



The Worm Outlore 2017





Welcome to Outlore 2017

The great Worm Crom Cruach has awoken and begun to eat the world.

Expect violence, pathos and celebration in equal measures.





The Fate of the Land.

Crom Cruach the great worm has awoken to consume the world.

Your success as players this year will be essential to avoid deep changes to the world or even an end to it altogether. As refs we love DC and really hope you save it but we are very serious that if you mess up, we will let it all burn. (Please don't.) We are putting something precious in your hands. To paraphrase Matt Pennington's wise words about the end of the Omega campaign many years ago. "If the threat of the end of the world was not real what was the point?"

Magic is becoming harder and much more uncertain. But if Crom continues to eat, the magic will bite by bite be gone completely. Already the broken world has rips through which fell things can creep into the real. The fea lands have been burned by unleashed Wild-Fire himself, the gate of Winter is cracked and 'the compact' is broken. If you do not know what this is then no one will tell you.

Wyrd users have had to hide away much of their power for use in times of need: A bard's word horde is more limited, the gods and spirits are harder to talk to and wilder to encounter. There will be quests to keep wyrd alive, but what is as important is that the magical 'seeds' that were made last Beltain are reawakened and nurtured in their weakened state. This will be hard, and very different for every seed, but without each of them, a thread of the world's magic will die, and you know in your bones how the loss of just a few threads of life's tapestry might cause the rest to unravel. Yet harsh choices and real loss may be the price.

In the main we expect Wyrd Weavers to portray the difficulties they are having using the wyrd by roleplay rather than rule change. Each of you is free to choose how best to represent this. However, there are two clear cut changes to the way wyrd works already that all players need to know about.

We have replaced 'fast healing' with cinematic healing: Healers can no longer banish wounds instantly, but can

instead only put off their effects short term and use slower craft to properly heal (see healing in the guide for further details.)

The loss of power is not true of those who embrace the destruction of Crom and serve the annihilation of the world: For these mad, terrible folk the power has never flowed so easily and to such great destruction through their hands. To represent this we will make more use of the Wyrd battle rule, that if an enemy hold his fist out in front of him it is a sign that they are more powerful than what is presently being done to them and they will win. Normally, this will be obvious enough, but careful use of this action may be required to adjudicate an encounter, so watch us for it.

Whilst Outlore will not be the climax of the fight to defeat Crom Cruach, it will be decisive moment in path of turning women and men into heroes, ready with the tools to defeat the world eater. Spears and incantations are needed true enough, but loyalty and honour, friendship, love, laughter and tears may be your greatest weapons.

Enemies and obstacles, both those that bleed and those that do not.

The Drune Lords.

After all this time skulking at the edges of society, always at the wrong end of a heroes scorn, the Drune lord's are revealing in their power and the rise of the worm. Their wyrd is magnified and the hatred for the Free races, means it is even more important to try and find each ones weakness or they are pretty much undefeatable.

The Fir Bholg of the one eyes king.

Donn had declared his army from the moonlight city to the destruction of all things. Or at least when his blind eye is the one open he has. Though even the sane view he has through his good eye has no love for the Son of Mil.

Also it is difficult to tell what his Daughter Finivar's view might be, Probably not keen on the end of the world before she can get her vengeance in.





The Keel Worms and the Worm Bitten.

The Keel worms are getting bigger and the folk bitten and possessed by them has become an army. Care should be taken as even friends might have been bitten and become spies, or soldiers in this army of the damned. Each group of these needs a worm to command them, not every victim, still has a worm attached and carefully checks for bites is a good precaution.

Fae monstrosities.

Some of the creatures and peoples of the Otherlands welcome the destruction. Some, like the Quiet Folk, have an agenda as yet unfathomable, but other have gleefully joined in the slaughter.

Discord, dishonour and despair.

More dreadful than the monsters is the collapse of alliances, the loss of honour and the dwindling of hope. What could be just seen as raw politics suddenly has a new light upon it. And men of worth seem to stand less bright in honour, and might have claim they are being pragmatic. If friendship and honour are defeated then what of hope?

As if struck by a sickness the Free people are less than they were. And wise folk draw a connection to the worm.

The Hard winter.

The winter has been bleak and there seem more to it than just harsh weather. Fires have been harder to light, More have passes from the winter sickness as healers have been less able to help them. People hear whispering as they sleep in the darkness and dreams are wild and vivid. More reports of decayed animals walking the land. People now, try to keep at least one torch burning in the darkness and once lit a fire needs to be tended for fear it will not light again.

And many children born this winter have yet to make a sound.

Folk feel the need to connect closer with their clan for clan values, wear clan paint and reach out to the living. Warmth and companionship seems more important when it is so easy to feel lost when away from others.

The mists themselves creep closer, greyer, colder, empty as if a hunger is gnawing the belly of the world.

What the Bards are saying.

The Battle of cloud Peak.

The Ard Ri's War leader Oswald and his companion Gato have spent the year building and leading an army to free the lands still under the control of Brae's forces. At the winter's eve, they attacked the Roman fort of Cuma Acre high on the sacred mountain of Cloud Peak. Until now this fort had been assumed Impenetrable and as yet rumours are contradictory. It seems certain the battle was fierce and tales suggest Oswald's forces suffered heavy losses, so friends wait anxiously to hear if either or both the two great generals survived.



The Mouth of the worm

At Samhain a barrow mound appeared mysteriously near Culhaven. At the time this lead to tunnels which in turn lead into the stomach of the Great worm. Now the mouth of the barrow remains shut when Lugh or Luna are in the sky, around the dark of the moon, the tunnels once more open. In some way similar to a gate, but open to far darker places whose denizens are as like to come forth as to let mortal folk trespass. Discovering the pattern of this cycle in order to send brave folk to delve the underworld is but one of the mysteries that beset the wise this Beltane.





Terror in the dark

As well, battling to regain their lands from the followers of Brae and having to content with the influx of horrors unleashed by the gluttony of the worm, the Iceni have their own problems. A monster made of darkness and disappear continues to terrify and destroy any of their people caught out at night.

To make matters worse a Cult has formed serving this entity calling themselves The Sions of Bodica. They have taken to kidnapping, torturing and leaving their victims out for the Dark.

This is all some how connected with a prophecy about he return of Bodica.

The silence and the crows

The Quiet Ones continue to creep about in the dark stealing voices, seemingly to some mysterious plan. Some few have found a voice again, but not their own. There is talk of something hunting the Fae. Also, there are crows, lots of crows. Watching, feeding on the dead, judging and aloof.

The Cul Cascorach

These are the Ard Ri's own warriors. They can come from any tribe or culture, they are the Ard Ri's hand and how they act reflects on the Ard Ri, so they hold themselves to the highest standards of honour and any infraction would incur instant expulsion and possible execution.

In the Ard Ri's absence the Cul Cascorach present rule as a council in his stead, the word of this council is the word of the Ard Ri.

Each of the Cul Cascorach also has certain responsibilities: Svanni Grimmsdottir The Unwavering, Queen of the Far Isles - Hospitality

Oswald the entangled, son of Siegmund, son of Guntwulf, son of Wulf, son of Wulfheard, son of Ulfric, son of Winger, King of the Usipeti, Former King of Tir Nan Beo- Warleader of the freeraces

Drustan ap Cynfor ap Cuneglas, Lord of Dunbroc - Steward of Culhaven

Whitgar lord of the Eadsingas - Welfare of the Free People

Oisin of the Purposeful Stride, Champion of the Fuil Lochlann Fianna - Eyes and ears of the Ard ri

Kai the Giant of the Whitebear, hand of Cascorach - Culhaven's champion

If you are in Culhaven on important business your first point of contact might be the relevant member of the Cul Cascorach rather than the Ard Ri directly. This should not be seen as a snub but rather the correct way of things.

The Ard Ri proclaims

As was said by the Druid Manix, I remind you all, that the gates of Culhaven are never to be barred to any Fomorian.

King Oswald is to be my Warleader. There will be a weapon showing the morning of the day before Beltaine to organise the warriors.

After the weapon showing there will be a moot to plan our course of action against Crom Cruach.

Those friends and allies not sworn to me are not part of the Free Races, however, they are of course, welcome under the Hospitality of Culhaven.

As to hospitality, it is given to any who ask, that honour will be met by Svanni the Unwavering or another appointed by her.

I ask that all clan's present for the Beltaine Festival bring some additional food to be shared as part of the feast on Beltaine itself.





Honour and hospitality

The Celtic paradigm of Dumnonni works on Mythic Celtic rules. Anyone from any other culture is an outsider and has to adhere to these metaphysical laws. Breaking any of these laws will have terrible outcomes (see below).

Everyone MUST stick to the letter of these laws, but honourable Celts will stick to the spirit of these laws as well.

Oaths

People can lie and cheat as much as they like, but if they make an oath they are bound by it. An Oath is more than a promise; it is clearly defined by what is said – “I swear by the gods that ...” or “I give you my oath.” etc.

Hospitality

Any guest who accepts hospitality is bound to do no harm during his stay. He is likewise safe from harm from his host and any others who are under hospitality. The definition of hospitality itself can be tricky, because “harm” is not a precise term. Can you rightfully murder someone who has thrown an apple at you?

Hospitality, once offered and accepted last until dawn for those for those leaving the halls/wall and continues if you are staying.

Anyone who accepts hospitality must also accept that they must defend the walls in return for the shelter and hospitality provided by the Ard ri and the remain under the debt of hospitality to aid the Ard Ri should their skills are required.

It is bad form to cast anyone out unless they breach hospitality.

It is bad form to not offer hospitality. The celtic people are built on it, however a known Oath Breaker is not to be given hospitality (e.g. Queen Brae) but those that serve an oath breaker would be offered hospitality as you hold a person to their own oaths.

It is a fine an honourable thing to give hospitality to your enemies, so that you may look them in the eye, know their tales and speak of their deeds.

Geas

Geas (gesh; plural geasa – gesh-a) A geas is a restriction on the behaviour of a hero that has a spiritual, divine or magical origin. It often seems that carrying and gathering geasa is the price to be paid for being a hero – it is one of the features that sets them apart from ordinary people.

Breaking one of the above rules

If you break one of these rules you WILL be punished by the gods. Good in-character reasons for breaking a rule include: - Being forced into it, as when two geasa are in conflict - Breaking the rule for a greater purpose even though you know there will be dire consequences.

The punishment of the gods might include curses, corruption, punishment by your peers or the druids, oft-times madness, or even death. These outcomes are bad but are story driven. Such situations create exciting narrative possibilities full of the potential for classic Celtic tragedy and pathos. We hope players will be honest about their rule-breaking as this gives great role-playing opportunities.

NB. It is possible to force someone to break one of these rules by putting two rules in conflict. You might, for example, have a geas to attack an enemy on sight and then meet him under hospitality. In these cases forcing an enemy to break one of these laws is strategically an excellent plan.

A bad reason for breaking a rule is: Just because you chose to ignore it, deliberately without good in-character reason, or because you think no-one else will know. In cases like this the punishment of the gods will be death on the spot. We like our players to be honest.





A tale of hope

“I, Fleet, Bard of Summer, did trade favour with Hurtful, Ancient Bard of the Fir Bolg, for the roots of this tale.

This is no small thing and it is no small thing that we have done and will do.

The land is in chaos, the cycle is askew. To this I tell you the why and how.

Long ago, long before Cul Haven even stood as Haven, the Fae did weave this land from the mists. Be it a dream or something else, that does not matter. This, was their place to play. To that end they would steal the sons of Mil away from their world, to here, to pit them against each other. Summer against Winter. Now, they realised that if there was to be a dispute on the winner of their games, a adjudicator must be sat in place. So, they called upon the Lord of the Tall Sheafs to do just that, for he was not bound to either court. Taking to his duty he he took upon himself a Geas that he would never slay one of the fae or sidhe. In this way he would truly be a fair judge of the games.

Now, another race did come to the lands, uninvited. The Fir Bold, using their walkings of the mist, did find their way here. There was a terrible battle then, Fir Bold against Sidhe and the one whom hated the Fir Bolg, most of all, was The Lord of The Tall Sheafs.

Upon them he wrought a terrible culling. A decimation. The Fir Bolg knew he was to be stopped if they stood any chance of surviving in these new lands.

Word, of his Geas, found them, as word of these things tend to. Now, a great and terrible thing was enacted.

In a terrible battle the Lord of The Tall Sheafs did strike down a Fir Bolg, only to find that it was a bound Sidhe in a Fir Bolg glamour.

Disgraced and bound by his own words, the Lord of the Tall Sheafs was cast into the maw of Crom Cruach...such was his doom.

His story however was not over, you see, even Crom Cruach could not destroy the ancient Lord. Instead, the Lord of the High Sheafs festered in Crom Cruachs gut, his hatred for the Fir Bolg driving Crom Cruach mad, eventually causing him to break the cycle of the seasons the old god is key to.

So, what does this mean for the people of the land? Well. It meant this.

On Samhain, when the moon was rising high, by the hand of Cascorach, wielding the Blade of Cascorach, under the eye of Cascorach, did open a way into the belly of Crom Cruach.

There three groups did enter, one after another, one, the get the sickle, the next to face the straw man and get his heart of stone, and the third, to gather the seeds of rebirth, cutting them, and indeed a part of themselves in exchange, away, with the sickle that had been sharpened on the stone heart.

Each group faced terrors. Creatures of nightmare that would feast upon them.

Well, the heroes of Cul Haven did go forth and face these horrors, crawling on their bellies into the belly of the maggots god.

Before first light all three groups had returned, each paying a price of themselves, and each never again able to enter the belly of Crom Cruach again, for if they did they would be destroyed.

Now, you are probably wondering the reasoning for all this. It is simple. The Lord Of The High Sheafs must be removed from Crom Cruach, so that the cycle of the Gods may be restored.

To do this we must first plant and grow the seeds recovered from Crom Cruach and then, come Samhain, heroes will be needed to see to the end of The Lord Of The High Sheafs, so he may be reborn.

That is the telling and that, is the truth of it.”





Healing, wyrd duels and honour duels

Because there are some changes to the following rules or we want to highlight parts of them here are three rules clarifications.

Healing

Healing comes in four different levels – two mundane, and two wyrd.

3.21 Stabilisation: Although anyone can hold someone's guts in, you need basic healing to stabilise someone's wounds.

3.22 Slow healing: This is the healing bandage equivalent, but could include all the normal sewing, herbal salving, etc. This is not strictly wyrd use although it will heal a wound much faster than reality.

Once a healer has applied slow healing, the location will return to full health in half an hour (ish). However, the final arbiter of whether it has healed or not is the healer, not the injured party. A wound is only healed after the time has elapsed and the healer has returned and checked over the wound. (Note: there might be rare situations when the original healer cannot get back in a sensible time, in which case another healer can do the check, but this should be the exception, not the rule.) If someone's wounds are particularly bad a healer might decide it will take more time, or extra actions to heal, e.g. 'You will have to keep that leg elevated for at least an hour.'

As a requirement for slow healing the healer must work on victim's skin, armour might have to be stripped off, etc. There is an opportunity for good role-playing and phys-reps (fake blood, sewing kits etc). Wrapping a hanky around a wound over armour does nothing and generally looks nigg.

There is no limit except time available to how much slow healing a healer can do. Slow healing and stabilisation are the only types of healing a Warrior healer can do.

3.23 Cinematic Healing: This is the use of wyrd to allow the recipient to temporarily shake off the effects of an injury or injuries. If you think of John McClane being bashed about in the Die Hard movies then you have got the idea. However, the wound is still there, fake blood and all, and the effects of the wounds healed will return soon after the fight, or a little longer in the case of a long linear, and **MUST** then be treated with slow healing.

The wyrd healer can do only so much cinematic healing before becoming exhausted, that is to say three single locations (minor deeds) or all of one person's wounds (major deed). With greater sacrifice they can do more.

3.24 Ritual healing: This is special one off wyrd healing which can restore a crippled limb, or any other medical procedure short of resurrection. This is time-consuming and needs special props, etc. Discussion with a ref will be necessary to decide what is possible and what is needed. See wyrd rules on rituals.

Wyrd Duels

One of the most important roles a wyrd weaver will have is defeating enemy wyrd users. This is done by the wyrd duel. This is not just a shout off, but a joint improvisation with both participants collaborating to look cool as well as competing. This can be a word duel, as suggested in Mark Langford's essay, but it could also be a mime of great powers throbbing between you, a combination of more mundane props and wyrd actions to affect your opponent, a silent stare-off, a close harmony sing along or indeed anything else that will make you both look powerful and wyrd.

The outcome of a duel then for the most part relies on the good role-playing of the participants. The crew member will know if they overpower the player(s) or not and will indicate this by their action. The player(s) should be able to interpret this and react accordingly. However, there are times when a player is so much in the method that they miss the cues that they should be losing. **In this case the NPC might have to indicate the position more overtly by holding their Fist high in the air. By doing this they are showing that they owns the player. The player then knows that they must accept any spell effects and the NPC could end the duel at any time of**





his choosing. To improve your situation you must role-play your socks off and think around your opponent. If you can get the battle into your area of influence this will help as will finding and using the opponent's weaknesses against them. Weakness could be anything from arrogance, deformity, lack of understanding, fear of death and so on.

Two examples: Caladin the Druid beat a hunchback by healing his deformity and Serona the Shaman defeated a bitter and lonely Drunelord by giving him a kiss.

We expect this to be a real battle of skill, or be it intellect not real power. You will be punished for choosing battles you cannot put your mouth behind. You will be double punished for nung.

Honour duels.

Honour duels are an important part of Celtic culture and common in Dumnonni. They can be used to resolve conflicts, demonstrate prowess, get revenge on your enemies or just because it would be dishonourable not to. They have lasting impact on your a characters reputation and should be taken seriously.

Most challenges will be to first yield; this allows players to test the skills against foes and allies, building stories with NPCs that can be ongoing. It also allows NPCs to build their own reputations whether they win or lose. As they are played out in an open arena we encourage players and crew to pull out all the stops. More often than not a challenge are made in advance of a fight and gives the players time to do IC training and practise, creating good RP and improving players hard skills. Crew will make winning hard and players will lose if they are not up to it. Players need to be very careful to yield if they are losing and accept the consequences. Likewise when a crew member yields most honourable characters should let them live.

The rare occasion when an honour duel is challenged to the death it is a situation with a very real chance the player character could die and should be taken very seriously for this reason.

Woad on Woad

Due to the conflict-ridden nature of this event it is possible there may be some Player Vs Players violence. It is not something that the theatrical style of Dumnonni combat naturally lends itself to nor do the refs want to encourage it. However, the final arbiter of Dumnonni is, 'Do what is in character to do, not what is easiest.' So if PVP fighting does break out we would just like to say be mindful to play fair.

Ref Team

Goff and Alysa have decided to take a step away from the running of Dumnonni this year, however, do not think you have seen the last of them. They will still be around either crewing, playing, prop making, site building and possible back in the heart of the beast.

Even without these excellent folk we have a top end team. As well as the Marks Langford and Matthews, Martin, Nathan, Heather, Pod and Lee we have Sam Goldsmith, Brian and Ian Peake joining the Outlore Ref team. And we expect some seriously excellent crew folks.

Traders, crafters and entertainers

There will be some excellent traders set up in the plastic camp. We are expecting Darren Stoker, Damon Abba, Graham Tallows, Bob Thronton (Mead seller) and of course Mark Matthews, there may well be more.

In the fort, Dave Budd will run the forge and that the Marc and Richard will be doing their excellent wood working thing.

We are also arranging musicians to fill your evenings with melodies. As yet we can not confirm but they will definitely be excellent.





Beltane Feast

There will be a feast before the Beltane fires are lit, DC will provide the backbone of this, please can each group bring additional in character food/drink to be shared collectively.

Beltane Games

The Old Ways should not been ignored, for the Old Ways are the blood of the land and the people, and without them all will fail. One of the old traditions is that at Beltane, the free people meet to talk and discuss, not to fight each other. But still they could prove their wits and skills against each other. So each tribe, each people, each warband, should bring a game, a contest or a sport to the festival, and teach it to all the other tribes, that all may take part in the contests and challenges.

To help run the games a Celtic 'referee' will be announced by the High King on the first evening. He is called 'The Knotty'. Argue his decisions at your peril.

Can people email us with you game ideas before the event, both so we can avoid too much overlap, and also to sort out any logistics and running-order issues.

Running order

Here is what you need know about the running order.

Friday night is for catching up in character (and drinking).

Saturday morning, there will be a weapon showing and moot.

The player-led Beltane games should carry on all day Saturday and Sunday.

Sunday evening is Beltane. There will be the ritual of the turning of the year and possible other events of import. Hopefully there will also be great celebration.

Apart from this, the shape of the rest of the event is either a surprise or will happen to player led decisions.

Also:

There will be fighting.

There will be shouting.

There will be feasting and quaffing.

There will be musicians, story telling and dancing.

There will be shouting.

There might even be moments of great pathos.

The rest is up to you.

Did we mention the shouting?

There will be briefing on Friday for all attendees at 7:30 at the Crew Shed (time in to follow at 8 ish)

Time out will be on Monday at approximately 2:00, though this may vary due to levels of carnage.

Helping the pack down.

At the end of the event we will, as always, need as much help as we can to get everything tidied and put away. If you can plan to leave a little later and give us that help it will be much appreciated.

What you will need to bring, site rules and how to get there.

The facilities available on site are very basic, so please be aware of the following:

There is NO RUNNING WATER. Please bring all the water you will need with you.

The toilets we have on site are Portaloos. These are a long walk from the IC area and depending on field conditions can be a way off from the OOC camping. As with all portaloos these become very well used over the course of an event and sometimes run out of basics, it is a good idea to bring loo roll and anti-bacterial hand gel is recommended.

There will be a catering van on site for much of Outlore, but at smaller events you will need to bring everything you need to survive.....





Children

Dumnonni has always been and will continue to be a place for grownups to come and play. This means we do not run events for children. Families are welcome at Outlore but please be aware that we do not set encounters or entertainment for children. In the past parents have clubbed together to run small kids' adventures but please do not come expecting this to happen. (Our events are devised for adults, and include frequent bad language, large amounts of lrp violence and really scary monsters!)

It is very important to realise that children less than 14 years of age are not covered by our insurance and we cannot take any responsibility for the care of your young. If you bring children it is entirely at your own risk and you will have to supervise them constantly. Kids are not allowed to run around the site unsupervised for a large number of reasons. In particular, children are drawn to pretend violence and if you do not stop them they will try to join in and be at great risk of getting trodden on or crushed. Our players do not want to ACTUALLY hurt each other and would be mortified to hurt your child because it was in the wrong place and at the wrong time. There are other on-site dangers to consider which include a fast-running river and open fires.

If you wish to bring children please contact us through the bookings email in advance. We do try and have a 'quieter' corner for families but this is a limited space. Children are not generally encouraged at events other than Outlore as there is even less they can do.

In brief:

- 0-14 years old: Can come with a parent/adult, but may not fight or be allowed near a battle, and must have full time supervision.
- 14-16 years old: Can play, crew and fight but must have a parent or guardian on site.
- 16+: You're all grown up as far as our insurers are concerned. You can do daft things and it is no one's fault but your own. The one exception is that you still may not drink alcohol!!
- 18+: You can legally drink without voiding our insurance.

Dogs

We prefer you not to bring dogs to Dumnonni events. If this is unavoidable please contact Lee to discuss.

- All dogs must remain on leads at ALL TIMES. There are sheep in the field and we really don't want to upset the shepherd.
- Dogs are not to be left tide up unsupervised at any time.
- Dog mess MUST be picked up, bagged and TAKEN HOME.

Crew registration

It is important to keep closer tabs on who is at our events, for insurance reasons. To facilitate this with minimum faffage we use a crew registration book. Thus when you arrive at the site you should sign in. If you are under sixteen the adult who is responsible for you for the weekend needs to also sign for you.

Parking cars

At the smaller events this is not an issue but at Outlore camping and car-parking space are restricted in order to stop the plastic camp from filling the whole field. Please camp and park only in the designated areas indicated on your arrival.

Plastic camp

Please be quiet after midnight around the plastic camp as we all need sleep (especially Nathan). If people ask for it we set aside an area away from the tents where you can have a noisy fire as late as you like. Sound systems are not permitted at anytime in the plastic camp, or anywhere on the site, as sound carries much further than you think. We have set crew fire pits available for everyone to gather round when not up top role-playing. If you wish to have your own OOC fire please speak with a ref on site. Fires must be raised from the ground on a metal platform at least a foot off the grass.

Fort and other time-in areas: 'The look'.

Dumnonni prides itself on trying to keep the time-in areas as free from modern stuff as possible. Please, therefore, keep all of your 21st century stuff hidden at all times. Please bring authentic-looking eating, drinking and living stuff if you wish to prepare your meals IC. Modern camping equipment is not suitable for IC cooking.





There are a number of private huts and authentic tents in the fort. Please do not go into them without the owner's invitation.

The space for in-character tents in the fort is at a premium so you will need to book well in advance to have any hope of getting a space. To do this, contact Lee.

Fires must be small and supervised. There are fire-extinguishers and fire-buckets in all the huts.

It probably does not need to be said, but please keep out-of-character conversations to a minimum in time-in areas, even late at night!!

Getting to the site

From the A30: Turn off the A30 Exeter-Okehampton road at the Whiddon Down Services. Take the right at the Post Inn towards Winkleigh (A3124). At a crossroads turn left onto the A3072 towards Okehampton. Pass a farm on your right and old mill on your left and then take the next right turn, signposted to Exbourne. Follow this road to Exbourne and turn right into the village at a crossroads. Go slowly through the village towards Monkokehampton. After about a half mile take a left turn for Woodhall (this has a curious,

fat but empty signpost). Go easy down the narrow road watching out for 'S bends. Eventually the road goes over the river; you, however, do not, but instead go straight on through the gate into the site.

PLEASE CLOSE THE GATE AFTER YOU. The nearest postcode is EX20 3QZ. The site is open for crew and players to arrive from 2pm on Friday of the event. If you would like to arrive before this time please contact us to arrange it.

Contacting us

You probably already know how to contact us if you are reading this but in terms of the event.

Send crew questions to: crew@dumnonni.com

Send Player questions to: bookings@dumnonni.com.

You can use either to suggest the game your group is going to run.

Thanks to:

Roy Smallpage for providing the images.

Enka McEvoy for the tale of hope.

The_trev for layout and design.



The worms crawl in and the worms crawl out
The ones that crawl in are lean and thin
The ones that crawl out are fat and stout
Your eyes fall in and your teeth fall out
Your brains come tumbling down your snout
Be merry my friends
Be merry

