, and may not cast spells, but may still defend normally against physical attacks on the board.

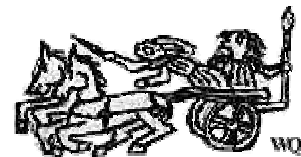
Stacked Chariots = Super Chariots Rule:

If the players agree with this rule, then stacked chariots in combat get one attack per chariot. E.g. If two chariots (from one or more partners) lands on an opponent's chariot, then the attacker gets two attacks and the defender gets one defending attack. The defender's roll is higher than both attackers, both attackers die. If one of the stacked chariots dies, it is removed but, the remaining chariot may continue the attack. It is possible for one attacker and one defender to die in such situation. If two groups of stacked players meet in combat, then each attacking and defending chariots should be paired up for individual combats, until only one remains.

Territorial Starts:

Players may wish to begin on different starting points, especially if playing with the home territorial advantage advanced rules. If so, Ulster starts on Lughnasadh, Leinster on Samhain, Munster on Oimelc, Connaught on Beltane.

These are just the tentative rules, that need to be worked out by some play groups. I would appreciate any suggestions for an official set of rules to be published in the Samhain 2003 edition. Send those comments to mikerdna@hotmail.com



Down the Danube

Designed by Mike Scharding
February 4, 2004
For the Public Domain
Based on Egyptian Game of Senet
And the Nordic Game of Valhalla

Game Summary

The Danube river running from Donaueschingen in Germany rolls about Eastern Europe until it empties down into the Black Sea. The name of the river is derived from the Celtic goddess, Danu. I got the idea for this game from the Egyptian game of Senet which was played mainly by wealthy adults, symbolizing the battle between good and evil. It may have derived from a form of divination. If you'd like, you could ask a yes or no question at the beginning and if the white pieces win, then you get a "yes." DTD is appropriate for playing on Samhain.

Game Preparation

Print out a color version of the board or color in the river with a blue highlighter pen. I'd recommend that you laminate the board. Pennies and nickels can be used if you don't have something else for the playing pieces.

Game Rules

DTD is a two-player board game. Each player uses 5 game pieces of different designs or color, such as nickels and pennies. The object of the game is to travel down the river from the spring of Donaueschingen in Germany down to the Black Sea (where the Celtic peoples originated on the northern shore.) You must move all of your pieces off of the board and stop your opponent from doing the same.

The board is made up of 36 squares. At the start of the game, all pieces are placed on squares 1-10, nickels on even squares, pennies on odd squares.

Sticks are used for determining the number of moves. Throw the sticks in the air and count the number of white sides facing up and the number of black. The moves you can make are:

- 1 white = 1 move
- 2 white = 2 moves
- 3 white = 3 moves
- 4 white = 4 moves
- 4 black = 6 moves.

The first person to throw a 1 goes first and therefore uses the nickel on the white circles. The first move is always from square 10 to square 11. Then the moves are of your own accord. Your turn continues as long as you throw a 1, 4, or 6. If you throw a 2, or 3 you make that move, and then hand the sticks to the other player for a chance to move. The second player must move first from square 9 to square 10. You can divide the number of moves between multiple pieces.

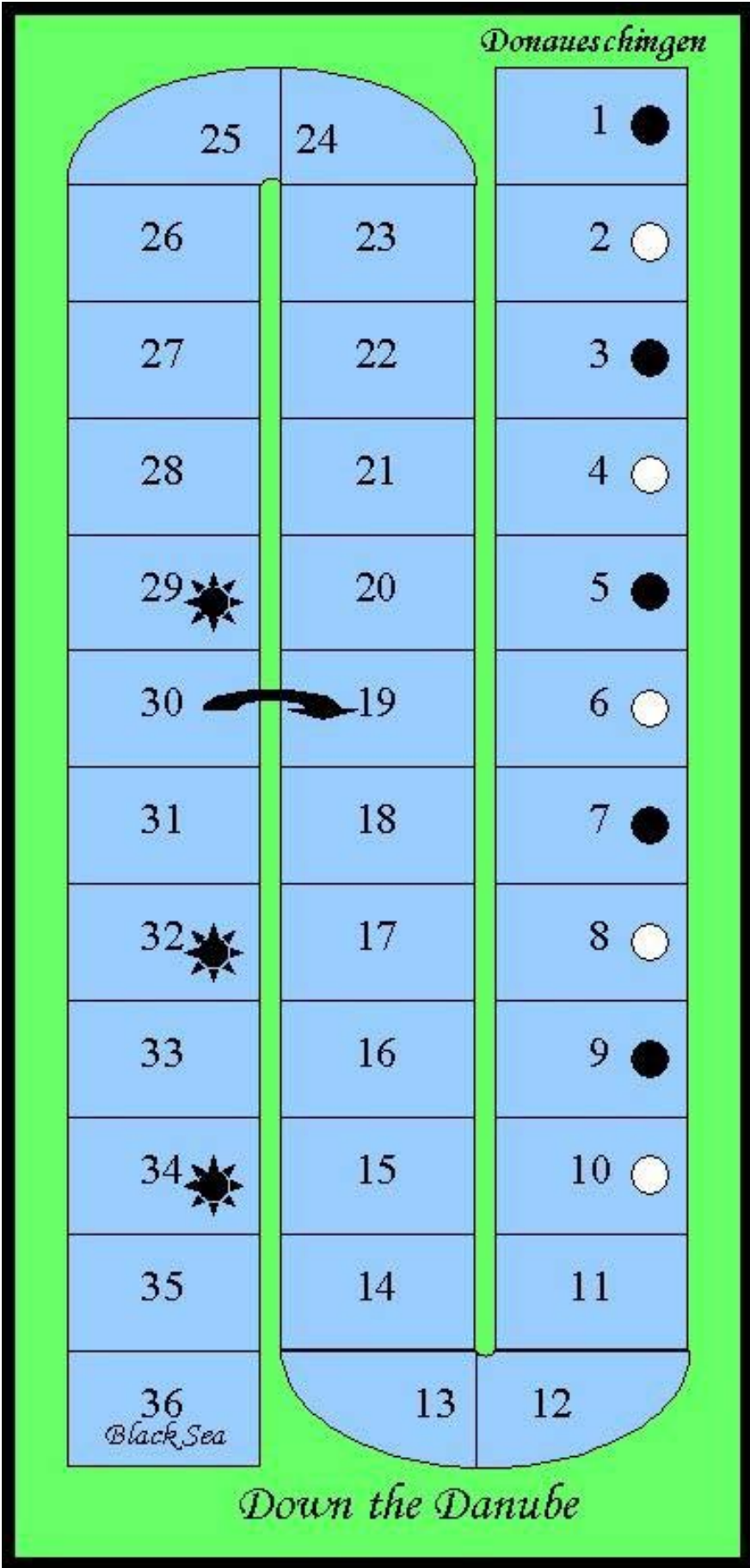
There are many dangers in this board game. If your piece lands on a square occupied by your opponent, or vice-versa, the pieces switch places with the square you started that move from. It is a good idea to group your pieces together, because two "grouped" pieces of the same color on squares side-by-side cannot be switched. You cannot land a piece on a square occupied by your own color.

You can also form a "block." A "block" is formed by 3 pieces side-by-side. An opponents piece cannot leap past a block, but your piece can. There is no passing up your turn. A piece must move forward if possible - even onto square 30 (explained later.) If all pieces are blocked, they must move backwards. If you cannot move at all, you miss a turn. In the third row (25-36) you can "block" with just 2 adjacent pieces, but 3 pieces is not considered a "block" on this row.

Squares 29, 32, and 34 are safe squares, because no piece can switch places with you on them. If you opponent lands on a safe square that you occupy, they move back a space and use the extra move on another piece. If by moving back a space they land on your piece, they still switch, unless the next space is part of a valid "block."

Square 30 is a set of nasty rapids. If your boat lands upon it, then the crew must walk overland back to square 19 to fell new trees and build a new boat. If that is occupied, the piece must start over from space 9 or 10, or the highest unoccupied starting space of their own color.

Square 36 is the last one, and anyone landing here exactly is removed from the board, but all pieces must then move off of the board for you to win. If you throw a higher number than needed, use the extra moves on another piece's move. You may not move any pieces off the board unless all your pieces are off the first 10 squares.



Bricriu's

Bluff & Bluster

Based on Perudo & Liar's Dice & Bluff
(Dice & cups available commercially)
By Mike Scharding, 2004

Objective

Bricriu, the trickster god of Irish legends, is holding the Trickster Convention, and has invited other trouble-making spirits from other parts of the world to exchange schemes, ploys and devious ideas. At the end he reveals a new tournament to decide where the next convention will be held in the next century. The game is played in a golden palace with 20 white shields and 10 red shields hanging on hooks upon the walls of the hall. Bricriu addresses the assembly and says the purpose of the game is to see who is the more conniving and devious spirit.

The goal is to be the last player to have at least one die in play. A game is played in rounds by 2-6 players (4 or 5 is best) takes 30-40 minutes for a full game. During each round, the players roll their dice, an opening bid is made, and play continues as the bid is raised until it is challenged, and the challenge is resolved. Players lose dice for incorrect bids or challenges. Once a player has lost all of their dice, they are out of the game.

Preparation:

Print a color version of the board and laminate it.
Collect 5 dice for each player. (30 white dice)
Have one colored die as a bid marker (preferably red)
One plastic opaque cup for each player (6 cups)

Game Board

The Red Die

Players will place this die on the bidding circles track to declare their bids and make it easier to keep track.

The Bidding Circles Track

This is the white and red circle shields that ring the board. As the bids are called and raised, the red die is moved sun-wise (clockwise) on the bidding spaces around the track. Players declare their bids by placing the red die on either Number Bid circles or Magic One Bid circles allowing all players to decide whether its time to raise a bid or challenge. [If the bid, for some reason, goes above 20 White circles or 10 Red circles, just keep going around the board adding 20 (or 10) to the number written on the board.]

The Lost Dice Squares

Players place any dice that they have lost on these squares, where they will remain out of play. This aids other players to keep track of how many dice are in play or out of play; making bid calculations more simple.

The White Dice

Players will bid on ALL white dice in play, including those in their own cup (or those show outside the cup, but in play.) Dice on Lost Dice Squares do not affect game play. The single pip on the dice is a "Magic One" and will change to match the number called on any bid, without control of the die's owner.

Game Rules

0. Choose the First Bidder of the Game.

Every one rolls all five of their dice, to determine who will start the game. The person with the highest total will start and then proceed clockwise around the table. Ties are re-rolled.

1. Roll the Dice.

We begin. All players takes a dice cup and five white dice. They shake their dice and give them a roll, but do not let their opponents see what they have rolled. Keep them concealed under the cups. You may peek in your cup as often as you like, but secrecy is a critical aspect of Bricriu's Bluff & Bluster!

2. Opening Bid

The first player can declare any amount of numbers (or Magic Ones) as their opening bid, even if they didn't roll that many. You base your bid on your estimate of all dice in play. There are two types of opening bids; Number Bids and Magic Ones Bids.

Number Bids:

The white shields along the bidding circle track are for Number Bids. A Number Bid is a claim that revealing all of the dice in play (your dice and your opponents') will show a particular number (Magic Ones count towards the number called, being like jokers in a deck of cards.) All matching number and Magic Ones on the white dice count together toward a Number Bid.

For example, if you have three fives and your three opponents each have one Magic One (but no 5's), there are really six fives in play (5+5+5+1+1+1.) After reading your opponent's eyes for weakness, declare your bid by placing the red die with a six facing up on the white "5" shield circle.

Magic One Bids:

Red shields are used for Magic One Bids. A Magic One Bid is a claim that revealing all of the dice in play (your dice as well as those of your opponents) will show a particular amount of Magic Ones. Only Magic Ones will count toward a Magic One Bid, but this gives you another option in bidding and bluffing your opponents in tight situations.

For example: If you have three Magic Ones in your hand and you suspect that your other opponents each have a Magic One in their hand, then it is reasonable to advance the red die around the Bidding Circles Track to the red "6" shield circle and have the red die face upwards with a Magic One on it.

3. Bluff, Bluster and Raise

After the opening bid is made, play continues clockwise to the next surviving player. You cannot pass. Each player in succession will have only two options that they can make:

- A. Raise the current bid, or
- B. Challenge the current bid.

Remember, All the white dice in play, both yours and the dice held by other players, even the dice you can't see should be considered when you calculate to raise the bid. It's okay to bluff and bluster, and setting the next bid just a bid higher than the true odds, will force the next person into a difficult dilemma of whether to risk a challenge or raise it to even more ridiculous odds. Don't make it an easy decision for them.

Raising the Bid

Raising the bid is the key to strategy. Depending on your opponents' bidding and the dice showing in your cup, you can raise the bid in a few different ways.

- A. Either keep the red die on the same bidding circle, and turn it to show a higher number on the die. (For example, if your opponent's poor bid was four 3's, then you can raise that with a daring bid of four 4's, four 5's, or four 6's.)
- B. Or, move the red die clockwise to any higher Number Bid circle (White), and turn the dice to show any number you want on top. (For example, if your opponent declares a bid of four 3's, then you can upset the game by confidently bidding five 2's, six 5's, seven 3's, and so on.)
- C. Or, move the red die clockwise to any Magic One Bid circle (Red) and turn the red die to show a Magic One on the top. For instance, if your opponent declares a bid of five 3's, counter his impetuous bid with a bid of 3 Magic Ones (or even 4 Magic Ones), since it is in a position on the Bidding Circle Track that is higher (i.e. clockwise) from the already declared bid.

NOTE: If you are playing by Show & Reroll rule, after your bid you should immediately announce or execute this maneuver before the next player makes their call.

Bid raises continue to rise from one player to the next until challenged.

Challenging the Bid

If you don't think there are enough white dice in play to support the latest bid, then you can challenge the bid rather than raise it. You can only challenge a bid on your turn, and must loudly and clearly call out the word "Challenge" or "call" for everyone to reveal their dice. This decision cannot be reversed or recalled.

4. Resolving the Challenge and Ending the Round

Once a player has challenged a bid, all players lift their cups and reveal their dice to everyone. Count all the dice in play that match the bid; numbers and Magic Ones for Number Bids; or Magic Ones only for Magic One Bids.

After you count the total, it is time to determine who lost.

- A. If the actual amount of dice is equal to or more than the bid amount, the challenger loses the challenge, and forfeits one die, and puts the dice on the Lost Dice Track in the middle of the board, and drinks once.
- B. If the actual amount of dice is less than the bid amount, the bidder loses the challenge, and forfeits one die, and puts the dice on the Lost Dice Track in the middle of the Board, and drinks once.
- C. If you are player by the optional Special Rule "Perfect Bid," and the bid is exactly the same as the bid amount, the everyone but the bidder loses a die and drinks. This rule tends to unbalance the game's odds quickly, but is enjoyable because you get to berate the challenger verbally.

Challenge Examples:

Example 1:

You challenge a bid of ten 5's. When all the white dice are counted, there are eight 5's and four Magic Ones. That's twelve 5's in all – two more than the bid amount. Therefore the

bidder was right; there were at least ten 5's in play. So you lose the challenge and place one of your dice on the Lost Dice Track.

Example 2:

You challenge a bid of five Magic Ones. When the dice are counted, there are four Magic Ones. You win the challenge. The bidder loses the challenge and surrenders one die to a Lost Dice square.

5. Next Round

After the challenge is resolved either way it is time for the next round and the red die is reset to the white "1" circle with a one facing up. All load the dice you still have into your cup and roll again, as in the beginning. The player who won the last round takes the red die and starts the bidding in the new round. Bidding, of course, can begin anywhere on the bidding track.

Game continues until people run out of dice.

SPECIAL OPTIONAL RULES

Mix and match these rules to the players' preferences.

Show and Re-roll Rule

This is great for confusing your opponents. Immediately after opening or raising a bid, you may put one or more of your dice outside your cup for all players to see, then reroll and hide all of your remaining dice. Any rerolled dice that match your bid (if challenged) will count towards it. Showing and rerolling can therefore improve your chance of winning a possible challenge.

You can show any amount of dice outside of your cup – as long as you have at least one die left to reroll. The dice shown does not have to match your bid at all, but that may help to convince the next player. The dice outside your cup remain there for the rest of the round, and count towards any future challenge, and can not be returned to your cup until the next round, possibly inhibiting your options, if the bid should revolve around the table to you again.

Perfect Bid Rule

If the amount of dice is exactly the same as the bid amount, everyone except the bidder loses the challenge, and must forfeit a die to the Lost Dice Track and drink once. This often unbalances a game, on average people will lose 2 or 3 dice in the game to this rule, if used, lowering the strategy quotient in the game. You could also have dice lost only by challenger and ALL but bidder must drink once, which is more fair.

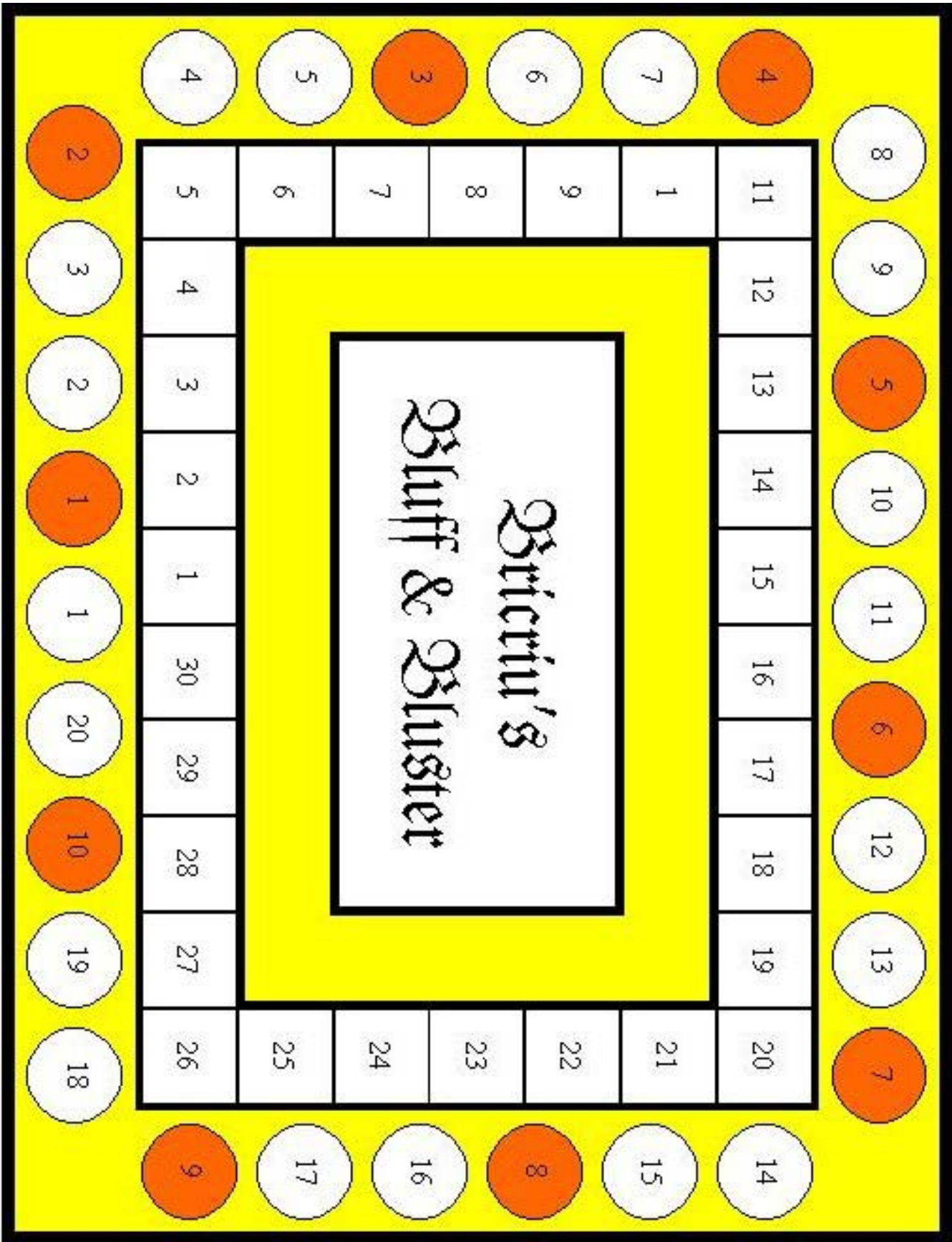
Die Hard Rule (Corollary to Perfect Bid Rule)

You cannot lose your last die when there is a perfect bid, unless you are the player who is actually challenging the bid.

For example, you have one die left. Alex has 4 dice, Sue and Susan both have 2, Shane challenges Sue's bid of eight 4's. There are exactly eight 4's shown. Normally in this situation, all players except Sue would have to surrender one die each, but under the Die Hard rule, because you didn't call the challenge, you are saved and can keep your final die.

Big Miss Rule

The difference between the actual amount of dice and the bid affects the number of dice lost. If there are more dice than the bid called, the losing challenger loses the difference in dice to the center track (if he challenges seven 5's, and there are nine 5's, then the challenger loses 2 dice (nine minus seven = two).) If the bidder bids seven 5's and there are actually four 5's, then the bidder loses 3 dice (seven minus four = three.)



Color printout at www.geocities.com/mikerdna/bricriu.jpg

Mystifying Celtic Board Games

By Mike Scharding, DC Grove
A Druid Missal-Any, Yule 2003

It appears that the Celts played many types of board games before the advent of Cards and Chess in the 2nd Millennium from the Middle East via the Caliphate. However, as usual, they never bothered to write down the rules for posterity. As a result when boards and tantalizingly incomplete folklore references were uncovered, no modern archaeologist has been able to very clearly explain which named game went with which board or rules. Where experts disagree, the rest of us can throw in our own guesses; and a result is a confusion of websites with contradictory rules for games of the same name. I'll try to give you the web-sites, possible rules and variations and then let you figure out your own satisfactory method of play.

One school of thought claims that all games of chance (drawing lots, spinning wheels, dice, dominoes, etc.) are derived from forms of divination by the common masses, and that some boards were designed to keep track of the score from these rolls. Another branch of board games were an imitation of deciding hunting strategies in the dirt, replication of real battles or children's playground fights; such as chess, checkers, fox and geese, tafl, and the Celtic board games in this article. There may well have been some mystical elements, or divine intentions that could be derived from the outcome of the games. Disputes could be settled over board games, rather than resorting to arms.

Hnefatafl

This is not strictly a Celtic game, but one introduced from the various Scandinavian invasions from the 5th century onwards, and likely spread throughout the British Isles. It soon died out with the advent of chess as a strategy game of choice for nobility and the rise of mercenary armies instead of brotherhood bands, and the rules are also a bit hazy, but have passably been reassembled in the 20th century, although some may be actual new creations unlike the original. Many of the following Celtic board set-ups are sometimes postulated to be variants of Tafl, so we might as well explain its rules first.

There are different sized boards, and different distribution of pieces, but the generally theory is that there is a "king" in the center, with a few bodyguards around him, and about twice as many enemies lined up at the edge of the board. The king's strategy is to escape to the edge (or corner of the board for an extra challenge.) The enemy's strategy is to capture the king. Both sides proceed by alternate turns. Captures are made by either side by arranging two of their pieces such that they are on directly opposite sides of their opponent's piece (not diagonally), which is then removed from the board. I call this "squeezing" or "pinching" them. All pieces move like rooks in chess and can move horizontally or vertically, as many spaces as they wish, so long as no one is in the way. There are many variations that try to limit the inherent advantage of the king slipping through the net of the enemy to freedom.

Possible rule additions:

Only the king can occupy the center or the corner spaces. King must be captured on all four sides.

The enemy cannot occupy both squares adjacent to a corner at the same time (diagonally one square away is fine, I think.)

A piece can be "squeezed" against a corner square or the center square by a single piece on the opposite side.

A player may move into and rest on a space between two of the pieces of the opponent, without dying, in effect, requiring the surrounding opponent to move away and then back to effect the capture.

The king and his defenders cannot enter the original squares held by the defenders at the beginning of the game.

- A 22 page illustrated historical treaties of the Tafl family, its origins, and variants on huge and small boards is available at

<http://user.tninet.se/~jgd996c/hnefatafl/hnefatafl.html>

- Full page Tafl variant board to experiment with. <http://www.dregate.org/tafl.pdf>

- Another Tafl 11 x 11 setup arrangement (labeled as "Gwyddbwyll") is at

<http://members.tripod.com/~thevole/game.html>

- Tafl boards for sale: <http://www.tarahill.com/tafl.html>

Fidchell (Fithcheall) and Gwyddbwyll

Now we get to the murkier world of the Celtic board games. Fidchell and its apparent Welsh linguistic cognate, Gwyddbwyll, appear often in ancient legends of fairies and the recreation of nobility as seen at

<http://www.seekermagazine.com/v0499/tongues.html> and <http://ipc.paganearth.com/diaryarticles/history/games.html>

There are also accounts of kings giving boards to honored guests, on the reservation that they never give it away or sell it, implying a kind of holy status to the gift. The translation of both is "wood knowledge," also implies that some type of wisdom can be gained from playing the game; and what that is, well, you'll have to find out and relate it to us.

A 7 x 7 board was discovered in 1932 in a crannog (lake dwelling) in Ballindary, Ireland up north with little holes drilled in it, and head-shaped pegs. (See the sketch to the right.) and so people tried to figure out whether it was Bran-dubh or Fidchell. Most have guessed it was Fidchell, and that it was basically a "mini-Tafl" board with king in the middle, two guards radiating from each side and three foes on each side of the board. The goal was likely to get the king from the "belly button" to the corner (or "arms and legs") where the special quarter circle was etched. Could this be a description of how the soul emanates from the center to the limbs?

Variations that have been suggested:

Players must answer a riddle or trivia question to move on their turn, possibly prepared in advance, according to agreed limits or a common agreed topic that both know well. Have to throw a dice and get an even number to move on your turn, although I doubt how well this would work.

- Printable Fidchell Board:

http://users.indigo.net.au/darke/treubh/brandubh/Ig_board_blank.jpg

- Fidchell Boards for purchase:

www.historicgames.com/wood.html

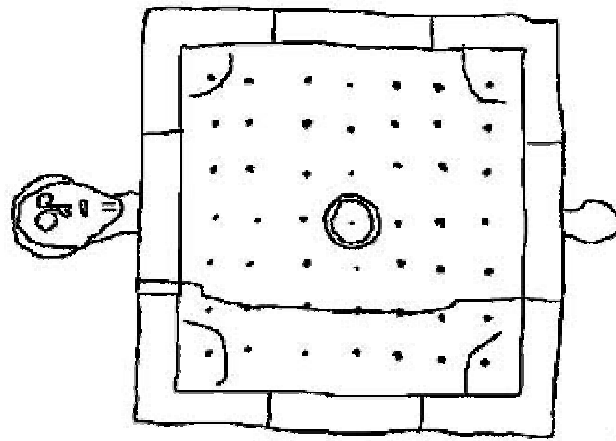
Bran-dubh and Ard Righ

(Pronounced Bran-doo and Ard-ree)

We know even less about these variants on the same 7 x 7 board graphic as above. Bran-dubh means "Black raven" and Ard Righ means "high king" from the Gaelic. One reconstructed postulation that I liked has the king in the center and one prince on each diagonal from the king (four total.) One baron flanks each side of the corner squares (i.e. 2 in each corner), thus eight barons in total. See this link for a visual presentation of this arrangement.

http://users.indigo.net.au/darke/treubh/brandubh/lg_board_pieces.jpg

Barons go first. All pieces can move one square in any direction, but barons and princes could also move two diagonally if the spaces are empty. You capture by stepping on someone on a single space move, but the king is immune to attack. The goal of the game is for the barons to wipe out the young princes and visa-versa. Usually, the princes run and hide while the king runs about like a maddened rhinoceros taking out the barons. If any piece stays in the corner for two rounds it is considered to be lost in the woods and removed from the board. Only the king can go on the center square. Most games I played end up with the king defending a prince in a corner region, with the prince bouncing between two squares behind the king, forcing a draw. Thus, it was recommended that players play two games, each time switching positions and adding up their total surviving pieces at the conclusion of their likely draws to determine an overall victor.



Perhapsfidchell above,
Tafl to the left and
Bran Dubh, below

Fox and Geese (or Deer and Hounds)

Fox and Geese is probably also a Viking game of the hunt (and there are a few others) that spread widely in Celtic lands. 13 geese (some with more) and one fox are on the board (some with two.) All move one square at a time, horizontally and vertically (others allow a diagonal move without capture.) The fox captures by leaping over the geese, but can only jump one goose at a time. Thus two geese lined up are an insurmountable barrier to him. The goal of the geese is to corral the fox until it cannot move. The fox is trying to eat all the geese.

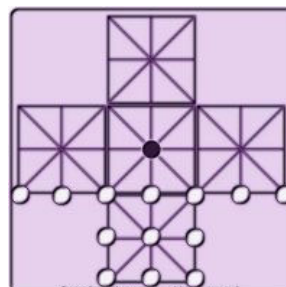
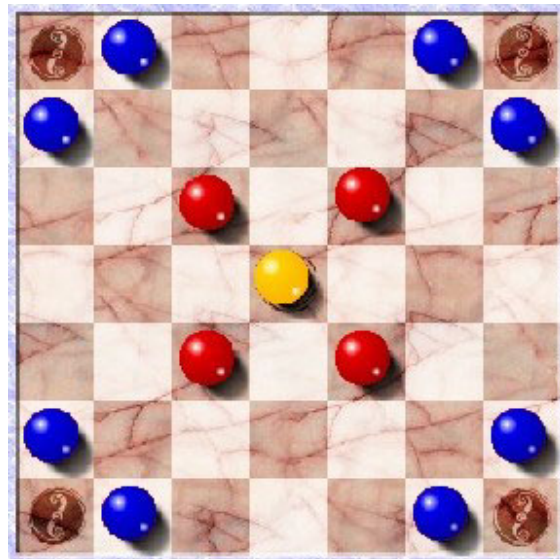
One such variant board is at

<http://www.stainess.freeserve.co.uk/images/fgtbl.jpg>

How to Make the Boards:

These games have links to print out your own board that can be glued onto a stiff cardboard or sheet of plastic or glass. The playing pieces can be made from coins with affixed labels, colored glass baubles, draughts from checkers, pawns from chess, different colored rocks, candies, or carved wooden pieces. As far as I know, there are no on-line forums to play these games. Feel free to improvise the rules to make the games more balanced, or develop larger boards and new moves to widen the possibilities of play.

Naturally, the reconstructed rules may not resemble the original games, but then we'll probably never know those rules; but the gods appreciate the effort.



Fox and Geese

Hebridean Hijinks

Game concepts, board style and graphics
Copyright by Mike Scharding, 2004 c.e.

GAME SUMMARY

The chief of the small town of Balla Chulish, the seat of power for the Great Valley in western Scotland, has died and all his children are vying for the position. The Druid advisor to the past chief decides that the children must sail out on an adventure to learn the necessary lessons of a wise leader. But it will not be an ordinary visit, for each island has a mysterious legend, a wise proverb and a difficult quest that must be understood and achieved to win the hermit's treasure coin. So the players set out in their triple hide leather coracle boats with a few trusty sailors.

Between 2 and 6 players wander around a board, performing games of skill and knowledge against randomly selected opponents, in order to acquire different color coin prizes. Each island has a different mini-game or contest. Penalties for losing are drinking and a loss of pride. Numerous proverbs and philosophical lessons are learned in the process. The first players to get the agreed number of coins of each color win the game (1st, 2nd and 3rd Place) and becomes the chieftain of their valley. A game will last between two and three hours or a nice evening.

IMPORTANT NOTICE

Drinking large amounts of alcohol, tea or food may make you sick and incapable of driving or walking home safely. Be sure not to endanger yourself or anyone else, and have an established way home by a designated driver or sufficient money for a taxi or a confirmed place to sleep it off until morning. Also, few of the featured islands of the Hebrides really resemble the islands described in the game.

NUMER OF PLAYERS

Between two and six players can play Hebridean Hijinks, but the optimal number is 3 or 4. The number of necessary coins and number of attempts at each coin on a particular island that are permitted during the entire game. These will vary to balance out game play, and should be agreed on before the game, depending on how much time you have.

2 Players: Put 1 coin on each circle. To win, you need 2 or 3 coins of each color (+ 1 silver & gold.) You get 1 chance each island.

3 Players: Put 1 coin on each circle. To win, you need 2 or 3 coins of each color (+ 1 silver & gold.) You get 2 chances each island.

4 Players: Put 2 coins on each circle (but only 1 on each silver & gold.) To win you need 2 coins of each color (+ 1 silver & gold.) You get 2 chances each island.

5 or 6 Players: Put 2 coins on each circle (including silver & gold.) To win, you need 1 coin of each color (+ 1 silver & gold.) You get 2 chances each island.

COIN LIMITS

The player may not take more than one coin from an individual island. Nor may they take more coins than the necessary of any color as needed to win. If they acquire such a coin through contest, inheritance or normal game play, they must leave it behind on the island when they leave the island.

PREPARING THE BOARD

It is recommended that the board and coin labels be printed in color, cut out neatly with scissors, or filled in with markers. Laminating the board is highly recommended, and taping it onto a 2 inch high box or book, to keep it above the wet table and easily moved off the table for cleaning.

Each coin's label should be glued or taped neatly onto a nickel, perhaps shrink wrapped.

A player's acquired treasure coins may be placed on a shallow dish, or kept on their purple numbered circle on the board.

For the pieces of complicated games, putting the pieces in a labeled ziplock baggy will save time.

The following items are necessary to be collected a head of time and brought in a box:

Two or Three printouts of Green Book 11

4 popsicle sticks per person as throwing-counting-sticks

A few large paper grocery Bags

Several pencils, and sheets of paper

Print outs of the various gameboards

A bag of clean pennies (60+), nickels (15+), dimes (15+) and quarters (15+)

3 large cloth napkins and/or 3 handkerchiefs

Lots of string

One pack of chewing gum

Several head-size balloons.

Rubberbands

Popcorn and Peanuts

Deck of Cards

Some large nuts (like walnuts or pecans)

A bottle cap

A pitcher

Lots of cups, a table, and chairs.

A couple rags to clean up spilt beer.

A low box to go under the laminated game board.

DRINKING RULES

We recommend that several pitchers of beer be bought at a time with group funds. Fatty food recommended.

Unless otherwise stated, a drink equals a sip of enough beer to wet the tongue, perhaps 3/4 ounce at most. An average game will have 80-100 drinks, or about 6-9 soda cans. Players may choose to substitute a caffeinated beverage like tea, coffee or soda instead or choose to eat 1/4 cookie per "drink."

MOVING RULES

4 popsicle sticks (or squares of stiff cardboard, drink coasters, coins or other 2 sided objects) are used in the game. One side is white and the other is black (or some other system of marking.) If you can, make one set for everyone. Sticks are dropped about a foot off the table on their ends and counted;

- 1 white side up = 1 move
- 2 white sides up = 2 moves
- 3 white sides up = 3 moves
- 4 white sides up = 4 moves
- 4 black sides up = 5 moves

Players can move to any circle that touches their own circle (i.e horizontally and vertically), and can make "L" turns or "U" turns, even reversing back on their previous course. You jump over other players without harming them.

ORDER OF PLAY

Person to roll highest on the sticks will go first, and then rotate around the board clockwise. The order of events are as follow on a regular turn:

1. Weather Check The weather is very uncertain in the Hebrides. Roll to check for storms: a "four" means a storm hits you and you cannot leave your island and basically lose your turn. A "five" means you are hit by a storm after leaving an island and the next player in game succession can throw sticks for your move and thereby choose whichever island they wish to move you.

2. Normal Move. Players may not pass. Roll to see how many circles you can move. Move your piece to the island. If the player is the first to visit the island, go to step 3. If the player is not the first visitor, but there is still a coin, go to step 11. If there is no coin, follow step 12. If the island is occupied before you land on it, go to step 13.

3. Island Description. Someone reads the description of the island. They may elaborate

4. Proverb Reading. The lesson is read, but only one is selected by the reader, and is the only one used for the remainder of the game.

5. Tapping. All players tap their cups three times and say "Slainte!" (pron. "Slan-cha," meaning "cheers!") The last one to do so must drink once. If no person was discernibly last, no one drinks at all.

6. Opponent Selection. All the other players roll sticks, the player with the highest score is assigned the theatrical role of the opponent in the game. The assigned opponent does NOT have to relocate their ship to the island. Note: in cases of occupied islands, the previous arrival is automatically designated as the opponent.

7. Rules for the Game. Rules are read, and materials prepared.

8. Game is played.

9. Decision. If the player loses, then he must drink one sip. If the player wins, they get the coin from the island and all other players must drink once to praise the victorious player.

10. It is now the next player's turn.

11. Previously Visited Island with a Remaining Coin.

The player must remember and speak the general nature of the island's proverb. Exact words are not necessary, but meaning must be conveyed well. (To prove that they were paying attention to the game play, and penalize players who leave the room for a short time.) The other players will judge the adequacy of the island's visitor's memory.

If the player can't remember it or can't express it well, then the player must drink once and do steps 3-10 to repeat the story & proverb.

If they can remember the proverb, then do step 6-10, saving much time.

12. Empty Island with No Coin

The player must remember and speak the general nature of the island's proverb. The other players will judge the adequacy of the island's visitor.

If the player can't remember it or can't express it well, then the must drink once and start from step 3 and stop after doing step 5; thus reminding all of the island's story.

If they can remember the proverb well, that's the end of it, and then it's the next player's turn (i.e. Step 10.)

13. Occupied Island Rules

Sometimes an island will already have another player on it. As usual, repeat the proverb on island, and get approval from other players.

If poorly worded, the player drinks once and go to step 3 and the other occupant of the island is automatically designated as the opponent.

If the proverb is worded well, go to step 7, with the opponent automatically being the other occupant of the island. If there are more than one other occupant, the player landing there can choose the opponent.

If there is a coin still on the island, and the player wins, they get the island's coin. If the player loses, the opponent gets the coin (if within their limits.)

If there is no coin on the island, and the opponent has a coin from that island or a coin of the same color as that island, the player may take that coin and the opponent drinks twice. If the player loses, then the player drinks twice and the opponent can take one coin of that island's color (if within their limit.)

If there is no coin on the island, and the defeated opponent does not have that island's coin, or one of the same color, the player may choose any coin from the defeated opponent's treasury (a silver or gold coin can only be taken after a special throw of sticks with a 4 or 5 result.) If the player loses, the opponent may select one from the player in the same manner.

If the island has no coin, and the opponent has no coins, then the defeated opponent drinks thrice. In the same way, if the player has no coins and loses, then the player drinks thrice.

Naturally, A player cannot take a coin which puts them over the limit per color, or more than one coin from the same island.

JUDGING RULES

If a player contests the result of the game or a point of order; both parties will eloquently explain their position for up to two minutes. Players may wish to have a permanent judge selected at the beginning of the game, perhaps a bystander. Otherwise, judges are all the other members of the game (i.e. those not involved in the dispute) and attentive by-standers get one vote. Judges close their eyes, speak "1,2,3" and blindly point at the player of their choice, and open their eyes. If a tied decision results, the judges must drink twice and a revote is taken after a quick conference of judges. If tied again, judges again drink twice, and the plaintiff wins the debate. The loser of the decision must drink twice.

SPECIAL RULES

No Pestering Rule

A player cannot consecutively land on the same island as another player. Every other round is okay, though.

Plain Sight Rule:

Players must keep their coins in their purple circle in plain sight so that people can see how many coins they have and which island they are from. Penalty is 2 drinks each round that they refuse after a warning.

No Cheating Rule

If anyone caught egregiously cheating, they must defend their actions to the judge(s), with normal judging rules. If they lose the decision then they drink thrice and lose a turn.

No Stealing Beer Rule

Players may only drink beer when the rules require it. Players should not purposely lose a contest in order to drink. Judges decide the guilty decision. Penalty \$2 into the pot for the winner of the game.

Taboo Rule:

Certain words are forbidden on the ocean by sailors. If a player says "rabbit/hare", "iron" or "potato," in any language, then they drink twice for each infraction, and their next move will have a storm sweep them off course. A player may appeal to the judges.

No Team Rule

Players should not be in cahoots with each other. If an opponent is suspected of playing half-hearted against another player, to give them an easy victory, then they may be judged by their peers as cheating.

No Interference Rule

If anyone is judged as willfully and significantly interfering in a contest between two other peoples, then they drink thrice and lose one coin of the choice of the offended plaintiff.

No Leaving Rule

Players who leave the table for any reason other than buying more beer or food, must pay a penalty of either 3 drinks or return one coin to the board. Punishes weak bladders.

Sick Rule

If a player can no longer drink or eat, due to extreme nausea, they may continue to play without doing so, at the discretion of the judges.

Quit Rule

If a player must quit the game, all coins that they have return to the board on their original islands.

SPECIAL ISLANDS

Balla Chulish: The starting point of the game, once the players leave, they cannot return until they have all the necessary coins to finish the game. They must land exactly on it. Once returned, they are safe from losing coins, but may continue to be selected as a random opponent during the landings from other players trying to finish.

Loch Linne: A safe zone, multiple players can land here without contest. When landing here, players dip their cups in the strait's waters, which flow with beer and have a drink.

Silver Islands: A player must be within 3 coins of the required total coins to finish the game to enter a silver island. A player who lands here may select any opponent they wish, and choose any contest they wish from the board's options. If the player wins they get a silver coin, and all other players drink; if the player loses, the player drinks twice. If a player lands on an occupied silver island, they must choose the occupant as an opponent, but if they lose, then they also lose a coin of the occupant's choice. There is no limit on the number of attempts for a silver coin.

Gold Islands: A player must be within 2 coins of the required total coins to finish the game to enter a gold island. When a player lands here, a randomly selected opponent gets to choose any contest they wish from the board's options. If the player wins they get a gold coin, and all other players drink; if the player loses, the player drinks twice. If a player lands on an occupied silver island, they must choose the occupant as an opponent, but if they lose, then they also lose a coin of the occupant's choice. There is no limit on the number of attempts for a silver coin.

FINISHING THE GAME

When a player has collected all the necessary coins, and gotten their silver and gold coins, they battle their way back to Balla Chulish. After landing there, they may continue to be selected as a random opponent, or as a judge, but may choose not to drink anymore.

OPTIONAL RULES

New Island Rules

The players may collectively decide to replace an island's game, before starting, with another game and decide a new proverb for it.

Time Limit Rules

The group may collectively agree in the beginning that the game will end at a certain time, and the players with the greatest number of coins will win the game.

Good Story Rule:

Anyone who can come up with an amazing story related to the locale or game, will at a decision of the judges, be given an extra 2 spaces on their next roll.

Perfect Sailing Rule:

No weather checks.

Gambling Rules:

Each person puts 10 dollars or quarters in the pot. The payout at the end of the game is as such, and if they quit, their share is distributed to other players.

2 player 75%, 25%

3 Players 66%, 33%, 0%

4 Players 50%, 35%, 15%, 0%

5 Players 40%, 30%, 20%, 10%, 0%

6 Players 30%, 25%, 20%, 15%, 10%, 0%

Broken Rules Rule

Because this game has not been game tested, yet, if it comes to the attention of the players that a point of order needs to be adjusted to correct a significant imbalance, the judges will decide.

PINK ISLANDS

Pink 1: Isle of Bute (Isle of Sleep)

STORY

They were for a very long while afterwards driven about on the waves, till they found an island with trees upon it like willow or hazel. Thereon were marvellous fruits thereon, great berries. The player squeezed some of the berries into a vessel and drank the juice, and it cast him into a deep sleep from that hour to the same hour on the morrow. And they knew not whether he was alive or dead, with the red foam round his lips, until he awoke the next day.

A hermit by the tree says to you 'Gather ye this fruit, for great is its excellence.' So your crew gathered (it), and they mingled water with it, to moderate its power to intoxicate and send asleep. The hermit then said:

PROVERB

If you want your dreams to come true, don't sleep too much.

Early to bed, early to rise, makes a man healthy, wealthy and wise.

LULLABY GAME

Player and opponent have four minutes to simultaneously compose separately their own lullaby that the judges think most witty and appropriate for a child's bedtime lullaby. Paper and pencils are permitted. The lullabys are then sung or read to the judges.

Pink 2: Isle of Tory (Isle of Questions)

STORY

You arrive on a rocky shore and wander inland to find a great many elderly people yelling questions to each other. The other person never answers the question but with another question, however the conversation seems to progress wisely. They ignore all attempts by your crew to communicate with them, saying, "Do you think we have time to answer questions, when we have too many areas to inquire about?!" One hermit sits quietly on a boulder on the beach and says:

PROVERBS

A child who asks a question is not dumb

Questions are a burden to others. Answers are a prison for oneself.

Form an opinion of a man from his questions rather than his answers.

You are only a few questions from knowing the right answer.

Good questions lead to more good questions, answers will come along at their own time.

QUESTIONS GAME

The player begins by asking the opponent a question. The opponent may only answer with a question. Anyone who repeats a question that they, or the other, has asked will lose the game. They have only 5 seconds to consider a reply.

Pink 3: Isle of Iona (Isle of Sadness)

STORY

You have found a large island, and a great multitude of human beings therein. Black were these, both in bodies and raiment and they rested not from wailing. An unlucky lot fell to one of the sailors on your ship. When he went to the people who were wailing he at once became a comrade of theirs and began to weep along with them. Two more sailors were sent to bring him back, and they did not recognize him amongst the others (and they themselves turned to lament.

A nearby hermit tells you: 'Let four (of you)' saith he, 'go with your weapons, and bring ye the men perforce, and look not at the land nor the air, and put your garments round your noses and round your mouths, and breathe not, the air of the land, and take not your eyes off your own men

The four went, and brought back with them and when the other two were asked what they had seen in the land, they would say: 'Verily, we know not what they say; but what we saw others doing we did.' On the shore, the hermit then says:

PROVERBS

He who has been near to death knows the worth of life
Let each praise the ford as they find it.
You cannot motivate the best people with money, they are motivated only by passion.

EULOGY GAME

The Player and the Opponent have 2 minutes to think at the same time, and then 2 minutes to speak in turns. They must tell a Eulogy for a famous person or someone that everyone at the table will know. The person may be living or dead. Whoever is judged to be the more clever or saddening will win.

Pink 4: The Summer Isles (Isles of Laughter)

STORY

You find an large island in the center of a pack, with a great level plain therein. A great multitude were on that plain, playing and laughing without any cessation. Lots are cast and one sailor walks onto the island. When he stepped on to the shore, he at once began to play and to laugh continually along with the islanders as if he had been with them all his life. His comrades stayed for a long, long space expecting him, and he came not to them. So then they leave him.

One monk fishing in a small boat anchored off the shore says:

PROVERBS

A sense of humor is not a burden to carry, yet it makes heavy loads lighter.
One man with humor will keep ten working.

JOKESTER GAME

The Judges will announce a topic and the player and opponent must tell a relevant joke. They have 2 minutes to think at the same time. Player tells their joke first. Whomever is judged to be funnier or better delivered will win.

Pink 5: Isle of Lewis (Isle of Horses)

STORY

Before you is a great, flat island. Two sailors entered the island. Great was its size and its breadth, and they saw therein a long, great green sward, with vast hoof-marks of horses upon it. As large as the sail of a ship was the mark of the hoof of each horse. They saw, moreover, the shells of huge nuts like pecans, and they saw, there, also a pile of gigantic jewels and plunder of giants. They were afraid then, after seeing what they beheld, and they all, swiftly, hastily, went on board their boat.

When they had gone a little from land, they beheld (rushing) along the sea to the island a great multitude of warriors, which, after reaching the green of the island, held a horse-race. And swifter than the wind was each horse, and great was the shouting (of the multitude) and their outcry and noise. Some saying: 'Bring the grey steed'; 'Drive the dun horse there'; 'Bring the white horse!'; 'My steed is faster!'; 'My horse leaps better.'

When the wanderers heard those words, they went away with all their might for they felt sure it was a meeting of demons they beheld. In a small hut on the shore, a hermit says to them:

PROVERBS

You can lead a horse to water, but you can't make him drink.
Misfortunes come on horseback and depart on foot.
The mouse cannot compete in the games of the giraffe.

MY HORSE IS ABC... GAME

The player begins by stating: "My horse is a Horse," and inserts an adjective beginning with the letter "A." The opponent then immediately repeats the player's statement, while adding another adjective beginning with the letter B. In this way the phrase becomes longer and longer alphabetically (perhaps going through the alphabet more than once.) If one person mis-speaks and can not recover quickly, or repeats a word out of order, they lose.

WHITE ISLANDS

White 1: Isle of Raithlin (Isle of Poor Man)

STORY

You meet an old man, clothed only with the white hair of his body, sitting on a broad wet rock in the midst of the waves. Every four minutes he throws himself down into prostrations and prayer.

He says "I used to keep money from the church's funds for festivals and re-use graves to save money, even desecrating the graves of saints. On a pilgrimage by boat, I met a man sitting on the wave who saw a band of invisible demons leaping in joy about me. He forced me to throw my wealth over board to rid myself of their company. I however, kept but a small cup and this angered him. He did call forth this rock from the ocean's depth and capsized my boat. Seven years had I been here, everyday my cup fills with whey-water and 7 cakes. After that, one day an otter brought me a salmon out of the sea. I pondered in my mind that it was not possible for me to eat a raw salmon. I threw it again into the sea. The next day, I saw an otter bring the salmon to me again out of the sea, and another otter brought flaming firewood, and set it down, and blew with his breath, so that the fire blazed. So I cooked the salmon, and for seven other years I lived in that manner, learning from the generosity of the ocean. Every day my island grows one foot wider. When the islands reaches back onto the soil of Ireland, then my curse will be broken. I have a lesson for you, he says:

PROVERBS

Wealth if you use it, comes to an end; learning, if you use it, increases.

I hear and I forget, I see and I remember, I do and I understand.

GIVE AWAY GAME

A deck of cards is stripped of aces, deuces and face cards, and then one joker is added, and they are shuffled, beginning with the opponent, each person is dealt the cards. Pairs are immediately discarded. Beginning with the player, the two people take turns drawing one card from the other. Pairs are immediately discarded. They may rearrange their hand as they see fit. Last player remaining with a card in their hand is the loser. Play must be quick.

White 2: Isle of Mull (Isle of Wisdom)

STORY

You arrive on wide island strewn with boulders. On each boulder sits a man or a woman, deep in thought. Three times a day, one man walks around placing a loaf of bread and a fish on each rock, whereat they turn to face a different direction while quietly consuming it. The stones are highly polished from their turning their seating place around. As they think, their thoughts appear on the surface of the rock, only to vanish again in a heartbeat. You notice golden chains linking them to the rocks, but that they are unlocked. They never leave the stones, for fear of their place being taken by another.

The man with the bread, is taking notes, and turns to you and says:

PROVERBS

For every word of wisdom forgotten, a lesson will return to remind you.

Better the supposition of a wise man than the certainty of the fool.

Learn lessons from the mistakes of others, lest you should also know their punishment.

BROKEN PROVERBS GAME

The player begins by speaking half of a well-known proverb, which the opponent must finish. Then the play reverses with the opponent speaking half of a well-known saying. If the other person does not recognize the phrase they must quickly come up with an appropriate finish. Perfect phrasing is not necessary, and a clever answer is acceptable, if the judges concur that it wise.

White 3: Isle of North Uist (Isle of St. Asaph)

STORY

St. Asaph sits in his cell by the sea shore with a few disciples at his feet. One disciple explains that St. Asaph is the patron saint of dung, (there is nothing so lowly that the Gods are not concerned about it) and that depending on what he eats, the dung will have a different healing property. He has explained the Gospel of Fiber and the need to regulate what goes out to make room for what goes in. Rather than contemplating their navels, the monks contemplate the end of all food. One monk shares a bit of wisdom with you;

PROVERBS

No matter how impressive a man is, their dung is as smelly and brown as your own.

What goes in must come out, but it may not be the same condition.

UP MY BUTT GAME

The player begins by incanting, "There is a _____ up my butt." And the opponent must say the same thing, substituting a word that rhymes with what the first player claimed was in his anal canal. When one cannot come up with the new rhyming word they will lose if the victor does not immediately offer one more rhyme to show that words do remain, and if they cannot, then the one who stopped first must begin a new contest. This will keep people from using "orange" and having an unfair advantage by starting with a difficult rhyme. A quick pace is expected. Any language is acceptable, provided another judge can vouch for it.

White 4: Isle of Rum (Isle of Expansion)

STORY

You hear the singing of psalms. You behold a high, mountainous island, full of birds, black and dun and speckled, shouting and speaking loudly. You rowed a little from that island, and found another island which was not as large. Therein were many trees and on them many birds. And after that they saw in the island a man whose clothing was his hair. So you asked him who he was, and whence his kindred. 'Of the men of Ireland am I', saith he.

‘I went on my pilgrimage in a small boat, and when I had gone a little from land my boat split under me.’ I went again to land,’ saith he, ‘and I put under my feet sod from my country, and on it I went out to the sea and stood on that sod,’ saith he, ‘now a yard is added to its breadth every year from that time to this, and a tree every year to grow therein.

The birds which thou beholdest in the trees,’ saith he, ‘are the souls of my children and my kindred, both women and men, who are yonder awaiting the end of time. Half a cake, and a slice of fish, and the liquor of the well cometh to me daily,’ saith he, ‘by the ministry of otters at the hour of noon, moreover, another half-cake and slice of fish come to every man yonder and to every woman, and liquor of the well, as is enough for everyone.’ You ask what will happen when there is no room to expand, but he is silent in his reply.

When their three nights of guesting were complete; they bade the pilgrim farewell, and he said;

PROVERBS

All fires begin as small sparks
Pride never stops growing until it is ready to challenge the gods.

GEOMETRIC LANDSLIDE GAME

The player picks a whole real number between two and ten and the opponent has to double it. Then the player has to double it. The pace should be constant and relatively quick. The first to have the wrong number loses. No writing is permitted.

White 5: Eastern Skye (The Isle of the Trees of Threes)

STORY

On the shore of this island you see a thicket filled with trees with three trunks, which have three limbs, and each limb has three branches, which has three twigs, which have three leaves, which have three lobes, with three veins. Many words are carved onto each twig bespeaking great wisdom. The gardener of these trees comes up and asks if you know how to write in Ogham and hands you a scroll with the alphabet. He says, “I have inscribed the wisdom that I have learned from these trees back onto each of their very own twigs, even as their wisdom is inscribed on my soul, but there is still not enough room to scratch it on. I wish to see if you are quicker at writing than my experienced hand. Let me tell you of the wisdom of Ogham:

PROVERBS

Much is written between the lines.
That which is written is binding, that which is spoken is soon forgotten.

OGHAM SPELLING BEE GAME

The player and opponent are given one of the Ogham charts at the end of this game and are asked by a third player to write a simple short sentence in Ogham along a long pencil line. Whoever finishes first, correctly, gets one point. The first to get two points out of three bouts will win the game. If there is a letter in the sentence that can not be written with Ogham, they must draw a circle. Spaces should be recognizable between words.

GREEN ISLANDS

Green 1: Isle of Islay (Revolving Isle)

STORY

You come to small island with a fiery rampart about it; and that rampart used to revolve around the island, while the island itself is in the midst of an eternal whirlpool. There was an open doorway in the side of that rampart (sometimes open, sometimes closed, at the whim of the gatekeeper,) and, whenever the doorway would come opposite to them, your crew used to see the whole island, and all, that was therein, and all its indwellers, even human beings beautiful, abundant, wearing adorned garments and feasting with golden vessels in their hands. And you heard their ale-music. And for a long space you beheld the marvel, and deemed it delightful, yet you noticed that when the door was opened, all those inside rushed to look out. You wondered at this, considering the marvels inside.

The gatekeeper addresses you;

PROVERBS

Change is an easy panacea, but it takes character to stay in one place and be happy there.
The door of opportunity is only open to those at the right place and right time with the right key.

POPCORN GAME

The player and the opponent take turns. The opponent will close their eyes and make a ring with their thumbs and forefingers and slowly and steadily oscillate the ring in a circle before their face, not far back from the edge of their side of the table. The player on the other side of the table may not cross the edge of their half of the table, and will try to flick a piece of popcorn or peanut through the ring of fingers. Both sides get 10 shots. Best score wins, player wins a tie. Judges should make sure both sides are fair and honest.

Green 2: Isle of Lismore (Isle of the Net)

STORY

You find near the shore of this island a great silvery column. It had four sides, and the width of each of these sides was two oar-strokes of a the boat, so that in its whole circumference there were eight oar-strokes of the boat. And not a single sod of earth was about it, but (only) the boundless ocean. And they saw not how its base was below, or because of its height how its summit was above. Out of its summit came a silvery net flung far away from it; and the boat went under sail through a mesh of that net. One sailor strikes off a piece of the mesh with a sword, to bring back proof of the encounter. When the net was pulled up, many great fish were caught, and many smaller ones fell through the mighty net. A few great fish fell through the hole made by the sailor’s sword. And then they heard a voice from the summit of yonder pillar, mighty, and clear, and distinct. But they knew not the tongue it spake, or the words it uttered. A Dean of the hermitage on the nearby beach quietly said:

PROVERBS

Man eats not what he desires, but what he finds.
Do not keep all that you catch.

NET TOSS GAME

Player and opponent take turns. The player begins by putting a penny on the ground one foot from his feet (which are tightly pressed together) and one foot to the right of the penny he puts a dime. The player then tries to drop a napkin or handkerchief over the penny. If it lands on the penny he gets 1 point, if it touches the dime, he gets a negative point. If it misses both, there is no point. If the player does anything but land on the penny, the opponent can try at the same distance. If the player covered the penny, the opponent must move the penny and dime one foot farther away from the throwing point and take their turn. Until one of the people covers the penny, the coins will not be moved further away, and they may continue to alternately attempt the same distance. First to get 4 points wins the match, but if after 10 throws each, neither has gotten 4 points, then the highest score wins, player wins a tie.

Green 3: Isle of Tiree (Isle of the Spinning Beast)

STORY

You found an unusually sunny island, with a fence of stone around it. When they drew near it a huge beast sprang up from the island, and raced round about the island. It seemed swifter than the wind. And then it went to the highest point of the island and there it performed (the feat called) 'straightening of body', placed its head below and its feet above; and it turned about within its skin. That is, the flesh and the bones revolved, but the skin outside was unmoved. Or at another time the skin outside turned like a mill, the bones and the flesh remaining still.

When it had been for long in that wise, it sprang up again and raced round about the island as it had done at first. Then it returned to the same place; and this time the lower half of its skin was unmoved, and the other half above ran round and round like a millstone.

It left you alone, while your sailors spinned in fear of it, but when you stopped or retreated it charged at you. You and your sailors fled with all their might, and the beast perceived them as fleeing and it went into the beach to seize them, and began to smite at them, and it cast after them with stones from the beach.

A nearby fishing hermit calls out to you:

PROVERBS

A spinning top will keep its balance.
What comes around goes around.

COIN SPIN GAME

The player and the opponent will (at the count of three) both spin a coin of the same size (i.e. two dimes or two quarters) and whomever spins longer will get one point. The first person to get three points wins the game. If the coins rolls or leaves the table and hits the floor, but still spins or moves, it is still in play. The two contestants may try to have their coin strike the other player's spinning coin. Objects cannot be introduced to the playing area after spinning has begun. Breathing or otherwise fanning air onto the playing area is strictly forbidden.

Green 4: Isle of Canna (Isle of Attractive Youths)

STORY

After that they came to a island, and there was a great plain therein, and on this a great tableland, heatherless, but grassy and smooth. They saw in that island near the sea, a fortress, large, high and strong and a great house therein adorned and with good couches. Seventeen youths come down to greet your boat, and give you a bath before being brought up to the ruler of the castle.

Each sailor is given a partner, wined and dined and fine garments are bestowed upon them. Three months pass (i.e. the player loses one turn after completing this game) and it seems like three years despite the luxury. You are told that as long as you stay here, the passage of time will not touch you, yet some in your group yearn to return to Balla Chulish.

One day while the ruler and the youths are out of the fortress to serve justice to the farmers of the land, the crew sneak down to the ship and prepare to leave the island.

The ruler and her youths hear of the action and rush to the beach and the ruler throws a ball of yarn out to the ship and it clings to the player such that the player cannot release themselves, and the ship is hauled back to the shore, and 2 more months are spent on the island.

A hermit tells you that it is your love for the ruler and her children that makes the ball cling to you. So you order another man to grab the ball of yarn on your second escape, which happens in the same way. And when the man catches the ball of string, the sailor's hand is chopped off so that you can leave the island. The ruler and the children cry pitifully for their loss.

A fishing hermit then tells you:

PROVERBS

There are ways to capture things beyond your grasp

LASSO GAME

The Player and opponent each make a lasso out of string and take turns holding an upright immobile thumb at the edge of their side of the table. The player, without crossing their side of the table, tries to throw the lasso over the finger. If they miss, it is the opponents turn. Each successful throw is one point and entitles them to another immediate throw. First person to reach 4 points wins.

Green 5: Isle of Rona (Isle of the Pillar)

STORY

You see another island (standing) on a single pedestal, in other words, one foot supporting it. And you rowed round it to select way into it, and found no way thereinto; but saw down in the base of the pedestal, a closed door under lock. You understood that that was the way by which the island was entered. And they saw a crowd on the top of the island; but they held speech with no one, and no one held speech with them. Every day, it notched up one inch to the dismay of some and delight of others.

You (then) go away back (to sea.) A hermit on a nearby rocky shoal is hunting crabs, by tossing a plank over two rocks and thereby traversing from one rock to the next. He explains the wisdom of the caber;

PROVERBS

It is not a matter of who goes farther, but who remains straighter of the course.

A drowning man will grasp at even a small stick.

MINI CABER GAME

A Sheet of paper with a straight line down the middle is laid in the middle of the table. Taking turns, the player and opponent take a pencil by the point, resting vertically at the end of the paper, and with a quick flip of the wrist flip the point up and over so that the point lands facing away from them, as straight as possible. Remove the stick between throws. Whose ever pencil lands straighter gets one point for the match, and judges may have to decide here. First to 4 points wins.

BLUE ISLANDS

Blue 1: Isle of Arran (Isle of Swine and Birds)

STORY

You arrive at another great island, after great weariness of hunger and thirsting and all the crew is sad and sighing, having lost all hope of relief. In that island were many trees: full-fruited were they, with great golden apples upon them. Red fiery short animals like swine were under those trees. Now, they used to go to those trees and strike them with their hind-legs, so that the apples would fall from the trees, and then they would consume them. From dawn to sunset the red animals did not appear at all, but they used to stay in the caverns of the ground. Round about that island many birds were swimming out on the waves. From Morning to noon further and further they used to swim from the island. But from noon to evening nearer and nearer they used to come to the island, and arrive therein after sunset. Then the birds used to strip off the apples and eat them.

One of the crew went to see the island, and he called his comrade to him on shore. Hot was the ground under their feet, and they could not dwell there for its warmth, because it was a fiery land, and the fiery animals heated the ground above their cages. For the few precious moments between the birds and the animals, the crew would gather apples and repair back to the safety of the boat.

On the first day they brought with them a few of the apples which they were eating in their boat. So then they filled their boat with the apples as seemed good to them, and went again to sea. A hermit in a nearby cave says;

PROVERBS

A single table, used in shifts, can serve an army.

SWINE & BIRDS GAME (see board)

On a chess board, in two opposite corners, place a different color marker. On the remaining spaces place a penny. The player begins and moves his piece like a knight on the chess board, and takes the penny for one point. The opponent then does likewise, taking turns. If either person takes the other person's piece, they win. You cannot pass. Otherwise, the game is over after 16 moves each, and the one with the most pennies is the winner. Players loses in a tie.

Blue 2: Isle of Colonsay (Isle of Sheep)

STORY

You spy another island, with a brazen palisade, which divides the island in two equal halves, and you perceive great flocks of sheep therein, with a black flock on this side of the fence and a white flock on the far side. And you see a big man separating the flocks. When he used to fling a white sheep over the fence from this side to the black sheep it became black at once. So, when he used to cast a black sheep over the fence to the far side, it became white at once. The men were adread at seeing that.

One of your sailor flings a rod with black bark on the side wherein were the white sheep, and it became white at once. Then they flung a peeled white rod on the side wherein were the black sheep and it became black at once. The sailors refuse to land on the island, but the shepherd calls out to you:

PROVERBS

When the fool does not succeed in bleaching ebony, he then tries to darken ivory.
If you lie down with dogs, you'll rise with fleas.
Where you stand is where you sit.

REVERSI GAME (see board)

Using a 6 x 6 board shown at the end of the game, put two pennies face up and 2 face down in the center of the board, like an Othello board. Then the player may put down a face up penny anywhere on a square touching another penny on the board. All the pennies between the two face up pennies will be turned face up, like in Othello. The two gamers may choose to pass. 10 seconds is too long for a move.

Blue 3: Isle of Eigg (Isle of the Rich Man)

STORY

Thereafter they come to another lofty island, wherein were four fences, which divided it into four parts. A fence of gold, first: another of silver: the third fence of brass: and the fourth of crystal. Kings in the fourth division, queens in another, warriors in another, maidens in the other. Each gazed longingly at the other's territory.

A maiden went to meet them and brought them on land, and gave them food. They likened it to cheese; and whatever taste was pleasing to anyone he would find it therein. And she poured liquor to them out of a little vessel, so that they, slept an intoxication of three days and three nights. All this time the maiden was tending them. When they awoke on the third day they were in their boat at sea. Nowhere did they see their island or their maiden.

Then they rowed away, and a fishing hermit calls out to their boat;

PROVERBS

The strongest fences and prisons are the ones we build in our mind.

DOTSS & BOXES GAME (see board)

Using the board at the end of the game, the two gamers take turns (opponent goes first) connecting two adjacent dots anywhere on the board vertically or horizontally. Five seconds is enough time to think. If a player completes one or two boxes by drawing a line, then they write their initials in that box(ex.) Each box will be a point at the end of the game. You may not pass.

Blue 4: Northern Skye (Isle of the Board)

STORY

As you land on the beach, you see a mighty chieftain and his bodyguards standing on a hill besieged by a numerous ring of villainous foes. Although the bodyguards are equal in strength to the villains, the villains seek to attack the bodyguard from behind while one attacks in the front, thereby overwhelming them. The chieftain seemed torn between the valor of remaining behind and dying, or escaping to gather his clansmen. The chieftain breaks through the siege with the help of his bodyguards and joins you in the boat, and asks you to convey

him to the next island so that he may call on his kinsmen to revenge themselves against the Campbells. He laments;

PROVERBS

Two men are an army to one.

FIDCHELL GAME (see board)

The generally theory is that there is a "king" in the center, with a few bodyguards around him, and about twice as many enemies lined up at the edge of the board. The king's strategy is to escape to the edge (or corner of the board for an extra challenge.) The enemy's strategy is to capture the king. Both sides proceed by alternating turns. Captures are made by either side by moving two of their pieces such that they are on directly opposite sides of their opponent's piece (but not diagonally), which is then removed from the board. I call this "squeezing" or "pinching" them. All pieces move like rooks in chess and can move horizontally or vertically, as many spaces as they wish, so long as no one is in the way. There are many variations that try to limit the inherent advantage of the king slipping through the net of the enemy to freedom.

Only the king can occupy the center or the corner spaces. King must be captured on all four sides. The enemy cannot occupy both squares adjacent to a corner at the same time (diagonally one square away is fine, I think.) A piece can be "squeezed" against a corner square or the center square by a single piece on the opposite side.

A player may move into and rest on a space between two of the pieces of the opponent, without dying, in effect, requiring the surrounding opponent to move away and then back to effect the capture. The king and his defenders cannot enter the original squares held by the defenders at the beginning of the game.

Blue 5: Isle of Harris (Isle of Gates)

STORY

The island is studded with large wooded post with gates swinging about on the posts. Many sheep graze the rich grass amongst the heather. Shephards close the gates to direct the path of the sheep. It is a tranquil place, but once, says a shephard, "the gates were once fixed in place, making it difficult to reach new meadows, when old ones were shorn, and there was disagreement on which direction the sheep should use to cross the island. And great tragedy resulted when wolves ate the sheep, and some fell off the cliffs, while the shepherds argued amongst themselves."

He then adds:

PROVERBS

Consult with your neighbour before building a fence, or you'll have to rebuild it or make it taller.
Better a weak trusted neighbour over the fence, than a strong brother over the sea.
Fences keep things out, as well as keep things in.

STOPGATE GAME (see board)

The player is assigned the white dots and the opponent the black dots. By taking turns, the player starting, each person will connect two adjacent dots of their own color (horizontally and vertically) and try to stretch a line from one side of the court to the opposite side, while also blocking the plans of the other person. They may attach more than one line to a dot on following turns in their quest to get to the other side. You cannot cross another's line.

RED ISLANDS

Red 1: Isle of Jura (Isle of the Path)

STORY

The island has two large mountains nestled together that dominate the scenery. At the base are two lonely cairns of rock covering the graves of past chieftains of the north and south halves of the island, respectively.

One king was particularly evil and was misguided by his Druid advisor after his death about the path to his ancestors. He was told to go left at one cairn, right at the next and left again, in this way he would find the Land of the Young. He is still traveling this pathway without release.

A hermit on the shore relates that if you can walk a figure eight around the cairns three times, with your eyes closed, without touching the cairns, then a great treasure will be discovered. He concludes with a local saying:

PROVERBS

Never stray from the path of a chief, no matter how attractive the byway.

He can't walk straight whose mind is bent

WALK GAME

Place two chairs about 5 feet apart and then blindfold both the player and the opponent. If either can walk a figure eight path around the chairs three times (without touching them, or assistance from others) then they automatically win, with ties favor the player. Otherwise, whoever is judged to have done better will get the coin. Two tries are permitted to each player.

Red 2: Isle of Barra (Isle of Pride)

STORY

On this flat island there are two vertical rocks supporting a low stone in front of a well, surround by a high stone fence. These were built in the distant past when people were of a much smaller stature. Over the years, the attending hermit says, people grew taller, but the entrance to the well provided them a lesson in humility to local lords, since they had to dismount and crawl through the gate to visit the well. It is also said that the surface of the water rose up and down with the movement of the tides, and that if one could catch one of the small fish with his teeth, by leaning over, then he would be selected as chieftain of the island's population.

The hermit then adds;

PROVERBS

Many of life's highest prizes can only be gained by lowering your pride.

Everyone has a master, to whom they must bend knee.

BITE THE BAG GAME

Place a large paper bag (say 26 inches tall) on the floor, and have each person take turns trying to bend down and grip the bag with their teeth. Their hands may only touch their own body, and only the soles of both feet may touch the floor. No leaning against any props. The player begins. If they cannot grab the bag, the opponent may try. When both succeed 2 inches are removed from the bag's height and the player starts first again. Each person is allowed three attempts at each height.

If only one person succeeds at a height, they win. If both can't succeed the noone wins.

Red 3: The Kyle of Lochalsh (The Misty Sea)

STORY

You then voyaged till you entered a sea which resembled green glass. Such was its purity, that the gravel and the sand of that seafloor were clearly visible through it; and they saw no monsters nor beasts therein among the crags below, but only the pure gravel and the green sand. For a long space of the day you were voyaging in that sea, and great was its splendour and its beauty.

You afterwards put forth into another sea like a vaporous cloud and it seemed to them that it would not support the boat. Then you beheld under the sea, down below, roofed strongholds and a beautiful country. And you saw a beast huge, awful, monstrous, in a tree there, and a drove of birds circling above the tree, and flocks round about the tree and beside the tree an armed man, with shield and spear and sword. When he beheld yon huge beast that abode in the tree, he fled thence. The beast stretched forth his neck out of the tree and set his head into the back of the largest ox of the herd and dragged it into the tree, and devoured it in the twinkling of an eye. The flocks and the herdsmen flee away, at once, and a greater terror and fear seize your crew, for they supposed that they would never cross that sea without falling down through it, by reason of its tenuous mist below them.

So after much danger, they pass over it. And a nearby otter, with a shell and rock clutched on its chest, pokes his head out of the water and speaks to you in the tongue of men;

PROVERBS

Let not the left hand know what the right is doing.

When the fox starts preaching, look to your hens.

The lion that roars is not the one that kills

GRAB THE ROCK GAME

The player holds a walnut (or similarly easily grasped object) in their hand in the middle of the table. The opponent hovers above the open hand and without warning tries to grab the walnut. The player will try to close his hand quickly, but not before the opponent has made a full-fledged attempt. If the opponent grasps the walnut, he gets one point. Then the two switch sides. The grasper cannot wait more than 30 seconds, but may do one feint per turn. Each side will try five times. Best score wins, player wins a tie. The on-lookers will judge if either has acted dishonorable and accord points.

Red 4: Western Skye (Isle of Three Winds)

STORY

The currents are swift here and the winds are fierce, and the inhabitants have mighty chests to survive, since the gusts of wind literally try to steal the air from your lungs. They worship the spirits of the air here, claiming that the air, is often unnoticed when still, yet its absence or movement cannot be denied.

Leaning against the gales, a young champion from the village swaggers down to your boat's landing place to challenge you to the contest of the three winds. His chest is larger than a horse and his voice makes the bones of your head shake.

PROVERBS

God made the sea, we make the ship; he made the wind,
we make the sail; he made the calm, we make the
oars.

THREE WINDS GAME

There are three challenges. If the player wins, they will get a free turn immediately after receiving the coin and have no trouble with weather for the next two moves.

Balloon Game: using identical inflatable objects (no bigger than a basketball), both people will try to explode the balloon with the might of their lungs. One point for the victor.

Breath Game: Both people on the count of three will clamp their mouth shut and pinch each-other's nose shut. The last to open their mouth will gain a point. They may twist eachother's noses, but not too fiercely.

Cup Game: If one still hasn't won two points, the third game is played to break the tie. Both players must drink an equal size glass of beer and slam an empty cup on the table. Judges will gauge the winner by speed and amount spilled or remaining in the cup.

Red 5: Northern Minch (The Tappist Monk)

STORY

Here in the space between the Inner and Outer Hebrides there is a dangerous realm of barely emerging rocks that seek to rip apart your boat's hull. Your sailors struggle valiantly and steer a course through the perilous region with advice from some friendly seals who show you a narrow pathway through the rocks.

As you emerge you note a barefoot hermit on a wet rock, wearing only a brown leather cape. He brandishes a large knife and challenges you to a game, noting;

PROVERBS

The five fingers are not equal
The knife does not know the owner's hand

SPOON TAP GAME

The player and the opponent will take a spoon or pencil (or knife if they are stupid) and lay their dominant hand on the table. Then at the same time, they will begin the tapping game. A warm-up is permitted. Starting with a tap outside the thumb, then a tap between the thumb and first finger followed by a tap outside the thumb. Then a tap between the first and middle finger, followed by outside the thumb. Continue in this way until you get to a tap outside the pinky and then returning back to the starting point outside the thumb. The first player to complete three cycles wins. The taps must touch the table, but hitting the fingers on the way down is acceptable, if painful.

ORANGE ISLANDS

Orange 1: Mull of Kintyre (The Three Pyramids)

STORY

The plains of this long peninsula are littered with cairns of past chieftains, heroes and great bards. In between are long stretches of heather and rock-strewn rubble. The largest of the cairns is the height of six grown men standing on each-others' shoulders, and the locals claims that the chieftain wished to be buried inside standing up, but not having enough rocks, they were forced to bury him in a sitting position. At one time he ruled both Ireland and Scotland, and when he went to war in Ireland, he would hold his troops on his shoulder and stride forth across the ocean to make war in Ireland.

In front of his cairn are three poles. Rocks with holes drilled in them are placed over the poles. The local priest explains that whoever can transfer the stones from this side to the other side by a set formula will gain the wisdom of Cormac's experience. He then adds;

PROVERBS

You must sometimes go back a step in order to advance two.

MOVING PYRAMIDS GAME

Unless you have time to make three sticks and round objects with holes in them, you can use coins. On two identical sheets of paper draw three 2 inch circles number (from the left #1, #2 & #3.) Place a quarter on circle #1, and a nickel on quarter, and penny on the nickel, and a dime on the top. In this way a smaller coin is always on a bigger coin.

The goal is to reconstruct the pyramid of coins from Circle 1 to Circle 3, and then rebuild it in Circle 1 in this formation. You can only move one coin at a time, and it must be from the top of the stack in any circle. You can move a coin onto the top of any stack in the three circles, as long as it is smaller than the coins underneath it. Both people will simultaneously see who can complete this puzzle quicker will win. They can start over if confused. If after four minutes neither has finished, then there is no winner.

Orange 2: The Isle of Coll (The Monastery of Skulls)

STORY

The monastery on the island has a crypt carved into the living rock of a beach cliff. There are eight rows of cubicles high and eight columns wide. All are stuffed with the heads of the various abbots and saints and healers who have lived and studied on this island since the ancient days. Half of them are painted blue, since they are men. Once a year, they are all taken down carried around town, and a game is played before they are placed in the cubby holes again. The only bit of advice that the young monk will pass to you is;

PROVERBS

Do not let your enemy's successes go unmatched or unchecked.

SKULL STACKER GAME (use chessboard)

This is basically a version of Connect Four. Taking turns, beginning with the player, the people will put a skull (i.e. a penny or a nickel) on the lowest available square of a column (use a checkers or chess board.) When they get four squares in a row, horizontally, vertically or diagonally they win.

Orange 3: Isle of South Uist (St. Columba's Well)

STORY

You find another wide low island, with a golden rampart around it and the midst of it white like down. They see therein a man, and this was his raiment the hair of his own body. Then they asked him what sustenance he used. Verily', saith he, 'there is here a fountain in this island. On Friday and on Wednesday whey or water is yielded by it. On Sundays, however, and on feasts of martyrs good milk is yielded by it. But on the feasts of full moons, and of Oimeic and of Midsummer and also on the high tides (of the year), it is ale and wine that are yielded by it.' At noon, then, there came to every man of them half a cake and a piece of fish; and they drank their fill of the liquor which was yielded to them out of the fountain of the island. And it cast them into a heavy sleep, from that hour till the morrow. When they had passed three nights of guesting, the cleric ordered, them to go. So then they went forth on their way, and afterwards bade him farewell. Before you leave, he offered to show you a game of wisdom and a piece of advice:

PROVERBS

Aim for the heights and depths

BOMBARDIER GAME

The game requires a picture of beer (or water if you're poor) and a shot glass. Plays take turns with a handful of clean dimes or pennies into the pitcher, trying to get them to land in the shot glass at the bottom. To ensure that the shot is tough players must place their elbows on the top of the pitcher and drop the dime from that height.

If you don't get the dime in the glass, you must pour out and drink an ounce of beer. If you get the dime in the glass, your opponent drinks 2 ounces. First player to get three points wins. If you totally miss the pitcher, than you lose the game.

Orange 4: Isle of Muck (The Fishing Wharf)

STORY

A full week were they voyaging, in hunger and in thirst, when they discovered a great, high island with a great house therein on the seashore and a doorway out of the house into the plain of the island and another door (opening) into the sea, and against that door there was a window of stone. That valve was pierced by a head-size hole, through which the sea-waves were flinging the salmon into the midst of that empty house. After this they beheld a decorated bed for the chief of the house alone, and a bed for every three of his household, and food for three before every bed, and a vessel of glass with good liquor before every bed and a cup of glass on every vessel. So they dined off that food and liquor and they give thanks to the unknown host who had helped them from their hunger. As you prepared to leave, you meat a hermit fishing nearby the island says;

PROVERBS

It is foolish to scorn advice, but more foolish to take all advice.

Men don't eat what they want, but what they can catch.

FISHING GUM GAME

Each person will take a pencil with 2 feet of string hanging from it. At the end of the string is a wad of wet chewing gum. Scatter twenty-one small penny-size scraps of paper (pink if possible) on the floor between the two sitting people. At the start of the judges, they will race to drop the gum on to the fish and scoop them up on to the table, where they can then pull them off the gum with the other hand. The person with the most fish at the end will win. Three minute time limit.

Orange 5: The South Minch (The Sinking Ship)

STORY

As you are traversing this rock-strewn stretch of open water, you notice a hermit floating in the waves, quite confused about his situation. When you approach closer, you notice his enormous boat below him about 20 feet below the surface. It seems to be in excellent condition. The hermit explains that a mosquito had bitten the leather walls of his boat as they left port, bound for the far western islands of the Outer Hebrides and by the time he had reached the Minch, the boat was completely awash and sinking. He is the last survivor from the boat. His conclusion was:

PROVERBS

A small leak will sink a great ship

SINK THE CUP GAME

To play, fill a glass with beer, eliminate the foam, and float a bottle cap on the surface of the beer. Take turns, with the opponent first, o pouring beer into the cap. Whoever sinks the cap must drink the whole cup and the other person gets a point. Resting your hand on the edge of the glass is considered unsportsman-like. First to get three points wins the game.

SILVER ISLANDS

Silver 1: The Isle of Man

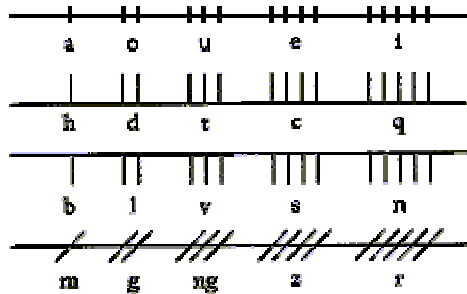
The people of this land have been ruled by many lords from different races and tongues. They have grown accustomed to sudden changes of laws, and ask you to instruct them in a different game whenever they land.

Silver 2: Shillay (Isle of Three Kinds)

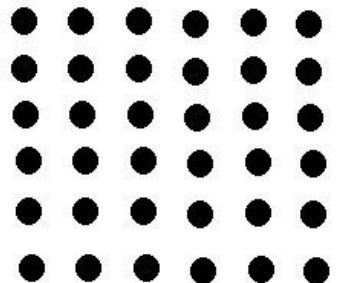
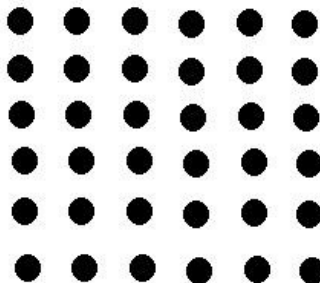
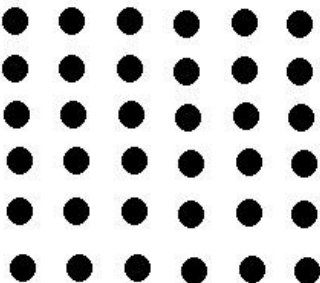
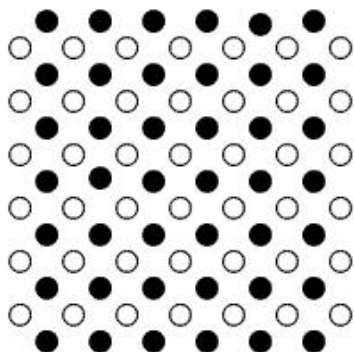
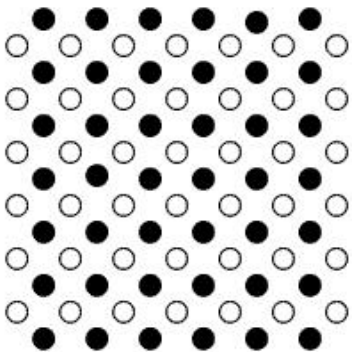
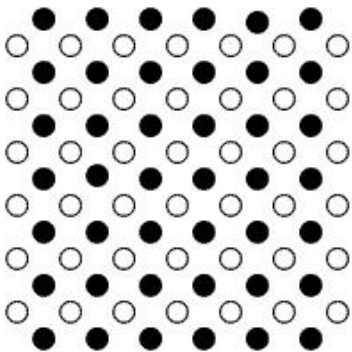
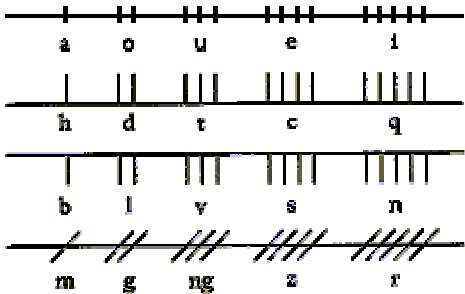
The island is only occupied by a herd of sheep in the mountains, seals on the shores, and a myriad of birds in the air. Each time someone lands, one of these creatures will ask you which game you'd like to play for a coin they bear around their neck.

Silver 3: The Orkneys

The island bears no trees, merely numerous rings of rocks of past huts. One monk is found rolling rocks to make a new hut, for every night of the year. Each night he must do something different, and each time you meet him, he has a different task for you.



White 5
Blue 5
Blue 3



GOLD ISLANDS

Gold 1: Anglesey

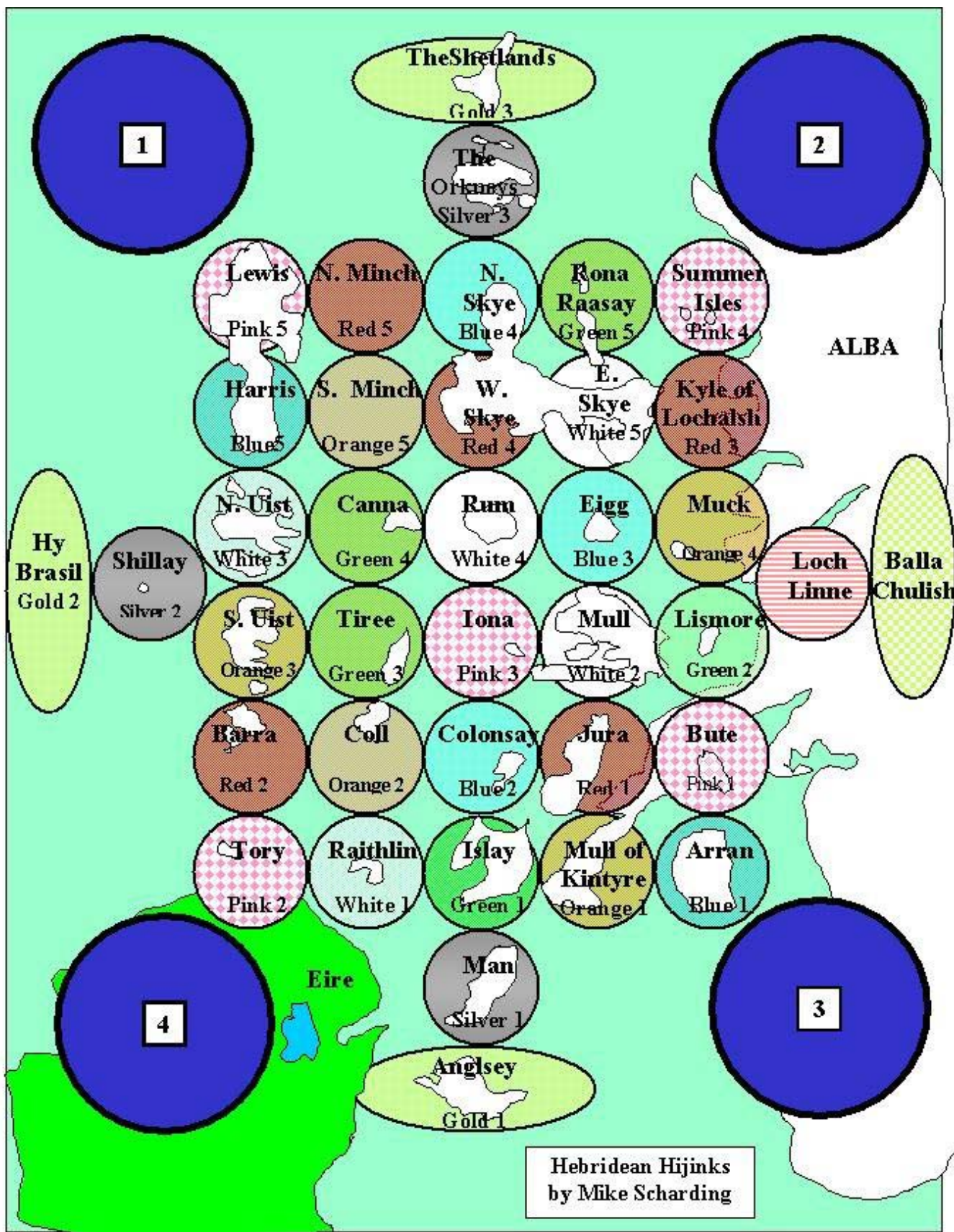
Peopled by people of a strange tongue, yet strangely similar. They are difficult to understand, and quick to change their minds. A different chieftain meets each arrival of guests, and always with a different task in mind to be performed in exchange for their treasure.

Gold 2: Hy Brasil

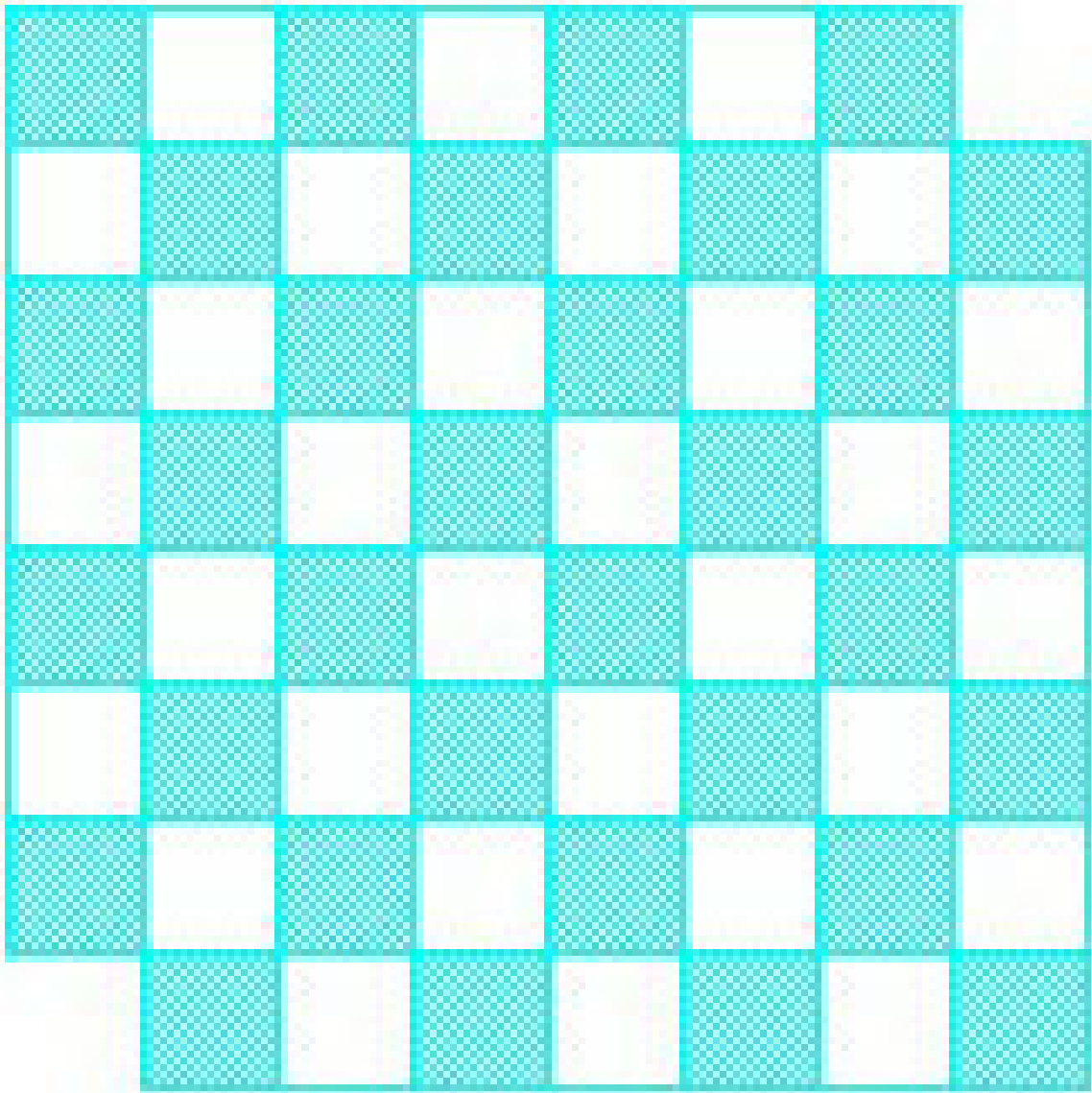
This land is never found in the same location, and emerges only once a month from the waves for a day. Each time it is slightly different, yet mostly the same. A young maiden always meets you by the shore and bears the most recent decision of the island's council on the events to be performed.

Gold 3: The Shetlands

Far from the lands of others, they have grown quirky and perverse in their local talents, gained by sending young sailors abroad to learn the ways of others. Each islet permits only one visit per year, such that each islet resembles another larger island to the south in customs and ways. With the return of a sailor, they soon change again, such that no visit is the same.



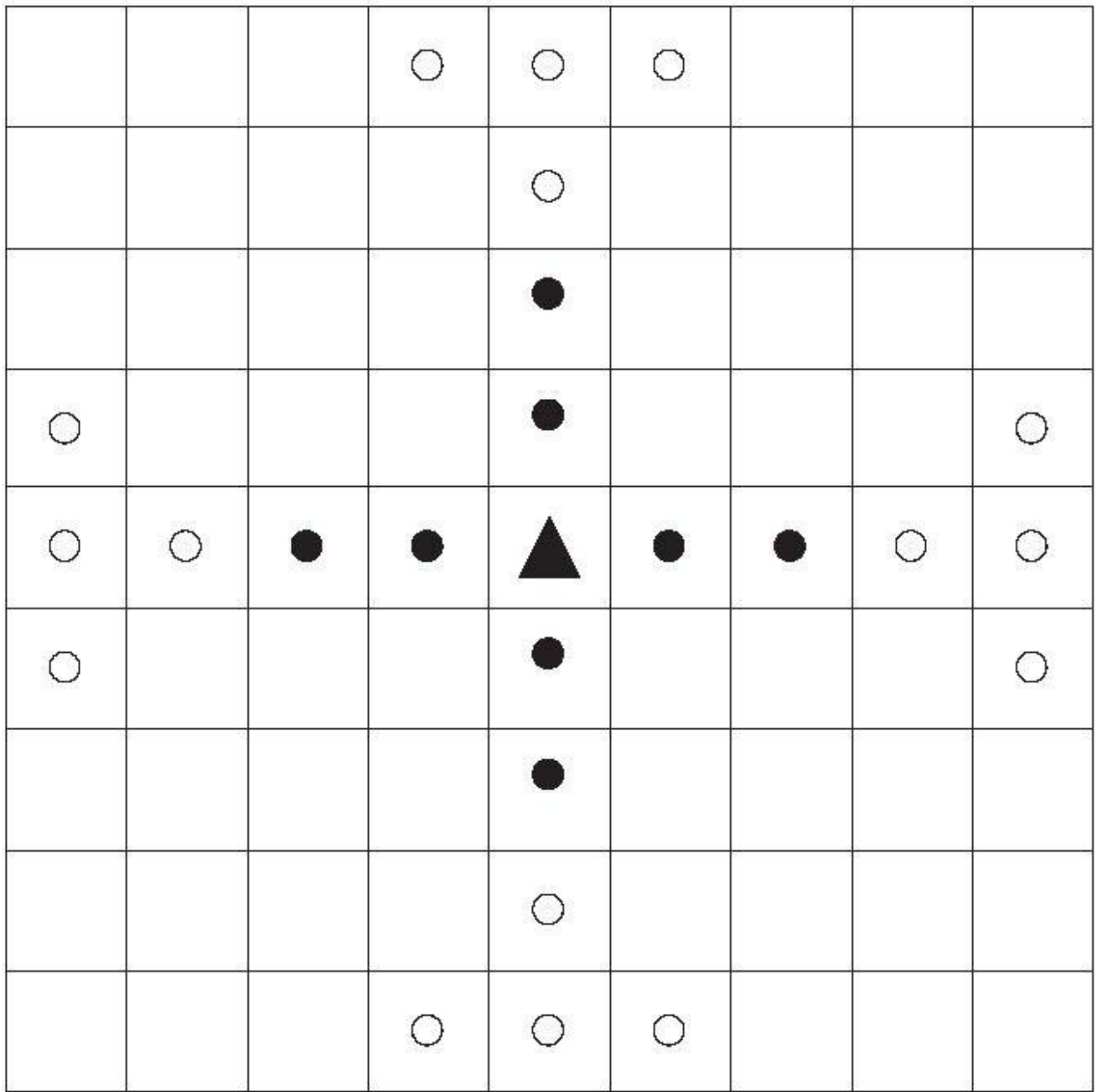
www.geocities.com/mikerdna/hijinks.jpg for a color printing



Blue 1 use 8x8

Blue 2 use center 6x6 with a
dark line sketched around it for clarity.

Orange 2 use 8x8



For use with Blue 1

Brythonic Brew-ha-ha.

By Michael Scharding
Game concept, board design and some graphics
Copyright Feb 5, 2004

Summary

The king of all Ireland grows old with no apparent heir. Rather than descend into civil war, the king calls to him the young heirs apparent of each of the four regions Ulster, Leinster, Munster, and Connaught. He explains that the most important characteristic of a king is that they be wise, brave, skillfull and good at entertaining their guests at the mead halls. In order to acquire these traits he sends the young lads off to the Brythonic lands to the East, wherein they may learn from wise hermits, sages and holy people at the sacred sites in the countries of Cymru (Wales), Albion (England), Kernow (Cornwall), Breizh (Brittany) and Gaul. After finishing a series of quests and collecting the appropriate number of medallions, the first to return will be adopted by the king, and designated his heir.

Important Notice

Drinking large amounts of alcohol, tea or food may make you sick and incapable of driving or walking home safely. Be sure not to endanger yourself or anyone else, and have an established way home by a designated driver or sufficient money for a taxi or a confirmed place to sleep it off until morning.

Most of these descriptions are reasonably accurate according to local lore, but some have been elaborated or added to from similar stories in neighboring areas. Do not use this as a definitive guide book to travel in that area. Sites of interest to those who play this game, and from which some text was lifted:

www.mysteriousbritain.co.uk
www.cornishlight.freesever.co.uk
www.faculty.de.gcsu.edu/~dvess/ids/medieval/wells
www.bath.ac.uk/lispring/sourcearchive
www.bretagnenet.com
www.brittanytourism.com
www.visit-bretagne.com
www.brittany-bretagne.com

Movement Rules

Between two and six players can play Brythonic Brew-Ha-Ha, but the optimal number is 3 or 4. The number of necessary coins and number of attempts at each coin that are permitted during the entire game will vary to balance out game play, and should be agreed on before the game, depending on how much time you have. Should last 2-3 hours.

2 Players: Put 1 coin on each circle. To win, you need 2 or 3 coins of each color (+ 1 gold) , 1 chance on each circle.

3 Players: Put 1 coin on each circle. To win, you need 2 or 3 coins of each color (+ 1 gold), 2 chances for each circle.

4 Players: Put 2 coins on each circle (but only 1 on each gold.) To win you need 2 coins of each color (+ 1 gold), 2 chances for each circle.

5 or 6 Players: Put 2 coins on each circle. To win, you need 1 coin of each color (+ 1 gold), 2 chances for each circle.

Limits on Coin Collection

The player may not take more than one coin from an individual circle. Nor may they take more coins than the necessary of any color as needed to win. If they acquire such a coin through contest, inheritance or normal game play, they must leave it behind on the island when they leave the circle.

Preparing the Game

It is recommended that the board and coin labels be printed in color, or filled in with markers. Laminating the board is highly recommended, and taping it onto a 2 inch high box or book, to keep it above the wet table and easily moved off the table for cleaning.

Each coin's label should be glued or taped neatly onto a nickel. The appropriate coins should be stacked on their appropriate circle.

A player's acquired treasure coins may be placed on a shallow dish, or kept on their purple numbered circle on the board.

For the pieces of complicated games, putting the pieces in a labeled ziplock baggy.

The following items are necessary to be collected a head of time:

4 popsicle sticks per person as throwing sticks

A low box to go under the laminated game board.

Paper and pencils p6, p7, b3

Big bag of cleaned coins w1, g1, g2, g3, g6, g7, g8, r6

Pile of index cards w2

Sheets of aluminum foil w3

A set of scales (being two cups hanging from a ruler's ends and the rule suspended from a string in the center) w6

Lots of string in 8 inch lengths w7

2 decks of cards w8, o1, o3, o6, b2,

Four sets of chopsticks g4

Knapkins o5, g8

Handkerchief?

Styrofoam cups o4, r2

Uncooked onion or leeks r4

A pitcher & shotglass g5

Straws o2

Baloon o4

Matchbooks o7, r7

Drinking Rules

We recommend that several pitchers of beer be bought at a time with group funds.

Unless otherwise stated, a drink equals enough beer to wet the tongue, perhaps $\frac{1}{4}$ to $\frac{3}{4}$ ounce at most. An average game will have an estimated 80-100 drinks, or about 5-8 soda cans over several hours. Players may choose to substitute a caffeinated beverage like tea, coffee or soda instead or choose to eat $\frac{1}{4}$ cookie per "drink."

Moving Rules

4 popsicle sticks (or squares of stiff cardboard, drink coasters, coins or other 2 sided objects) are used in the game. One side is white and the other is black (or some other system of marking.) If you can, make one set for everyone. Sticks are dropped about a foot off the table on their ends and counted;

- 1 white side up = 1 move
- 2 white sides up = 2 moves
- 3 white sides up = 3 moves
- 4 white sides up = 4 moves
- 4 black sides up = 5 moves

Players can move to any circle that touches their own circle (i.e horizontally and vertically), and can make "L" turns or "U" turns, even reversing back on their previous course. You jump over other players without harming them.

Order of Play

Person to roll highest on the sticks will go first, and then rotate around the board clockwise. The order of events are as follow on a regular turn:

1. Weather Check The weather is very uncertain in Britain & France. Roll to check for storms: a "four" means a storm hits you and you cannot leave your camp and basically lose your turn. A "five" means you are hit by a storm or mist after leaving on the journey and get lost in the downpour and the next player in order can throw sticks for your move and thereby choose whichever direction they wish to move you.

2. Normal Move. Players may not pass. Roll to see how many circles you can move. Move your piece to the circle. If the player is the first to visit the circle, go to step 3. If the player is not the first visitor, but there is still a coin, go to step 11. If there is no coin, follow step 12. If the circle is occupied before you land on it, go to step 13.

3. Circle Description. Someone reads the description of the circle. Reader may elaborate.

4. Proverb Reading. The lesson of the circle is read. Only one is read and remains in use for the entire game.

5. Tapping. All players tap their cups three times and say "Pob lwc!" (pron. "pop-luk", meaning "good luck!") The last one to do so must drink once. If no person was discernibly last, no one drinks at all.

6. Opponent Selection. All the other players roll sticks, the player with the highest score is assigned the theatrical role of the opponent in the game. The assigned opponent does NOT have to relocate their ship to the circle. Note: in cases of occupied circles, the previous arriver is automatically designated as the opponent.

7. Rules for the Game. Rules are read, and materials prepared.

8. Game is played.

9. Decision. If the player loses, then he must drink one sip. If the player wins, they get the coin from the circle and all other players must drink once to praise the victorious player.

10. It is now the next player's turn, clockwise.

11. Previously Visited Circle with a remaining Coin.

The player must promptly remember and speak the general nature of the circle's proverb. Exact words are not necessary, but meaning must be conveyed well. (To prove that they were paying attention to the game play, and penalize players who leave the room for a short time.) The other players will judge the adequacy of the circle's visitor's memory.

If the player can't remember it or can't express it well, then the player must drink once and do steps 3-10.

If they can remember the proverb, then do step 6-10.

12. Empty Circle with no coin

The player must remember and speak the general nature of the circle's proverb. The other players will judge the adequacy of the circle's visitor.

If the player can't remember it or can't express it well, then the must drink once and start from step 3 and stop after doing step 5.

If they can remember the proverb well, that's the end of it, and then it's the next player's turn (i.e. Step 10.)

13. Occupied Circle Rules

Sometimes an circle will already have another player on it. As usual, he repeats the proverb on circle, and get approval from other players.

If poorly worded, the player drinks once and go to step 3 and the other occupant of the circle is automatically designated as the opponent.

If the proverb is worded well, go to step 7, with the opponent automatically being the other occupant of the circle. If there are more than one other occupant, the player landing there can choose the opponent.

If there is a coin still on the circle, and the player wins, they get the circle's coin. If the player loses, the opponent gets the coin (if within their limits.)

If there is no coin on the circle, and the opponent has a coin from that circle (or a coin of the same color as that circle,) the player may take that coin and the opponent drinks twice. If the player loses, then the player drinks twice and the opponent can take one coin of that circle's color (if within their limit.)

If there is no coin on the circle, and the defeated opponent does not have that circle's coin, or one of the same color, the player may choose any coin from the defeated opponent's treasury (a gold coin can only be taken after a special throw of sticks with a 4 or 5 result.) If the player loses, the opponent may select one from the player in the same manner.

If the circle has no coin, and the opponent has no coins, then the defeated opponent drinks thrice. In the same way, if the player has no coins and loses, then the player drinks thrice.

Naturally, A player cannot take a coin which puts them over the limit per color, or more than one coin from the same circle.

Judging Rules

If a player contests the result of the game or a point of order; both parties will explain their position for up to two minutes. Players may wish to have a permanent judge selected at the beginning of the game, perhaps a bystander. Otherwise, judges are all the other members of the game (i.e. those not involved in the dispute) and attentive by-standers get one vote. Judges close their eyes, speak together “1,2,3!” and blindly point at the player of their choice, and open their eyes. If a tied decision results, the judges must drink twice and a revote is taken after a quick conference of judges. If tied again, judges again drink twice, and the plaintiff wins the debate. The loser of the decision must drink twice.

Special Rules

No Pestering Rule

A player cannot consecutively land on the same circle as another player. Every other round is okay, though.

Plain Sight Rule:

Players must keep their coins on their edge of the board so that people can see how many coins they have and which circle they are from. Penalty is 2 drinks each round that they refuse after a warning.

No Cheating Rule

If anyone caught egregiously cheating, they must defend their actions to the judge(s), with normal judging rules. If they lose the decision then they drink thrice and lose a turn.

No Stealing Beer Rule

Players may only drink beer when the rules require it, and not out of turn. Players should not purposely lose a contest in order to drink. Judges decide the guilty decision. Penalty \$2 into the pot for the winner of the game.

Taboo Rule:

Certain words are forbidden on the ocean by sailors. If a player says “rabbit/hare”, “iron” or “potato,” in any language, then they drink twice for each infraction, and their next move will have a storm sweep them off course. A player may appeal to the judges.

No Team Rule

Players should not be in cahoots with each other. If an opponent is suspected of playing half-hearted against another player, to give them an easy victory, then they may be judged by their peers as cheating.

No Interference Rule

If anyone is judged as willfully *and* significantly interfering in a contest between two other peoples, then they drink thrice and lose one coin of the choice of the offended plaintiff.

No Leaving Rule

Players who leave the table for any reason other than buying more beer or food, must pay a penalty of either 3 drinks or return one coin to the board. Punishes weak bladders.

Sick Rule

If a player can no longer drink or eat, due to extreme nausea, they may continue to play without doing so, at the discretion of the judges.

Quit Rule

If a player must quit the game, all coins that they have return to the board on their original circles.

Special Circles

Four Circles of Ireland: The starting point of the game, once the players leave, they cannot return until they have all the necessary coins to finish the game. They must land exactly on it. Once returned, they are safe from losing coins, but may continue to be selected as a random opponent during the landings from other players trying to finish. Players may not enter the circle of another province of Ireland.

Gold Circles: A player must be within 3 coins of the required total coins to finish the game to enter a gold circle. When a player lands here, a randomly selected opponent gets to choose any contest they wish from the board’s options. If the player wins they get a gold coin, and all other players drink; if the player loses, the player drinks twice. If a player lands on an occupied gold circle, they must choose the occupant as an opponent, and if they win they get his gold coin (if he has one.) But if they lose, then they also lose a coin of the occupant’s choice. There is no limit on the number of attempts for a gold coin.

Finishing the Game

When a player has collected all the necessary coins, and gotten their gold coins, they must battle their way back to their home province of Ireland. After landing there, they may continue to be selected as a random opponent, or as a judge, but may choose not to drink anymore.

Optional Rules

New Circle Rules

The players may collectively decide to replace an circle’s game, before starting, with another game and decide a new proverb for it.

Good Story Rule

Any player coming up with a good related story to the locale or legend.

Time Limit Rules

The group may collectively agree in the beginning that the game will end at a certain time, and the players with the greatest number of coins will win the game.

Gambling Rules:

Each person puts 10 dollars or 10 quarters in the pot. The payout at the end of the game is as such, and if they quit, their share is distributed to other players.

2 player 75%, 25%

3 Players 66%, 33%, 0%

4 Players 50%, 35%, 15%, 0%

5 Players 40%, 30%, 20%, 10%, 0%

6 Players 30%, 25%, 20%, 15%, 10%, 0%

The Circles

PINK CIRCLES

Pink 1: Llanfair

STORY

You approach a small town of a few huts by a river and ask a neighboring farmer of its name. "We don't like to talk about it," he replies. When pressed, he explains, "it's called Llanfairpwllgwyngillgogerychwrndrobwillantisilgogoch, which means the Church of Saint Mary by the rushing waters of the whirlpool by the red cave of St. Tsyioch." You ask why the name is so long and he replies, "There isn't much else to do around here to fill up the conversation." You ask where the hermit's cave is, and he replies, "We don't like to talk about that either," and walks away. He however turns, and points to the east and says'

PROVERB

From a little, a lot can be made.
A single event can be interpreted in a 100 ways.
All love the lamb, but cook it in a different way.

TELEGRAM 12 LETTERS 5 MIN GAME

The hermit's game involves the player and opponent being given a sheet of paper and twelve random letters (perhaps a polysyllabic word) and then 3 or 4 minutes to make as many English words by arranging and rearranging the letters. The most acceptable words will win, ties favor the player.

Pink 2: Liverpool

STORY

The very streets are crawling with long-haired bards and minstrels trying to woo and seduce the ladyfolk of the town. Not a man, but a lute in hand; and not a woman but eating pate du fois, the local favorite dish. None speak, but converse in rhymes and verse and run scamper like monkeys. The most popular test of a lover's enthusiasm is to make them cross the treacherous sands in the bay at low tide, full of quick sand and quickly rising tides. Not many wish to visit Liverpool as a result, and their persuasive talents are being stretched by an advertising campaign in the works. One marketer says to you;

PROVERB

A good catchword can obscure analysis for 50 years.
A good performance's message will not soon be forgotten.

JINGLES GAME

Player and opponent are given a sheet of paper and three minutes to compose a jingle and verses to advertise a new product for sale, selected and scored by the judges.

Pink 3: Cadir Idris

STORY

On the summit of Cader Idris there is an excavation in the solid rock which resembles a couch or seat for a giant who once gazed upon the movements of the heavens from there. It is said that if anybody remained in the seat of Idris for a night on one of the "three spirit nights," for the person who did so would die, go raving mad, or become a poet. Mysterious lights are, it is said, to be seen on Cader Idris on the first night of each New Year

These stones were haunted by the ghosts of Druids, who were in the habit of punishing wicked people by beating them, and were particularly hard in their treatment of drunkards. A man fond of drink slept there one night, and his experiences were terrible. He declared the Druids beat him first, and then whirled him up to the sky, from which he looked down and saw the moon and stars thousands of miles below him. The Druids held him suspended by his hair in the mid-heaven, until the first peep of day, and then let him drop down to the Duffryn woods, where he was found in a great oak by farm-labourers. He lived long enough only to tell the tale.

One of the nearby farmers relates;

PROVERB

Easy words will be hard to say if your heart and will are not ready.
The difference between genius and madness is the ability to interact with society.

TONGUE TWISTER GAME

The player and opponent try to say one of the following phrases (same for both) the fastest three times. One judge assigned to each, must start over with any flub.

I saw Susie sitting in a shoe shine shop.
Where she sits she shines, and where she shines she sits.

How can a clam cram in a clean cream can?

Send toast to ten tense stout saints' ten tall tents.

The thirty-three thieves thought that they thrilled the throne throughout Thursday.

I wish to wish the wish you wish to wish, but if you wish the wish the witch wishes, I won't wish the wish you wish to wish.

Hassock hassock, black spotted hassock. Black spot on a black back of a black spotted hassock.

Green glass globes glow greenly.

Excited executioner exercising his excising powers excessively.

Pink 4: Cardiff

STORY

You enter the most segregated market-town you have ever seen. Dogs with dogs, Cats with cats, lawyers with liars... Fruits are in the eastern part of the square, meats in the west and so on. When you ask a merchant what they sell, they list every type of food in that category, even if they do not sell it, because they like to give their customers more options. They do so because the lord of the town, Sir Drinksalot Cocopuff, sometimes dresses in the clothes of the commoners, and wishes to hear proof that he has the biggest market in the land. Whichever merchant has the most "goods" for sale wins a bag of gold. A nearby hermit begging for food butts in and explains;

PROVERB

Even the commoner may know the names of the trees in the forest, but the expert knows the bushes, vines, and herbs.

SIR DRINKSALOT GAME

Today, by chance, the Lord has come to market and mistakes you and a nearby stranger for a merchant. The judges pick a category with many objects like (sciences, fruits, professions.) The player and opponent must say "Drinksalot, drinksalot _____." Filling in a word of that category. The pace must be very quick and missing the rhythm, repeating a spoken word, or saying the wrong category is grounds for losing. However, if a person fails, the likely victor must immediately say one more object in the category, to prove the possibility remains to continue.

Pink 5: Scilly Islands

STORY

Since ancient times, the Scilly Islands have been separated from Cornwall's peninsula by a shallow stretch of sea that sometimes becomes dry during unusually low tides. And it used to be one island, but overzealous mining has reduced it to five small remaining nubs. During those low tides, the peoples wheel large quantities of mined tin to the mainland and transport it to a navigable port for export. To celebrate this event, the people return to their island and engage in enormous festivals where the entire crowd imitates the increasingly complicated dance instructions of a traditional choreographer.

The choreographer invites you to the festival that begins today and she comments:

PROVERB

When people are free to do as they please, they usually mimic each other.

DANCE MIMIC GAME

The opponent will make a single dance move and the player will try to imitate it. Then the player adds a second move and the opponent must perform both moves. In such a way the game continues until there are 10 dance moves or one of the people makes an egregious error. Small errors are acceptable to the judges. If 10 moves are satisfactorily completed, the player automatically wins.

Pink 6: Westbury Horse

STORY

There on the great green sward on a gently sloping hill is an enormous figure of a galloping horse, cut deeply into the lower layer of limestone, stretching 150 meters across and 80 meters high. The legend is that it was carved hundreds of years earlier over a horse's grave, by a grateful king to a white horse that miraculously rushed onto a battlefield, at a time of great need, and carried the king to safety. The horse afterwards would give him advice on matters of ruling the land. Every one or two hundred years, the horse disappears for a night to be re-shoed at Wayland's Smithy, and returns larger and facing the opposite direction.

It is said that, horses that graze there are reputed to be more clever than average, and chalk taken from pits is said to make the artist more skillful in drawing. A nearby hermit writes the following message on a black slate;

PROVERB

The quieter you become the more you can hear.
A listener needs more intelligence than a speaker.

LISTEN & DRAW GAME

The game involves the player slowly describing a person or place to the opponent for 2 minutes, while the opponent sketches it. Then, without showing the picture, they switch roles. The pictures are then judged based on their drawing ability and accuracy.

Pink 7: Paris

STORY

Once upon a time there was a poet whose words enchanted man and beast and the city of Paris hired him to charm the rodents out of the city, where they plagued the population. He composed an epic poem about cheese, and a land without cats, and leaky bags of grain; and so bewitched the rats that they followed him out in the forest and beyond the mountains. When he returned a week later, they refused to pay, and so he brought back the rats, plus all the gophers, skunks, rabbits, voles, shrews, mice, and wild boars that he could find. A plague ensued, and wiped out half the population, and he was accused of Biological terrorism and sentenced to hang. The boars were roasted, and a new industry in bacon was invented.

The wealthy local rat catcher then reverently explains;

PROVERB

Poets & pigs are appreciated only after death.

RHYME GAME

The player and opponent takes turns, player first. The player says a word, the opponent must quickly reply a word that rhymes with it, and so on. If one cannot continue, the other player must add one more word to show that it was possible to continue. Any repeats or unacceptable rhymes are cause for losing.

WHITE CIRCLES

White 1: Holyhead

STORY

The two hermits who used to live on this island lived by a well, and divided the dioceses by traveling in this manner. Madog traveled east facing the rising sun of the morning and returned facing the setting sun in the evening. Cadwgan traveled west in the morning and east in the evening. Madog was suntanned, healthy, well-liked, but nearly blind; Cadwgan was wan, cold, poorly liked, but sharp of sight. Every evening they would play a game and count the number of birds that returned to their dove houses. Madog was glad to count the ones that returned home, but Cadwgan noticed those that did not return on-time. Madog lived to twice the age of Cadwgan.

Your local guide explains;

PROVERB

People do not count what they are given, but what they are refused.

QUICK EYE COUNT GAME

The player grabs a handful of coins and drops them on the table. The two people have up to 10 seconds to count them and shout the number once, after that a judge covers them. Whoever first shouts the correct number wins. If neither are correct, then neither wins, and a second handful is dumped on the table. Continue until someone wins.

White 2: Winnifred's Well

STORY

Winnifred was a local woman who had traveled the world widely and returned to this little village and set up a hermitage to share her knowledge of medicine and matters of the advice to both local people and passing travelers. She rejected the advances of a lord, and her head was lopped off, rolled down a hill and a spring burst from the ground where it stopped. She reattached the head, and lived many years after that. Near her death, she again removed her own head and dropped it in the well, so that her spirit would answer the questions of those who visited the white pebbly well whose moss smells of incense.

The caretender of the shrine explains that those who can answer a question that she can't are rewarded, because;

PROVERB

Different doors have different keys.

Little known facts may answer great riddles.

Learning without thinking is labor lost, thinking without learning is perilous.

TRIVIA CARDS GAME

Each of the judges take two cards and write a question and its answer on it and shuffle the deck and then begin to ask the player and opponent. The first to answer the question properly, and to the judges satisfaction, gets one point. First to get 5 points wins the game.

White 3: Llanfihangel Yew Tree

STORY

Planted over two millennia ago, this unique, enormous tree in the corner of a church yard is still the pilgrimage point of a great number of people in the region. Four times a year, unusual lights are seen at night on the branches. People come and attach figures of cloth or beaten-metal to the branches in hopes that they will come true. Those most skillfully done, are most likely to become true according to the local hermit, who dismisses the skeptics by commenting;

PROVERB

Criticism comes easier than craftsmanship.

FOIL YOUR FOE GAME

The player and opponent are both given a sheet of aluminum foil or origami paper and are instructed by the judges to create some type of object. They have two minutes to do so. The most creative or well-sculptured object is the winner.

White 4: Glastonbury Tor

STORY

The lone standing tower on this hill, is at the center of an enormous maze etched on the side of its slopes. Once, this hill was historically in the midst of a shallow bay, that has long since silted up and left it amongst dryland. But in ancient days, a wise man from the Mediterranean came with a cauldron and a sacred thorned branch and planted it in the ground, and it came back to life and grew to enormous size. People come and attach symbols of their sorrow to the thorns and hope that the griefs will remain behind, attached to the tree. The catch is that they must do it blindfolded and must not use a thorn already used by another, and there are few spaces left open, such are the numerous griefs in the region.

A nearby pilgrim weepingly adds;

PROVERB

For every 100 people striking at the branches of evil, there is one striking at its roots.

The largest tree was once a seed.

On an unknown path, it is better to be slow.

TREE OF THORNS GAME (SEE BOARD)

The opponent takes a thorn chart and secretly place four clothes on the nine thorns of their chart. The player then, takes another chart and places it on the table and (one at a time) circles a thorn between 1 and 9, and looks to the opponent. The opponent then silently writes an X if it is already filled and draws two lines through the circle if it is an empty space. The player gets five guesses and need 3 successful ones to win. If he guesses all five correctly he gets another turn.

White 5: Cerne Abbas Giant

STORY

An enormous figure of a man with a club and an erect member is carved into the limestone substrate of this wide hillside. The locals say that a giant used to live in this area of the hills and that he would capture local travelers, brigands, even lost warbands, and hang them from the forest that used to be here. One young lady went to a hermit and asked for a way to rid them of the giant since her home village was on the other side of the hill and she wished to visit her mother more easily. The hermit gave her a magic shovel, dipped in Austin's well during the morning rays of four holy days, and told her that anything she dug a hole around would not leave without her permission.

One day, she rolled an enormous keg onto the hill and the giant got drunk and fell asleep. She quickly cuts a large outline around him with the shovel and when he awoke she refused to let him leave for many months until he shrunk to half his size; she let him leave, but swore that his soul and virility could not leave from the outline; and thus she used this to blackmail him into performing useful services for the town for many years, and later married him and moved away. The local villagers make sure the outline has never become overgrown, lest the giant revert to his old ways and return.

A villager also adds;

PROVERB

It is no fun to hang a man who doesn't object.
If you're fated to be hung, don't worry about drowning.
Never talk about a rope in the house of a hanged man.

HANGMAN GAME (SEE BOARD)

The opponent thinks of a famous phrase or proverb, and the player has to guess letters in a game of hang man. The opponent draws a body part for each mistake. Ten misses and the player is dead (1 head, 1 body, 2 hands, 2 feet, 2 arms, and 2 legs in a pentagon shape.)

White 6: Isle of Wight

STORY

A long time ago, this island was a separate little kingdom and a wise white-haired king ruled over its people for a century. His judgments were always just and impartial, and all disputes were quickly resolved. When he died, his spirit continued to settle cases by speaking a small voice from within this alabaster crypt. He would ask the two concerned parties to stand on either end of a rocking white granite stone and the more righteous party would always rise and the mistaken party would drop, regardless of their actual weight.

A nearby hermit who cuts the grass notes;

PROVERB

Equality in injustice is justice.
Before you judge your neighbour, walk a mile in his shoes.
In all things, find a balance between extremes.

SCALES OF BALANCE GAME

Tie two large paper cups or small buckets to a stick's end, and suspend the stick by the center to make a simple scale. Then the opponent will place an assorted mix of objects both light, heavy and indeterminate weight on the table. The player will tell the opponent to lift and put which objects into the two cups. Then the opponent will lift the scale off the table and if the objects are reasonably well balanced, the player wins.

White 7: Channel Isles

STORY

The fishermen who leave her in the treacherous channel between Albion and Gaul have known great tragedy and heartbreak. When the two lands are not at war with each other, the very sea clashes one wave against the other. Not trusting either side, they people have become very independent and rugged, and cultured, although illiterate.

Many have died in shipwreck and sunken ships during storms and piracy. When their bleached bodies are found weeks later, the only way that the relatives can recognize their loved ones is by the intricate knotting of the tassels on their clothing, blessed by the hermit Malo on the annual pardon festival.

Noting that you'll have to travel later across this strait, the locals teach you their skills and note;

PROVERB

A string is useful until a rope is found.
Every knot has an unraveler among the Gods.

KNOT DIFFICULT GAME (SEE BOARD)

Take the sheet of knots at the end of the game. The judges will call out a knot from the list, and the player and opponent will rush to complete the knot first with their own string, while looking at the sheet. Whoever finishes first correctly wins. If there is a virtual tie, then the one whose knot is more skillfully done will win.

White 8: Carnac

STORY

A holy man named Cornely was seen leading a wagon of precious goods led by two white oxen by a farm. The two farmers asked him where he was going, he said "To Carnutes to make sacrifice to stop the invaders." "You'll be there tomorrow" the farmers advised. "What are you growing?" Cornely asked. "Oats," they replied. "They will be grown tomorrow, good men" Cornely said, and tossed a large stone off the back of the wagon, saying "all should take off their hat when passing it to thank the good farmers." The next day, the oats in the field were ready for harvest.

Some Romans came the next day searching for Cornely. The Romans asked the farmers who said Cornely passed the day before and had instructed all to doff their hats at this point. The Romans ignored the advice, and marched towards Carnutes, and had not gone more than 1000 steps when their limbs froze and they humped over, into thousands of tall stones in rows. Apparently, Cornely made it to Carnutes in time.

A local hermit says if you and your friend mark two unblemished stones with the same symbol, you will die with your friend at an old age. He then asks you to help catalogue the stones, noting;

PROVERB

A scholar's ink lasts longer than a martyr's blood, but one changes the past, the other will change the future.

MEMORY GAME

The aces, deuces and face cards are stripped from the deck and the remaining cards are shuffled and placed on the board in a square pattern. The player, then the opponent, take turns turning over two cards at a time. If they match, they are removed and the person gets another turn. If they don't match they are returned to the face down position, and it is the next person's turn. The person with the most cards wins, ties favor the player.

GREEN CIRCLES**Green 1: Llyn Cerrig Bach****STORY**

Amidst the twisted remains of an ancient forest, degenerating into swamp, there is a bubbling murky pool of a few acres in size here, with a 11 foot cliff at one end and stony outcroppings along the edges. Under the windswept cliff, on the shore, there is one flat and low rock, and one somewhat higher, with a cup-like depression in the middle. In the murky waters are said to lie great treasures, thrown into the bottomless depths to prevent the arrival of the invading hordes of Roman legions. Previously, the pool had been used by locals who would toss a coin onto the flat rock and if it bounced into the taller one's cup, it would be propitious.

PROVERB

The harder you land, the higher you bounce.

COIN BOUNCE GAME

Take a low cup, and the player and opponent take turns bouncing coins into the cup filled with beer. Each player gets 10 turns. Person with the highest score wins, ties favor the player, and the loser drinks the beer.

Green 2: Alderly Edge**STORY**

Not many years ago a farmer was taking a white horse to market and a white-clad old man in an ancient style of clothing stopped him and asked to buy the horse. The farmer refused, hoping for a better price in the market, but strangely no one would purchase it. On his return, he agreed to sell it, and followed the old man up to the face of the sandstone cliffs of Alderly Edge. The old man tapped the wall, and a crack opened and they went inside. Hundreds of great armored warriors were asleep inside, with a white horse by each, and a sword in each hand. The old man directed the farmer to a pile of treasure, and instructed him to take as much as he could carry, and the great wizard lay down to sleep, tired from his most recent journeys. The farmer took the money and when he emerged from the crack, he could not again see where the entrance had been.

An enormous stone ball is inscribed with pictures from the event. A local stone merchant shows you a handful of those coins, that he has collected from farmers, which are said to have once come from that cave. He says;

PROVERB

A spinning coin will keep it's balance.
A rolling stone gathers no moss.

COIN SPIN GAME

The player and the opponent will (at the count of three) both spin a coin of the same size (i.e. two dimes or two quarters) and whomever spins longer will get one point. The first person to get three points wins the game. If the coins rolls or leaves the table and hits the floor, but still spins or moves, it is still in play. The two contestants may try to have their coin strike the other player's spinning coin. Breathing or otherwise fanning air onto the playing area is strictly forbidden.

Green 3: Great Orme Copper Mine

STORY

Since the end of the age when we used only stone and antler, this area has provided the metals we needed to make our tools of copper and bronze. The tunnels snake throughout the hills, and no man knows them all, or dares explore them all, for it is said that the hills are hungry and that one miner must die every year for the ores to be found. Those miners brave enough to delve into the secrets of these mines, are paid in copper pennies every week. Their wages are as many pennies as they can balance on their elbow and catch in the hand of the same arm.

One grimy miner with large hands is having his lunch, and he explains to you;

PROVERB

No matter how hard the hand tries, it cannot grab its own elbow.

COIN CATCH GAME

Player and opponent place one penny on their elbow and then snap their hand and try to catch the falling penny. If both catch a penny, they add a second penny, until only one person has caught more than the other. Ties go to the opponent. They get 2 retakes during the course of the whole game.

Green 4: Tinkin's Wood/Carleon

STORY

A wild bandit lives in these woods and assault people as they traveled through this forest. He uses only sticks and staves, but is most skillful in their usage and delivers the treasure to the local folks once a year, on June 22nd. After easily disarming you, he throws your traveling money and two bags down on the ground by your feet. He says that he'll give you a chance to win it back, by proving if you really want it. Whoever can put more of the money into their bag using only two sticks will keep all of it.

PROVERB

He who embraces much collects little.
The slow horse reaches the mill
Many hands make the work light.

CHOPSTICK CHALLENGE GAME

A big handful of peanuts and/or popcorn are put on the table and each person uses a pair of chopsticks to pick up and transfer the food into a styrofoam cup that is resting on the table. Whoever gets more pieces will win, and all ties will favor the player. If the player loses, the opponent can take any single color coin from the player's treasure and put it on the Circle. Future players can later choose that coin instead of a Green 4 coin, if they'd prefer it.

Green 5: Bodmin's Moor

STORY

The largest in Cornwall, the Bodmin Moor stretches 15 miles in each direction, full of wet land, sink holes, quicksand and the bottomless Dozmary pool, said to be connected by a tunnel to the very ocean itself. It is said that Arthur had Sir Bedivere cast the sword Excalibur into this pool, whereby it was conveyed back to the Lady in the Lake for safe keeping.

Jan Tregeagle, who had swindled several local people, and was summoned in a court case, suddenly died before the time of the trial. The judge did not relent, and the spirit was forced to leave hell to give testimony at court. The judge took pity on Tregeagle, who did not wish to return to hell, or let him escape to heaven, and so assigned him three impossible tasks; to make a 40 yard rope of sand, to cut down the trees of Dartmoor with a young haddock for an axe, and to empty Dozmary Pool of water using only a leaky limpet shell. If he could accomplish these, he would be permitted to go to heaven. The demons agreed that it was a fair judgment.

Locals will not approach the pool because they fear the Black Beast of Bodmin Moor, a black panther, the size of a man who prowls the moor. It is said that the Beast is one of the original Hell Beasts assigned to interfere with Jan Tregeagle's works, by carrying a large mouthful of water every day to refill the pool.

A local marsh hunter says that an object thrown from the beach into the exact middle, will emerge a week later at the beach and will cure sores. He advises;

PROVERB

Even the straightest shot may not land where the eye intends.

BOMBADIER GAME

The game requires a picture of beer (or water if you're poor) and a shot glass inside it. Plays take turns with a handful of clean dimes or pennies into the pitcher, trying to get them to land in the shot glass at the bottom. To ensure that the shot is tough players must place their elbows on the top of the pitcher and drop the dime from that height.

If you don't get the dime in the glass, you must pour out and drink once. If you get the dime in the glass, your contestant must drink twice. First player to get three points wins. If you totally miss the pitcher, than you lose the game.

Green 6: Plouha Cliffs

STORY

These are the highest cliffs in Brittany, over 105 yards above the crashing waves, while gulls and cormorants circle above the two small islands in the harbor. It is rumored that the sons of two feuding chieftains, were good friends, and wished to resolve the dispute without the shedding of blood. Gweltez tells Marrec that they should ride horses towards the lip of the cliff and the one who stops furthest from the edge will lose the contest. Unfortunately, as Gweltez tried to reign in his horse, it stumbled on the rock, and Marrec reached over to try to catch him. So great was their speed, that they are said to have landed far out in the bay, forming the two islets that shelter the bay.

A child collecting ferns and gorse near the site explains;

PROVERB

When you are pushing yourself and others to the edge, make sure you don't fall over it.

PLOUHA CLIFFS GAME

The goal of the game is to push coins toward the lip of the opposing side of the table, and come closest without going over the edge. The player and opponent take turns, with one point for each victory. If both go over the edge, then no-one wins the point. Nine tries, first to get 5 points or best score wins, ties favoring the player.

Green 7: Le Havre**STORY**

Much of the fish comes here to the mouth of the Seine river inlets that provide safe harbors for many fishing fleets. The tide plays an important role in the life of coastal Brittany, which has the largest variation between high and low water in western Europe. In this bay, the water level difference can reach 50 feet (15 metres); the sight of the incoming sea racing over several miles of sand is spectacular. The sea used to power many tidal mills along this coast, and their ruins are a common sight.

Once a great king, after defeating all his rivals, was being flattered by his advisor, who said that even the waves would obey the command of such a great king. So the king took his throne and sat upon it on the beach and calmly awaited the tides. His valet desperately tried to get him to higher ground, but the king acknowledged that he saw the waves were coming, but trusted his advisors' words so far. The next day, the advisor became the new king.

A shell gatherer finishes the story and then says;

PROVERB

Never forget what your eyes have seen for what your ears have heard.

We were given two ears and one mouth and should use them in that proportion.

SLAM THE QUARTER GAME

The two opponents take one quarter in one their four fists so that the player does not know which is it. The two opponents then slams the four palms on the table and the player must guess which hands the quarter is not under, with one palm being revealed at a time. This happens three times. The player must win twice.

Green 8: Ys**STORY**

Gradlon the Great, king of Cornouaille of southern Brittany had the marvellous capital of Ys built for his wife, who died after bearing his only child. Dahut was his dearly beloved daughter, born from a mysterious queen taken during a pirate raid. Since Ys was built below sea level, Ys was protected by great sea-walls, and only Gradlon had the key for the lock-gate.

Dahut dreamed of a city where only riches, freedom and the joy of living would reign. So, she gave a dragon to the townspeople, which captured all the merchant ships at sea, except those whom she had blessed. Ys soon became the richest and most powerful city in Brittany. Every night Dahut took a young sailor to her palace, the night before his first foray out of the city locks. He wore a black silk bag and had to chase for her along the cliff tops at night. Those who returned rarely died in

battle and were never lost at sea. Many sailors did not return, and this disturbed Guenole who had lost a cousin in this manner.

One day, a prince dressed all in red came, at Guenole's request from the ocean. Dahut immediately fell in love with him, but he told her to steal the key to the lock-gates from her father while he was asleep, and he would give her dominion under the waves, whereas now she ruled above the waves. As soon as she gave the key to the prince, he disappeared, then the water rushed in upon Ys. The great city had gone to the seabed instantly. The townsfolk changed to dolphins and seals, and it is said she was turned into a mermaid, to await the time when Ys would rise from the sea again. She sings with beautiful voice to attract fishermen and kill them. They also said that when the weather is very quiet, people hear the bells ring from the disappeared city.

The king barely escaped, and later went to found the city of Paris, which in Breton means, "Like Ys." When he died, a weeping statue of him was raised to face the direction of Ys.

PROVERB

A gallon of water can drown the mightiest warrior.

ATLANTIS SINKING GAME

A strong wet paper napkin is stretched over a cup of beer and a rubber band hold it in place. A quarter is placed in the middle. In a smoking environment, players take turn burning complete holes through the napkin with the cigarette. In a non-smoking environment a sharp pencil can be used or the players can simple continue to stack dime on the surface of the napkin (not touching the glass lip.)

BLUE CIRCLES

Blue 1: Castle Rigg

STORY

Here in the rolling valleys, and remnants of forest are scattered many stone circles. The largest of which is Castlerigg and Long Meg & her daughters. It is thought that this was once a place of meeting and festivals with special ceremonies held here for the best athletes and bards in the games. Both victors of body and mind were given a stone to commemorate their accomplishments. It is said that on full moon nights, when no one is watching, the stones throw off their mantles and compete in races and dances for an hour. Any crops planted nearby are always stunted and stamped down by mysterious forces.

The area is littered with small pebbles, said to be the offspring of these great stones, and are much prized by local children for games. A shepherd gives you one and notes;

PROVERB

Once the avalanche has started it's too late for the pebbles to vote.

One finger cannot lift a pebble.

GO MOKU GAME (SEE BOARD)

On the Go Moku pebble board, players take turns, putting pennies and nickels on the boards cross-points, trying to put four stones in a row. They can place them anywhere on the board, that is unoccupied.

Blue 2: Llanddwyn

STORY

As you land on the island, a herd of wild horses rush down to greet you and then run off to play in the hills. Dwynwen was one of 24 daughters of a 5th century Welsh king and saint, Brychan of Brecknock. The beautiful and virtuous Dwynwen fell in love with a Welsh prince, Maelon, who wanted to marry her, but their marriage was not to be. Some say that Dwynwen's father had already promised her to another prince. Others say that she realized she wished to live a religious life and did not wish to marry anyone.

In either case, Dwynwen distanced herself from Maelon and he became angry and bitter. Seeing his misery, Dwynwen fled to the woods and prayed for help. She drew a pail of water from a spring, which immediately released her from her heartache, but, when given to Maelon, however, turned him into a statue of ice. Again she performed ascetic exercises at the spring, and was granted three wishes: the first was that Maelon be restored; the second was that she should never wish to marry again; and the third was that all requests made by her on behalf of lovers would come true.

Her wishes were granted. In gratitude, St. Dwynwen became a nun and founded a church and convent. Her well, a fresh-water spring called Ffynnon Dwynwen, became a destination for pilgrims, especially for lovers. Over time she was also known for her ability to heal sick and distressed animals. A nearby star-crossed lover sighs and sadly says;

PROVERB

There is a key for every lock.

GOLDFISH GAME

A deck of cards is stripped of aces, deuces and face cards, and then one joker is added, and they are shuffled, beginning with the opponent, each person is dealt the cards. Pairs are immediately discarded upon notice. Beginning with the player, the two people take turns drawing one card from the other. Pairs are immediately discarded. They may rearrange their hand as they see fit. Last player remaining with a card in their hand is the loser.

Blue 3: Arbor Law

STORY

An earthenwork three yards high and 20 yards wide is surmounted by a ring of 46 recumbent stones. Kings would hold annual court and hear grievances, before a nearby barrow that broods quietly, holding the bones of their ancestors, who will object to a bad decision. A great battle was fought not long ago between the Welsh and Saxons for domination of this region, and the Welsh won the area for another century. Some people said that the greatest slain warriors were laid on the stones overnight and that the very stars cried crystal tears on them until morning. They were then transferred to the barrow and now await the day when they will be called forth into battle.

A hermit living in a nearby cave greets you, soberly adding;

PROVERB

Your side of the battlefield is more often determined by birth than reason.

WELSH & SAXONS GAME

Divide a 11X17 legal sheet of paper into thirds. In the middle, draw four randomly placed circles around a dime, which will be trees and standing stones. Then the player and opponent draw 15 dime-sized circles on the third of the paper nearest to them, numbering them in order of firing.

Then with the player beginning, they take turns. Putting the pencil on one of their circle they close their eyes and draw a straight line across the board to the other side. If it hits a center circle the arrow is blocked. If it passes through without blockage and hits a player on the opposite side, it kills them and the circle is blackened. Shots do not continue through the first victim to hit another on the first shot. Once killed, though, a 2nd shot can pass through to hit another victim. Each soldier gets one shot in the game, if they are still alive, with a check mark being made after shooting. Whoever has the most soldiers left wins the game. Ties favor the opponent.

Blue 4: Cardigan Bay

STORY

About 600 AD Cantref Gwaelod extended some 20 miles west of the current shoreline into what is now Cardigan Bay. It was an area of rich, low-lying farmland, with a healthy human population and 16 cities. However, it was prone to flooding and was protected from the waves by a system of sea defenses and dykes. Sluices were closed at high water to keep out the sea.

The job of sluice-keeper was an important one, so it was an unwise move by the king to put his loyal (but incompetent) friend Seithennyn in charge, because he enjoyed a glass or two

of ale, and he left the care of the gates to his subordinates, who left in care of the hired held, who left it in the care of itself. When asked to fix the rotting timbers, and rusted bolts, Seithennyn refused, saying that tampering with the work of the wise ancients, would only cause trouble and their hands would never equal the task.

One night a storm pushed a spring tide onto the sea walls and King Gwyddno was holding a party that night in his palace. Seithennyn was there, oblivious to the waves battering away at the sea walls; the sluices were left open and Cantref Gwaelod was inundated. The king and a few of his cronies ran to safety along a crumbling dyke, where he watched his beloved land disappear for ever. The sea took pity on the people and turned them into seals and dolphins, which abound here, and the deepest part of the bay is only 40 yards deep.

Remnants of a ridge going into the bay can still be seen, and during unusually low-tides, stumps of trees and buildings can still be seen in the crystal clear waters. Many sea battles were fought here also, but often misty mornings, which delay the onset of battle. A local fisherman calls out to you;

PROVERB

Small is his religion who must look for it daily.

MINI-BATTLESHIP GAME (SEE BOARD)

Each person takes a battle-ship grid (4 x 4) and hides three boats of two square size, horizontally and vertically. Beginning with the player, they take turns calling out co-ordinates and telling the other if there is a hit, miss, or if the ship has been sunk. Last one alive wins.

Blue 5: Offa & Wat's Dykes

STORY

Two parallel great dykes of earth stretch north and south along the eastern border of Wales. The one to the east is Wat's Dyke and the one to the west is Offa's Dyke, although they sometimes cross. Legend has it that Wat's was an earlier Roman construction and Offa's was a Mercian work, but another legend tells of a great contest of engineers to settle a land dispute between neighbouring lords of Powys.

The legend was that whoever completed their dyke (with ditches on both sides) the furthest would use it as the boundary between them. Unfortunately, the Welsh took their time, making a marvelously well constructed Wat's dyke to the east using the best technology of the day, and Offa's dyke was bigger but sloppily built, and thus completed one day earlier, often collapsing in later years. As a result the Saxons won much land from the Welsh, and the Welsh begrudge the bargain to this day, as Saxons continue to "leak" through Offa's dyke.

Rumor has it that a Welsh man found east of Offa's dyke would have his nose cut off, and a Saxon found west of Offa's dyke would be hung from the tallest tree in town.

A nearby farmer calls out;

PROVERB

The ditch is the master of the field.
Know your enemy's current path to win in the future.

PIPELAYER FOREST GAME (SEE BOARD)

The player is assigned the white dots and the opponent the black dots. By taking turns, the player starting, each person will connect two adjacent dots of their own color (horizontally and vertically) and try to stretch a line from one side of the court to the opposite side, while also blocking the plans of the other person. As a game progresses a player may run several lines from their dots, but must not cross the other player's lines.

Blue 6: Ogar Myrddin

STORY

On the side of a mountain in a ravine is a crack covered by a waterfall, which leads up to a hole on the top of the hill, near which is a cromlech surrounded by a circle of stones. The crack is over a mile in length, and many of passages are too small to be crawled through, although a dog was once trained to go through with a string attached to it until it reached the other side, but the dog was sorely afraid when it emerged and died two months later. The crack was the boyhood home of an exiled young magician.

Under the cromlech, it is believed, an iron chest full of ancient gold is buried. Various attempts are said to have been made by the more greedy of the neighbouring inhabitants to dig it up, but they have always been frightened away by strange portents. Here then the guardians of the treasure are creatures of a supernatural kind, who it is said, enjoy a game of Gwydbwyll on a windy full moon in the fall. Where the leaves or dirt falls, that is where you should play the opponent's pieces.

A nearby bird hunter shows you up to the moon-lit cromlech and tells you;

PROVERB

The clever general doesn't give his foe time to think

GWYDBWYLL GAME (SEE BOARD)

The king's strategy is to escape to the edge (or corner of the board for an extra challenge.) The enemy's strategy is to capture the king. Both sides proceed by alternate turns. Captures are made by either side by moving one piece at a time, such that two of their pieces are on directly opposite sides of their opponent's piece (but not diagonally), which is then removed from the board. I call this "squeezing" or "pinching" them. All pieces move like rooks in chess and can move horizontally or vertically, as many spaces as they wish, so long as no one is in the way. There are many variations that try to limit the inherent advantage of the king slipping through the net of the enemy to freedom.

Gwydbwyll "wood knowledge" differs from Fidchell, in that sticks are thrown first and a score of 5 means you lose a turn.

Only the king can occupy the center or the corner spaces. King must be captured on all four sides.

The enemy cannot occupy both squares adjacent to a corner at the same time (diagonally one square away is fine, I think.) A piece can be "squeezed" against a corner square or the center square by a single enemy piece on the opposite side.

A player may move into and rest on a space between two of the pieces of the opponent, without dying, in effect, requiring the surrounding opponent to move away and then back to effect the capture.

The king and defenders cannot enter the three center squares on each side of the board.

Blue 7: Modron's Well

STORY

Here at Land's End is a famous well on a narrow neck of land, reputed to heal all afflictions and give children to barren women. To be efficacious, rags are tied to the tree, in which a wren sings, and when no branches are available, rags are tied onto the middle of the established rags. Nearby in Men an Tol, which has a large pillar and a might stone with a whole in the middle, which if a child is passed through 9 times against the sun, it will be hale and hearty all its life. The dew on the grass after the Solstice is also a cure for barrenness.

The local baroness in the nearby fortress maintains this pilgrimage site's well, by which drinkers sleep on a flat rock and hope for a healing dream, and yet she herself has never traveled beyond this small barony of 1000 acres. The tenants say she doesn't mind staying here, since;

PROVERB

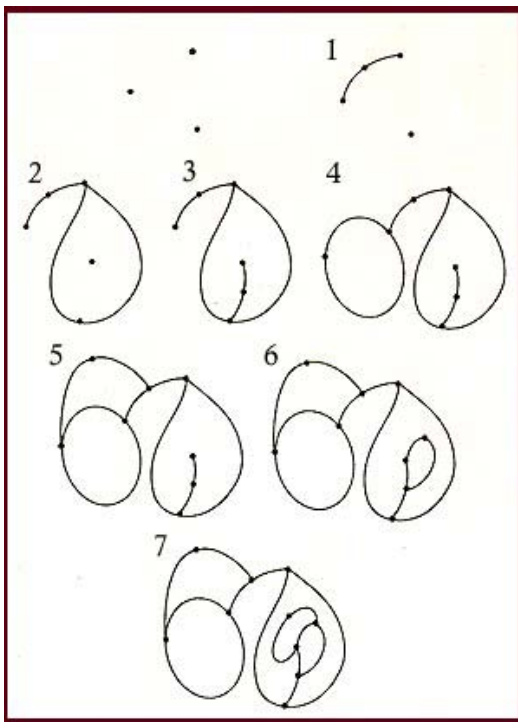
A narrow place is large to the narrow-minded.

SPROUTS 3 DOT GAME

The players start with a certain number of dots scattered across a sheet of paper. A move consists of drawing either a line between two dots, or a loop starting and ending at the same dot. The player then places an additional dot somewhere along the new line or loop, usually in the middle of the length.

The line (or loop) may be of any shape, but it must not cross itself, cross a previously drawn line, or pass through a previously made dot. Furthermore, no dot may have more than three lines emanating from it. Hence, a new dot placed on a line actually has two connections already made.

Players take turns drawing curves. The winner is the last person able to play. An example is below.



Blue 8: Dieppe

STORY

Not far from Calais, and the narrowest part of the strait between Albion and Gaul, this area of Flanders is part of a region also known as the battleground of Northern Europe. Every great king seeking to become an Emperor has rolled through this flood plain to the lament of the local populations through the ages. Fields of red poppies and waving flowers are said to grow on battlefields and each marks the spot where a soldier or peasant has died.

A young rakish boy named Johnny, gives you a small bouquet of those flowers and says;

PROVERB

When two elephants fight, it is the grass that suffers most.

CRUSH THE PEASANT GAME (SEE BOARD)

On a chess board, in two opposite corners, place a different color marker. On the remaining spaces place a penny. The player begins and moves his piece like a knight on the board, and takes the penny for one point. The opponent then does likewise, taking turns. If either person takes the other person's piece, they win. Otherwise, the game is over after 16 moves each, and the one with the most pennies is the winner.

RED CIRCLES

Red 1: Cymru Shipwreck

STORY

Here in a shallow part of the bay, there is a sunken ship of Welsh pirates returning from a raid on Ireland, seeking to recapture all the vowels stolen from the Welsh language. It is reputed to have had a large batch of red-gold coins on board. It was sunken when an enormous gust of wind toppled the boat and it sank to the bottom. Sharks ate most of the crew within minutes. It is rumored that the captain went down with the ship, gripping the only life jacket and the treasure chest until the very end, such was his greed.

The ship is only 15 meters below the surface and local fishermen have tried to swim down to the boat, and one claims to have seen the chest on the deck half open, with the hand of a few skeletons still caught in the heavy lid. The fishermen adds;

PROVERB

Being a hero is by enduring one more minute than the rest.

NOSE PINCH GAME

The player and the opponent grab their adversary's nose and at the count of three hold their breath. The first to open their mouth will lose the game.

Red 2: Newborough

STORY

A long time ago, Anglesey could be walked to by a tall man during the low tides, and many animals lived there that do not anymore, such as the wolf, bear and great elk. However until recent years, there were never any rabbits. One day a man brought a single rabbit across the Menai straits to this new town as a pet. Soon 10 rabbits were born, and a few escaped. Within 10 years, the sand dunes of New Borough were teeming with rabbits, much to the destruction of local plant life. The dunes were unmoored soon, and began to drift and bury the village. Efforts to eradicate them have been futile, since they are unusually clever. To this day the people refuse to even speak the name of these beasts which ravage the local farms.

A local boy in a rabbit skin vest explains;

PROVERB

A wise rabbit has three exits to its warren.

WELSH RABBIT GAME

The player is asked whether they wish to play cards or with cups.

If cards. A deck of cards is taken and one card of each type; ace through ten and Jack, queen and king, is placed face up on the table. A judge will call out a card and the first to touch it will get to keep the card. If you touch the wrong card, you lose one card. Most cards win. Tie goes to opponent.

If cups. Three identical Styrofoam cups are used. A light weight crumpled napkin is stuffed into one of the cups and the three cups are shuffled quickly by the opponent, and the player must guess which cup is the right one.

Red 3: Dinas Emrys

STORY

King Gwrtheyrn tried to build his fortress on this location but the foundations would not hold and the walls fell to the ground. His advisors told him that if the blood of a boy, born of an unmarried maiden and a wizard, was spilled on the foundation then he would be finally able to build his fortress.

The young Emrys was brought along as the sacrifice. He prophesized that there were two dragons in a submerged lake under the hill, and that their constant fighting caused the tremors that shook the building to the ground.

The site was excavated and the pool drained. The fighting dragons escaped, one red and one white representing the Welsh and the Saxons. The king built a new fort at Nant Gwrtheyrn, and employed the young wizard.

A young man, descended from Emrys lives nearby and is the local champion in contests of strength and skill. He says;

PROVERB

Before you shake right hands, make sure your foe is not left handed.

THUMB WRESTLING GAME

The player uses a red marker on their thumb. Then they have a thumb war. Elbows must remain on the table and their other hand must hold their own ear.

Red 4: St. Non's Well

STORY

Here on a narrow ledge is a small corbelled cave in the side of the hill facing the crashing waves of the sea, not far from the Prescelli Mountains, where the stones of Stonehenge were hewn. St. Non was the daughter of Cynys, king of Menevia ("Way of the moon") who wished to live a hermetic life by the ocean, but she was rudely wooed by Sanctus of Ceredigion. Her child was born at this site in the middle of a great storm, and a spring erupted at this site and little Dewi was born, the most famous Saint in Wales. He was quiet and reserved, yet told them on his deathbed "Do the little things that you have heard & seen through me." On the back wall, behind the pool of astringent water, is a circle with a large plus symbol in the middle.

A little girl is pulling onions and leaks out of a small garden near the shrine to feed the many pilgrims who are visiting to cure ailments of the eyes. She invites you to play with her, noting;

PROVERB

In this vale of sorrow, do not let your tears obscure your vision of the just goal.

What cannot be cured must be endured

STARING/ONIONS GAME

Both people will take a large chunk of an uncooked onion or leek and hold it in their teeth, and stare at each other. The first to blink will lose. Blinking counts as not being able to see the white part of either of their eyes.

Red 5: Wayland Smithy

STORY

Wayland was a grandson of the King of Norway and learned his craft from the dwarfs themselves. His love, a swan maiden, one day found the feathery cloak that he had stolen from her, and was therefore free to fly away. He awaited her return, working furiously to keep his mind off of her, thereby producing amazing works. The king of Sweden (then ruling over England) was jealous of his magnificent swords, hamstringed him and took him to Sweden, after stealing the most beautiful arm bracelet (which Wayland though had been taken by his wife, while he was on business.)

Wayland tolerated this, until he discovered the king's earlier theft. Wayland tricked the two Swedish princes to their death, gilded their bones and made presents to the unsuspecting king, bewitched the queen and left her with child, built a set of golden wings covered with flowers and flew back to England, meeting his wife on his return flight.

They settle down in this area, and his smithy produced many of the famous weapons and metal goods of heroes for the next century. They were more graceful. Although he was buried under his forge, it is said that if you leave your horse and a silver penny on the anvil, and return a day later, the horse will be reshod.

A nearby tinker recounts Wayland's favorite expression;

PROVERB

Strike the iron while its hot.

ANVIL GAME

The opponent will place a nut, a watch, a shot glass and perhaps 2 other objects on the table, and guard it with a rolled up newspaper or flyswatter. The player will try to steal items from the anvil over the course of the next 60 seconds using only their dominant hand, making as many feints as they like, with up to 20 attempts. If their hand is hit, they must drop the object. They cannot slide objects, but must cleanly pick them up and take them out of the 2 foot wide circle of string. The player must get three of the five objects.

Red 6: Silbury Hill

STORY

This is the largest earthen mound in western Europe, and none know exactly why it was built. Much of the chalk used in its construction comes from the great ditches encircling the Avebury stone complex.

One persistent legend is that at the center of this enormous mound is King Sil sitting on his golden throne or horse, attended by his bodyguards.

Every year, the local people gather around the base of the hill and a large bag of coins is wrapped in a rag and thrown from the top into the crowd. The catcher must first spin 12 times before catching it, or the bag is thrown again.

A local farmer is building a large manure pile nearby, before going out to fertilize his fields. He comments;

PROVERB

The more you step on the dunghill, the more you will stink.

TOSS & KNOCK GAME

The player and opponent take three turns. Each will toss a coin in the air and tap the table with the same hand and then try to catch the coin. Whomever can tap the coin the most and catch it will win the tournament. Continue until ties are broken.

Red 7: Ouessant Isle

STORY

It is said that this was the home of nine maidens who attended a shrine with a perpetual fire burning on the hearth. Once a year, they would cross back to the mainland to find mates for a week and then return. Children would return to the mainland at age 5. Every 7 years, they would re-thatch the roof of the shrine, and invariably, one of them would trip (some suppose that she was purposely tripped) and the thatch she carried from the boat would touch the ground. The others would turn upon the unfortunate wretch and tear her apart, and then finish repairing the shrine.

To this day, the women hold all the posts of the council, as the men are often away fishing or doing labor in the fields on the mainland. A local landlady cautions the players to be careful with the ways of fire;

PROVERB

Too much wax burns down the church

Although the fire of knowledge can be passed on, the receiver must know how to find new resources to sustain it.

MATCH RELAY GAME

The two people will line up 9 matches each. Then they will simultaneously start the first match. As one match is dying they will try to light the next match. The one whose chain lasts the longest will win the game. If the player drops the match, it is considered dead immediately.

Red 8: Fields of France

STORY

Many great historical battles have been fought here by both sides, such that it would weary you to hear them all.

However there is one legend of a local merchant who wanted to send his son off to an academy to become an excellent shot, he noticed that on the trees lining the edge of the king's forest that each was marked with a white circle, with an arrow in the middle. He wondered what great archer lived in this area, and he soon found a young boy with a bow in his hand.

"How do you manage to find the center of these bullseye."

The boy replied;

PROVERB

To always hit a bull's eye, draw the target after you have shot your arrow.

RUBBER BAND ARCHERY GAME

Line up 7 matchbooks or dominoes (2 inches apart) on each side of the table, and without crossing the line of your side, take ten alternating shots each. He with the most hits & fewest shots will win the game. Ties favor the player.

ORANGE CIRCLES

Orange 1: Mon

STORY

The abandoned remnants of an ancient grove, with mighty stumps are all that remain here of one of the holiest sites in the whole island. It was here that the Druids made their last stand during a British rebellion against the Roman Legions. The defenders were slaughtered, the grove cut down and the ground was salted.

However, new trees have managed to grow after a few centuries, and are sturdy enough for young followers of local customs to cut down the mistletoe, unusual leaves, and the first acorns of the season and toss them down to people waiting with bags to catch them before they touch the earth.

One of the young women, in charge of gatherings asks if you would like to try your hand, but cautions that even catching a falling leaf is not as easy as it looks since;

PROVERB

Even in the simplest acts, chaos has a small role.

HAT CARDS GAME

A hat or box is placed on the floor about 6 feet from the chairs of the two people. 15 red cards are given to the player and 15 black cards are given to the opponent. They have 2 minutes to toss them in with the butts firmly planted in their seats. Whoever has the most cards will win, ties favoring the player.

Orange 2: Lake District

STORY

This area of Britain is riddled with lakes set in the rolling hill country. It is simply lovely, and it is a favorite haunt of poets seeking inspiration in the light woodlands during the summer of the year. The legend is that the lakes were formed by the footsteps of giants during a game of soccer. Beyond that it has always been a quiet realm.

One of the local customs is for youths to fill their mouths with water from a local lake with a straw, run up a nearby small hill, and fill a bucket. The first to fill their bucket wins.

PROVERB

The closed mouth is also saying wise things.
Don't reveal the contents of your mouth without thought.

STRAW CONTESTS GAME

Both players are given a large cup of beer and an empty cup. The goal is to fill up the empty cup up to a taped mark on its side by sucking beer through a straw and shooting it into other cup through a straw.

Orange 3: Snowdon

STORY

The largest mountain of Wales rises before you up into the clouds. It is a cold, rocky, unfriendly place, full of crevices and hidden valleys that have sheltered armies during times of national distress. The fields at the base in the land of Gwynedd are known as the breadbasket of Wales and have fed the troops of many princes in times of excursion and incursion.

The mountain was said to actually be a cairn raised to cover the enormous body of King Bran, who was tall enough to walk to Ireland without getting his beard wet. On the side of the mountain is a large green lake that is said to have been from the blood of a dragon wounded on its shoreline. The dragon is reputed to still live under the lake, curled around the door to the hollow chamber under the mountain that houses a terrible and unknown doomsday weapon.

PROVERB

The view from the top of the mountain
May be grand, but its hard to live there.
Mountains like virtues, are often admired from afar and skirted at their base.
Men climb the highest peaks, but don't dwell their long.
The greatest castle will collapse on a poor foundation

MOUNTAIN OF CARDS GAME

Each player is given a deck of cards and give 4 minutes to build the tallest mountain of cards, without cutting or permanently damaging the cards; slight bends are acceptable.

Orange 4: Stow on the Wold

STORY

High in the mountains, this town's cold thin air is difficult to even breathe, although the locals seem hearty enough with mighty chests and large lungs. Well known from the lines of a poem, "Stow on the Wold where the wind blows cold." The most famous building is a church that incorporates several enormous living trees into the walls and outer portals of the building.

One barrel-chested young lad challenges you to the three tests of the lungs, noting in the breeze;

PROVERB

Winds of fate blow both ways

BLOWING GAMES

There are three challenges. If the player wins, they will get a free turn immediately after winning.

Balloon Game: using identical inflatable objects (no bigger than a basketball), both people will try to explode the balloon with the might of their lungs. One point for the victor.

Breath Game: Both people on the count of three will clamp their mouth shut and pinch each-other's nose shut. The last to open their mouth will gain a point. They may twist eachother's noses, but not too fiercely.

Cup Game: If one still hasn't won two points, the third game is played to break the tie. Both players must drink an equal size glass of beer and slam an empty cup on the table. Judges will gauge the winner by speed and amount spilled or remaining in the cup.

Orange 5: Tintagel

STORY

Uther was king and wished to have an heir that would rule over all the land, however, that was not to be, since only the child of the wife of the King of Tintagel was prophesized to bear that title. To ensure that no rivals would reach his wife, he placed her in tower, surrounded by a high wall. Guards with crossbows were ordered to shoot any intruders except the creatures of the air who flew in.

Uther talked with his wizard and a solution was found. Using a cow hide from the largest cow in Britain. Twenty men grabbed the edges and flung the king over the wall after a few progressively larger bounces. The guards followed their instructions, and did not obstruct Uther's entry. Arthur was born nine months after that night.

PROVERB

It takes a village to raise a child to great heights.
What goes up must come down.

RHIBO KNAPKINS GAME

Using two napkins or handkerchiefs. The player and the opponent try to see who can bounce a quarter higher than the other and they must catch it in the same cloth. If both can bounce it off the ceiling and catch it, then the contest will become who can come closer to the ceiling without touching it on three tries.

Orange 6: Stonehenge

STORY

The rumor is that there have been successive constructions of this great temple, first with dirt mounds, then with wooden posts, then with small stones and later with big stones hauled from the west of Wales, by river and over land. But what is not known is that over several thousand years, the stones have increasingly fallen out of alignment and serve little practical purpose, and yet they have never been adjusted, out of reverence for preserving their original positions.

A young man notes;

PROVERBS

The ways of our ancestors may be difficult to understand,
but blind imitation is not the best way to honor them.

STONEHENGE OF CARDS GAME

Each player is given a deck of cards and a diagram of Stone Henge and given 3 minutes to build the most accurate version they can.

Orange 7: Brest

STORY

When the British people were fleeing the incursions of the Saxon invasions of Albion, many relocated across the Channel in great numbers. So great were their numbers, that the local inhabitants feared being overwhelmed, and met on the shore to do battle with them. Men fought men and women fought women, all clad in only woad. The Gaulish men lost the battle and were annihilated, but their wives did well and the British women were killed. The British men married the Gaulish women in a ceremony after the battle and much talk of treaties.

One general of the women afterwards commented;

PROVERB

It is easy to be brave at a distance.

BRITTANY SPEARS GAME

Set up seven dominos (or matchbooks) on opposite sides of the table, and with your dice sticks take throws at the opponent. Only point-ends count for a hit. Each side takes turns, with one throw for each soldier alive at the beginning of the round. The hand of the thrower may not cross their own side of the table's edge. Each round continues until there is no survivors.

Orange 8: Isles of Moribhan

STORY

The Celtic name for the forested interior was 'Argoat' ('the country of the wood.') As recently as a hundred years ago, the Argoat woods stretched from Rennes in the east to Carhaix in the west. This large tract of land sheltered many wild animals - the last wolf in Brittany was killed as late as 1891. Most of the forest has since been felled, for timber or farmhand, but there are still a few wild places to be found. Two fragments survive of the ancient oak and beech forest of Argoat: Huelgoat, south of Morlaix, and the Paimpont to the south-west of Rennes.

It is claimed that when the forest was cut down, the fairies fled weeping to the coast and jumped into the ocean, each become an island. There are said to be one island for every day of the year, and each fairy appears for one night on their island to tell of their griefs and grant a wish to those who bear a greater one. But each island has this phenomenon on a different day.

PROVERB

Our joys are shallow, our griefs are deep.

ISLAND DROP

Take all the face cards and place them face up on the floor or table and the player and opponent take turns dropping pennies to land on the cards (islands.) Only the first to land there gets a point

GOLDEN ISLANDS

As you remember, the opponent for Golden Islands is randomly selected, and they choose the game to be played from any circle on the board. Golden islands can only be accessed after the player is within 3 coins of finishing the game.

Gold 1: Bardsay Island

STORY

It is said that there are graves for 20,000 saints and holy people buried on this island. Each grave has a nest of a bird resting on top of it. It is said that the birds hatched on a grave will fly off to the birthplace of the deceased once a year. It is also said that anyone buried on this island, no matter how vile or repugnant will be assured a good turn in the afterlife.

A man attending the graves, addresses you and says the saint's will is to do the following game;

Gold 2: Calday Island

STORY

The island is inhabited only by cows, monks and a bewildering array of birds nestled on the cliffs above beaches. The monks manufacture a variety of soaps and oils to sell to visiting pilgrims. However they do not speak, and communicate by sign language and small chalkboards that they carry.

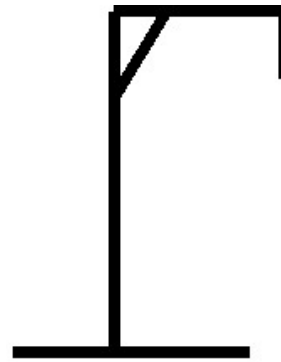
A young monk attending the cows challenges you to a contest (however it cannot involve speaking.)

Gold 3: Isle of Birds

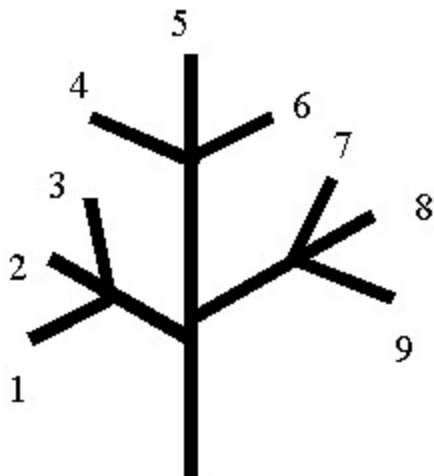
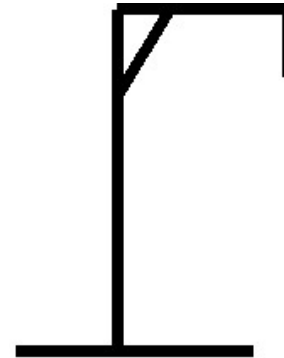
STORY

It is a desolate stretch of land only reaching 6 feet above sea level. Nearly once a month they get flooded.

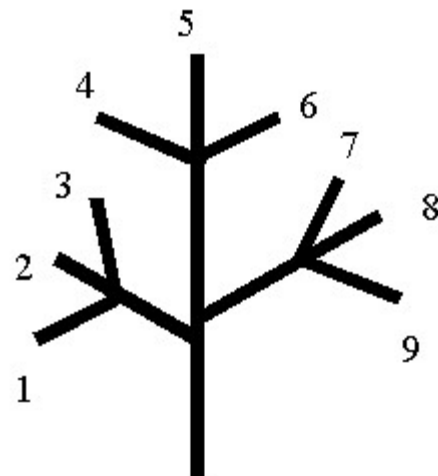
The small collection of dejected sailors suffer constant buffeting from the wind and waves and have little goodwill or humor to share with you. They immediately challenge you to a game they have picked up from their travels of the British Isles.

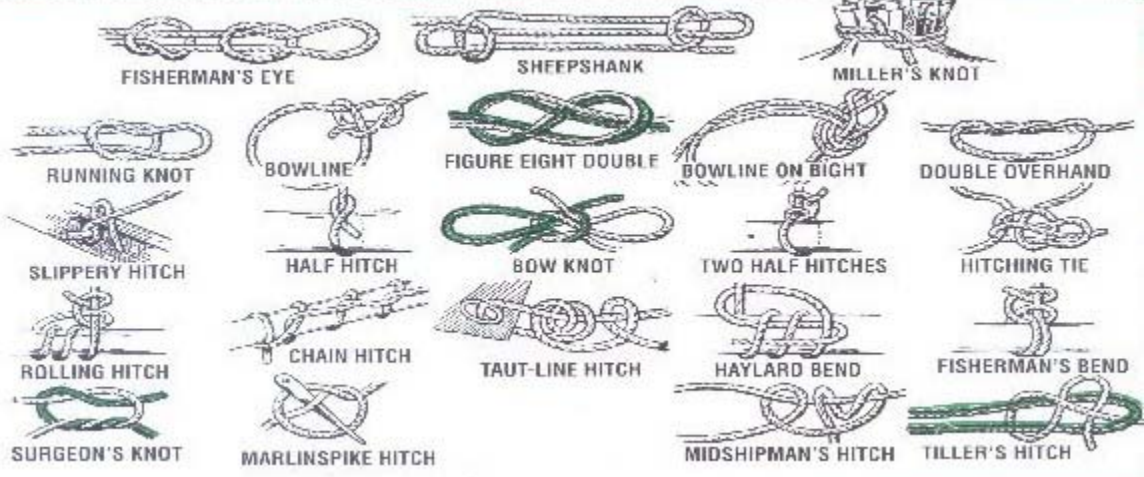
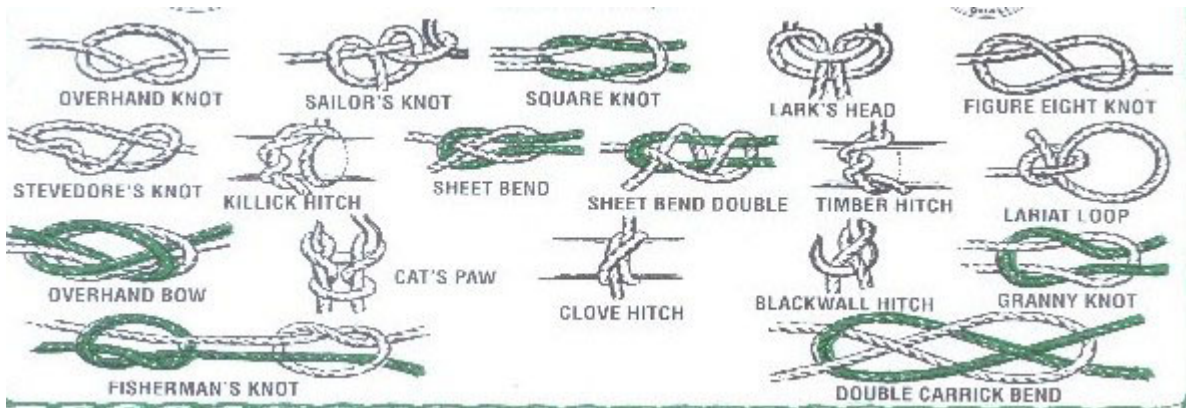


White 5

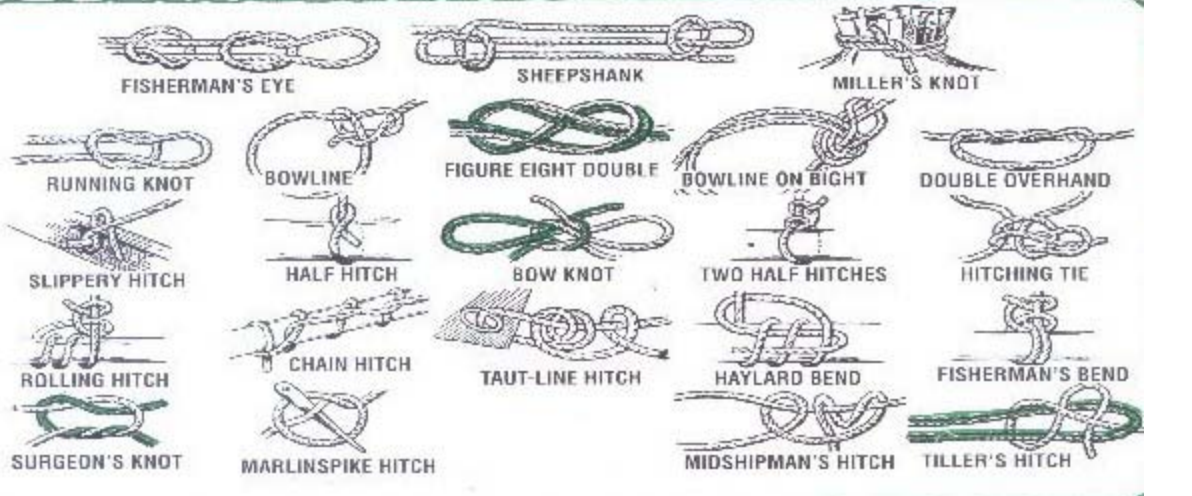
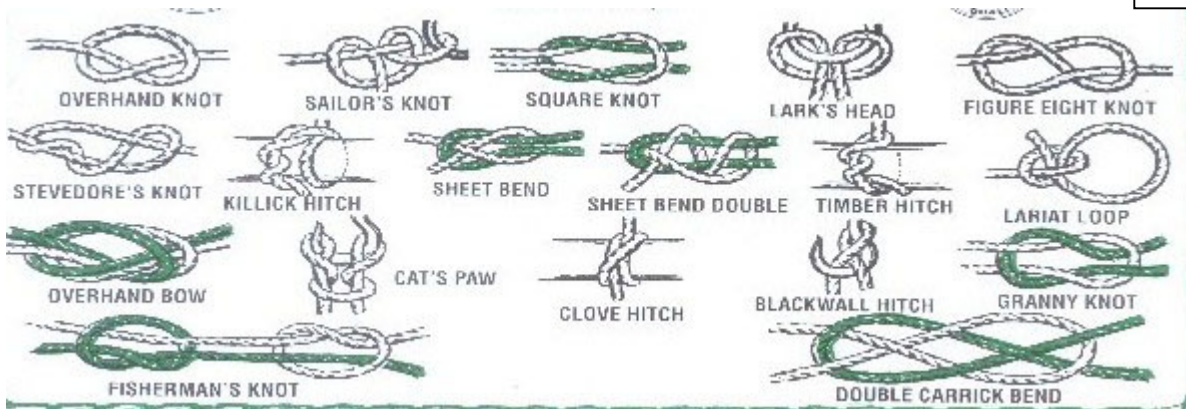


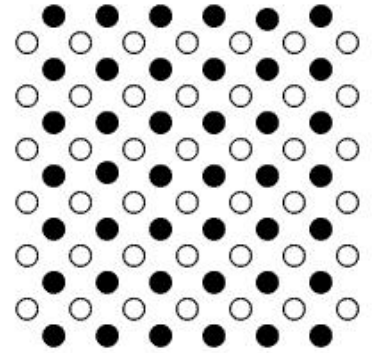
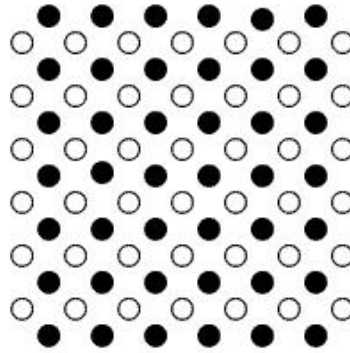
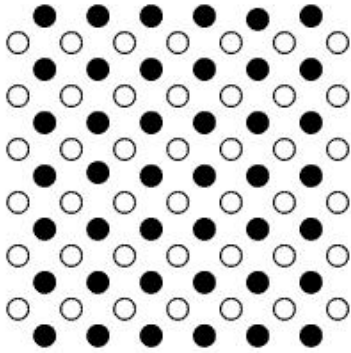
White 4





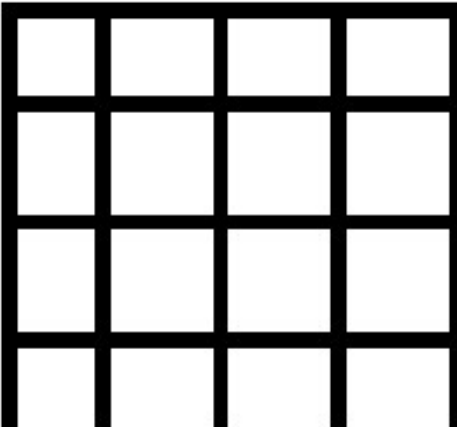
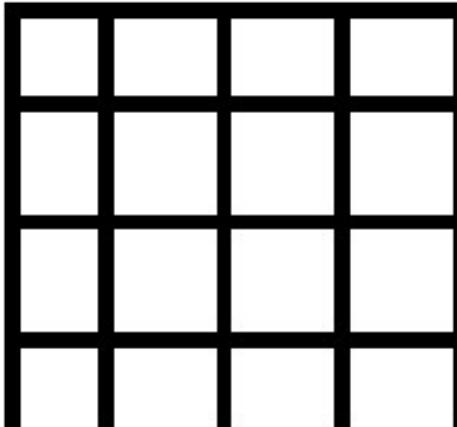
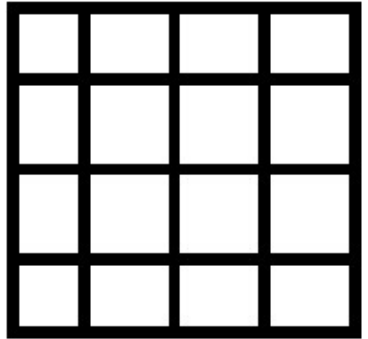
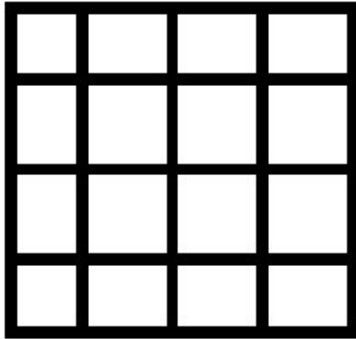
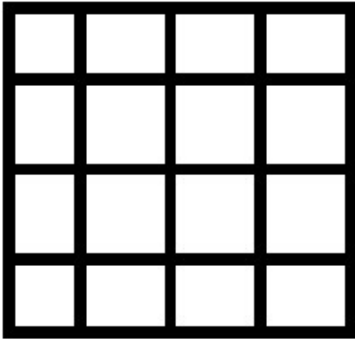
White 7



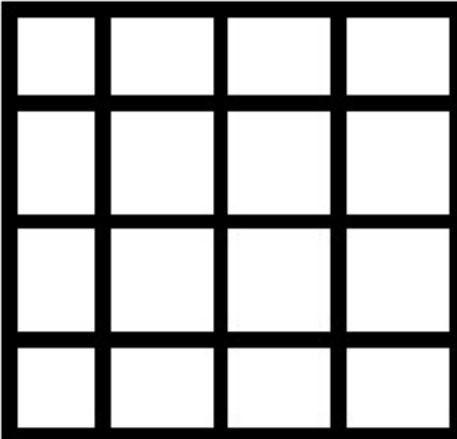
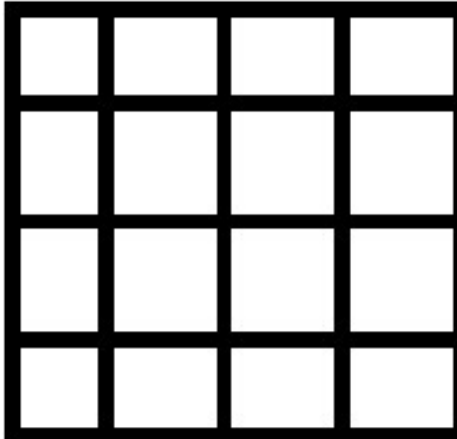


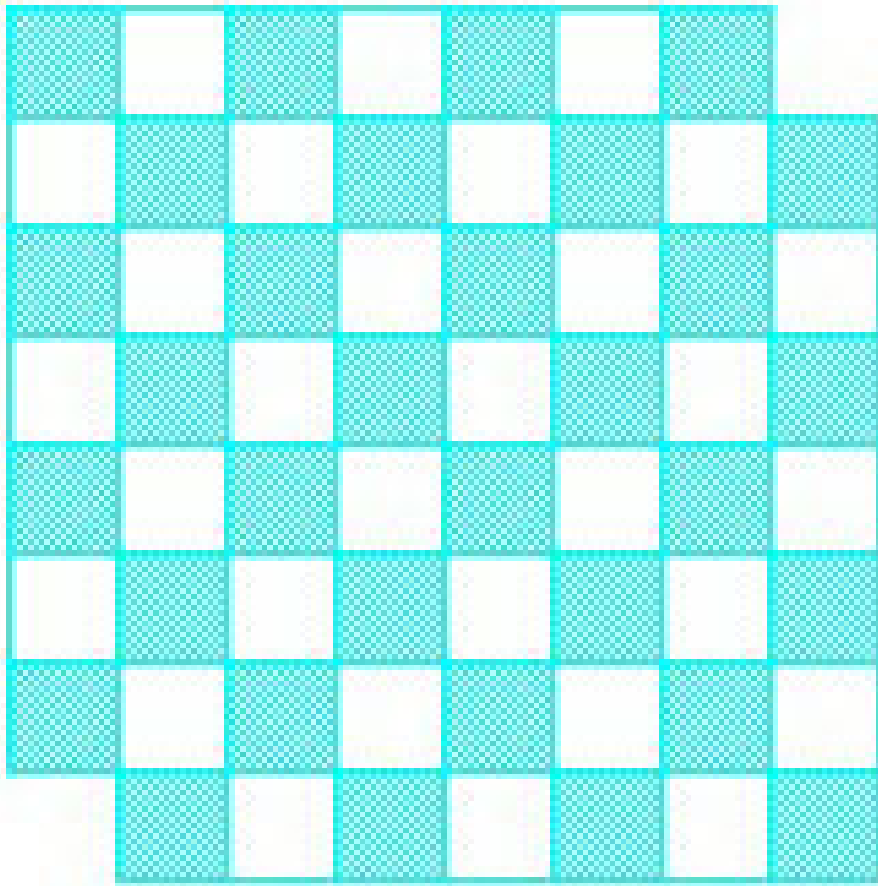
Blue 5 above

Blue 4 below



Blue 1

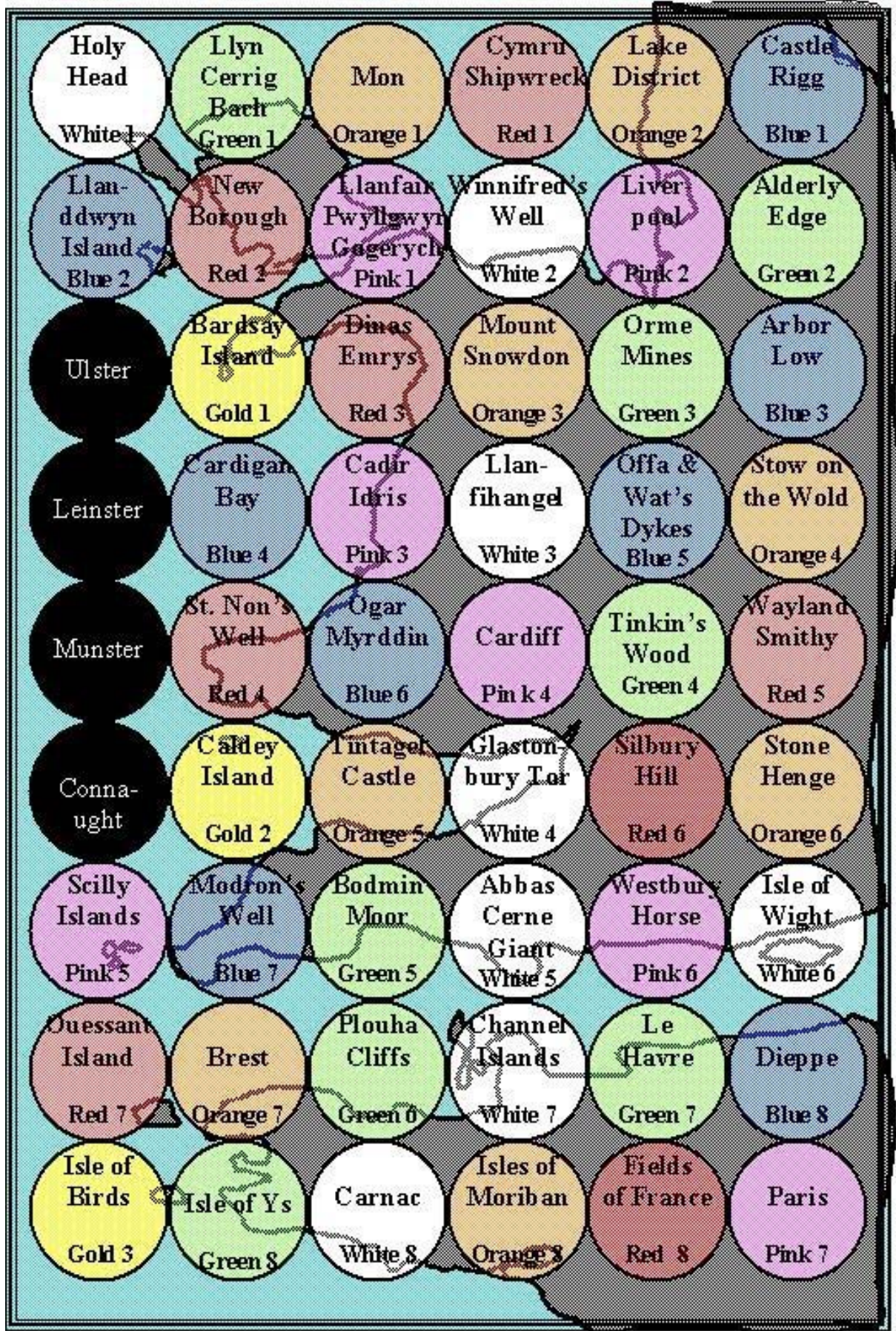




Blue 8

Blue 6

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Unused Ideas

PINK CIRCLES

Reverse Game	Know your lessons forward & backward for you know not at which end you will need them.
Politeness	
Flattering/Braggart	Titles distinguish the mediocre, embarrass the superior and are disgraced by the inferior. The more the water gushes from the spring, the less its source is esteemed.
Opposites	The opposite of a truth is also often a truth.
Name that Tune	A wise man if told one side of a square, will know the other three sides. Sing a verse and the rest will sing a chorus.

WHITE CIRCLES

ASL w/partner	Not all messages are conveyed with words.
Math Problems	Numbers rule our life as surely as letters.
Name the parts	The sum may be greater than the parts.
Telephone book Race	

GREEN CIRCLES

Egg Dome	The thin dome of an egg can bear 50 times its weights.
Catapult Game	In 24 hours the louse can become a general.
Tower of turtles	If we can see farther, it is because we stand on the shoulders of our ancestors.
Debate your opposite	It is easy to win a debate if you start our being right.
Shiritori Name (chain of words starting with last letter of earlier word)	The chain is only as strong as the weakest link.

BLUE CIRCLES

Shuffleboard	It doesn't matter how close your enemy is to the ear of the king, as long as yours is closer.
Speed Solitaire	Even when you play alone, you cannot always win.

RED CIRCLES

Hand Slap	Fright is worse than the blow. Better to bear the palm than face the fist.
Rock-Paper-Scissors	Every strength has its weakness.
Ball and Cup (wolf and the sheep)	Religion destroys evil, morality merely hides it.
Beer Hunter (open beers before nose to find shaken one)	One knows not how fate will favor your attempts.
Bag boxing	Aim for the head, watch for the fists.

ORANGE CIRCLES

What's in the bag	When one sense fails, try another.
Mirror Shot	Mirrors show the reality, but make poor advisors.
Sticky Hands	Greedy people store all but friendship.
Bread Eater	If you must eat your words, chew them well.
Juggle 2 balls	One hand may juggle three balls, 2 hands can do 8.
Headbutter	Use your head well.
Flip the cup	To an inverted vessel nothing adheres.

The Voyage of Mael Dun

Translated in the 19th century by T.W. Rolleston
From the Book of the Dun Cow
Which inspired Hebridean Hijinks

PROLOGUE

Three years and seven months was it wandering in the ocean..

There was a famous man of the Eoganacht of Ninuss (that is, the Eoganacht of the Arans): his name was Ailill of the 'Edge of Battle.' A mighty soldier was he, and a hero lord of his own tribe and kindred. And there was a young nun, the prioress of a church of nuns, with whom he met. Between them both there was a noble boy, Máel Dúin, son of Ailill.

This is the way according to which Máel Dúin's conception and his birth came to pass. Once upon a time the king of the Eoganacht went on a raid into another district and province and with him fared Ailill of the Edge of Battle. They unyoked and encamped on an upland therein. There was a church of nuns near to that upland. At midnight, then, when everyone had ceased moving in the camp, Ailill went to the church. It was the hour that the (aforesaid) nun went to strike the bell for nocturne. Ailill caught her hand, and threw her down, and lay with her.

Said the woman to him: 'Unblessed is our state.' Saith she: '(for) this is the time for my conceiving. Which is thy race and what is thy name?'

Said the hero: 'Ailill of the Edge of Battle is my name '(and I am) of the Eoganacht of Ninuss in Thomond.'

Then after ravaging and taking hostages, the king returned to his district, Ailill also being with him.

Soon after Ailill had reached his tribe, marauders of Leix slew him. They burnt (the church named) Dubcluain upon him.

At the end of nine months the woman brought forth a boy, and gave him a name, Máel Dúin was he. The boy was afterwards taken secretly to her friends, even to the king's queen; and by her Máel Dúin was reared; and she gave out that she was his mother.

Now the one foster-mother reared him and the king's three sons, in one cradle, and on one breast, and on one lap.

Beautiful, indeed, was his form; and it is doubtful if there has been in flesh anyone as beautiful as he. So he grew up till he was a young warrior and fit to use weapons. Great then, was his brightness and his gaiety and his playfulness. In his play he outwent all his comrades, both in throwing balls and running, and leaping, and putting stones, and racing horses. He had, in sooth, the victory in each of those games. One day, then, a certain soldier warrior grew envious against him, and he said in transport and anger: 'Thou', saith he, 'whose clan and kindred no one knows, whose mother and father no-one knows, vanquish us in every game, whether we contend with you on land or on water, or on the draughtboard!'

So then Máel Dúin was silent, for till then he had thought that he was a son of the king and of the queen his foster-mother. Then he said to his foster-mother: 'I will not dine and I will not drink until thou tell me', saith he, 'my mother and my father.' 'But', saith she, 'why art thou inquiring after that? Do not take to heart the words of the haughty warriors. I am thy mother.' Saith she: 'The love of the people of the earth for their sons is no greater than the love I bear to you.'

'That may be' he said: 'nevertheless, make known my parents to me.'

So his foster-mother went with him, and delivered him into his (own) mother's hand; and thereafter he entreated his mother to declare his father to him.'

'Silly', saith she, 'is what you art adoin, for if you shouldst know thy father 'you hast no good of him, and you shalt be the gladder, for he died long ago.'

'Tis the better for me to know it', saith he, 'however.'

Then his mother told him the truth. 'Ailill of the Edge of Battle was thy father', saith she, 'of the Eoganacht of Ninuss.'

Then Máel Dúin went to his fatherland and to his own heritage, having his (three) foster-brothers with him; and beloved warriors were they. And then his kindred welcomed him, and bade him be of good cheer.

At a certain time afterwards there was a number of warriors in the graveyard of the church of Dubcluain, putting stones. So Máel Dúin's foot was planted on the scorched ruin of the church, and over it he was flinging the stone. A certain poison-tongued man of the community of the church, Briccne was his name – said to Máel Dúin: 'It were better,' saith he, 'to avenge the man who was burnt there than to cast stones over his bare burnt bones.'

Who (was) that?' saith Máel Dúin.

Ailill', saith he, 'thine (own) father.'

Who killed him?' asked Máel Dúin.

Briccne replied: 'Marauders of Leix,' saith he, 'and they destroyed him on this spot.'

Then Máel Dúin threw away the stone (which he was about to cast), and took his mantle round him, and his armour on him; and he was mournful thereat. And he asked the way to wend to Leix, and the guides told him that he could only go by sea.

So he went into the country of Corcomroe to seek a charm and a blessing of the wizard who dwelt there, to begin building a boat. (Nuca was the wizard's name and it is from him that Boirenn Nuca is named.) He told Máel Dúin the day on which he should begin the boat, and the number of the crew that should go in her, to wit, seventeen men, or sixty according to others. And he (also) told him that no number greater or less than that should go; and he (lastly) told him the day he should set to sea.

Then Máel Dúin built a three-skinned boat; and they who were to go in it in his company were ready. Germán was there and Diurán the Rhymer. So then he went to sea on the day that the wizard had told him to set out. When they had gone a little from land after hoisting the sail, then came into the harbour after them his three foster-brothers, the three sons of his foster-father and foster-mother; and they shouted to them to come back again to them to the end that they might go with them.

'Get you home,' saith Máel Dúin; 'for even though we should return (to land), only the number we have here shall go with me'

'We will go after thee into the sea and be drowned therein, unless thou come unto us.'

Then the three of them cast themselves into the sea, and they swam far from land. When Máel Dúin saw that, he turned towards them so that they might not be drowned, and he brought them into his boat.

I

That day till vespers they were a-rowing, and the night after it till midnight, when they found two small bare islands, with two forts in them; and then they heard out of the forts the noise and outcry of intoxication, and the soldiers, and the trophies. And this was what one man said to the other: 'Stand off from me', saith he, 'for I am a better hero than thou, for it, is I that slew Ailill of the Edge of Battle, and burnt Dubcluin on him and no evil hath hitherto been done to me therefore by his kindred; and thou hast never done the like of that!

'We have the victory in our hands', saith Germán, and saith Diurán the Rhymer: 'God hath brought us direct and God hath guided our barque. Let us go and wreck these two forts, since God hath revealed to us our enemies in them!'

As they were saying these words, a great wind came upon, them, so that they were driven (over the sea, all) that night until morning. And even after morning they saw nor earth nor land, and they knew not whither they were going. Then said Máel Dúin: 'Leave the boat still, without rowing and whithersoever it shall please God to bring it, bring.'

Then they entered the great, endless ocean; and Máel Dúin afterwards said to his foster-brothers: 'Ye have caused this to us, casting yourselves upon us in the boat in spite of the word of the enchanter and wizard, who told us that on board the boat we should go only the number that we were before you came.'

They had no answer, save only to be silent for a little space.

II

Three days and three nights were they, and they found neither land nor ground. Then on the morning of the third day they heard a sound from the north-east. 'This is the voice of a wave against a shore', said Máel Dúin. Now when the day was bright they made towards land. As they were casting lots to see which of them should go on shore, there came a great swarm of ants each of them the size of a foal, down to the strand towards them, and into the sea. What the ants desired was to eat the crew and their boat: so the sailors fled for three days and three nights; and they saw nor land nor ground.

III

On the morning of the third day they heard the sound of a wave against the beach, and with the daylight they saw an island high and great; and terraces all round about it. Lower was each of them than the other, and there was a row of trees around it, and many great birds on these trees. And they were taking counsel as to who should go to explore the island and see whether the birds were gentle. 'I will go', saith Máel Dúin. So Máel Dúin went, and warily searched the, island, and found nothing evil therein. And they ate their fill of the birds and brought some of them on board their boat.

IV

Three days thereafter, and three nights were they at sea. But on the morning of the fourth day they perceived another great island. Sandy was its soil. When they came to the shore of the island they saw therein a beast like a horse. The legs of a hound he had, with rough, sharp nails; and great was his joy at seeing them. And he was prancing (?) before them, for he

longed to devour them and their boat. 'He is not sorry to meet us,' saith Máel Dúin; 'let us go back from the island.' That was done; and when the beast perceived them fleeing, he went down to the strand and, began digging up the beach with his sharp nails, and pelting them (with the pebbles), and they did not expect to escape from him.

V

Thereafter they rowed afar, and a great, flat island they see before them. Then to Germán fell an ill lot to go and look at that island. 'Both of us will go,' saith Diurán the Rhymer, 'and thou wilt come with me some other time into an island which it falls to my lot to explore.' So the two of them entered the island. Great was its size and its breadth, and they saw therein a long, great green, with vast hoof-marks of horses upon it. As large as the sail of a ship was the mark of the hoof of each horse. They saw, moreover, the shells of huge nuts like... and they saw, there, also great leavings (?) of the plunder of many men. So they dreaded that which they saw, and they called their people to them to see what they beheld. They were afraid then, after seeing what they beheld, and they all, swiftly, hastily, went on board their boat.

When they had gone a little from land, they beheld (rushing) along the sea to the island a great multitude, which, after reaching the green of the island, held a horse-race. And swifter than the wind was each horse, and great was the shouting (of the multitude) and their outcry and noise. And then the strokes of their horse-rods at the meeting were heard by Máel Dúin, and he heard, moreover, what each of them was saying: 'Bring the grey steed'; 'Drive the dun horse there'; 'Bring the white horse!'; 'My steed is faster!'; 'My horse leaps better.'

When the wanderers heard those words, they went away with all their might for they felt sure it was a meeting of demons they beheld.

VI

A full week were they voyaging, in hunger and in thirst, when they discovered a great, high island with a great house therein on the seashore and a doorway out of the house into the plain of the island and another door (opening) into the sea, and against that door there was a valve of stone. That valve was pierced by an aperture, through which the sea-waves were flinging the salmon into the midst of that house. Máel Dúin and his men entered that house, and therein they found no one. After this they beheld a testerbed for the chief of the house alone, and a bed for every three of his household, and food for three before every bed, and a vessel of glass with good liquor before every bed and a cup of glass on every vessel. So they dined off that food and liquor and they give thanks to Almighty God, who had helped them from their hunger.

VII

When they went from the island they were a long while voyaging, without food, hungrily, till they found (another) island, with a great cliff round it on every side, and therein was a long, narrow wood, and great was its length and its narrowness. When Máel Dúin reached that wood he took (from it) a rod in his hand as he passed it. Three days and three nights the rod remained in his hand, while the boat was under sail, coasting the cliff, and on the third day he found a cluster, of three apples at the end of the rod. For forty nights each of these apples sufficed them.

VIII

Thereafter, then, they found another island, with a fence of stone around it. When they drew near it a huge beast sprang up in the island, and raced round about the island. To Máel Dúin it seemed swifter than the wind. And then it went to the height of the island and there it performed (the feat called) 'straightening of body', to wit, its head below and its feet above; and thus it used to be: it turned in its skin that is, the flesh and the bones revolved, but the skin outside was unmoved. Or at another time the skin outside turned like a mill, the bones and the flesh remaining still.

When it had been for long in that wise, it sprang up again and raced round about the island as it had done at first. Then it returned to the same place; and this time the lower half of its skin was unmoved, and the other half above ran round and round like a millstone. That, then, was its practice when it was going round the island.

Máel Dúin and his people fled with all their might, and the beast perceived them fleeing and it went into the beach to seize them, and began to smite them, and it cast and lashed after them with stones of the harbour. Now one of these stones came into their boat, and pierced through Máel Dúin's shield, and lodged in the keel of the curragh.

IX

Now not long after that they found another lofty island, and it was delightful, and therein were many great animals like unto horses. Each of them would take a piece out of another's side, and carry it away with its skin and its flesh, so that out of their sides streams of crimson blood were breaking, and thereof the ground was full.

So they left that island swiftly, madly, hastily (and they were) sad, complaining, feeble; and they knew nothing whither in the world they were going and in what stead they should find aidance or land or ground.

X

Now they came to another great island, after great weariness of hunger and thirsting and they sad and sighing, having lost all hope of aidance. In that island were many trees: full-fruited were they, with great golden apples upon them. Red short animals like swine were under those trees. Now, they used to go to those trees and strike them with their hind-legs, so that the apples would fall from the trees, and then they would consume them. From dawn to sunset the animals did not appear at all, but they used to stay in the caverns of the ground. Round about that island many birds were swimming out on the waves. From Matins to None further and further they used to swim from the island. But from None to Vespers nearer and nearer they used to come to the island, and arrive therein after sunset.

Then they used to strip off the apples and eat them. 'Let us go', saith Máel Dúin, 'into the island wherein the birds are. Not harder for us (to do so) than for the birds.' One of the crew went to see the island, and he called his comrade to him on shore. Hot was the ground under their feet, and they could not dwell there for its warmth, because it was a fiery land, and the animals used to heat the ground above them.

On the first day they brought with them a few of the apples which they were eating in their boat. When the morning was bright the birds went from the island swimming to sea. With that the fiery animals were up-raising their heads out of the caves, and kept eating the apples till sundown. When they were

put back into their caves the birds use to come in place of them, to eat the apples. Then Máel Dúin went with his people, and they collected all the apples that were there that night. Alike did the apples forbid hunger and thirst from them. So then they filled their boat with the apples as seemed good to them, and went again to sea.

XI

Now when those apples failed and their hunger and thirst were great and when their mouths and their noses were full of the stench of the sea, they sighted an island which was not large, and therein (stood) a fort surrounded by, a white, high rampart as if it were built of burnt lime, or as if it were all one rock of chalk. Great was its height from the sea: it all but reached the clouds. The fort was open wide. Round the rampart were great, snow-white houses. When they entered the largest of these they saw no one there, save a small cat which was in the midst of the house playing on the four stone pillars that were there. It was leaping, from each pillar to the other. It looked a little at the men, and did not stop itself from its play. After that, they saw three rows on the wall of the house round about, from one door post to the other. A row there, first, of brooches of gold and of silver, with their pins in the wall, and a row of neck-torques of gold and of silver: like hoops of a vat was each of them. The third row (was) of great swords, with hilts of gold and of silver, The rooms were full of white quilts and shining garments. A roasted ox moreover, and a flitch in the midst of the house, and great vessels with good intoxicating liquor. 'Hath this been left for us?' saith Máel Dúin to the cat. It looked at him suddenly and began to play again. Then Máel Dúin recognised that it was for them that the dinner had been left.

So they dined and drank and slept. They put the leavings(?) of the liquor into the pots and stored up the leavings(?) of the food. Now when they proposed to go, Máel Dúin's third foster-brother said: 'Shall I take with me a necklace of these necklaces?' 'Nay,' saith Máel Dúin, 'not without guard is the house.' Howbeit he took it as far as the middle of the enclosure. The cat followed them, and leapt through him (the foster-brother) like a fiery arrow, and burnt him so that he became ashes, and (then) went back till it was on its pillar. Then Máel Dúin soothed the cat with his words, and set the necklace in its place and cleansed the ashes from the floor of the enclosure, and cast them on the shore of the sea.

Then they went on board their boat, praising and, magnifying the Lord.

XII

Early on the morning of the third day after that they espy another island, with a brazen palisade over the midst of it which divided the island in two, and they espied great flocks of sheep therein, even a black flock on this side of the fence and a white flock on the far side. And they saw a big man separating the flocks. When he used to fling a white sheep over the fence from this side to the black sheep it became black at once. So, when he used to cast a black sheep over the fence to the far side, it became white at once. The men were adread at seeing that. 'This were well for us (to do)' saith Máel Dúin: 'let us cast two rods into the island. If they change colour we (also) shall change if we land on it.' So they flung a rod with black bark on the side wherein were the white sheep, and it became white at once. Then they flung a peeled white rod on the side wherein were the black sheep and it became black at once.

‘Not fortunate(?) was that experiment,’ saith Máel Dúin. ‘Let us not land on the island. Doubtless ours colour would not have fared better than the rods.’

They went back from the island in terror. On the third day afterwards they perceived another island great and wide, with a herd of beautiful swine. therein. Of these they killed a small pig. Then they were unable to carry it to be roasted so they all came round, it. They cooked it and bore it into their boat.

Then they saw a great mountain in the island, and they proposed to go and view the island from it. Now when Diurán the Rhymer and Germán went to visit the mountain they found before them a broad river which was not deep. Into this river Germán dipped the handle of his spear and at once it was consumed as if fire had burnt it. And (so) they went no further. Then, too, they saw, on the other side of the river, great hornless oxen lying down, and a huge man sitting by them. Germán after this struck his spear-shaft against his shield. to frighten the oxen. ‘Why dost thou frighten the silly calves?’ saith that huge herdsman. ‘Where are the dams of these calves’ saith Germán. ‘They are on the other side of yonder mountain,’ saith he Diurán and Germán return to their comrades, and tell them the tidings.

So thence they (all) went.

XIV

Not long thereafter they found an island, with a great hideous mill, wherein was a miller huge... hideous. They asked him ‘what mill is this?’ ‘Not... indeed’, saith he... asks what ye shall not know.’ ‘Nay’ say they. ‘Half the corn of your country,’ saith he, ‘is ground here. Every thing which is begrudged is ground in this mill saith he.

With that they see the heavy, countless loads on horses, and, human beings (going) to the mill and from it, again; only that what was brought from it was carried westward. Again they asked: ‘What is the name of this mill? Inber Tre-cenand,’ saith the miller. Then after this they signed themselves with the sign of Christ’s cross. When they heard and saw all these things they went on their way, into their boat.

XV

Now when they went from that island of the mill they found a large island, and a great multitude of human beings therein. Black were these, both in bodies and raiment. Fillets round their heads, and they rested not from wailing. An unlucky lot fell to one of Máel Dúin’s two foster-brothers to land on the island. When he went to the people who were wailing he at once became a comrade of theirs and began to weep along with them. Two were sent to bring him thence, and they did not recognise him amongst the others (and) they themselves turned to lament. Then said Máel Dúin: ‘Let four (of you)’ saith he, ‘go with your weapons, and bring ye the men perforce, and look not at the, land nor the air, and put your garments round your noses and round your mouths, and breathe not, the air of the land, and take not your eyes off your own men

The four went, and brought back with them perforce the other two. When they were asked what they had seen in the land, they would say: ‘Verily, we know not, say they; ‘but what we saw (others doing)’ we did

Thereafter they came rapidly from the island.

XVI

Thereafter they come to another lofty island, wherein were four fences, which divided it into four parts. A fence of gold, first: another of silver: the third fence of brass: and the fourth of crystal. Kings in the fourth division, queens in a another, warriors in another, maidens in the other. A maiden went to meet them and brought them on land, and gave them food. They likened it to cheese; and whatever taster was pleasing to anyone he would find it therein. And she dealt (liquor) to them out of a little vessel, so that they, slept an intoxication of three days and three nights. All this time the maiden was tending them. When they awoke on the third day they were in their boat at sea. Nowhere did they see their island or their maiden.

Then they rowed away.

XVII

Thereafter they found another island which was not large. Therein was a fortress with a brazen door and brazen fastenings thereon. A bridge of glass (rose) by the portal. When they used to go up on the bridge they would fall down backwards. With that they espy a woman coming out from the fortress, with a pail in her hand. Out of the lower part of the bridge she lifts a slab of glass, and she filled the pail out of the fountain which flowed beneath the bridge, and went again into the fortress.

‘A housekeeper comes for Máel Dúin!’ saith Germán. ‘Máel Dúin indeed’, saith she, closing the door behind her.

After this they were striking the brazen fastenings and the brazen net that was before them, and then the sound which they made was a sweet and soothing music, which sent them to sleep till the morrow morning.

When they awoke they saw the same woman (coming) out of the fortress, with her pail in her hand and she fills (it) under the same slab.

‘But a housekeeper comes to meet Máel Dúin! saith Germán.

‘Marvellously valuable do I deem Máel Dúin!’ saith she, shutting the enclosure after her.

The same melody lays them low then till the morrow. Three days and three nights were they in that wise. On the fourth day thereafter the woman went to them. Beautiful, verily, came she there. She wore a white mantle, with a circlet of gold round her hair. Golden hair she had. Two sandals of silver on her rosy feet. A brooch of silver with studs of gold in her mantle, and a filmy, silken smock next her white skin.

‘My welcome to thee, O Máel Dúin!’ saith she; and she named each man (of the crew) apart, by his own name. ‘It is long since your coming here hath been known and understood.

Then she takes (them) with her into a great house that stood near the sea, and hauls up their boat on shore. Then they saw before them in the house a couch for Máel Dúin alone, and a couch for every three of his people. She brought them in one pannier food like unto cheese or tath. Sheer gave a share to every three. Every savour that each desired this he would find therein. There she tended Máel Dúin apart. And she filled her pail under the same slab, and dealt liquor to them. A turn for every three she had. Then she knew when they had enough. She rested from dealing to them.

‘A fitting wife for Máel Dúin were this woman,’ saith every man of his people.

Then she went away from them, with her one vessel and with her pail.

Said his people to Máel Dúin: ‘Shall we say to her, would she, perchance, sleep with thee?’

How would it hurt you,’ saith he, ‘to speak to her? She comes on the morrow. They said to her: ‘Wilt thou shew affection to Máel Dúin, and sleep with him? and why not stay here tonight?’ She said she knew no sin, had never known, what sin was. Then she went from’ them to her house; and on the morrow, at the same hour, comes with her tendance to them. And when they were drunken and sated, they say the same words to her.

‘Tomorrow’ saith she, an answer concerning that will be given to you. Then she went to her house, and they sleep on their couches. When they awoke they were in their boat on a crag and they saw not the island, nor the fortress, nor the lady, nor the place wherein they had been.

XVIII

As they went from that place they heard in the north-east a great cry and chant as it were a singing of psalms. That night and the next day till none they were rowing that they might know what cry or what chant they heard. They behold a high, mountainous island, full of birds, black and dun and speckled, shouting and speaking loudly.

They rowed a little from that island, and found an island which was not large. Therein were many trees and on them many birds. And after that they saw in the island a man whose clothing was his hair. So they asked him who he was, and whence his kindred. ‘Of the men of Ireland am I,’ saith he. ‘I went on my pilgrimage in a small: boat, and when I had gone a little from land my boat split under me. I went again to land,’ saith he, ‘and I put under my feet sod from my country, and on it I gat me up to sea and the LORD established that sod for me in this place,’ saith he, ‘and God addeth a foot to its breadth every year from that to this, and a tree every year to grow therein. The birds which thou beholdest in the trees,’ saith he, ‘are the souls of my children and my kindred, both women and men, who are yonder awaiting Doomsday. Half a cake, and a slice of fish, and the liquor of the well God hath given me. That cometh to me daily,’ saith he, ‘by the ministry of angels At the hour of none, moreover, another half-cake and slice of fish come to every man yonder and to every woman, and liquor of the well, as is enough for everyone.’

When their three nights of guesting were complete; thy bade (the pilgrim) farewell, and he said to them: ‘Ye shall all,’ saith he, ‘reach your country save one man.’

XX

On the third day after that they find another island, with a golden rampart around it and the midst of it white like down. They see therein a man, and this was his raiment the hair of his own body. Then they asked him what sustenance he used. Verily,’ saith he, ‘there is here a fountain in this island. On Friday and on Wednesday whey or water is yielded by it. On Sundays, however, and on feasts of martyrs good milk is yielded by it. But on the feasts of apostles, and of Mary and of John Baptist and also on the hightides (of the year), it is ale and wine that are yielded by it.’ At none, then, there came to every man of them half a cake and a piece of fish; and they drank their fill of the liquor which was yielded to them out of the fountain of the island. And it cast them into a heavy sleep, from that hour till the morrow. When they had passed three nights of guesting, the cleric ordered, them to go. So then they went forth on their way, and afterwards bade him farewell.

XXI

Now when they had, been long avoyaging on the waves they saw far from them an island, and as they approached it, they heard the noise of the smiths smiting a mass (of iron) on the anvil with sledges, like the smiting of three or; of four. Now when they had drawn near it they heard one man asking of another: ‘Are they close at hand?’ saith he. ‘Yea saith the other. ‘Who’, saith another man, ‘are these ye say are coining there?’ ‘Little boys they seem in a little trough yonder’, saith he. When Máel Dúin heard what the smiths said, he saith: ‘Let us retreat’, saith he, ‘and let us not turn the boat, but let her sterns be foremost, so that they may not perceive that we are fleeing

Then they rowed away, with the boat stern-foremost. Again the same man who was biding in the forge asked: ‘Are they now near the harbour?’ saith he. ‘They are at rest’, saith the watchman: ‘they come not here and they go not there.’

Not long thereafter he asked again: ‘what are they doing now?’ saith he. ‘I think’, saith the look-out man, ‘that they are running away; meseems they are further from the port now than they were some time ago’, Then the smith came out of the forge, holding in the tongs a huge mass (of glowing iron), and he cast that mass after the boat into the sea; and all the sea boiled; but he did not; for they fled with all their warriors’ might, swiftly hurried forth into the great ocean.

XXII

After that they voyaged till they entered a sea which resembled green glass. Such was its purity that the gravel and the sand of that sea were clearly visible through it; and they saw no monsters nor beasts therein among the crags, but only the pure gravel and the green sand. For a long space of the day they were voyaging in that sea, and great was its splendour and its beauty.

They afterwards put forth into another sea like a cloud and it seemed to them that it would not support them or the boat. Then they beheld under the sea down below them roofed strongholds and a beautiful country. And they see a beast huge, awful, monstrous, in a tree there, and a drove of herds and the tree, and flocks round about the tree and beside the tree an armed man, with shield and spear and sword. When he beheld yon huge beast that abode in the tree he goeth thence in and flight. The beast stretched forth his neck out of the tree and sets his head into the back of the largest ox of the herd and dragged it into the tree, and anon devours it in the twinkling of an eye. The flocks and the herdsmen flee away, at once. and when Máel Dúin and his people saw that greater terror and fear seize them, for they supposed that they would never cross that sea without falling down through it, by reason of its tenuity like mist.

So after much danger, they pass over it.

XXIV

Thereafter they found another island, and up around it rose the sea making vast cliffs (of water) all about it. As the people of that country perceived them, they set to screaming at them and saying: ‘tis they! It is they!’, till they were out of breath. Then Máel Dúin and his men beheld many human beings, and great herds of cattle, and troops of horses and many flocks of sheep. Then there was a woman from below with large nuts which remained floating on the sea, waves above by them, Much of those nuts they gathered and took with them. (Then) they went back from the island and thereat the screams ceased.

‘Where are they now’, saith the man who was after them at the scream. ‘They have gone away’ saith another ‘band, of them.’ ‘They are not so,’ saith another band.

Now it is likely that there was someone concerning whom they (the islanders) had a prophecy that he would ruin their country and expel them from their land.

XXV

They gat them to another island, wherein a strange thing was shewn to them, to wit, a great stream rose up out of the strand of the island and went, like a rainbow, over the whole island, and descended into the other strand of the island on the other side thereof. And they were lying, under it (the stream) below without being wet. And they were piercing (with their spears) the stream above; and (them) great, enormous salmon were tumbling from above out of the stream down upon the soil of the island. And all the island was full of the stench (of the fish), for there was no one who could finish gathering them because of their abundance.

From Sunday eventide to Monday forenoon that stream did not move, but remained at rest in its sea round about the island. Then they bring into one place the largest of the salmon, and they filled their boat with them, and went back from that island still on the ocean.

XXVI

Thereafter they voyaged till they found a great silvern column. It had four sides, and the width of each of these sides was two oar-strokes of a the boat, so that in its whole circumference there were eight oar-strokes of the boat. And not a single sod of earth was about it, but (only) the boundless ocean. And they saw not how its base was below, or because of its height how its summit was above. Out of its summit came a silvern net far away from it; and the boat went under sail through a mesh of that net. And Diurán gave a blow of the edge of his spear over the mesh. ‘Destroy not the net’, saith Máel Dúin, ‘for what we see is the work of mighty men. For the praise of God’s name’, saith Diurán, ‘I do this, so that my tidings may be the more believed; and provided I reach Ireland (this piece of the mesh) shall be offered by me on the altar of Armagh.’ Two ounces and a half was its weight when measured (afterwards) in Armagh.

And then they heard a voice from the summit of yonder pillar, mighty, and clear, and distinct. But they knew not the tongue it spake, or the words it uttered.

XXVII

Then they see another island (standing) on a single pedestal, to wit, one foot supporting it. And they rowed round it to select way into it, and they found no way thereinto; but they saw down in the base of the pedestal, closed door under lock. They understood that that was the way by which the island was entered. And they saw a crowd on the top of the island; but they held speech with no one, and no one held speech with them. They (then) go away back (to sea.)

XXVIII

After that they came to a island, and there was a great plain therein, and on this a great tableland heatherless, but grassy and smooth. They saw in that island near the sea, a fortress, large, high and strong and a great house therein adorned and with good couches. Seventeen grown-up girls were there preparing a bath. And they (Máel Dúin and his men) landed on that island and sat on a hillock before the fort. Máel Dúin said this: ‘We are sure that yonder, bath is getting ready for us.’ Now at the hour of none they beheld a rider on a race-horse (coming) to the fortress. A good, adorned horse-cloth under her seat: she wore a hood, blue and she wore a bordered purple mantle. Gloves with gold embroidery on, her hands; and on her feet, adorned sandals. As she alighted, a girl of the girls at once ok the horse. Then she entered the fortress and went into the bath. Then they saw that it was a woman that had alighted from’ the horse, and not long afterwards came a, girl of the girls unto them. ‘Welcome is your arrival!’ saith she. ‘Come into the fort: the queen invites you.’ So they entered the fort and they all bathed. The queen sat on one side of the house, and her seventeen girls about her. Máel Dúin, sat on the other side, over against the queen, with his seventeen men around him. Then a platter with good food thereon was brought to Máel Dúin, and along with it a vessel of glass full of good liquor; and (there was) a platter for every three and a vessel for every three of his people. When they had eaten their dinner the queen said this How will the guests sleep? saith she. ‘As thou shalt say’, saith Máel Dúin. Your going from the island’, saith she, ‘Let each of you take his woman, even her who is over against him, and let him go into the chamber behind her.’ For there were seventeen canopied chambers in the house with good beds set. So the seventeen men and the seventeen grown-up girls slept together, and Máel Dúin slept with the queen. After this they slumbered till the morrow morning. Then’ after morning they arose (to depart.) ‘Stay here’, saith the queen, and age will not fall on you, but the age that ye have attained. And lasting, life ye shall have always and what came to you last night shall come to you every night without any labour. And be no longer awandering from island to island on the ocean!

‘Tell us’, saith Máel Dúin, ‘how thou art here’

‘Not hard (to say), indeed’, she saith. ‘There dwelt a good man in this island, the king of the island. To him I bore yon seventeen girls, and I was their mother. Then their father died, and left no heir. So I took the kinship of. this island after him. Every day’, she saith, ‘I go into the great plain there is in the island, to judge the folk and to decide (their disputes).’

‘But why dost thou leave us today?’ saith Máel Dúin.

‘Unless I go’, she saith, ‘what happened to us last night will not come to. us (again.) ‘Only stay’, she saith, ‘in your house, and ye need not labour. I will go to judge the folk for sake of you.’

So they abode in that island for the three months of winter; and it seemed to them that (those months) were three years. ‘It is long were here’, saith one of his people to Máel Dúin. ‘Why do we not fare to our country?’ saith he.

‘What you say is not good’, saith Máel Dúin’ for we shall not find in our own country aught better than that which we find here.’

(But) his people began to murmur greatly against Máel Dúin, and they said this great is the love which Máel Dúin hath for his woman. ‘Let him, then, stay with her if he desires’, saith the people. ‘We will go to our country.’

‘I will not stay after you’, saith Máel Dúin.

One day, then, the queen went to the judging where into she used to go every day. When she had gone, they went on board their boat. Then she comes on her horse, and flings a clew after them, and Máel Dúin catches it, and it clung to his hand. A thread of the clew was in her band, and she draws the boat unto her, by means of the thread, back to the harbour.

So then they stayed with her thrice three months. Then they came to (this) counsel. 'Of this we are sure, now,' saith his people, 'that great is Máel Dúin's love for his woman. Therefore he attends the clew, that it may cleave to his hand and that we may be brought back to the fortress.' 'Let some one else attend the clew,' saith Máel Dúin, and, if it clings to his hand, let his hand be cut off.'

So they went on board their boat. (The queen came and) flung the clew after them. Another man in the boat catches it, and it clings to his hand. Diurán cuts off his hand, and it fell, with the clew, (into the sea.) When she saw that, she at once began to wail and shriek, so that all the land was one cry, wail and shrieking.

So in that wise they escaped from her, out of the island.

XXIX

They were for a very long while afterwards driven about on the waves, till they found an island with trees upon it like willow or hazel. Thereon were marvellous fruits thereon, great berries. So of these then they stript a little tree, and then they cast lots to see who should prove the fruit that had been on the tree. (The lot) fell to Máel Dúin. He squeezed some of the berries into a vessel and drank (the juice), and it cast him into a deep sleep from that hour to the same hour on the morrow. And they knew not whether he was alive or dead, with the red foam round his lips, till on the morrow he awoke.

(Then) he said to them 'Gather ye this fruit, for great is its excellence.' So they gathered (it), and they mingled water with it, to moderate its power to intoxicate and send asleep. Then they gathered all there was of it and were squeezing it and filling (with its juice) all the vessels they had; and (then) they rowed away from that island.

XXX

Thereafter they land on another large island. One of its two sides was a wood with yews and great oaks herein. The other side was a plain with a little lake in it. Great herds of sheep were therein. They beheld there a small church and a fortress. They went to the church. An ancient grey cleric was in the church, and his hair clothed him altogether. Máel Dúin asked him: 'Whence art thou?' saith he.

'I am the fifteenth man of the community of Brenainn of Birr. We went on our pilgrimage into the ocean and came into this island. They have all died save me alone.' And then he shewed them Brenainn's tablet, which they the monks had taken with them on their pilgrimage. The all prostrated themselves to the tablet, and Máel Dúin gave it a kiss.

'Now', saith the ancient man, 'eat your fill of the sheep, and do not consume more than sufficeth you.'

So for a season they are fed there on the flesh of the fat sheep.

One day, then, as they were looking out from the island they see (what they take to be) a cloud coming towards them from the south-west. After a while, as they were still looking, they perceived that it was a bird; for they saw the pinions waving. Then it came into the island and alighted on a hill near

the lake. Then they supposed it would carry them in its talons out to sea. Now it brought with it a branch of a great tree. Bigger than one of the great oaks (was) the branch and large twigs grew out of it, and a dense top was on it (covered) with fresh leaves. Heavy, abundant fruit it bore red berries like unto grapes only they were bigger. So (the wanderers) were in hiding, awatching what the bird would do. Because of its weariness, it remained for while at rest. (Then) it began to eat some of the fruit of the tree. So Máel Dúin went till he was at the edge of the hill on which the to see whether it would do him any evil, and it did bird was, at that place gone. All his people then went after him.

'Let one of us go', saith Máel Dúin 'and gather some of the fruit of the branch which is before the bird.'

So one of them went and he gathers a portion of the berries and the bird blamed him not, and did not (even) look (at him) or make movement. They, the eighteen men, with their shields, went behind it, and it did no, evil to them.

Now at the hour of none of the day they beheld two great castles in the south-west, in the place whence the great bird had come, and they, swooped down in front of the great bird. When they had been for a long while at rest, they began to pick and strip off the lice that infested the upper and, lower parts of the great bird's jaws, and its eyes and ears.

They (the two eagles) kept at this till vespers. Then the three of them began to eat the berries and the fruit of the branch. From the morrow morning till midday, they were picking the same vermin out of all its body and plucking the old feathers out of it and picking, out completely the old scales of the mange. At midday, however they stripped the berries from the branch, and with their beaks they were breaking them against the stones and then casting 'them into the sea so that its foam upon it became red. After that the great bird went into the lake and remained washing himself therein nearly, till the close of the day. After that he went out of the lake and settled on another lace in the same hill, lest, the lice which had been taken out of him should come (again.)

On the morrow morning the (two) birds with their bills still picked and sleeked the plumage (of the third), as if it were done with a comb. They kept at this till midday. Then they rested a little, and then they went away to the quarter whence they had come.

Howbeit the great bird remained behind them preening himself and shaking his pinions till "the end of the third day. There at the hour of tierce on the third day he, soared and flew thrice round the island, and alighted for a little rest on the same hill. And afterwards he fared afar towards the quarter whence he had come. Swifter and stronger (was) his flight at that time than (it had been) before. Wherefore it was manifest to them all that this was his renewal from old age into youth, according to the word of the prophet, who saith 'Thy youth shall be renewed like the eagle's.'

Then Diurán, seeing, that great marvel, said: 'Let us go into the lake to renew ourselves where the bird has been renewed.'

'Nay', saith another, 'for the bird hath left his venom therein.'

'Thou sayest ill', saith Diurán, 'I the first will go into it.'

Then he went in and bathes himself there and plunged the lips into (the) water, and drank sups thereof. Passing strong were his eyes thereafter so long as he remained alive; and not a tooth of him fell (from his jaw), nor a hair from his head; and he never suffered weakness or infirmity from that time forth.

Thereafter they bade farewell to their ancient man; and of the sheep they took with them provision. They set their boat on the sea, and then they seek the ocean.

XXXI

They find another large island, with a great level plain therein. A great multitude were on that plain, playing and laughing without any cessation. Lots are cast by Máel Dúin and his men to see unto whom it should fall to enter the island and explore it. The lot fell on the third of Máel Dúin's foster-brothers. When he went he at once began to play and to laugh continually along with the islanders as if he had been by them all his life. His comrades stayed for a long, long space expecting him, and he came not to them. So then they leave him.

XXXII

After that the sight another island, which was not large; and a fiery rampart was round about it; and that rampart used to revolve round the island. There was an open doorway in the side of that rampart. Now, whenever the doorway would come (in its revolution) opposite to them, they used to see (through it) the whole island, and all, that was therein, and all its indwellers, even human beings beautiful, abundant, wearing adorned garments and feasting with golden vessels in their hands. And the wanderers heard their ale-music. And for a long space were they seeing the marvel they beheld, and they deemed it delightful.

XXXIII

Not long after they had gone from that island they see far off among the waves a shape(?) like a white bird. They turned the prow of the boat unto it southward, to perceive what they beheld. So when they had drawn near it in rowing, they saw that it was a human being and that he was clothed only with the white hair of his body. He threw himself in prostrations on a broad rock.

When they had come to him, they entreat a blessing from him, and ask him whence he had gone to yonder rock.

'From Torach, verily', saith he, 'I have come here, and in Torach I was reared. Then it came to pass that I was cook therein; and I was an evil cook, for the food of the church wherein I was dwelling I used to sell for treasures and jewels for myself: so that my house became full of counterpanes and pillows and of raiment, both linen and wool colour, and of brazen pails and of small brazen tellenna, and of brooches of silver with pins of gold. Inasmuch that unto my house there was nothing wanting of all that is hoarded by man; both golden books and book-satchels adorned with brass and gold. And I used to dig under the houses of the church and carry many treasures out of them.'

'Great then was my pride and my haughtiness.'

'Now one day I was told to dig a grave for the corpse of a peasant, which had been brought into the island. As I was (working) at that grave I heard, from below me the voice out of the ground under my feet: 'But do not dig up that place!', saith the voice. 'Do not put the corpse of the sinner on me a holy pious person!'

'(Be it) between me and God, I will put (it)', say I, 'in my excessive haughtiness.'

'Even so', saith he. 'If you put it on me', saith the holy man, 'thou shalt perish on the third day hence, and thou shalt be an inhabitant of hell and the corpse will not remain here.'

Said I to the ancient man: 'What good wilt thou bestow me if I shall not bury the man above you?'

'To abide in eternal life along with God', saith he.

'How', say I, 'shall I know that?'

'That is neither hard nor for thee', saith he. 'The grave thou art digging will now become full of sand.' Thence, wilt not be able to but will be manifest to thee that thou art the man above me, (even) though thou buriest me.' That word was not ended when the grave became full of the sand. So thereafter I buried the corpse in another. Now at a certain time set a new boat with tanned hide on the sea. I went on board my boat, and I was glad. So I looked around me: and I left in my house nothing from small to great, that was not brought by me, with my vats and wise lets and with my dishes while I was in that looking, at the sea, and the sea was calm for me great winds' come upon me, and draw me into the main, so that I saw neither land nor soil. Here my boat became still, and thereafter it stirred not from one stead. As I looked round me on every side, I beheld on my right hand the man sitting upon the wave. 'Then he said to me 'Whither goest thou' saith he. 'Pleasant to me say, 'is the direction in which I am gazing over the sea now' It would not be pleasant to thee, if thou keepest the band that surrounds thee. What may this band be?' say I. Saith he to me: 'So far as thy sight reaches over sea and up to the clouds is one, crowd of demons all around thee, because of thy covetousness and thy pride and haughtiness, and because of thy theft and thin other evil deeds. Knowest thou', saith he, 'why thy boat stops?' 'Verily, I know not.' 'Thy boat shall not go out of the place wherein it stand until thou do my will. 'Mayhap I shall not endure it', say I. 'Then thou wilt endure the pains of helplessness til you endure my will.' He came me towards me then, and lays his hand on me; and duly promised to do his will. 'Fling' said he, 'into the sea all the wealth that thou hast in the boat.' 'It is a pity', say I, 'that it should go to loss.' It shall in no wise go to loss. There will be one whom thou wilt profit. (Then) I fling every thing into the sea, save a little cup. Go now saith he to me, and forth the, stead in which thy boat will pause stay therein And then he gave me for provision a cup of whey-water and seven cakes. So I went', saith the ancient man, 'in the directions that my boat and the wind carried me: for I had platform oars and my rudder. As I was there then, a tossing among the waves, I am cast upon this rock, and then I doubted whether the boat had stopt, for I saw neither land nor soil here. And I remembered what had been said, namely, to sit in the' sea where my boat should stop. So I stood up and saw a little crag, against which the wave beat. Then I set my foot, on that little crag, and my boat escapes from me and the crag I lifted me up, and the waves withdrew. Seven years am I here', saith he '(living) on the seven cakes and on the cup of whey-water which was given me by the man who sent me from him. And I had no (provision) save only my, cup of whey-water. This still remained there. After that I was in a three days fast', saith he. 'Now after my three days, at the hour of none, an otter brought me a salmon out of the sea. I pondered in my mind that it was not possible for me to eat a raw salmon. I threw it again into the sea', saith he, 'and I was fasting for another space of three days. At the third none, then, I saw an otter bring the salmon to me again out of the sea, and another otter brought flaming firewood, and set it down, and blew with his breath, so that the fire blazed thereout. So I cooked the salmon, and for seven other years I lived in that wise. And every day', saith he, 'a salmon used to come to me, with its fire, and the crag increaseth so that (now) it is large. And on that day seven years my salmon is not given me: (so) I remained I am (fasting) for another space of three days. At the third none of the three days there half a cake of wheat, and a piece of fish were cast up. Then my cup of whey-water escapes from me and came to me a cup of the same size filled with good liquor which is on the crag here and it is full every day. And neither wind, nor wet, nor heat, nor cold affects

me this place. Those are my narratives saith the ancient man. Now when the hour of none arrived, half a cake and a piece of fish come to each of them all, and in the cup which stood before the cleric on the rock was, found their fill of good liquor. Thereafter said the ancient man to them Ye will all reach your country, and the man a that slew thy father, O Máel Dúin, you will find him in a fortress before you. And slay him not, but forgive him because God hath saved you from manifold great perils, and ye too are men deserving of death Then they bade farewell to the ancient man and went on their accustomed way

XXXIV

Now after they had gone thence they come to an island with abundant cattle, and with oxen and kine and sheep. There were no houses nor forts therein, and so they eat the flesh of the sheep. Then said some of them seeing a large falcon there: 'The falcon is like the falcons of Ireland!' That is true indeed', say some of the others. 'Watch it' saith Máel Dúin, and see how the bird will go from us. They saw that it flew from them to the southeast. So they rowed after the bird, in the direction in which it had gone from them. They rowed that day till vespers. At nightfall they sight land like the land of Ireland. They row towards it. They find a small island and it was from this very island that the wind had borne them into the ocean when the first went to sea.

Then they put their prow on shore, and they went toward the fortress that was in the island, and they were listening, and the inhabitants of the fortress were then dining.

They heard some of them saying: 'It is well for us if we should not see Máel Dúin

'That Máel Dúin has been drowned', saith another man of them.

'Mayhap it is he who will wake you out of your sleep', saith another man.

'If he should come now', saith another, 'what should we do?'

That were not hard (to say) saith the chief of the house: 'great welcome to him if he should come, for he hath been for a long space in much tribulation.'

Thereat Máel Dúin strikes the clapper against the door valve. 'Who is there?', saith the doorkeeper.

'Máel Dúin is here', saith he himself. 'Then open!' saith the chief, 'welcome is thy coming.'

So they entered the house, and great welcome is made to them, and new garments are given them. Then they, declare all the marvels which God had revealed to them according to the word of the sacred poet who saith Haec olim meminisse iuuabit. Máel Dúin (then) went to his own district, and Diurán the Rhymer took, the five half-ounces (of silver) which brought from the net, and laid them on the altar of Armagh in triumph and in exultation at the miracles and great marvel which God had wrought for them. And they declared their adventures from beginning to end, and all the dangers and perils they had found on sea and land. Now Aed the Fair, chief sage of Ireland, arranged this story as it standeth here; and he did (so), for delighting the mind and for the folks of Ireland after him.

So Endeth the
Green Books
of Meditations

