

Ars Magica

A Medieval Tapestry

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A Medieval TapestryTM

Personalities of Mythic Europe

for use with Ars Magica Fourth EditionTM

by Arbuckle, Baichtal, Chapman, Chart, Laughlin, Nephew, O'Brien, Pramas, Rynge,
Saunders, Snead, Tidball, and Wagner

A Medieval Tapestry

C R E D I T S

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Chapter 1

Introduction

Welcome!

Welcome to *A Medieval Tapestry: Personalities of Mythic Europe*. This book presents more than fifty characters that will enhance your **Ars Magica** saga with their personalities, skills, backgrounds, and medieval flavor.

Each character in this book represents a snapshot of life in 1220 AD. Not only are they concrete characters, ready for use, but they also serve as lessons about the middle ages. Most characters feature sidebars that inform storyguides and players alike about life in Mythic Europe. Godfrey of Outremer (page 81), for example, is a Knight Templar. The sidebars that accompany him are entitled “Templar Virtues” and “The Assassination of Conrad of Montferrat.” They provide new rules for player characters and historical background on the assassination of one of the Christian rulers in the Holy Land, respectively. Wat, Master of Hounds (page 108), is accompanied by a sidebar that details the types of canine breeds that were common in 1220. Nigel the Advocate’s sidebar (page 86) details English common law, a new legal development in the early 13th century. These are just a few examples of the wealth of information you’ll find lurking amongst the colorful inhabitants themselves.

Using *A Medieval Tapestry*

You can put the information presented here to work in many different ways. A few of the most obvious are listed below.

Ready-Made Characters

When you have a visiting player or an established player who’s looking for something new or different, you can use the characters from this book as ready-made player characters. All of the characters marked with an asterisk (*) in their statistic sidebars were strictly created using the player character creation rules from the fourth edition rulebook. Others can be used by players at your discretion.

On the other hand, if you simply need a few non-player characters to fill in an underdeveloped area in your saga, the ones presented here can easily be used to fit the bill.

Saga Ideas

Most of the characters presented in *A Medieval Tapestry* are accompanied by one or more adventure seeds. Adventure seeds are concrete ideas for simple

scenarios and even complete sagas. When you're stuck for ideas about where your saga might go next, read through a few characters that interest you. You're bound to come up with some exciting new directions for adventure.

a brief skim of the information on some of the characters there will get your derailed adventure back up to speed in no time.

Background Material

The characters that are accompanied by historical sidebars make excellent background material for players and storyguides alike. Reading through them will enrich your understanding of Mythic Europe and make your scenarios and characterizations more interesting and believable.

Encounter Generator

When the characters in your game travel to unexpected places, you probably find yourself wondering who they might meet there. Given time, you could generate a new place's inhabitants, but on the spur of the moment, you can refer to the list of characters by category that appears in Appendix 1 on page 151. A quick glance down the appropriate column and





Explanation of Statistics

This section describes the statistics presented for each character in *A Medieval Tapestry*. For any character or creature, if a given statistic is not present, that is usually because it does not apply. For example, most people do not have any sort of Might score (Magical, Faerie, or otherwise), and so it is simply not listed.

Name: At the top of each statistics sidebar, the name or type of character or creature is given. Sometimes, more information is given on the next line: “Natural Magician,” for example, would denote a character with the abilities of a Natural Magician as described in *Hedge Magic*. When a character’s name is followed by an asterisk (*), that character’s statistics have been developed strictly according to the character creation rules in *Ars Magica* fourth edition. Such characters could be used by players as characters in an *Ars Magica* saga with no modification.

Characteristics: These are the character’s Characteristics, as described in ArM4, page 31. In the case of animals, Cunning often replaces Intelligence (see ArM4, page 246).

Might: This is the character or creature’s Magical, Faerie, Infernal, or Divine Might.

Age: The character’s age, in years. For some characters, and apparent age is also given in parentheses after the age.

Afflictions: If the character is advanced in age, he may have accumulated aging afflictions. These are listed by name and affliction score (see ArM4, page 181).

Size: The character’s Size. See ArM4, page 62.

Confidence: The character’s Confidence points (see ArM4, page 192). Most of the characters in this book have been given three Confidence points as their base, to reflect their uniqueness, stature, and potential heroic ability. You may wish to reduce the number of Confidence points some characters are given if you want them to be more mundane residents of Mythic Europe.

Faith Points: The character’s Faith points (see ArM4, page 244). This book assumes that people of other than Christian faiths (followers of Islam, for example) can have Faith points. If this is contrary to your interpretation of Mythic Europe, you may wish to modify those characters.

Virtues and Flaws: These are the character’s Virtues and Flaws (see ArM4, page 32). If a character has a Companion Social Class Virtue or Flaw or Grog Status Virtue or Flaw, that is usually listed first, followed by all of the character’s Virtues in descending order of value, and all of the character’s Flaws in descending order of value. Any additional information about Virtues and Flaws that is required (for example, the exact nature of an Oversensitivity or the precise description of a Dark Secret) is usually presented in parentheses.

Personality Traits: The character’s Personality Traits, listed in order of

decreasing magnitude (see ArM4, page 62).

Reputations: The character's Reputations, including the Reputation, its value, and those who are affected (see ArM4, page 191).

Weapon/Attack: This section lists the character's fighting statistics, and is presented as a grid. Each likely attack type is listed down the left side of the matrix, with the appropriate Initiative (Init), Attack (Atk), Defense (Dfn), Damage (Dam), and Fatigue (Fat) modifiers following it. Other attack types are often possible. These can be easily calculated using the character's Abilities and Characteristics.

The modifiers given take Abilities, specializations, Characteristics, Virtues, and Flaws into consideration, but do not take situational modifiers into account. For example, some attacks are designated as "mounted," but they do not take the bonus of a mounted attacker against a foot-based defender into account, because the attack could just as easily be directed against a mounted foe.

Brawling (fist) or Brawling (dodge) is always listed for each character, even those with the Noncombatant Flaw, because they may be called on to defend themselves during combat.

Soak: The character's Soak statistic, used to avoid damage in combat (see ArM4, page 161).

Fatigue levels: The character's Fatigue levels and associated penalties, listed in order from least fatigued to most fatigued. Each level is separated by a comma. Extra levels (for example, the extra winded Fatigue level granted as a

result of the Large Virtue) are denoted by separating two numbers by a slash within the same comma section like so: OK, 0/0, -1, -3, -5, Unconscious. See ArM4, page 177.

Body levels: The character's Body levels and associated penalties, listed in order from least wounded to most wounded. Each level is separated by a comma. Extra levels (for example, the extra hurt Body level granted as a result of the Large Virtue) are denoted by separating two numbers by a slash within the same comma section like so: OK, 0/0, -1, -3, -5, Incapacitated. See ArM4, pages 177-178.

Abilities: The character's Abilities (see ArM4, page 50). These are listed in alphabetical order, followed by a rating and a specialization (see ArM4, page 52).

Arts: The character's ratings in the fifteen Hermetic Arts, if the character is a Hermetic magus.

Powers: Any magical or special powers that the character or creature has. See ArM4, page 246, for more information on exactly how powers work, and how they equate to Hermetic spell levels.

Twilight Points: The character's accumulated Twilight points (see ArM4, page 182).

Twilight Effects: Any effects caused by the character's accumulated Twilight points (see ArM4, page 182).

Decrepitude: The character's accumulated Decrepitude points (see ArM4, page 181).

Wizard's Sigil: A description of the character's Wizard's Sigil (see ArM4, pages 60-61), if that character is a





Hermetic magus. Some magi do not have sigils listed—this does not imply that they do not have them, only that they are not integral to the character concept. Feel free to make up sigils for those characters as you go.

Equipment: Notable things the character owns, or things the character regularly carries with him. Use common sense and your knowledge of the character's background when deciding what the character might have in addition to what is listed.

Encumbrance: The character's encumbrance (see ArM4, page 63). Often, this reflects only what the character would be carrying in a combat situation; use common sense. Remember that encumbrance is always zero or a negative number.

Spells: The name of each formulaic spell the character knows. If the name of the spell is in capital letters, it has been mastered (see ArM 4, page 75). Each is followed by the Technique, Form, and Level of the spell in question, and the bonus the magus gets when casting the spell. The calculated bonus includes the character's Technique score, Form score, Stamina modifier for casting formulaic spells, and the bonus of any applicable Affinity.

Vis: Any vis the character carries, or any vis that the creature's body contains.

Chapter 2

Magus Archetypes

In this chapter, you'll find six archetypes for creating magi. They are similar to the magus vocations found in the third edition of *Ars Magica*—they represent philosophies of life and magic that span houses.

The archetypes presented in the section are meant to help break down the idea that the houses of Hermes represent monolithic patterns of thought stamped indelibly on all magi of a given lineage. They are meant to drive home the idea that while all magi of Bjornaer (for example) tend to have similar training, they can still have vastly different motivations, methods, and philosophies.

None of the mechanical steps of character creation change when you use an archetype to create a magus character. Like the Companion and Grog vocations presented in the fourth edition rulebook (on pages 26-31), these are here to make you think and give you ideas. You are free to combine, change, or ignore these (and forthcoming) archetypes as you see fit.

Each archetype has a list of Suggested Virtues, Suggested Flaws, Suggested Abilities, Suggested Arts, and Suggested Spells. All of them are just what they say they are: suggestions. They are not meant to present a cookie-cutter with which to mold your character like all others of that type. Instead, they point out ideas you might not have considered otherwise. An example outlook of a magus of each house is also given with each archetype, so you can see how the dynamics of lineage and individual interact.

Once your character has been created, remember that archetypes are broad, “unofficial” categories, not specific pigeon-holes that characters themselves refer

to. There is no Association of Covenant Builders, or Guild of Hermetic Theorists. There may very well be caucuses and gatherings of magi who tend to think alike, but archetypes are not political affiliations like houses are.

After each new archetype, an example character is given. These characters exemplify the spirit of these archetypes: when thinking of a magus of Bjornaer, your first thought is probably not of a magus squirreled away in a library. Nevertheless, Ulula the Bjornaer bibliophile is certainly a unique and playable character, and one that flows plausibly from the background of *Ars Magica*. The other example characters are similar. They show how, using these archetypes and those of your own devising, you can expand your ideas and create characters that break the traditional molds of fire-mad Flambeau, indecipherable Criamon, and flighty Merinita.





The Theorist

Suggested Virtues: Inventive Genius, Free Study, Great Intelligence, Incredible Intelligence, Mythic Intelligence

Suggested Flaws: Driving Goal, Reclusive, Delusions (of great genius)

Suggested Abilities: Magic Theory, other Arcane Knowledges

Suggested Arts: Vim or specialty

Suggested Spells: A cluster of related ones to give similar spell bonus in research

Not all of the secrets of magic were unfolded by Bonisagus. There remain great discoveries to be made. These range from the simple invention of new formulaic spells to the discovery of whole new theories of magic. A young theorist should concentrate on the easier problems, so that his understanding of magic will be improved and he will be ready to tackle the truly great problems. His personal power may fall behind his peers as he wastes seasons following leads that go nowhere, but success would win him renown beyond their wildest dreams.

Bjornaer: How can we hope to truly understand our heartbeasts, if we do not understand the process of change? Now I am a man. . . and then I was a robin. Does anyone understand this magic?

Bonisagus: It is our responsibility to carry on the work of our great founder. The limits of his system may yet be surpassed.

Criamon: The mysteries of the Enigma are best sought through the mysteries of magic. If you understand the creation of the smallest pebble, you understand the creation of the world.

Ex Miscellanea: Our traditions are different from Bonisagus', and are in danger of

being swallowed up. If we could find a way for all magi to learn our ways, perhaps Bonisagus's theory would be the one swallowed.

Flambeau: If we would burn our foes, we must create the tools with which to do it. Why throw fire, when it could consume them from within, or run through their veins? Could we not robe ourselves in flame and strike at our enemies?

Guernicus: There is still much that is

hidden from us by the weakness of our magic. The past requires a ritual to see, and the future is wholly closed. These restrictions hinder the course of justice.

Jerbiton: Study is a natural goal of human beings; indeed, Aristotle says it is the highest goal. Singers study song, and orators, oratory. So will I study magic.

Mercere: No other house really understands our needs, and so they do not



develop the magic necessary. It is harder to travel unharmed and unnoticed across Europe than the Flambeau seem to think.

Merinita: The magic of the faeries is not understood by magi. Yet.

Tremere: Knowledge is power—how much more so knowledge of magic. As Tremere said, if we can master magic, we can master others. True mastery of magic is more than just knowledge of many spells, however. True mastery is understanding.

Tyталus: Nature holds its secrets jealously, magic doubly so. There can be no greater challenge than prying understanding from the obscurity of confusion.

Verditius: The great creations of the past are thought to be beyond us now. I shall prove the doubters wrong.

Benevolus of Flambeau

Benevolus is twenty-six years old, and has recently completed his apprentice's gauntlet. He was born in Siena, and spent his first years on the streets. His parents, Deucalion, found him when he was eleven years old, and he doesn't attach much significance to his life before that point.

Deucalion is a fine pillar of House Flambeau, or a bit of a psychopath, depending on your point of view. He treats his spells simply as tools for making things burn, and displayed no interest in magical research. Indeed, he spent so much time campaigning that he was not able to properly teach Benevolus.

Benevolus decided he would be different. He became tired of the assumption that just because he was of House Flambeau he would be prone to mindless violence. Indeed, if anyone makes the



Benevolus of Flambeau*

Characteristics: Int +5, Per +1, Pre 0, Com -1, Str 0, Stm +1, Dex 0, Qik 0

Age: 26

Size: 0

Confidence: 3

Virtues and Flaws: Incredible Intelligence +4, Affinity with Ignem +3, Enduring Constitution +1, Inventive Genius +1, Special Circumstances (when Near a large fire) +1, Fury (see text) -3, Painful Magic (see text) -3, Stingy Master -2, Obsessed (fire) -1, Warped Magic (see text) -1

Personality Traits: Stoic +3, Studious +2

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-2	-3	-3	0	-2

Soak: +1

Fatigue levels: OK, 0, 0, -2, -4, Unconscious

Pain levels: OK, 0, 0, -2, -4, Unconscious

Body levels: OK, 0, 0, -2, -4, Incapacitated

Abilities: Affinity with Ignem 4 (Creo),

Concentration 1 (reading), Finesse 3 (targeting), Hermes Lore 1 (House Flambeau), Magic Theory 6 (Ignem), Parma Magica 3 (Ignem), Penetration 3 (Ignem), Scribe Latin 3 (Libri Quaestionum), Speak Latin 5 (fire), Speak Italian 4 (insults)

Arts:

Cr 10	In 0	Mu 2	Pe 2	Re 2
An 0	Aq 0	Au 0	Co 0	He 0
Ig 11	Im 0	Me 0	Te 0	Vi 0

Wizard's Sigil: Flames appear on him

Spells:

Palm of Flame (CrIg 5/+27)

Heat of the Searing Forge (CrIg 10/+27)

Pilum of Fire (CrIg 20/+27)

Arc of Fiery Ribbons (CrIg 25/+27)

Ball of Abysmal Flame (CrIg 35/+27)

Circle of Encompassing Flames (CrIg 35/+27)

Equipment: wizardly robes

Encumbrance: 0



accusation, and particularly if they belittle his theoretical achievements, he is likely to fly into a mindless rage, flinging fiery spells around.

He is a fire magus, heart and soul, but he is determined to develop new ways of using fire, and to improve the Order's understanding of this most fickle element. Magi of other houses aver that fire is a boring element, good for nothing but burning things, and he is determined to

develop the spells and theories that will prove them wrong.

Whenever Benevolus casts a spell, he appears to burst into flames. This causes him intense pain, but does not do any permanent damage. He is a tall young man, slightly overweight from sitting around in the lab too much. He keeps his hair cut very short, and always smells faintly of burning.

The Politician

Suggested Virtues: Knack with Intrigue (or a similar Ability), Strong-Willed, Great Communication, Incredible Communication, Mythic Communication

Suggested Flaws: Any notable weakness that could turn you to politics to achieve your goals

Suggested Abilities: Etiquette, Folk Ken, Guile, Intrigue

Suggested Arts: Intéllego (to discover secrets), Mentem (to shape opinions)

Suggested Spells: *Posing the Silent Question* (InMe 25), *Peering into the Mortal Mind* (InMe 30), *Subtle Shift of Heart* (MuMe 10), *Aura of Rightful Authority* (ReMe 20), *Ear for Distant Voices* (InIm 20)

To achieve your goals, it is necessary to overcome your opponents, and the

best way to do that is to make them fight for you.

Bjornaer: The politician should be as cunning as the serpent and as innocent as the dove. What could better prepare you

for manipulating the desires of others than the taking of other forms? And we must not forget the fate of House Díedne: we cannot afford to ignore Hermetic politics.

Bonisagus: As Trianoma founded the Order, it is our duty to keep it whole and functioning. Disputes must be resolved through reasonable channels before they flare into other Schism Wars.

Criamon: Look at the patterns of

alliances and enmities between people, and the goals that they serve all unwitting. The master can move a single finger,



and the whole fabric is rewoven. In such a rewearing, the Enigma may be revealed.

Ex Miscellanea: We are at constant risk of exclusion from the Order. Pralix assured our acceptance by astute politics, and we must use the same tools to assure that we remain protected.

Flambeau: Have you ever faced an organized enemy? Sometimes, it is not enough to kill all of them. Sometimes, you must discredit them as well, and fire alone cannot do that. Strip them of their support and sympathy, and when you burn them none will rise to take their place.

Guernicus: Justice cannot simply be imposed; the Order must be made to see where its true interests lie. We are strong, but the rest of the Order is stronger, so the Code can only be enforced with their

consent. They must be brought to the true interpretation.

Jerbiton: We must deal with mundanes, and if we are not to break the Code, we must be skilled at doing so. Further, we must be able to build support within the Order for our actions, as there will always be those who oppose us.

Mercere: The Order must be preserved, and information carried only where it will do good. We are to serve the Order, and keep it one; to do the latter we must be aware of the dangers of schism.

Merinita: Politics is like a dance, in which everyone is free to change his steps and partners. I think dances are so much prettier when someone imposes a bit of order, don't you?

Tremere: We cannot batter the Order into submission; they must take the yoke



Narcissus of Criamon*

Characteristics: Int +3, Per +1, Pre +1, Com +2, Str -1, Stm -1, Dex -1, Qik -1

Age: 30

Size: 0

Virtues and Flaws: Knack with Intrigue +3, Quiet Magic +2, Subtle Magic +2, Empathy +1, Curse (see text) -2, Blatant Gift -1, Clumsy -1, Disfigured -1, Incomprehensible -1, Loose Magic -1

Personality Traits: Manipulative +2, Trusting -3

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-3	-4	-4	-1	-4

Soak: -1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Empathy 1 (followers of Criamon), Enigmatic Wisdom 1 (people), Etiquette 4 (magi), Folk Ken 4 (magi), Guile 4 (magi), Hermes Lore 2 (politics), Intrigue 4 (magi), Magic Theory 4 (Intéllego), Parma Magica 2 (Vim), Scribe Latin 2 (politics), Speak Latin 5 (intrigue), Speak German 4 (manipulation)

Arts:

Cr 0	In 9	Mu 3	Pe 0	Re 3
An 0	Aq 0	Au 0	Co 2	He 0
Ig 0	Im 9	Me 9	Te 0	Vi 0

Wizard's Sigil: tattoos appear to move

Spells:

The Ear for Distant Voices (InIm 20/+17)

Summoning the Distant Image (InIm 25/+17)

Notes of a Delightful Sound (MuIm 5/+11)

Sight of the Transparent Motive (InMe 10/+17)

Perception of the Conflicting Motives (InMe 15/+17)

Posing the Silent Question (InMe 20/+17)

Subtle Shift of Heart (MuMe 10/+11)

Loss of But a Moment's Memory (PeMe 10/+8)

Trust of Childlike Faith (PeMe 10/+8)

The Call to Slumber (ReMe 10/+11)

Confusion of the Numbed Will (ReMe 15/+11)

Equipment: robes

Encumbrance: 0



willingly. They will only do this if they do not realize what they are doing, at least not until it is too late.

Tytalus: Politics is a contest in which, if you are good enough, only you realize you have won. In the Order, we fight against the most worthy of opponents: other magi.

Verditius: Vis. Vis is essential if we are to make enchanted items, and vis sources are guarded jealously by those who find them. The only way to pry it out of them is through alliances and bribes.

Narcissus of Criamon

Narcissus is thirty years old, and just out of apprenticeship. His parents believed that the Enigma resided within every individual, and that by thorough study of anyone, even a mundane, all its secrets would be laid open to you. Accordingly, she spent many seasons scribing a particular servant at the covenant with specially developed spells

which allowed her to follow every motion of his heart.

Narcissus followed this reasoning, but applied his own twist to it. If the Enigma is within every individual, then there should be relationships between people that make it particularly clear, perhaps even making it manifest on Earth. Thus, manipulating people and studying the Enigmatic consequences is the best way to bring the Enigma to all. The Gift is the sign of a magus's link to the Enigma, so manipulating magi will produce better results than manipulating mundanes. Accordingly, Narcissus became a Hermetic politician.

Narcissus is short and rather overweight, and his face is covered with elaborate Criamon tattoos. He is cursed to catch glimpses of the Enigma in situations, but to always lose them before he can learn more. This drives him to manipulate the politics of the Tribunal to recreate these situations, giving him motives that are all but impossible for most magi to fathom.

The Hoplite

Suggested Virtues: Strong-Willed, Fast Caster

Suggested Flaws: Obsessed (purity of the Order), Driving Goal

Suggested Abilities: Parma Magica, Penetration, Finesse

Suggested Arts: Perdo, Corpus, Ignem, Mentem

Suggested Spells: Anything destructive

The war against non-Hermetic magi is not over yet, and there are still traitors within the ranks of the Order. The Tremere were discovered, but some may

remain. The hoplites are the warriors of the Order, dedicated to enforcing the edicts of the quaesitors. Only the very best are formally accorded the title, but the name is used informally for all those magi who are, perhaps, over-eager to enforce the sentences handed down by Tribunal.

Bjornaer: Like my Heartbeast, I am a warrior and defender. The Order shall not fall while I live.

Bonisagus: The subtle maneuverings of politicians are all very well, but there comes a time when the Order must be

defended with force, and our House should lead then as in all other things.

Criamon: The Code of Hermes is the current manifestation of the Enigma in this realm of shadows. Those who would break it need to pass through the Twilight and see the full glory of the day beyond.

Ex Miscellanea: There are some who claim that our house is not truly loyal to the Order. I shall prove them wrong. And should I find any disloyalty in others of my House, I shall cut it out before the infection spreads.

Flambeau: Fire! Fire! Burn the Oath Breakers!

Guernicus: The Code of Hermes must be enforced with power and vigor, lest magi cease to be bound by fear of it.

Jerbiton: The Code prevents magi from interfering with mundanes, and only in such freedom can the mundanes produce the art, scholarship, and religion which are so vital to life. But the mundanes cannot defend themselves from rogue magi—that is my task.

Mercere: I travel across Europe, and I am often the first to discover evidence of treachery and the non-Hermetic threat. If I cannot destroy the threat myself, I will be destroyed before I can report to the Quaesitores.

Merinita: Magi seem all too willing to break the provisions of the Code protecting the faeries. Do they not see that the

fay can defend themselves, and will destroy us if we become too great a threat? I help to destroy these people, so that the fay will trust us to enforce our own laws.

Tremere: The corruption in our house has been rooted out and destroyed. Let us beware that it not seed elsewhere.

Tytalus: If you let the quaesitors renounce them first, no one stops you from fighting them. And other wizards are the worthiest opponents.

Verditius: In battle with another wizard, what matters most? Speed and fatigue. The fastest magus, and the one less tired, will win. Enchanted items are fast, and do not tire the user. What

better way to fight the enemies of the Order?



Dhuoda of Jerbiton

Dhuoda is twenty-six years old and just out of apprenticeship. The early years of her apprenticeship were spent almost as much at a convent as the covenant, because her parens was close friends with the abbess. The convent was a center of learning and artistic endeavor, and Dhuoda's parens was careful never to use magic there. The quaesitors looked into the relationship, and decided that it was within the Code.



Nine years after Dhuoda's apprenticeship began, the convent was destroyed by a Flambeau who wanted to gather vis from a site that it claimed. He was, of course, renounced at the next Tribunal, and Dhuoda helped her parens to hunt down and destroy the renegade. At that point she determined to devote herself to protecting mundanes from the depredations of the Order.

She prefers to kill her targets with physical weapons, in a symbolic reminder of the targets they thought to attack, and her spells are organized around helping her to do so. Her driving goal is to see the

magi of the Order prohibited from harming mundanes in any way, and she has developed some skill with politics to help bring this about.

Dhuoda is well over six feet tall, and has a broken nose. She keeps her hair cropped short, and is often mistaken for a man while she is in armor, at least until she speaks—her voice is high.

Dhuoda of Jerbiton*

Characteristics: Int +2, Per +2, Pre -2, Com -1, Str +1, Stm +1, Dex +2, Qik 0

Age: 26

Size: +1

Confidence: 3

Virtues and Flaws: Large +3, Cyclic Magic (+3 during the day) +2, Lightning Reflexes +2, Fast Caster +1, Veteran +1, Susceptibility to Faerie Power -4, Cyclic Magic (-3 at night) -2, Overconfident -2, Driving Goal (see text) -1

Personality Traits: Overconfident +3, Vindictive +2

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (dodge)	+2	+3	0	+2	+2
Lngswrd./rnd. sh.	+4	+6	+8	+6	+3

Soak: +6

Fatigue levels: OK, 0/0, -1, -3, -5, Unconscious

Body levels: OK, 0/0, -1, -3, -5, Incapacitated

Abilities: Athletics 2 (Running), Awareness 3 (in combat), Brawling 2 (dodging), Etiquette 1 (churchmen), Finesse 3 (accuracy), Hermes Lore 2 (relations with mundanes), Hermetic Law 2 (concerning mundanes), Intrigue 2 (Hermetic politics), Magic Theory 4 (combat augmentation), Parma Magica 4 (Corpus), Penetration 3 (Corpus), Scribe Latin 3, Shield and Weapon 3 (longsword/round shield), Speak French 4, Speak Latin 5

Arts:

Cr 3	In 6	Mu 4	Pe 7	Re 7
An 0	Aq 0	Au 0	Co 10	He 0
Ig 1	Im 0	Me 1	Te 0	Vi 0

Wizard's Sigil: weapons in the area glisten

Spells:

The Surgeon's Healing Touch (CrCo 20/+14)

Preternatural Growth and Shrinking (MuCo 20/+15)

The Inexorable Search (InCo 20/+17)

Grip of the Choking Hand (PeCo 15/+18)

The Wound that Weeps (PeCo 15/+18)

Spasms of the Uncontrolled Hand (ReCo 5/+18)

Despair of the Quivering Manacles (ReCo 15/+18)

Lifting the Dangling Puppet (ReCo 15/+18)

Panic of the Trembling Heart (CrMe 15/+5)

Object of Increased Size (MuTe 10/+5)

Equipment: longsword, round shield, leather scale hauberk

Encumbrance: -2

The Bibliophile

Suggested Virtues: Book Learner, Strong Writer, Adept Student

Suggested Flaws: Obsessive (care of books), Driving Goal (great library)

Suggested Abilities: Scribe (several languages), Speak (several languages)

Suggested Arts: Intéllego, Animál (books are made of parchment)

Suggested Spells:
Any suitable to finding or preserving books

Knowledge is the key to a magus's power, and books are the key to knowledge. Many magi devote themselves to the production, gathering, or preservation of books. Gathering a library can increase your own power, while recording your discoveries will increase your fame within the Order.

Bjornaer: The magi of other houses will not go to the glory of the wilderness, so we must bring that glory to them, in the books that they do value. If we show our respect for their books, they will respect ours, and they will learn.

Bonisagus: Books are the thread that links us to Bonisagus himself, and the medium through which our discoveries will be remembered. The author of a great book is always remembered by the Order, but the creator of an unwritten spell will be forgotten.



Criamon: Books seek to capture a living mind in dead parchment, and the captor is the mind itself. In the chains that it forges there, can we see an echo of the chains that bind us in darkness and away from the Enigma?

Ex Miscellanea: The Order wants to erase our tradition, sweeping us up in their beliefs. But if we preserve the books

written by the founders of our line, and remember their words, we will retain our identity.

Flambeau: Many members of my house thoughtlessly destroy books when they burn out the enemies of the Order. This is foolish, because there may be much of value within those tomes.

Guernicus: The laws of the Order are not limited by the Code which we all

know, and books preserve the memory of the rest.

Jerbiton: In books the wisest of past ages, both mortal and magus, speak to us. If we do not have the book, how can we listen? For every book that is lost, another voice is silenced, and the dark ages come closer.

Mercere: A message is a fleeting thing unless recorded and preserved in a book. Who knows when a message may be required again?

Merinita: A book can open a path for your mind into another world, or into





greater power. Some books can open a path for another world into your mind.

Tremere: A message passed by word of mouth may be twisted in transmission, but a book passes on the message that you originally sent. The only way to control the way the future will see you is to write your own life, in your records of your work.

Tyталus: The creation and preservation of books is the ultimate contest: with time, which would rot the books and blot you from memory, and with the reader, who would distort what you have written to match his own prejudices.

Verditius: Parchment? Feh, there are much better ways of making books. Here, let me show you. . . .

Ulula of Bjornaer

Ulula is twenty-three years old and has just passed her gauntlet. Her heart-beast is an owl, and she takes her name from it. She also partakes of its character, preferring the night to the day, and preferring to work alone. Her parents emphasized the need for study and learning, within the structures of the Order, if one was to survive and be able to defend the wilderness. Ulula has taken this message to heart, partly as an excuse not to go out and defend the wilderness.

As it happens, her natural talents make her unsuited to the invention of new spells, or to breaking new ground in Hermetic magic, but they enable her to learn remarkably quickly from books. Her desire for study has thus latched onto books in particular, and she is a passion-

Ulula of Bjornaer*

Characteristics: Int +3, Per +3, Pre -3, Com 0, Str 0, Stm 0, Dex 0, Qik +1

Age: 23

Size: 0

Virtues and Flaws: Cyclic Magic (+3 at night) +2, Adept Student +1, Book Learner +1, Follower of Bjornaer +1, Keen Vision +1, Light Sleeper +1, Cyclic Magic (-3 during the day) -2, Major Magical Deficiency (Ignem) -2, Creative Block -1, Reclusive -1, Unimaginative Learner -1

Personality Traits: Reclusive +3, Studious +2, Brave -1, Imaginative -1

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-1	-3	-2	0	-3

Soak: 0

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Awareness 2 (sight), Bargain 2 (books), Concentration 5 (reading), Craft 1 (book binding), Hermes Lore 2 (books and libraries), Intrigue 2 (negotiation), Magic Theory 5 (learn-

ing spells), Parma Magica 2 (Animál), Scribe Latin 3, Speak German 4, Speak Latin 5, Will Over Form 1 (owl)

Arts:

Cr 5	In 5	Mu 7	Pe 5	Re 5
An 5	Aq 1	Au 3	Co 8	He 0
Ig 0	Im 0	Me 0	Te 1	Vi 2

Wizard's Sigil: pages of open books rustle, as if in a breeze

Spells:

Vision of the Marauding Beast (InAn 15/+10)

Cripple the Howling Wolf (PeAn 20/+10)

The Gentle Beast (ReAn 20/+10)

The Chirurgeon's Healing Touch (CrCo 20/+10)

Eyes of the Cat (MuCo 5/+15)

Preternatural Growth and Shrinking (MuCo 20/+15)

Gift of the Bear's Fortitude (MuCo 25/+12)

Shape of the Woodland Prowler (MuCo 25/+12)

Equipment: robes, stylus, wax tablets

Encumbrance: 0

ate defender of the need for good libraries in the Order, and the preservation of the libraries that there are.

She prefers to be alone with her books, rather than to be talking with other magi, but she will come out into society if there is the possibility of getting new books for her covenant library. She has even developed some social abilities

to help her with such negotiations, and is better at them than most magi would think.

Ulula is short and a little overweight, with arms that seem a bit long for her body, a hooked nose, and very large, round eyes, which account for her low Presence. She always appears to be staring, and even looks slightly deformed.



The Covenant Builder

Suggested Virtues: Knack with Leadership, Strong Writer

Suggested Flaws: Driving Goal (great covenant), Oversensitive (criticisms of the covenant)

Suggested Abilities: Leadership, Hermes Lore, Hermetic Law

Suggested Arts: Any, perhaps Creo and Terram to physically create the covenant

Suggested Spells: *Aegis of the Hearth* (ReVi Gen) *Conjuring the Mystic Tower* (CrTe 35)

Covenants are central to the Order of Hermes, providing the foundation on which all its other structures rely. Some magi devote themselves to building up covenants, usually their own, from a variety of motives. These range from the desire to leave something behind them to the desire for increased political power. The details of their actions may vary widely, but the main goal is always the strength of the covenant.

Bjornaer: The pack is more important than the individual, and the covenant is a magus' pack. It is my duty to support the covenant, and make it grow strong.

Bonisagus: Theoretical discoveries and tribunal politics are all very well, but the knowledge and political stability of the Order are both founded on its covenants. It is our duty, as the heirs of our founder, to build these foundations.

Criamon: The place where we live should be a manifestation of the Enigma, and the mystery and grandeur of magic should breathe from every place within it.

Ex Miscellanea: The Order may turn against me, and then the loyalty of my covenant will be of prime importance. I will not be able to trick it from them then, so I must earn it now.

Flambeau: A secure base, with good supplies and supportive fellow members, is





vital in any military operation. The covenant must be built into a good place to attack from, and retreat to, before we can safely go forth.

Guernicus: Only an investigator who is secure in his own base can be truly impartial, being seen to be above bribery and outside the politics of the tribunal. The covenant is my base, so I must make it such.

Jerbiton: The monasteries preserve the learning and culture of the mundanes, and covenants serve the same function for the Order. If we let art, music, and wider culture slip from the covenants, all magi will become isolated from the world, and go mad within their magic.

Mercere: Covenants are the secure waystations for Redcaps on their journeys, and a welcome relief. This covenant must be a fine place for them to stop, because

they serve the Order willingly and at great risk.

Merinita: The fay should feel welcome in our homes, because then they might choose to stay with us, and think of what we could learn.

Tremere: The first base of a magus's power is his covenant, and the organization of that covenant is vital. He must control it through discipline, and the covenfolk must know their place.

Tyталus: Why do we fight other magi? The world, time, and the beasts of legend are greater opponents. If we struggle with them to establish a covenant that will last for ever, think what we can learn.

Verditius: A covenant is a place of magic. It should be that in truth, not just in name, and be enchanted itself, able to aid its owners in their daily tasks.

Cleanthes of Mercere*

Characteristics: Int +2, Per +1, Pre 0, Com +1, Str -1, Stm +1, Dex +1, Qik +1

Age: 25

Size: 0

Confidence: 0

Virtues and Flaws: Hermetic Prestige +1, Magical Affinity (buildings) +1, Redcap +1, Well-Traveled +1, Obligation -2, Driving Goal (great covenant) -1, Oversensitive (slights to Redcaps) -1

Personality Traits: Dedicated +2, Loyal +1, Sedentary -2

Reputations: Good Redcap 3, within the Order

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-1	-2	-2	-1	-2

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Affinity 1, Athletics 2 (running), Awareness 2 (while traveling), Finesse 3 (telepor-

tations), Greece Lore 3 (routes), Hermes Lore 3 (Redcaps), Legend Lore 3 (Greek), Magic Theory 3, Parma Magica 2 (Corpus), Scribe Latin 3, Speak Greek 4 (rustic), Speak Latin 5, Survival 4 (finding food)

Arts:

Cr 5	In 3	Mu 0	Pe 0	Re 10
An 7	Aq 0	Au 0	Co 7	He 0
Ig 5	Im 0	Me 2	Te 0	Vi 0

Wizard's Sigil: nearby motion tends to stop

Spells:

Weaver's Trap of Webs (CrAn 20/+13)

Circle of Beast Warding (ReAn 25/+18)

Mastering the Unruly Beast (ReAn 25/+18)

The Chirurgeon's Healing Touch (CrCo 20/+13)

Sight of the True Form (InCo 20/+11)

Spasms of the Uncontrolled Hand (ReCo 5/+18)

Lifting the Dangling Puppet (ReCo 15/+18)

Pilum of Fire (CrIg 20/+11)

Equipment: normal clothes

Encumbrance: 0

Cleanthes of Mercere

Cleanthes is twenty-five years old and just out of apprenticeship. His parents had nominal membership in a covenant in the Tribunal of Thebes, but very rarely stayed there, instead traveling around with his messages. He would beg or buy library and laboratory access at various covenants, especially when he had to train Cleanthes.

After Cleanthes' training was completed, he was set to spend a year serving as a normal Redcap in the Tribunal of Thebes, so that he would understand the purpose of the house. As it happened, that year saw a great crisis in the tribunal. Accusations of diabolism were made, and many urgent messages passed from one covenant to another, as moderate magi

sought to prevent the Tribunal from collapsing into all-out war.

In that time, Cleanthes traveled as fast as he could from one place to another, but found welcome at no covenant. They would take his messages and quickly pack him off with the responses. Such was the atmosphere of paranoia that they would not let him remain within the covenant, lest he report on what he saw, and someone draw conclusions of diabolism.

As a result of this experience, Cleanthes is convinced that membership in a strong covenant is vital for a Redcap, so that there is at least one port in which he can shelter when the storm blows up.

Cleanthes is tall, with dark, weather-beaten skin, and long, tangled hair. He normally wears a tunic and trousers, rather than the traditional wizardly robes.



The Seeker

Suggested Virtues: Secret Vis Source, Secret Hiding Place (found during investigations), Well-Traveled (while investigating)

Suggested Flaws: Driving Goal, Obsessed, Curse or Twilight Points (from finding something best left unknown)

Suggested Abilities: Any Lores, Awareness

Suggested Arts: Intéllego

All magi know that there are great secrets of magic lost in time. The magic of the Cult of Mercury is partially lost, and there were other magical Orders whose knowledge was not incorporated into Hermetic theory at all. Some magi, the Seekers, devote themselves to discovering the lost knowledge. Some are moti-

vated by intellectual curiosity, others by the desire for power. Some willingly share what they have learned with others, while some guard every discovery ferociously.

Bjornaer: We have lost touch with the magic of our Founder, and are reduced to two shapes. Somewhere, the shapechangers who started our line have left their records, and their secrets will give us many other forms.

Bonisagus: Bonisagus himself did not create Hermetic magic from nothing, but from the knowledge of earlier magicians. If we can find secrets that he missed, we may be able to extend his system beyond its current limits.



Criamon: The Enigma touched the world in some of the great wizards of the past, and left its mark in their footprints and writings. Find them and fathom them, and the Enigma may touch us once more.

Ex Miscellanea: Our tradition is more ancient and noble than the Order of Hermes, and I shall find the evidence to prove it.

Flambeau: We have read of Phoebus, the wizard who kindled the sun itself. Think of the power we could unlock with his secrets!

Guernicus: The Order is the continuation of an ancient magical tradition, reaching back to the days of the ancient Egyptians. The more we know of this tradition, the better we can interpret the Code, and the better we can shape the Order into what it should be.

Jerbiton: Plato himself tells us that the Egyptians knew many secrets, which they kept from the masses. The pyramids surely have something to tell us, and they once knew the way to Atlantis.

Mercere: The lost secrets of the past are like messages never delivered. It is our duty to find them, and pass them on to their nearest heirs: the magi of the Order.

Merinita: In the distant past, the faeries walked with men, and all were as one in the fullness of power. Perhaps we will discover a way to recover that Golden Age, and bring Arcadia back to the world.

Tremere: Vampirism was a mistake. There are other secrets lost to knowledge which could give us the immortality and power we deserve without threatening such a world of darkness.

Tytalus: Time, oblivion, and decay seek to hide knowledge from us. I will defeat them, and snatch it back for the light.

Verditius: The knowledge of the past may have been partly written on scrolls that decay, but the items that they enchanted with their greatest powers will have survived the ravages of time, and wait for us to find them.



Xanthippe of Tytalus

Xanthippe is thirty years old, and her parents has just been forced, at tribunal, to release her from apprenticeship. The older magus does not believe that she is a worthy Tytalus, as she refused to learn any combative spells during apprenticeship. Instead, she spent her time sneaking around the covenant stealing spells from the library.

Her life is driven by something she discovered twenty years ago, before her apprenticeship started. In a wood near her home there is an old building, overgrown with creepers and all but invisible. The interior walls are inscribed with pictographs, which, she now knows, are writing, telling the story of a powerful wizard. At the center of the room is a

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stone column, from which a crystal containing one pawn of Intéllego vis can be pried on every solstice and equinox.

Xanthippe is cursed, by a protection laid on the tomb, with the inability to tell the whole truth. She must always withhold some vital information, or add an element of fabrication. This can be quite small, but if forced to answer a question with a “yes” or “no” she must lie. This did not endear her to her parens, and he confiscated the vis from her, without being able to discover where she got it. Xanthippe thinks that there must be subtle protective magics on the chamber which deflected his spells.

Xanthippe is driven to find out more about this wizard, who seems to have been very powerful and to have traveled all over Europe, and his lineage, teachers,

and enemies. The chamber is a good place to start, but she still has much to learn.

Xanthippe is unusually tall and very thin, with straggly blonde hair, which is almost always dirty. She wears the robes of a wizard, but does not take very good care of them.



Xanthippe of Tytalus*

Characteristics: Int +4, Per +3, Pre -1, Com -2, Str 0, Stm +1, Dex +1, Qik -2

Age: 30

Size: 0

Confidence: 0

Virtues and Flaws: Magical Affinity (Intéllego) +4, Great Intelligence +2, Secret Vis Source (Intéllego) +1, Curse (see text) -2, Weak Magic (Ignem) -2, Blatant Gift -1, Driving Goal (see text) -1, Tormenting Master -1

Personality Traits: Secretive +3, Curious +2

Weapon/Attacks	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-4	-2	-5	0	-2

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Affinity with Intéllego 4 (Vim), Faerie Lore (Arcadia) 4, Hermes Lore (history) 2, Intrigue 1, Legend Lore (the Old Ones) 4, Magic Theory 5, Occult Lore (undead) 4, Parma Magica (Ignem) 2, Scribe Latin 2, Speak Latin 5, Speak Slavonic 4

Arts:

Cr 0	In 11	Mu 0	Pe 0	Re 0
An 0	Aq 0	Au 0	Co 0	He 0
Ig 0	Im 6	Me 6	Te 6	Vi 6

Spells:

Eyes of the Past (InIm 20, +22)

Thoughts Within Babble (InMe 25, +22)

Peering into the Mortal Mind (InMe 30, +22)

Eyes of the Eons (InTe 10, +22)

Stone Tell of the Mind that Sits (InTe 30, +22)

Sense the Nature of Vis (InVi 5, +23)

Sense of the Lingering Magic (InVi 30, +23)

Equipment: robes, wax tablet, stylus

Encumbrance: 0

Chapter 3

Those Who Rule

Count Thomas, Eagle of Savoy

Background

Thomas, Count of Savoy and Marquis in Italy, is the successful lord of a minor principedom in the Alps. Ambitious, energetic, modern, and political, he surveys his surroundings from his mountain eyrie, looking for every opportunity to expand his lands.

Count Thomas is a born warrior, very different from his father, Humbert, who longed for the life of a monastery and let the county languish, dying in 1189. Thomas has set Savoy on the road to recovery. He has revived the prestige of the Savoyards and has turned Savoy into what is effectively a minor kingdom. He has advanced his borders north and has regained lost territories in Italy. Savoy now ranges from the lake of Geneva to the river Isère, from the Rhône to the Po.

The story of Thomas' family is one of unexceptional men gaining what some might argue they do not deserve. Their greatest virtue is being able to sniff out opportunity like pigs after truffles. Humbert the Whitehanded, Thomas' earliest recorded ancestor, was entrusted with the important Alpine passes of Mont Cenis and the two Saint Bernards in 1034 by Emperor Conrad II for his aid in the wars of succession following the death of Rudolf III, the last king of an independent Burgundy. This created a powerful and extensive county where the Savoyards were the gate keepers between Italy and France. Humbert's successors slowly and steadily expanded the borders of their territories

through alliances, marriages, and military conquests a few square miles at a time, never taking another step forward until their last was firm. Thomas finds the borders of Savoy at a low ebb; their maximum extent was



to Nice on the Mediterranean through the Mark of Turin.

The Savoyards have succeeded by being free from principles, ready to gain from all situations. Their ties and friendships are many, yet loose. This guarantees their freedom, while giving them many allies whom they milk ruthlessly, sometimes even playing them off against one another. Without acting unjustly, they are able to profit from every situation. No one has understood the changes in feudal custom better than the Savoyards, who have been able to loosen their feudal responsibilities at the same time as they tighten the responsibilities of others.

Thomas is a true prince: a just ruler, a loyal ally, an honorable adversary, a warrior *par excellence*, and a man of dignity.

Yet he is a Savoyard and has all the qualities of his family, for good and ill. On the positive side, he brings to this Savoyard character dignity, chivalry, and even heroism. The Savoyard desire for aggrandizement is not tempered by a heightened sense of honor—Thomas is highly ambitious. His plans for Savoy are grand, yet he tramples on no one in pursuit of them. In fact, he treats his conquests well. Often they are happier under his rule. He has grasped the communal movement particularly well and understands what his subject cities want—freedom from arbitrariness in rule. Thomas strikes many as a generous man—he helps his friends and allows much freedom for his subjects and allies. Yet he is no altruist. All is for his own benefit.



Count Thomas, Eagle of Savoy

Characteristics: Int +2, Per +1, Pre +2, Com 0, Str +2, Stm +1, Dex 0, Qik 0

Age: 43

Size: 0

Confidence: 3

Virtues and Flaws: Great Lord +8, Inspirational +1, Veteran +1, Enemies -4 (Piedmontese lords), Driving Goal (recreate Mark of Turin) -1, Weakness (wife) -1

Personality Traits: Ambitious +4, Energetic +3, Bold +3, Self-serving +3

Reputations: Great Lord 5, with the Lords of Europe; Just 4, with the people of Savoy; Powerful 3, with the lords of Burgundy; Foreign invader 2, with the lords of Piedmont; Modern 2, with the cites of Piedmont and Savoy; Chivalrous 1, with the Lords of Europe

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling	-2	-3	-3	+2	-2
Brawling (mtd)	+5	+4	+4	+2	+5
Lngswd./kite sh.	+2	+2	+8	+6	+1
Lngswd./kite sh. (mtd)	+8	+8	+14	+6	+7
Lance (mtd)	+10	+11	+6	+8	+6
Mace	0	-1	0	+7	-2
Morningstar	-3	1	-4	+10	-3

Soak: +13

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Athletics 2 (strong), Awareness 4 (alertness), Bargain 3 (politics), Brawling 3 (mounted), Burgundy Lore 3 (politics), Carouse 1 (celebrate), Chain weapon 1 (morning star), Charm 3 (first impressions), Etiquette 4 (nobility), Folk Ken 2 (opponents), Great Weapon 2 (greatsword), Hunt 3 (chasing), Intrigue 3 (weaknesses), Leadership 6 (battlefield), Longshaft weapon 4 (lance), Piedmont Lore 3 (politics), Ride 4 (battle), Savoy Lore 4 (noble families), Scribe Burgundian 3 (leadership), Scribe Latin 1 (legal matters), Shield and Weapon 5 (longsword/kite shield), Single weapon 2 (mace), Speak Burgundian* 5 (inspiring), Speak French 3 (inspiring), Speak Italian 3 (inspiring), Speak Latin 3 (legal matters)

Equipment: longsword, full chain mail, kite shield, lance, mace, morning star, charger

Encumbrance: -6 on foot, 0 mounted

*Thomas' native language is Burgundian, also known misleadingly as Franco-Provençal or clumsily as Mesorhodanic. It is similar to French and Italian but closer to Latin than either of them.



Thomas' wife is Marguerite de Genève, a woman he has loved with a passion since their first meeting. Her father, Count Guillaume de Genève, preferred the proposal of King Phillippe Augustus over Thomas, whose grandfather killed Guillaume's father at the battle of Col du Tamié. Thomas was forced to use daring, abducting Marguerite on the way to France and marrying her at a nearby church, much to her satisfaction. They make a fine match. Marguerite is a strong, warlike woman and shares much of Thomas' energy. She is a famous patron of tournaments. Together they have produced ten children: Amadeus (b.1197), Humbert, Aymon, Guillaume, Thomas, Pierre, Béatrice, Boniface, Phillippe, and Marguerite (b.1209). They all take after their parents, being strong and full of destiny. In less competent hands, Savoy might have been divided amongst the children. Thomas skillfully arranges marriages for his two daughters and church posts for his younger sons (but only Boniface makes an effort). The elder sons join him on the battlefield.

Savoy

The lands of Savoy straddle the Alps and therefore Thomas has projects on both sides of the mountains. In Burgundy he is seeking to consolidate his power in the region—which he has mostly done. He has extended his territories into Vaud, north of Lake Geneva, and has worked towards an informal league of the major princes of the Kingdom of Burgundy (more commonly known as the Arelate to outsiders) to keep out a foreign, Hohenstaufen-appointed king. Marriages and alliances now give him ties with all the great lords of Burgundy. His Burgundian affairs stable, Thomas' attention is now focused on Piedmont. The eastern foothills of the Alps are a battleground, fought over by the Marquesses of Saluzzo and Montferrat; the bishops of Turin and Asti; the communes of Asti, Turin, Alessandria, and Testona; and the Empire. Thomas' relationships with his rivals change as the pattern of power changes. At any time he might be enemy, ally, lord, or vassal of any of them. Thomas has direct claims on Turin but has spent more energy seizing the lands of Saluzzo. His ultimate aim is all of Piedmont down to the towns of Savona and Albenga on the Ligurian coast. Over the last ten years his Italian campaigns have been successful, and he has eaten Piedmont like an artichoke, leaf by leaf. His last bite, however, may have been too great. In 1220 he acquired the town of Brá on the Tanaro river, giving him control of a portion of the southern road through Piedmont. This has turned most of the lords and communes against him, as well as drawing another player into the game—the covenant of Harco. To hold his position he needs an alliance or a bolstering of his resources.

Savoy is an excellent location for a covenant and Thomas is a good example

New Companion Status Virtue

Great Lord: You are an important temporal lord—you owe fealty to more important and powerful lords, but also probably have vassals as well. You lead knights in battle, have some sort of stronghold, have a regular income based on the toils of those who work your land, and do not want for mundane items. The value of this Virtue varies based on the lands and status you hold, from little more than landed knighthood (about +6, depending on circumstances) to counties (about +8) to entire duchies (+10). Greater realms are not available to players. Players may not select this Virtue for their characters unless they have the explicit approval of the storyguide or troupe. Storyguides should note that this Virtue can easily unbalance a saga, and should not allow it lightly.

of a possible patron. From a saga point of view, Savoy is very interesting. Due to its location it is an important land but is mostly peripheral to history. As a patron, Thomas is generous, supportive, reliable, and benevolent. However, he expects service and is a dangerous man to have as an enemy. Of course, the Code of Hermes forbids working for mundanes, but Thomas can understand this and can be discreet.

Thomas is not a product of place or time. Similar lords exist all over Mythic Europe. Savoy offers Thomas a good balance between his political and military skills. If Thomas were to be transported to another location, one or the other might be exercised more. In a more populated area surrounded by powerful neighbors, Thomas' successes are likely to be measured more in political victories than ter-

ritorial gains. In more anarchic, warlike areas such as Iberia, his territorial acquisitions are likely to be greater in extent. Little of Thomas' character need change if he is used in another location, though he would obviously no longer be the Thomas of history.

Adventure Seed

1. Thomas and Harco spar; Harco conspires against Thomas and Thomas exiles Harco's man in Brá. Harco wants Thomas out of southern Piedmont and Thomas wants to scare Harco out of involvement in his campaigns. Both sides try to draw the players' covenant into the conflict, Harco by appealing to their loyalty and Thomas by demanding it if they are in alliance with him or by bullying if they are not.



"Affairs of Mundanes" and the Order of Hermes

The "Affairs of Mundanes" clause of the Oath of Hermes is perhaps the one most open to interpretation, the most abused, and the most overused of all of them. It is almost always easy to defend an abuse of the clause or to condemn someone by too literal a reading of it. The fact of the matter is that magi cannot avoid interacting with mundanes at some level. Therefore the clause is generally interpreted as meaning that one's activities with mundanes must not endanger the Order or one's sodales.

The Peripheral Code is most explicit on the topic in two cases. Serving a mundane as a servant or hireling is forbidden, thus one may not be a court wizard. This prevents mundanes from becoming too interested in the Order and also maintains the dignity of magi. The selling of magic items is also restricted by the Treaty of Rome. This prevents mundanes from becoming too powerful with these magic items. While these rulings have been very useful and have set precedents, it is not hard to find ways around them.

Covenants have traditionally become involved with mundanes in several ways. For example, a

covenant may wish to enter into an alliance with an influential mundane like a lord. Such alliances are often necessary, such as when a covenant operates on the lands of a powerful lord. Of course, the benefits of such alliances are numerous. Land, protection, financial aid, and temporal influence are all examples. The danger is that temporal allies almost always require some service in return, dragging the covenant into mundane affairs it might wish to avoid. Such alliances are almost always kept secret from others in the Order (especially if they involve concrete agreements rather than loose alliances) because their legality under the Code of Hermes is open to interpretation.

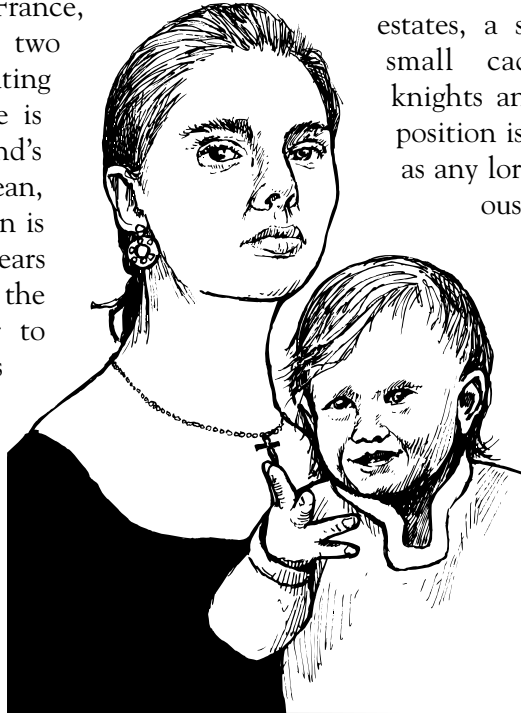
As another example, a covenant may become involved in commerce with mundanes either through alliances to merchant houses or through the covenant's more worldly companions. This can be profitable but a covenant risks drawing attention to itself. Even if one is careful not to break the Code, the mundane link is still a weakness that can be exploited by one's enemies.



Lady Marie d'Anjois

Background

Lady Marie d'Anjois is the widow of Lord Henry Richard d'Anjois, a nobleman of central France, who died mysteriously two years ago during a hunting expedition. Lady Marie is holding her husband's lands until her son, Jean, attains majority. As Jean is only 3, she has eleven years to maintain her grip on the Anjois lands in order to pass them on. This is something of a challenge, as Henry Richard's relatives and neighbors have pressed claims on some of that land, and Marie must defend her son's birthright. Thus far



the greater noble from whom these lands are held has made no ruling on these claims and the matter is at an impasse.

Lady Marie is a rich and powerful woman for her times, with large estates, a strong castle, and a small cadre of household knights and men-at-arms. Her position is essentially the same as any lord, simply more tenuous—if called on to provide service, she must send troops or other aid as required.

Lady Marie is a refined lady of her class. Her mother made sure she was prepared to be the lady of an estate. She speaks Norman French and

Lady Marie d'Anjois*

Characteristics: Int +1, Per +1, Pre +1, Com +1, Str 0, Stm +1, Dex +1, Qik +1

Age: 30

Size: 0

Confidence: 3

Virtues and Flaws: Landed Noble +5, Educated +1, Strong-Willed +1, Fury (when children are threatened) -3, Dependents (children) -2, Enemies (those who want her land) -2

Personality Traits: Determined +3, Calculating +2, Calm +2

Reputations: Rich widow 5, French nobility

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (dagger)	+5	+4	+4	0	+4

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Unconscious

Abilities: Area Lore 2 (politics), Bargain 2 (cloth), Brawling 2 (dagger), Charm 2 (witty), Civil and Canon Law 3 (customary rights), Crossbow 2 (light), Etiquette 3 (court), Guile 2 (half-truths), Intrigue 3 (alliances), Leadership 2 (household), Medicine 1 (apothecary), Play Harp 1 (solo), Ride 2 (sidesaddle), Scribe Latin 2 (original composition), Sew 2 (embroidery), Shield and Weapon 2 (longsword and kite), Single Weapon 2 (longsword), Speak Latin 3 (academic usage), Speak Provencal 3 (formal address), Speak Norman French 5 (formal address)

Equipment: noble accouterments, bodyguard, castle, men-at-arms, jeweled dagger at all times

Encumbrance: 0

Provençal, can sew and play musical instruments, and supplemented her upbringing with a formal education. Lady Marie was taught to read, write, and speak Latin, and about simple curative medicines while attending a convent school. Her father made sure she was able to hunt for sport and to defend herself against simple assault.

Her marriage was strong and happy until her husband's death. They had three daughters before Jean was born: Elanor, 14, Anne, 10, and Elizabet, 8. Her devotion to her children is deep and strong, and while normally a calm and poised

lady, she can enter a murderous fury if her children are directly threatened—she once severely injured a young knight she discovered trying to carry off her eldest daughter, Elanor.

Unfortunately, her late husband did not form many strong alliances, or if he did, they weakened after his death. She has few political allies, but faces a number of adversaries: suitors, relatives, covetous neighbors, and a disinterested great noble. Marie is a determined woman, and refuses to fall under the control of another noble or relative. This serves her well, as she is courted by any number of suitors,



Women in Battle

Women theoretically did not pursue martial lives in the Middle Ages. There are a few accounts of women learning or knowing how to fight in legends and romances, but for the most part women are expected to wait for their men to return to them.

On a more realistic note, women were taught to be able to defend themselves both personally (those jeweled daggers weren't just for show) and against siege. When a castle was under attack the lady of the house was expected to be able to help and fight when needed. Girls were trained in fighting, although not to the obsessive level that boys were.

Examples of leadership in battle include Emma, Countess of Norfolk, who, in 1075, held Norwich against a siege after her rebel husband, the Earl of Norfolk, fled across the sea. She held out until offered safe conduct, when she joined her husband.

Another Emma, Queen to King Lothaire of France, defended Verdun in 948 against a large army. The army returned just after Lothaire returned to Verdun and together they crushed it.

Eleanor of Aquitaine rode in the First Crusade, and although there is debate about whether she entered battle, she did have her ladies-in-waiting armored. She was accompanied on the Crusade by Sybelle, Countess of Flanders,

and several other noblewomen, including Mamille of Roucy, Florine of Bourgogne, Torqueri of Bouilon, and Faydide of Toulouse.

There are accounts of martial nuns donning armor and entering the First Crusade. No official orders of Crusader nuns are known, although there are chronicles of sisters donning armor in the Holy Land to defend Jerusalem against Saladin's siege. Mendicant nuns did exist, and were trained for self-defense, although it is not known how common they were.

It is not known how often women entered tournaments. There is a story about Agnes Hotot, who entered a joust in place of her sick father. She won after a long fight and then revealed her identity to embarrass her opponent. Another account refers to a company of women in England forty or fifty strong, who visited tournaments dressed as men and seem to have fought.

Women's armor must be tailored to them, just as men's armor is, although in a pinch any armor will do. Several stories mention how women entered battle and were only revealed as women afterward, due to the obscurity of heavy armor. The Flemish Knight, for example, identity unknown, fought in Scotland for some time, and was only revealed as a woman after her death. This is hardly surprising, since armor that reveals or shows off the wearer's sex is useless as armor.



most of whom claim devotion as their inspiration, as well as challenges to her authority and ability. She is putting her full attention into gaining as many powerful and useful allies as possible without giving them what so many want: claim to her son's lands. This requires her to play a dangerous game, using each opponent against another, forming alliances, and balancing the weight of odds against her.

An ally outside of noble society might tip the balance in her favor. The local bishop has supported her in a limited way, but is unlikely to become more involved. Her peasants are supportive in a general way—she treats them decently and is the mother of their future lord, but they are only peasants. Lady Marie might vigorously pursue a chance to gain allies among magi.

Leceline of Rouen

Background

Leceline is twenty-five years old and married to Eustace of Rouen, a minor noble of Normandy. Leceline lives in Rouen most of the time, while Eustace spends much of his time at their manor in the country. They are not estranged, precisely, and Leceline has borne two children, both boys. They do not, however, see a great deal of each other.

She was born into another family of minor nobility, and raised to be a proper noble lady. She had three brothers, and she was seen as an asset to be used in a dynastic marriage. Her education, accordingly, consisted mostly of training in etiquette and charming behavior. In particular, she was not taught to read or write, and she knows no Latin.

There was, however, a poet, Hugo, at her father's manor. He was engaged in writing an epic verse commemorating the great deeds of her line, and it was taking a great deal of time. This was due in part to frequent calls on his time to write flattering poems for other members of the nobility, and in part because he had to make up most of the great deeds that the poem would relate.

While he was mediocre as a creator he had a superb memory, and could recite many lays, epics, and love poems, some of them in languages he didn't even speak. He would entertain the household with these poems, and Leceline was particularly fond of them. She formed the habit of asking him to repeat them to her. She learned them and began to write her own.

At first she was embarrassed about her poems, and would only recite them to herself. One day, during her early teens, she was reciting a poem she had composed about the love of Tristan and Isolde, and Hugo happened to walk past. He stopped and listened to the verse, which was unknown to him and as good as anything he could write. He waited until she had finished, and then entered the room to ask Leceline where she had learned it.

She was reluctant to admit she had written it, but Hugo soon worked it out for himself. Since she couldn't read, she had no other opportunity to learn new poems. He encouraged her, telling her that it was good, and began teaching her the techniques of poetic composition. Soon she outshone her teacher. He made preparations to leave, explaining that she deserved to have the household to herself.

His last request was that she compose a poem about him, to recommend him to future employers, and that she have an amanuensis write it down for circulation. She was reluctant, but eventually agreed, and this poem easily secured Hugo a place with a more powerful nobleman.

The positive response encouraged her, and she took to having a scribe write down more of her poems, which were then circulated among the nobility. This continued after her wedding, although her husband did not entirely approve. She was especially fond of the Matter of Britain (legends of Arthur and his knights), and particularly of the stories of courtly love. In any case, her reputation is spreading.

Leceline's primary concern is her poetry—more specifically, its creation. She is not overly concerned about its dissemination, or about the praise she might get for it. These are not completely unimportant to her, and harsh criticism upsets her, but her main concern is always her next poem, the one she is writing.

She has two specific goals related to her poetry. First, she would like to learn to write, both in French and Latin. She has become tired of having to dictate everything to an amanuensis, and she would like to be able to write poetry in the language of universal scholarship. In some ways, she feels that Latin is a more appropriate medium for the great epics she writes.



Learning and Literacy among the Lay Nobility

The nobility of the 13th century were not uniformly illiterate, but it is difficult to say to what extent literacy was common. Similar considerations apply to learning, especially to Latin learning.

In the 12th and 13th centuries a substantial number of romances were written in the vernacular languages. These romances were aimed at the nobility, and enough manuscripts have survived to suggest that some of them were read by the nobility themselves. Indeed, there are scenes in some of these stories which involve noble men and women writing letters to one another. Although these characters may have been exceptional, they cannot have been outlandishly so.

The evidence suggests that more men than women were educated, at least by the 13th century, and that women were more likely to be educated if they were the only heirs of a family. It also suggests that those nobles who were not learned themselves had some respect for learning and literature, and may have employed literate servants to read to them.

The picture is somewhat complicated by the fact that many members of the nobility with an

interest in learning joined the Church. Peter Abelard, Albertus Magnus, and Thomas Aquinas are all examples of this tendency. On the whole, it seems to have been true that the responsibilities of a noble's life did not leave sufficient time for study, so those who really wished to devote their lives to it became clerics, even monks or friars. Further, there is a strong tendency for those clerics who become notable for their learning to have come from a noble background.

It seems likely that all members of the nobility had the opportunity to learn to read and write at least their native language during their youth, and that it was not hard to arrange to learn Latin. However, this does not seem to have been regarded as a vital aspect of the upbringing of the nobility, so that many of them did not bother. Thus, a noble who was literate in Latin would be something of a surprise to player characters, while one literate in the vernacular would be a little unusual, but not particularly remarkable. All nobles, however, would have someone in their entourage who could read a letter, and translate it from Latin to the vernacular if necessary.



The second goal is to learn some new stories. She feels that the Matter of Britain has been exhausted by the many poets of the last century, and that there must be more great stories to be told. Ideally, she wants tales of magic, chivalry, and courtly love, and best of all would be stories of things that truly happened.

She also believes in courtly love. She has yet to meet the knight worthy to be her lover, although several have offered. He must be handsome, noble, courteous, valorous, articulate, and a poet himself. In such a love affair, she would have no compunctions about committing adultery.

Leceline of Rouen*

Characteristics: Int +1, Per +1, Pre +1, Com +4, Str -2, Stm 0, Dex +1, Qik +1

Age: 25

Size: -1

Confidence: 3

Virtues and Flaws: Knack (Poetry) +3, Great Communication +2, Lesser Noble +2, Free Expression +1, Noncombatant -3, Small Frame -2, Fragile Constitution -1, Obsessed (poetry) -1, Weakness (new stories) -1

Personality Traits: Artistic +3, Impractical +2, Shy +1

Reputations: Poet 2, with the nobility and clergy of Normandy

Weapons/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-1	-5	-1	-6	-3

Soak: -1

Fatigue levels: OK, -1, -3, -5, Unconscious

Body levels: OK, -1, -3, -5, Incapacitated

Abilities: Charm 2 (courtly love), Concentration 3 (writing), Etiquette 3 (nobility), Folk Ken 3 (nobility), Leadership 1 (servants), Legend Lore 3 (Matter of Britain), Normandy Lore 1 (nobles), Poetry 6 (epics), Speak French 5 (poetic diction)

Equipment: Fine clothes, writing implements

Encumbrance: 0

Appearance

Leceline is very small and slight, looking scarcely more than a child. Her skin is very pale and her hair is fair, contributing to her appearance of fragility. She frequently suffers from a slight cough, and is taken ill most winters. So far, she has always recovered. Her clothes are fine, and show that she is quite wealthy, but she has only a few jewels.

In company she is charming and fluent, but always keeps the conversation on generalities. She does not seek company, and tries to keep encounters short, unless courtly love or a new story is in the offing.

Leceline is unlikely to travel far from her home. Her home, however, can be placed anywhere in Christian Europe, if the names are changed.

Adventure Seeds

1. Leceline hears of the covenant and wants to meet the magi, for there are likely to be marvelous stories to tell about them. This could generate problems if her husband finds out she has been trafficking with magicians.

2. If she comes to write poems about the covenant, these will have a great effect on the reputation of the magi among the mundanes. If she portrays them as good, people will trust them, while if they are the villains, knights will ride to the covenant to challenge them. If the player characters teach her to read and write, she will be grateful, and will portray them positively in her poems. She may even embark on an affair with one of them. If her husband finds out about such an affair, she may seek refuge with the magi.

Alina of Dereham

Background

Alina is fifty-one years old, a childless widow being exploited by cynical hangers-on. Fortunately for her reputation, the hangers-on are not ridiculous, and one of them, William, protects her from excessive exploitation. He has turned her into a patron of learning, partly because he has a scholarly bent, and partly because it amuses him.

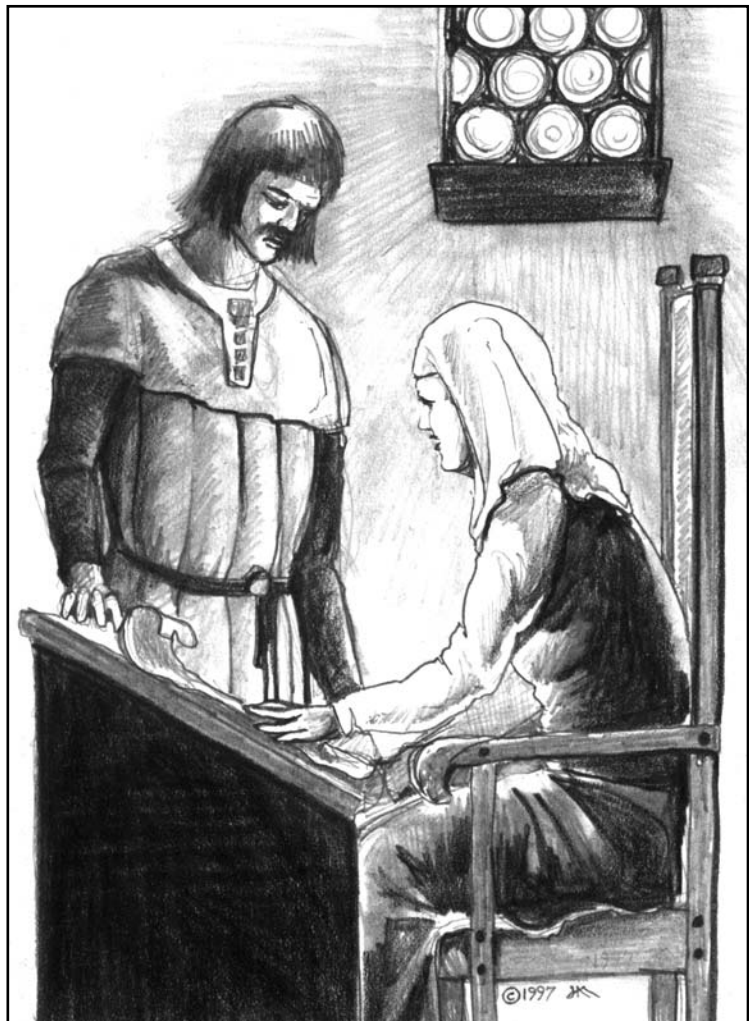
Alina was born in Norfolk, the daughter of one of the lesser nobility. She was extremely beautiful, and from an early age she was taught to be a good hostess and cultured lady. When she was in her teens she was one of the most sought-after maidens in the county. She finally married Sir Stephen of Dereham, a dashing knight, when she was seventeen. It was a love match, but everyone approved.

After seven years of childless marriage, Sir Stephen went crusading. In his absence Alina bloomed. Knights flocked around her, and not a few left for the Holy Land in an effort to win her love. She had enough common sense to avoid adulterous liaisons, and her reputation remained unsullied throughout it all. She got into the habit of holding a feast on the anniversary of Stephen's departure, with a place set for him in case he returned.

It was during one of these feasts that the news of his death was brought to her. That was the one occasion on which people saw her lose her composure in public. She broke down completely. For a year she seemed inconsolable, and people said that she had gone mad with grief. But on the next anniversary of his departure, she held another feast, and there was a place

set, but with the Host and a missal, food for the soul in heaven. She was, once more, the charming hostess, but she would no longer rise to flattery, and she turned all would-be lovers away.

Pressure was placed on her to remarry, but for the first time in her life she resisted and stood firm. Five years into her widowhood, William came to the manor. He had been fostered there as a boy before going away to study, and he returned a priest. Alina willingly gave him a place, and soon he was her chancellor, looking after all the administration.





After a while he suggested that Alina's actions were sinful, because she was wasting the goods that God had given her. She was adamant that she would not return to the "old ways," and so William suggested that she start patronizing scholars. Almost immediately a scholar at Oxford dedicated a book to her, and she, delighted, gave him a substantial gift of money. It was not entirely a coincidence that this scholar was an old friend of William's.

The requests for permission to dedicate to her began to flow in soon after that. Alina would have given money to all of them, but William read the submissions first, ensuring that she did not

patronize any heretics or embarrassingly awful poets. This arrangement continues, and Alina's reputation for piety, fidelity, and generosity, partly as noised abroad by those she patronizes, has ensured that she has been left to endure her widowhood in peace.

Alina believes that she has found solace in learning now that her husband is dead. She talks of the great authors who are a great comfort to her: Beefius, Bed, and the great philosopher Ari... something. She is not, if she is entirely honest with herself, sure how she became learned, as she knows that she still cannot read. On the other hand, there are all sorts of learned men around her, and they say that she is learned, and they don't seem to be lying.

Alina knows her husband went straight to heaven because he died on Crusade, and hopes to join him as soon as possible. She regards her support of learning as a pious duty which will get her into heaven faster. She herself does not respond well to attacks on it, and generally calls for William to explain exactly what she is doing.

William has a vast amount of influence over her, but is happy with the current situation. He has a comfortable life and gets to talk to learned men as well as pursue his own studies. He also has a string of relationships with peasant girls, partly because he enjoys it, but partly to prevent any rumors about his relationship with Alina, which really is chaste.

Alina is unlikely to leave her home, but that home can be located just about anywhere in Europe. If it is not in Western Europe, it will be necessary to change her background slightly.

Alina of Dereham

Characteristics: Int -2, Per 0, Pre +3, Com +3, Str -2, Stm 0, Dex +1, Qik 0

Age: 51

Size: 0

Confidence: 3

Virtues: Landed Lady +5 (similar to Landed Knight), Knack (Charm) +1, Knack (Etiquette) +1, Venus' Blessing +1, Arthritis -3, Lost Love -1, Poor Memory (faces) -1, Short Attention Span -1, Soft Hearted -1, Weak-Willed -1

Personality Traits: Vain +3, Trusting +2

Reputations: Landed Lady 5, in England; Generous Patron 3, with scholars

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-2	-2	-3	-2	0

Soak: 0

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Awareness 3 (feasts), Charm 6 (courtly love), Embroidery 4 (flowers), Etiquette 6 (noble), Folk Ken 4 (nobles), Guile 3 (feigning emotions), Intrigue 3 (diplomacy), Norfolk Lore 2 (nobility), Sing 3 (unaccompanied), Speak English 5 (noble accent)

Equipment: Fine clothes, manor houses, servants...

Encumbrance: 0

Appearance

Alina was extremely beautiful in her youth, and she has grown old gracefully. Her hair is gray now, and her clothes are always somber, in memory of her husband. Her eyes retain their old fire, and her movements their old grace, except when her arthritis cripples her. She tends to inspire respect in young men, and desire in those of her own age, although most respect her grief.

In conversation she is unfailingly charming and polite, but she cannot concentrate on one subject for very long, and even brief discussions unveil her basic stupidity and shallowness. William often stands at her shoulder to rescue her from

difficult situations, and most of the learned men who talk to her have an interest in indulging her.

Adventure Seeds

1. The magi seek patronage from Alina, for the public support as much as for the money. If they were to cure her arthritis, she would be extremely grateful.

2. Someone returns from the Holy Land, claiming to be Stephen. Alina is immediately overcome with joy, but William doesn't think it's the same person, and knowing how bad Alina is with faces suspects that it may be an impostor. He gets in touch with the magi, who are good at ferreting out that sort of thing.



Patronage

Patronage was as important for scholars in the Middle Ages as it is today. There were, however, no government grants, so they had to find money from other sources.

One source was teaching, and many scholars at universities gained part of their income in this way. Teaching, however, did not leave a lot of time for actual study, and so genuine patronage was also required. Further, authors were often unable to teach while writing their books. There were two forms of patronage: institutional and personal.

Institutional patronage was almost all from the church, and available only to clerks. They would be given benefices, with permission to absent themselves so that they could claim the income and devote themselves to study. Similarly, monks would be given permission to leave their monasteries to attend universities while still being supported by their houses.

Later in the century patronage of this form became available in colleges. These were religious institutions established, often by lay founders, in the university towns. They drew their income from manors and benefices, and supported graduates of the university who wished to study for higher

degrees, particularly in theology, where the course was long and the final (financial) rewards uncertain.

Individual patronage was, of course, less organized. Rich individuals could give scholars notional jobs in their retinue, allowing them time to study, or even a real job that did not take up all their time. Patronage of authors for individual books was also common. The author would write a flowery dedication to the patron, usually asserting that all the book's good qualities were due to the patron's benevolent influence, and in return received a sum of money, or possibly even a job. Sometimes this didn't work and it proved necessary to dedicate the same work to a different patron. Some medieval works exist with as many as three different dedications in different manuscripts.

Covenants are more likely to be potential sources of patronage than petitioners, and any covenant with substantial property is likely to find scholars and poets trying to dedicate books to the magi. This needs to be handled carefully, as such individuals can have the ear of important officials, and could do the covenant a great deal of harm by dropping damaging stories. On the other hand, excessive patronage could be seen as interference with mundanes.



Sir Odo l'Or

Background

Sir Odo l'Or is a French tournament knight, a knight who makes his way in the world by traveling from tournament to tournament and living off the hospitality of his host and the prizes and ransoms he gains in combat. Sir Odo is a capable knight and manages to keep his belly fed and his needs tended to, but he makes no more than a living. Sir Odo is also able, through this living, to keep arms and equipment fitting his rank. He is aided in his endeavors by a single squire, Guillaume, a 14 year old boy who keeps his armor clean, prepares his quarters, aides his arming, and generally helps out

in exchange for learning how to fight and behave as a noble knight.

Sir Odo's ultimate aim is to secure himself a position as a household knight, and perhaps to even gain land as a vassal to a great noble. He pursues this goal by showing his skill and bravery in tournament battles. He could do this faster and better if he joined a greater nobleman's military campaigns, but there are few wars these days (there are no major French wars from 1214 to 1223). Sir Odo is still young, though, and has a few years to gain his goal. Sir Odo's battle experience, coming from tournaments, is somewhat artificial and has left him with the impression he can't be seriously hurt.



THOSE WHO RULE

Tournaments happen all over France, Flanders, and Provence, and Sir Odo has traveled far and wide to attend them. He's a naturally gregarious sort of fellow and has learned how to get along with foreign people. His travel has brought him into contact with a number of other tournamenting knights, and he now knows nobles from all over France and some adjoining areas. This contact has also brought him a number of friends among the ladies-in-waiting and even the higher ladies themselves.

Sir Odo has a common but potentially fatal weakness for a knight: he is susceptible to a pretty face and goes to extremes to please a woman who gives him attention. He uses his above-average looks and practiced social skills to feed

his habit of seducing these women. Some of the ones he has seduced in the past were married; this has gained him some enemies and frustrates his goal of finding a household position. His enemies cover a broad spectrum, including higher nobility, petty knights, local merchants, and a few peasants. Some of his bitterest enemies are the ladies themselves, furious at their seducer. None of his foes are overwhelmingly powerful or dedicated to his destruction, partially because many would be embarrassed to have the scandal get out, but they are a nuisance, encountered often, and may be fatal if they are fellow tournament knights. Some of these enemies are former friends and current social contacts.



Sir Odo l'Or*

Characteristics: Int -1, Per -1, Pre +1, Com 0, Str +1, Stm +2, Dex +1, Qik +2

Age: 20

Size: 0

Confidence: 3

Virtues and Flaws: Knight-Errant +2, Veteran +1, Well-Travelled +1, Reckless +1, Tough +1, Social Contacts (tournamenters) +1, Social Contacts (ladies-in-waiting) +1, Enemies (see text) -3, Black Sheep (the Church, as tournamenter) -1, Compulsion (to seduce women) -1, Expenses (arms, armor, and horse) -1, Weakness (attentive women) -1, Oversensitive (challenges to arms) -1

Personality Traits: Reckless +3, Haughty +2, Cheery +1

Reputations: Durable 2, tournament circuit; Good Lover 2, tournament ladies

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist, ft)	-1	-3	-2	1	-2
Brawling (fist, mtd)	+5	+3	+4	+1	+4
Longsword (ft)	+3	0	+4	+5	0
Lngswd./kite sh. (ft)	+2	+1	+8	+5	0
Lngswd./kite sh. (mtd)	+8	+7	+14	+5	+6
Lance/kite sh. (mtd)	+11	+13	+12	+7	+7

Soak: +17 (in full chain), +5 (out of armor).

Fatigue levels: OK, -1, -3, -5, Unconscious

Body levels: OK, -1, -3, -5, Unconscious

Abilities: Animal Handling 1 (horses), Athletics 2 (wrestling), Brawling 2 (wrestling), Carouse 1 (stamina), Charm 3 (ladies), Etiquette 2 (noblemen), Folk Ken 1 (women), France Lore 1 (politics), Intrigue 1 (court gossip), Leadership 1 (combat), Longshaft Weapon 4 (lance), Noble Lore 1 (Norman French), Play Lute 1 (melody), Ride 4 (combat), Shield & Weapon 3 (longsword and kite shield), Single Weapon 3 (longsword), Speak Provencal 2 (courteously), Speak Norman French 5 (courteously)

Equipment: full chain mail, horse, kite shield, lances, longsword, miscellaneous travelling gear, one set travelling clothes, pack horse, small arming tent, tabard, two sets good clothes, weather cloak

Encumbrance: 0 when mounted, -6 on foot with full chain mail, shield, and sword



There are inherent problems with being a wandering tournament knight. The Church has taken a hard stand against tournaments because of the harm done in the dangerous sport, the damage done to peasants' fields, and the energy used that might be better spent crusading. Knights killed in tournaments do not receive final unction and will find no peaceful rest in death. Also, the tournament circuit is financially draining. Travel is expensive, food must be bought anywhere shelter cannot be secured from local knights, tolls are common, and maintaining equipment, horses, and clothing is a constant drain. Furthermore, when a ransom or purse is secured, a large part of it is expended entertaining other knights and showing off the knightly virtue of *largesse*, or generosity. Lastly, being a tournament knight means Sir Odo is naturally always looking for a fight. Any number of things might be an excuse to joust or engage in non-fatal combat.

Appearance

Sir Odo is of average height, with curly hair, a clean jaw, blue eyes and long

eyelashes. He wears a surcoat displaying his gold and black arms, and rides a strong brown charger.

Guillaume*

Characteristics: Int +1, Per +2, Pre 0, Com 0, Str +2, Stm +1, Dex -1, Qik 0

Age: 14

Size: 0

Confidence: 3

Virtues and Flaws: Common Sense +1, Knack (swords) +1, Prestigious Family +1, Deep Sleeper -1, Dutybound -1, Poor Memory (names of women) -1

Personality Traits: Well-grounded +3, Cheerful +2

Weapon/Attack	Init	Atk	Dfn
Dam	Fat		
Brawling (fist)	+4	+2	+3
+2	+4		
Shortsword	+6	+3	+5
+5	+3		

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Animal Handling 1 (horses), Athletics 1, (running), Brawling 2 (fist), Carouse 1 (singing), Charm 1 (ladies-in-waiting), Chirurgy 2 (Sir Odo), Climb 1 (trees), Etiquette 2 (tournaments), Folk Ken 2 (squires), Longshaft Weapon 1 (lance), Ride 2 (horse), Single Weapon 2 (longsword), Single Weapon and Shield 3 (longsword and kite shield), Speak Norman French 4 (about tournaments)

Equipment: short sword, mule, traveling equipment, set of good clothes

Encumbrance: 0

Tournament Combat

Tournaments are meant to be non-fatal means to practice battle and show off chivalry. As such, knights in tournaments make an effort to pull their blows and use breaking lances to lower the impact of a charge. Combat is still potentially fatal, though, and knights are often injured and occasionally killed or maimed.

In tournament combat, opponents should always apply their melee bonus to damage, not advantage. They don't have to, but they should, since it is considered bad form to seriously injure an opponent. Defeat in tournament works mostly on an honor system; an honorable knight who believes he has been outclassed admits it. Dishonorable knights who refuse to admit defeat are a problem and are usually taught the error of their ways by a thrashing on the field.

Chapter 4

Those Who Pray

Arnald-Amaury

Background

“Kill them all! God will know his own.”

The Cistercian monk Caesarius of Heisterbach wrote these words in his history of the Albigensian crusade, hoping that it would incite the passions of the devout Catholics reading them. He attributed the apocryphal quote to Arnald-Amaury, papal legate and ecclesiastical commander of the Albigensian crusade; by doing so, he gave life to a legend. It no longer matters if Arnald-Amaury spoke those words or if a monk of the order he led merely put them in his mouth. Either way, Arnald-Amaury was consigned to live with them forever after.

Born in the south of France during the late 12th century, Arnald-Amaury became a Cistercian monk at a young age. He rose quickly within the order, serving as abbot within a succession of increasingly prestigious monasteries. Ultimately, he achieved the pinnacle honor of the order when he was named abbot of Cîteaux, the first Cistercian abbey. Rather than personal charisma, his ascendancy came through political savvy that tempered a fanatical devotion to the rule of the Cistercian order. When Pope Innocent III became concerned with the prevalence of heresy in southern France, he named Arnald-Amaury a papal legate, giving him the full weight of papal authority. Initially, the legate and his allies attempted to fight the heresy with words, preaching and debating with the heretics in

organized colloquies. While the Dominican friars, paragons of the art of Christian disputation, developed out of this effort, Arnald-Amaury himself was not well-suited to it. Provençal audiences compared his





speech to the droning of bees, and soon enough he ended his efforts.

When the pope preached crusade against the south of France, Arnald-Amaury found this a task for which he was far better suited. He quickly grasped the depths to which the southerners had turned against the Church, and realized that to suppress heresy, the region would need to be conquered and recast in a more orthodox mode, purged of heresy and the loose, self-indulgent morality espoused by the Provençal troubadour culture. As a military leader, Arnald-Amaury had a good grasp of the issues of conquest and management of recalcitrant

nobles. He could both lead troops in battle and quell rivalries and animosities within the ranks of his army, ensuring that territory captured in battle was not lost in politics. However, his personal fanaticism sometimes led him to overestimate the zealotry of the nobles and soldiers serving in the crusade, and to overlook the effects of the hatred of the citizens of the land he set out to conquer. Then, at the battle of Béziers, he permitted the slaughter of the city's inhabitants. In a letter to the pope, he recorded that neither age nor sex was spared and that about twenty thousand people were killed.

Arnald-Amaury*

Characteristics: Int +1, Per +1, Pre +1, Com -2, Str +2, Stm +2, Dex +1, Qik 0

Age: 41

Afflictions: weathered countenance (annoying), far-sighted (-1 to Perception rolls within Reach)

Size: 0

Confidence: 3

Virtues and Flaws: Priest +3, Wealthy +3, Temporal Influence (Papal legate) +2, Strong-Willed +1, Veteran +1, Plagued by Demon (see text) -4, Fury (authority questioned) -3, Infamous -2, Oath of Fealty (Church) -1

Personality Traits: Brave +3, Ambitious +2, Fanatical +2, Pious +2, Ascetic +1, Merciful -3

Reputations: Butcher 4, with the people of southern France

Weapon/Attack*	Init	Atk	Dfn	Dam	Fat
Mace/kite sh. (mtd)	+6	+8	+11	+7	+6
Mace/kite sh. (ft)	+1	+3	+6	+7	+1
Mace (mtd)	+9	+9	+9	+7	+8
Mace (ft)	+4	+4	+4	+7	+3
Brawl (gauntlet, mtd)	+4	+4	+4	+3	+5
Brawl (gauntled, ft)	-1	-1	-1	+3	0
Brawl (fist, ft)	-1	-2	-2	+2	0

*All statistics are for full armor. If unarmored, add 5 to all foot-based Init, Atk, Dfn, and Fat stats. Mounted stats are unaffected.

Soak: +14 (armored), +2 (unarmored)

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Artes Liberales 1 (logic), Athletics 2 (sudden movements), Awareness 2 (in battle), Brawling 3 (surprised foe), Civil and Canon Law 4 (claiming authority), Concentration 2 (prayer), Disputatio 1 (endurance), Etiquette 1 (the Church), Folk Ken 2 (warriors), Guile 1 (evasion), Intrigue 3 (seeing the big picture), Leadership 4 (conquest), Organizational Lore: the Church 2 (hierarchy), Ride 3 (in battle), Scribe Latin 2 (letters), Single Weapon 5 (mace), Shield and Weapon 3 (mace and kite shield), Speak Latin 4 (vocabulary), Speak Provençal 5 (giving orders), Survival 2 (in the field), Swim 1 (getting out of armor), Theology 2 (identifying heresy)

Equipment: In combat, Arnald-Amaury has a battle-trained horse, mace, kite shield, and full chain. Otherwise, he has the economic and political resources of a papal legate and abbot or archbishop, including an income of approximately 1060 silver pennies per year.

Encumbrance: 0 (mounted), -5 (on foot), 0 (away from battle)

It was there at the conquest of Béziers that the hatred of the Provençal, the writings of the Cistercian monk, and the letters of Arnald-Amaury himself created a curious synergy and attracted the attentions of the Infernal. The demon Agares was drawn to Arnald-Amaury like a moth to a flame. Agares is a subtle demon, and not one given to the flamboyant destruction of many of the less-sophisticated fallen angels. It saw a unique opportunity in Arnald-Amaury—by encouraging his excesses in the persecution of heretics, it could drive others away from the Church at the same time. It saw to it that Arnald-Amaury's apocryphal words spread, reaching across the south of France and into the minds of thousands of men.

The pope favored Arnald-Amaury after the victory at Béziers, and, influenced by the demon, Arnald-Amaury claimed more and more personal authority in the pope's name. He even had himself elected the archbishop of Narbonne. Eventually his audacity led to a papal rebuke, but Arnald-Amaury still stood high enough in the pope's eyes that he was appointed the ecclesiastical commander of a Castilian crusade, called to strike deep into the heart of territory long held by the infidel Moors. At the head of an army of 40,000 crusaders, Arnald-Amaury led that Iberian crusade to a glorious victory on the field of Las Navas de Tolosa, a battle from which Moorish power in Iberia would never recover.



Agares, a Demon of Wrath

Characteristics: Int +2, Per +1, Pre +1, Com +2, Str +1, Stm +3, Dex 0, Qik -1

Infernal Might: 17

Size: 0

Personality Traits: Angry +3, Devious +3, Patient +2

Weapon/Attack	Init	Atk	Dfn	Dam
Brawling	+8	+6	+10	+8

Soak: +9

Body levels: OK, 0, -1, -3, -5, Destroyed

Powers:

Psychomachia: Bloodthirsty +3, Reckless +1 (See ArM4, page 254).

Spirit Form, MuCo 40, 2 points: Agares can switch between an immaterial, undetectable spirit form and a physical form at will.

Force Words, CrMe 20, 5 points: Agares can make someone state their true feelings about another person or another group of people. The target can resist with a Perception stress roll of 12+.

Incite Fury, CrMe 15, 4 points: On any attack which does damage, Agares can incite the target to enter a blind rage directed at a victim of Agares's choosing. The rage is identical to that provoked by the Fury flaw (See ArM4, page 50).

Weaknesses:

Prayer: Agares cannot harm, or cause to be harmed, anyone engaged in solemn prayer for the duration of their meditation. Furthermore, if Agares's chosen victim starts to pray while the demon is in physical form, Agares cannot assume spirit form again until the prayer is ended. Maintaining solemn prayer in the face of an angry demon requires at the very least a Stamina + Concentration roll of 9+.

Vis: 3 pawns of Corpus in each bloody hand

Agares is a demon of wrath, but one that has learned to temper its craving for violence and bloodshed with patience. It is attracted to destruction committed in the name of God, particularly by those who are genuinely pious. It works by making others hate its chosen victim, turning them against the ideals that the victim represents and driving them away from God.

Agares spends most of its time in spirit form, where it is invulnerable to attack, but not capable of using any power save *Psychomachia*, and that only upon its chosen victim. When it physically manifests, it does so as a twisted, sinister version of its victim, with hands that perpetually drip the blood of innocents.



On the Power of the Church Militant

“At the end of the last century, as the mundanes measure time, enemies plagued the Christian realms from all sides. The Moors, our ancient enemies, held much of Iberia; the Byzantine Empire teetered on the brink of collapse; Jerusalem and the Holy Land had fallen to Saracen invaders. But, surrounded by enemies as they were, there arose a new unity in the kingdoms of men. The lands of the Christians, at last recovered from the fall of the Roman Empire and the transformations that followed, were ready to turn their attentions outwards. At the helm of that expansion stood the Church.

“You all know what followed when the Byzantine emperor Alexius I Comnenus called upon the Pope for mercenaries to fight against the Saracens in the Holy Land. You have heard how, preaching at the Council of Clermont seven years ago, that pope Urban II delivered an oration with the force of the Word of God, and the First Crusade gathered with a zeal approaching frenzy. Mundanes everywhere raised the banners of the Church, shouting the Crusade’s motto ‘*Deus volt!*’ God wills it. Thousands upon thousands of them rode forth, warriors and peasants both flooding into the Holy Land, pillaging, raiding, raping, slaughtering, and conquering in the name of their God.

“That the Church would sponsor something as violent and rapacious as a crusade may seem difficult to reconcile with the benevolent attitudes we all suppose it sponsors. But think, my sodales, of what has been accomplished by this action! The Crusade has diverted the warring lords of the land, turning their restless energies against the infidel, under the direct control of the Church! Now, it is the Church that maintains peace in this tribunal and beyond—the Peace of God, provided by the Church through the war against infidels! Look what they have done while we waited, debated,

delayed! Now the Church stands at the forefront of all the Christian realms!

“Dare we take a high moral stance and criticize them as hypocrites, preaching war to bring peace? Nay, we dare not, because they have already fulfilled their promises. They have struck a terrible blow against our enemies, enemies whom we are too craven to strike against ourselves. Soon, the Saracens will fall, and the Church will reign supreme. How long, then, until the Church, unifier, peace-bringer, turns its attention to us? Thousands upon thousands of mundanes, their puny fists raised together against us—even we could not stand against all of them.

“Make no mistake—I chide you all, and myself, for not acting sooner. But this Church-fathered drive should rally the Order of Hermes as it rallies the mundanes! We can advance into the new kingdom of Jerusalem, and reap the benefits of this new, virgin land. There, we can fight alongside our Christian brethren against the infidels, showing them the fullness of our might. Although it is the Church that has united the kingdoms, we could still be the ones who hold all together, as did the Cult of Mercury in the days of old. The Peace of God, created by turning the energies of war outwards against the foes that ring us, could be the Peace and Rule of Hermes! Think of it, my sodales! Is it not a glorious dream? The Church, by acting, by driving the expansion of its realms through fire and sword, has shown us the splendid power of a people united! Now, it is our time to stand united—our time to act—our time to attack! Our time to take our place at the head of humanity! Our time to claim our destiny!”

— Tyrmander of House Flambeau,
addressing the magi of the Norman Tribunal
of 1102

After the battle of Las Navas de Tolosa, Agares made a mistake, and Arnald-Amaury learned of its attentions. Now Arnald-Amaury is a man with knowledge of his personal demon, but no knowledge of an escape from it. He exists as a man torn, aware that his duty to God and the pope is to destroy the heresy that has taken root in Occitania, but certain that the demon waits, trying to push him to alienate good Christians and turn them against the Church. Trapped between his duty and the manipulations of the demon, Arnald-Amaury adopts a curiously erratic posture towards the southerners. In the words of another Cistercian chronicler, "He passionately desired to see God's enemies die, but as a monk and a priest he dared not strike the blow himself." He seeks to play the conquering nobles of the crusade against the nobles of the south, making them the focus of the animosity of the Languedoc while gathering political power about himself and quietly continuing his fight against the heretics.

Adventure Seeds

1. Arnald-Amaury is an example of a priest with a clear agenda that may or may not be reconcilable with the goals of a covenant of magi. Arnald-Amaury, or a similar figure, could be a potent ally for a covenant on the edges of Christian Europe. If the magi offer their assistance against his designated foes, he will be happy to reciprocate. However, if a covenant's interests lie with his enemies, he makes an implacable enemy, politically and militarily cunning and possessed of the full resources and protection of the Church.

2. Agares's interest in Arnald-Amaury is another good source of story ideas. It would be ironic if a group of

magi, working at cross-purposes to Arnald-Amaury, were to discover that he was demon-plagued. By banishing it, they would help a large number of souls along the path to salvation, but likely also give Arnald-Amaury a freer conscience when acting against them. On the other hand, the magi might attempt to use the demon's presence to discredit Arnald-Amaury, something that would likely backfire unless Arnald-Amaury has, in fact, crossed the line from demon-tempted to demon-corrupted.





Folquet de Marseilles

Background

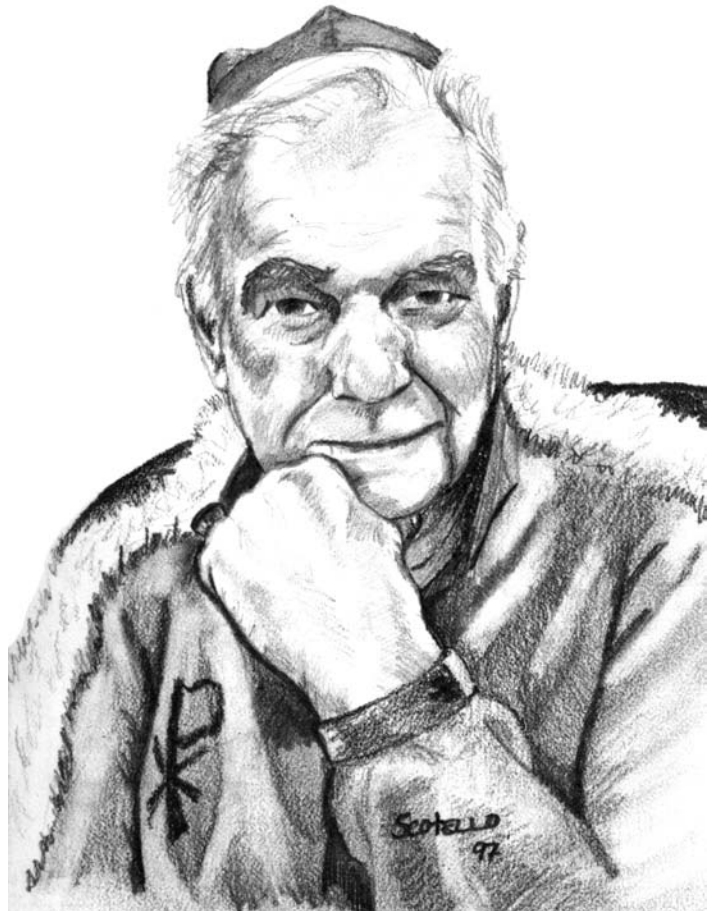
The most perilous of enemies are those who know your heart—those whom you once counted as your brothers.

Folquet de Marseilles was born the son of a wealthy Genoese merchant established in the Mediterranean town of Marseilles. Folquet's early education was cosmopolitan, as befit the heir of a prosperous trader in a thriving sea port. However, as a youth Folquet discovered new loves: music and poetry. The songs of troubadours traveling through Marseilles took root in his mind and fired his imagination. Before long, he put his career in commerce behind him and took up the lifestyle of a troubadour, touring the south of France and depending on noble patrons for support.

In his new career, Folquet experienced some small success. He composed many songs in praise of the noble kings Richard the Lion-Hearted and Alfonso II of Aragon. His patrons gifted him with enough money that he could take a wife and sire two sons. With his honeyed songs, he wooed the finest ladies of Provence, praising their beauty and virtue in the tradition of courtly love. His reputation as a lover grew to such an extent that, within a hundred and fifty years, Dante would place him in Venus's Heaven.

Perhaps it was his rejection by the lady Azalaïs, the beautiful wife of a powerful southern lord, that changed Folquet's path once more. His songs began to ring hollowly, their originality fading, their passion draining away. Struck by the lack of success of love poems that relied more upon dry logic than distilled ardor, Folquet surrendered the life of a troubadour and took religious vows. His wife and his two sons were encouraged to do the same; faced with limited prospects, they followed Folquet's suit and joined the Cistercian order of monks.

As a priest, Folquet's rise to power was remarkable. Within ten years of taking



vows, he was named the Bishop of Toulouse. As an ecclesiastical lord, Folquet enjoyed immense political power. With this power came a new opportunity—the chance to take revenge on those lords who had slighted him during his days as a troubadour, and on the troubadour culture that never fully welcomed him into its bosom. When the Roman Church declared a crusade against the heretics prevalent in the south of France, Bishop Folquet de Marseilles was one of its fiercest supporters, ready to do what he could to repay those whom he once called brothers.

This image of Folquet de Marseilles presents him at the height of his facilities, ready to wage political and religious warfare against those who oppose him. He is an enemy of libertine troubadours, heretics, and usurers, all of whom fly in the face of God's will. While Folquet seeks redress for the crimes against him and the Lord, he is not an extreme man,

and certainly not inclined to take foolish risks. His skills lie in intrigue and plotting, using the weapons of the Church to harry and discredit his enemies. He is a master of organization, skilled at turning his enemies against themselves. When Toulouse stood divided in response to the crusades, Folquet created a White Confraternity, a gang of street ruffians and younger sons whom he chartered with fighting heresy within the city. Without drawing a weapon himself, he was able to raise a small army to fight for his cause.

Furthermore, while he has put his days as a troubadour largely behind him, he still bears many of the tools of his past profession. His wit is sharp, and his quips can be as deadly as any dagger. Late in his life, he was called the “bishop of devils” by a town in revolt against a crusading army. He was quick with his response, “Right enough: they are the devils, and I am their bishop.” He possesses personal



Folquet de Marseilles*

Characteristics: Int +3, Per +1, Pre +1, Com +2, Str -2, Stm 0, Dex 0, Qik -1

Age: 42

Afflictions: arthritis (annoying), balding (annoying), grey hair (annoying)

Size: 0

Confidence: 3

Virtues and Flaws: Priest +3, Temporal Influence (bishop of Toulouse) +2, Clear Thinker +1, Knack (Intrigue) +1, Noncombatant -3, Bad Reputation -1, Compulsion (composing poetry and songs) -1, Enemies (burghers of Toulouse) -1, Oversensitive (criticism of his poetry and song) -1

Personality Traits: Brave +2, Crafty +2, Witty +2, Spiritual +1, Outspoken -1, Honest -1

Reputations: Self-serving hypocrite 2, with the citizens of Toulouse

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-3	-6	-4	-5	-3

Soak: +0

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Artes Liberales 2 (rhetoric), Athletics 1 (grace), Awareness 1 (in crowds), Charm 3 (courtly love), Civil and Canon Law 4 (papal laws), Concentration 1 (prayer), Disputatio 3 (debate), Etiquette 3 (the Church), Folk Ken 3 (merchants), Guile 2 (nobles), Intrigue 5 (manipulations), Organizational Lore: the Church 3 (gaining power), Play Stringed Instrument 2 (own compositions), Ride 1 (endurance), Scribe Latin 2 (Church documents), Sing 3 (own compositions), Speak Latin 4 (Church ceremonies), Speak Provençal 5 (courtly), Stealth 1 (escapes), Theology 2 (self-serving)

Equipment: The economic and political resources of a bishopric, including an income of at least 30 silver pennies a month

Encumbrance: 0



courage, as well—if his death as a martyr will strengthen his cause, he is willing to die for that final victory.

His time as a troubadour left him with some weaknesses, though. As a priest, he cannot resist the old impulse to compose songs. While the character of his compositions have changed, his skill has not increased. Folquet is as aware as any of his once-brothers that songs like “One Must Think About God” (“The night departs, the daylight comes, / The skies are calm and clear...”) are not hymnal masterpieces, but he cannot stop writing them. When taunted with his old songs, particularly the more amorous verses of his youth, his strong sense of guilt and shame can overwhelm him, sending him to fast and seek penitence for extended periods.

Adventure Seeds

1. Within a saga, Folquet de Marseilles, or others like him, can be the most perilous of enemies. Unlike diabolists or dragons they lack physical power, and instead are forced to fight their battles behind the scenes, using

political pressure and followers to accomplish their schemes. If the magi of a covenant are protectors of heretics, patrons of troubadours, or greedy usurers, they could earn the enmity of Folquet de Marseilles and spend many seasons averting his careful scheming.

2. While Folquet is a former troubadour turned against his ilk, a more immediate threat to the Order of Hermes would be a failed apprentice who turned to the Roman Church for protection. Armed with all of the lore of his apprenticeship, such a priest would intimately know the weaknesses of the Order, and be well-prepared to exploit them while using the Church’s aegis for protection.

3. Folquet need not be the enemy of magi at all. A covenant with a rebellious streak and a desire for a potent friend could assist Folquet in his plots, thereby earning his favor. A bishop is a powerful ally, and one that can smooth away many political problems with nobles and other mundanes. And if that bishop were to ask for a little more in return for his assistance each time, then the magi can, at the very least, be confident that they are not dealing with a demon.

Esclarmonde de Foix

Background

The Church, at best, is ambivalent towards the distaff sex. While the Virgin Mary gave birth to the Savior, it was a woman who plucked the apple from the Tree of Knowledge, banishing mankind from the Garden of Eden and causing God to send forth his only begotten son to the world of man. While Mary is venerated, and women valued as followers of the Church, they are not welcomed as

soldiers of the faith. Those that dedicate their lives to the Dominion are shut into nunneries, sealed away from the world. There is, within the Church, little chance for a dedicated, worldly woman to advance the cause of the Dominion, let alone to serve as a priest.

Esclarmonde de Foix was an exceptional woman. Born in the county of Foix in the south of France in the latter half of the 12th century, she was the daughter of the count of Foix, a powerful magnate.



The first half of her life began like that of any noble daughter of a powerful house. Esclarmonde was married to the lord Jordan de l'Isle-Jourdain, another lord of Languedoc, and spent her time bearing children and tending to her husband's household. Then something unexpected happened: Esclarmonde and her lord Jordan fell in love. The troubadours of the time esteemed the principles of courtly love, denying the possibility of love within marriage; that Esclarmonde found it in an arranged marriage surprised her as much as any of the gossiping ladies of the court.



The lord Jordan's affections were sufficient to free Esclarmonde of many of the restrictions placed upon noblemen's wives. She learned to read and write, and began to speak to travelers and visitors to her lord's

Esclarmonde de Foix*

Characteristics: Int +2, Per 0, Pre +2, Com +3, Str -2, Stm 0, Dex -1, Qik -1

Age: 44

Afflictions: fading beauty (-1 to Presence rolls based on sexual attraction), weak lungs (-1 to Fatigue rolls), slow reflexes (-2 to Quickness rolls), white hair (annoying)

Size: 0

Confidence: 3

Faith Points: 1

Virtues and Flaws: True Faith +3, Lesser Noble +2, Educated +1, Inspirational +1, Prestigious Family (count of Foix) +1, Secret Hiding Place (Montsegur) +1, Noncombatant -3, Overconfident -2, Driving Goal (proselytize for the Believers) -1, Magical Susceptibility -1, Obligation (perfecti duties) -1, Vow (perfecti vows) -1

Personality Traits: Compassionate +3, Dedicated

+2, Fearless +2, Mystic +1, Violent -2, Conventional -1

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-3	-7	-4	-5	-3

Soak: +0

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Artes Liberales 3 (rhetoric), Awareness 1 (the out-of-the-ordinary), Charm 2 (unconscious), Civil and Canon Law 2 (about heresy), Concentration 1 (prayer), Disputatio 5 (debate), Etiquette 3 (Believers), Folk Ken 3 (priests), Leadership 6 (Believers), Organizational Lore: the Believers 3 (leadership), Ride 1 (grace), Scribe Latin 2 (impressive script), Sing 1 (in a chorus), Speak Latin 4 (debate), Speak Provençal 5 (debate), Theology: Believers 4 (debate)

Equipment: An inheritance of 40 silver pennies a month

Encumbrance: 0



The Fortress Montségur

The name Montségur translates to “Mountain of Safety,” and the castle of that name in southern France justly deserves that sobriquet. Perched atop a great rounded outcropping of rock amidst the Pyrenees, it is a nearly impregnable fortress that provided refuge to the heretical Believers during their darkest days. Surrounded on three sides by deep valleys and only accessible through a single exposed path up its steep western face, the small castle atop a great rock was one of the last centers of Believer resistance against crusade and Inquisition, and the scene of one of the last great tragedies of the Albigensian Crusade.

The Montségur that sheltered the Believers was rebuilt in 1204, atop the ruins of an older castle, which some stories say was itself built upon the temple of a mysterious cult of sun-worshippers. Funded by the combined efforts of the lady Esclarmonde de Foix and the lord Raymond de Perella, both of whom sympathized with the Believer cause, it soon became a center of the Believer resistance to the crusade against their faith. Dispossessed heretics gathered to the site, building huts that plastered against the great rock’s sides like swallows’ nests. The village was burned once during the early stages of the war, but was rebuilt shortly thereafter. In 1232, Montségur gained increased prominence as a Believer fortress, becoming an arsenal and storehouse for the resistance against the northern invaders. Furthermore, rumors hold that a great treasure of some sort was transferred to Montségur in that same year. The nature of this treasure is unknown, but many stories are told of its reputed power and mysterious character.

As Montségur gained prominence as a rebel fortress, the attentions of the crusaders fell more heavily upon it. In 1242 the defenders launched a raid against a group of inquisitors operating nearby, killing eleven before escaping to safety. The wrath of the Church followed swiftly on the perpetrators of this crime, and siege was raised against Montségur. The fortress and its defenders held out against the vastly-superior attackers for two long years before at last being forced to surrender. All those who would renounce their heresy would be allowed to leave. Those who refused would die by fire.

At the appointed hour, the two hundred and sixteen *perfecti*, refusing to abandon their faith, walked forth from the fallen castle and were led to the pyre on what would forever after be known as the Field of the Burned. The treasure of Montségur was never discovered.

Montségur is, in many ways, exactly analogous to the covenant of a group of magi. Either before or after the Albigensian Crusade, its safety would make a fantastic refuge for magi of the Order of Hermes. For a covenant caught in the beginning of the Albigensian Crusade, Montségur could represent the heart of one of the two factions that imperil the covenant’s existence. During the Albigensian Crusade, covenants that side with the heretics only to be destroyed could flee to the refuge it represents, and perhaps learn of the treasure it conceals. Lastly, a covenant set in Montségur after the massacre would likely be haunted by the ghosts of its destruction and the legacy of its inhabitants, including the mysterious treasure of Montségur.

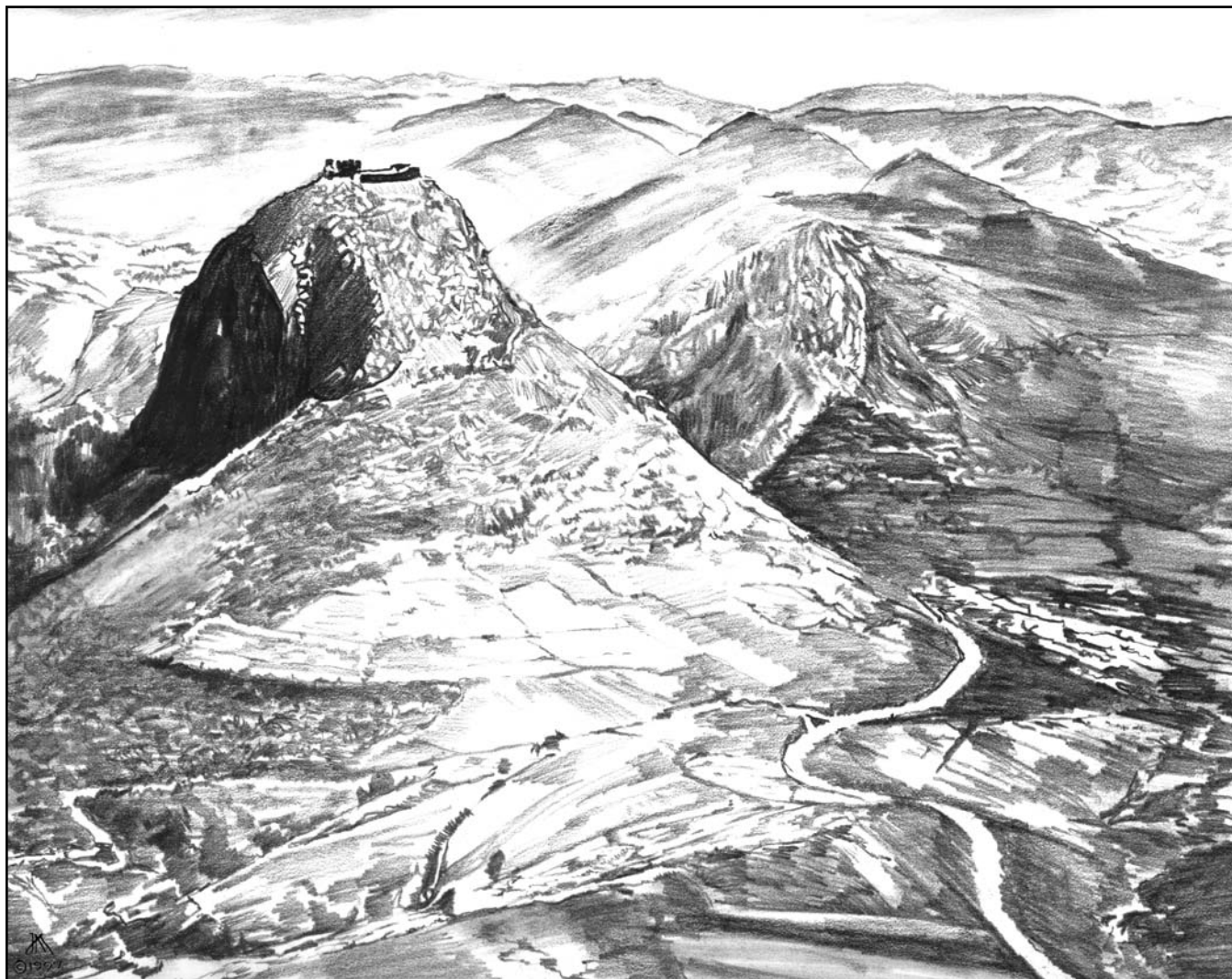
town. With Jordan's permission and favor, she even rose to an unprecedented legal status, serving as a witness to the charters drafted by public notaries within her lord's town. With Jordan's blessing, she had become his legal peer as well as his wife.

However, Jordan and Esclarmonde did not see eye to eye on every topic. Among the visitors Esclarmonde entertained, she met a *perfecti*, a sworn follower of what came to be known as the Albigensian heresy. She was intrigued by a sect of devoutly religious folk that practiced apostolic poverty, a principle that the Church preached but did not demonstrate itself. She offered a number of Cathars, or Believers, as they were also

known, her protection, and they were happy to accept the support of such a powerful woman. For her part, Esclarmonde was fascinated to discover that the Believers accepted both men and women as *perfecti*, their nearest equivalent to priests.

Jordan, a devout Catholic, did not approve of Esclarmonde's patronage of the Believers, but his love for his wife overcame his reservations. He was proud of his wife's daring, and never challenged her involvement with the heretical Believers. When he passed away, he left his title to his son and heir, and a sizable inheritance to his widow Esclarmonde.

After her husband's death, Esclarmonde retired to a community of





Believers in the town of Fanjeaux, where she continued her involvement with the Believer cause. She used her money for charitable works, establishing schools and hospitals. Her generosity and kind heart made her a luminary among the Believers, and her fame spread far and wide. Several years after her husband's death, she made a fateful decision: she received the *consolamentum*, the Believer rite that declared one to be a *perfecti*, bound by all of the vows of the Believer faith. Esclarmonde de Foix had become a priest of the Cathar heresy, a position she never could have aspired to in the Church.

The rise of the Believers in the south of France was not unnoticed. The Church, roused to the threat that the Believers posed to the souls of the people of southern France, sent many delegations to preach against the heresy. These met with varied success, as each side pos-

sessed both poor and brilliantly persuasive speakers. Esclarmonde de Foix proved to be one of the latter.

In 1207, Esclarmonde attended a colloquy at the town of Palmiers in the company of her brother Raymond-Roger, who was by then the Count of Foix. The colloquy was a debate between the heretics and the representatives of the Church, with each side attempting to sway the other, as well as the audience, with its arguments. Esclarmonde had traveled there with her two daughters and her sister Philippa, another devout defender of the Believers. When the debate began, Esclarmonde joined in, energetically and eloquently expressing arguments in favor of the Believer creeds.

The presence of articulate women within the heretic ranks appalled the Church's chosen representatives. Brother Étienne de la Misericorde was a companion of Domingo de Guzman, who would

A Heretic's Court

After the beginning of the Albigensian Crusade, Esclarmonde de Foix's activities become somewhat difficult to track. Her name resurfaces at the Fourth Lateran Council in 1215 when her brother Raymond-Roger, Count of Foix, is charged with aiding and abetting the rebellious Believers in the fortress Montségur. In addition to financing the construction of Montségur, Esclarmonde is, at that time, living there among the leaders of the heretics. The count denies all culpability for his sister's activities, asking, "Am I to be ruined for my sister's sins?"

Esclarmonde's role in leading the heretics remains a mystery, but if her history as a noblewoman is any example, she continues to actively involve herself. Her charisma earns her many followers, converting because of the brilliance of her speech and her devotion to her ideals. Even Folquet de Marseilles, the bishop of Toulouse, pays her a back-handed compliment as a speaker when

he states that, "through her evil doctrines she succeeded in making a number of conversions." Perhaps her finest achievement is that, more than seven centuries later, she is remembered in the town of Foix by a statue depicting her as the protectress of the Languedoc.

As a heretic leader, Esclarmonde de Foix makes an excellent story hook. Her eloquence and her forthright willingness to assert herself make her a likely candidate to approach magi in the search for allies. Rescuing her from her plight pushes the limits of the Code of Hermes, and any group offering too much assistance to the heretics faces the possibility of being chastised by their tribunal. Similarly, for a storyguide interested in inserting mundane politics into their saga, Esclarmonde's heretic court at Montségur represents a chance to tie action to negotiations: as a group of rebels and outlaws, the interests of the heretics and a bloodthirsty group of magi could easily align.

later be canonized as Saint Dominic, founder of the Dominican Order. When Esclarmonde's participation offended him, he rebuked her with the words, "Madame, go wind your distaff! It is not fitting that you should argue matters of this kind!"

The brother's response to Esclarmonde's participation in the colloquy underlies the principal threat that Esclarmonde poses to the Church's authority. While she is a brilliant and educated woman, well-spoken and sympathetic to the modern mind, to the Church she represents a threat that borders on the Infernal. As a noble, she possesses resources that make her a potent political threat. As a *perfecti* of the heretic faith, she represents a prominent figure within the ranks of the Church's enemies. And, as a woman who is both a noble and a *perfecti*, she is defying the social order that the Church is an integral part of, and threatening to turn the world on its ear by her actions.

However, Esclarmonde poses another, even greater threat to the Church. After becoming a *perfecti*, she starts to give her money to another project: the restoration of the castle Montségur. Situated high in the Ariège mountains of southern France, Montségur is a nearly impregnable fortress that the Believers can use as a sanctuary and base for military operations. For this aid to the heretics, Esclarmonde earns the wrath of a number of prominent Church officials, including Folquet de Marseilles, the bishop of nearby Toulouse.

When the debates between the Believers and the Church end inconclusively, the Church begins to move towards more decisive action. When Pierre de Castlenau, a papal legate appointed to deal with the Believer problem, is murdered, the Church launches a crusade against the Believers and the

nobles of Languedoc. Before long, the south of France is bathed in blood, and Montségur becomes a sanctuary and refuge for the Believers, as well as a place from which they can fight back.

This depiction of Esclarmonde de Foix shows her at the start of the Albigensian Crusade, at a point in her life when the principles that she's built the last ten years of her life upon are threatened with destruction. Nothing obliges her, one woman blessed with extraordinary experiences and fortune, to stand against the wrath of the Church. She could simply turn her back on the Believers, return to the Church's fold, and forget the freedom that she has tasted. However, to do so would transform her from an extraordinary woman to simply another widow of an old, dead lord, living on her inheritance and her prayers. It seems unlikely that, having tasted so much liberty, Esclarmonde de Foix will give it up now.

Esclarmonde de Foix represents a rare class of medieval woman who manages to overcome the limitations imposed upon her by society and rise to a position of power and prominence. Lacking the personal power of an Eleanor of Aquitaine, Esclarmonde ascends through a combination of good fortune and daring. From there, she dedicates herself to a cause, and uses what resources she has to drive its success. Esclarmonde, or a woman like her, can crop up anywhere, only to be thrust into the forefront of great events. Within Esclarmonde's family, both she and her sister Philippa became protectresses of the Believers, and their other sister Zebelia became the guardian of the Waldensians, a third and entirely separate group of heretics active at the same time!





Adventure Seeds

1. A group of magi would make ideal allies against a Church-imposed threat. They are powerful enough to stand against the Church, and already at odds with Esclarmonde's enemies. The magi might be drawn to Esclarmonde by her lively mind and thoughtful nature, or might be struck by the possibility that her magnetism and luck stem from what could be a latent Gift. Alternately, as a wealthy noble, Esclarmonde can provide resources that a young covenant may need.

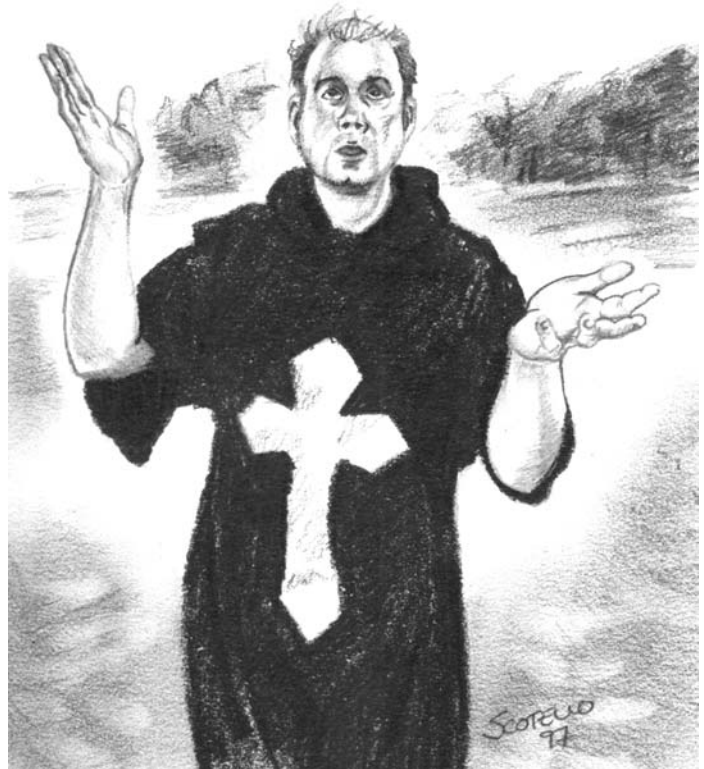
2. A covenant of magi may find themselves on the side opposite Esclarmonde as well. A cruel storyguide would play up Esclarmonde's independence and sense of liberty to make her appealing to the players even as the characters are told that she is the enemy. If Esclarmonde de Foix is to be destroyed, her passage should be remembered as the tragedy of a remarkable woman by all involved.

Friar Geoffry

Background

Friar Geoffry is a wandering holy man, a brother of a mendicant order sworn to poverty and chastity. Friars are charged with educating the ignorant, mainly by spreading the Word of God and proper Church religious practice. Geoffry is a good speaker and preacher. He also has a keen sense about who to preach to, whose soul is in danger, and who is already damned.

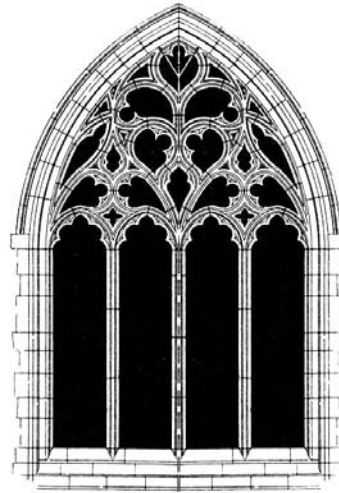
Geoffry travels throughout the Provençal region, and has come to know a great many of the villagers. He is determined to return the remaining misguided Albigensian heretics to the fold by reminding the people that



the Creator and Lord of the World is good and loving, not the warped monster the Cathars hold him to be. His great faith in God uplifts his heart in this endeavor.

As a mendicant friar, Geoffry has sworn to allow himself no property, no income, and no permanent home. This is a more severe oath than priests or monks swear, since they are allowed communal property to support themselves. Geoffry begs for his food from whoever will provide it, rich or poor, great or petty. He is usually able to secure his needs from people of good conscience. More troubling is his vow of chastity. Like members of other orders, Geoffry has forsworn marriage and intercourse entirely. Unfortunately, he is a handsome, charismatic fellow, and is extremely attractive to many women, a discomfiting number of whom are extremely beautiful and desirable. His faith is sorely tested by this situation, but he perseveres through prayer and faith.

Geoffry's order generally discourages violence, although he is allowed to defend himself. Nevertheless, he travels unarmed, and has no skill with a weapon. If he sees the need of it, he may yet learn to use a quarterstaff. Ordinarily, he travels with only his woolen robe, sandals, and begging bowl.



Friar Geoffry*

Characteristics: Int +2, Per +1, Pre +1, Com +2, Str -1, Stm +1, Dex -1, Qik 0

Age: 19

Size: 0

Confidence: 3

Faith Points: 1

Virtues and Flaws: Mendicant +1, True Faith +3, Inspirational +1, Sense Holiness and Unholiness +1, Well-Traveled +1, Vow of Poverty -2, Vow of Chastity -2, Curse of Venus -2, Driving Goal (return heretics to the fold) -1

Personality Traits: Devoted +3, Kindly +2

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-2	-4	-3	-1	-2

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Unconscious

Abilities: Area Lore 2 (personalities), Artes Liberales 1 (rhetoric), Church Lore 2 (history), Concentration 1 (prayer), Disputatio 2 (teaching), Etiquette 1 (Church), Lectio 2 (Libri Quastionum), Legend Lore 2 (saints), Philosophiae 2 (moral philosophy), Scribe Latin 2 (copying), Sense Holiness and Unholiness 2 (people), Sing 1 (Gregorian Chant), Speak Own Language 5, Speak Latin 3 (Church), Survival 3 (local area), Theology 3 (heresies)

Equipment: robes, cord belt, sandals, begging bowl

Encumbrance: 0

Monks and Mendicants

Monasticism is an old tradition in Christianity. Monks and nuns swear oaths of poverty, obedience, and celibacy, and live together in small religious communities separated from secular society. Although the clerics are individually poor, their orders may acquire considerable corporate wealth and land. Some orders live in comparative comfort, since the monks are able to afford to keep the whole order in similar style. A few orders live in luxury, giving a bad name to all religious orders, and drawing much criticism. Celibacy is stressed in holy orders, and monks and nuns do not generally mingle, even when under the same roof. The vow of religious obedience requires acceptance of Church authority and repeated daily prayers according to the religious clock and calendar. Monks spend the rest of their time in manual labor and spiritual study, although in some orders some monks labor so other monks can study. There are several orders, each with different Rules.

Mendicants are a very new development in the Church. The first mendicant orders were founded in the first and second decades of this century to help combat the Albigensian heresy. The Cathar priests were sworn to poverty and celibacy and moved among the people, preaching, converting, and setting an example. The Church recognized the utility of this approach and has allowed the founding of two new holy orders, dedicated to setting an example of spiritual living in the secular world. Only the most dedicated are admitted to these orders, and all members take their vows of poverty, celibacy, and obedience extremely seriously. The mendicant orders are allowed no corporate property, and the friars themselves beg for food and shelter, to stimulate Christian charity.

The two main mendicant orders are the Friars Minor (later called the Order of St. Francis), and Friars Preacher (later the Order of St. Dominic). The Church resisted the formation of mendicant orders, and although the Pope gave his verbal approval in 1210, the Fourth Lateran Council forbade new orders from forming. (A Bull in 1223 set-

ties the matter, allowing the orders formed to remain in existence.)

The Friars Minor, founded by Francis of Assisi (dies 1226, canonized 1228), stresses personal humility, extreme poverty (friars minor may not handle coins), service, and preaching of the gospel. The Minors are very loosely organized, with little hierarchy, but have undergone explosive growth.

The Order of Poor Clares is a sisterhood of nuns founded by Clare of Assisi, inspired by the Friars Minor, who live similarly except that they are allowed corporate shelter and are enclosed in a house to protect them from the ravages of the world. In theory, there are no mendicant nuns.

The Friars Preacher were founded in the wake of the Albigensian Crusade by a prior named Dominic Guzman. Dominic had spent years working to reconvert Cathars by logic and example rather than force, and considered the Crusade a vast mistake. In response, he founded the Friars Preacher, intended to set an example of poverty, learning, and preaching. Like the Friars Minor, the Friars Preacher owned no corporate property and begged for food. Unlike the Friars Minor, the Preachers stressed scholarship, teaching, and debate. The Preachers are loosely organized into provinces, and the Dominican Friars, or Blackfriars, mostly focus on university towns. Perhaps because of their adherence to scholarship, the Preachers were confirmed by Honorius III before the Minors, in 1216. Like the Minors, the Preachers have grown tremendously since their founding.

Since Friars are under minimal supervision and are expected to travel and preach, they might associate with virtually anyone they felt in need of education or conversion be they Jews, Moors, heretics, or magi.

Maria of Brindisi

Background

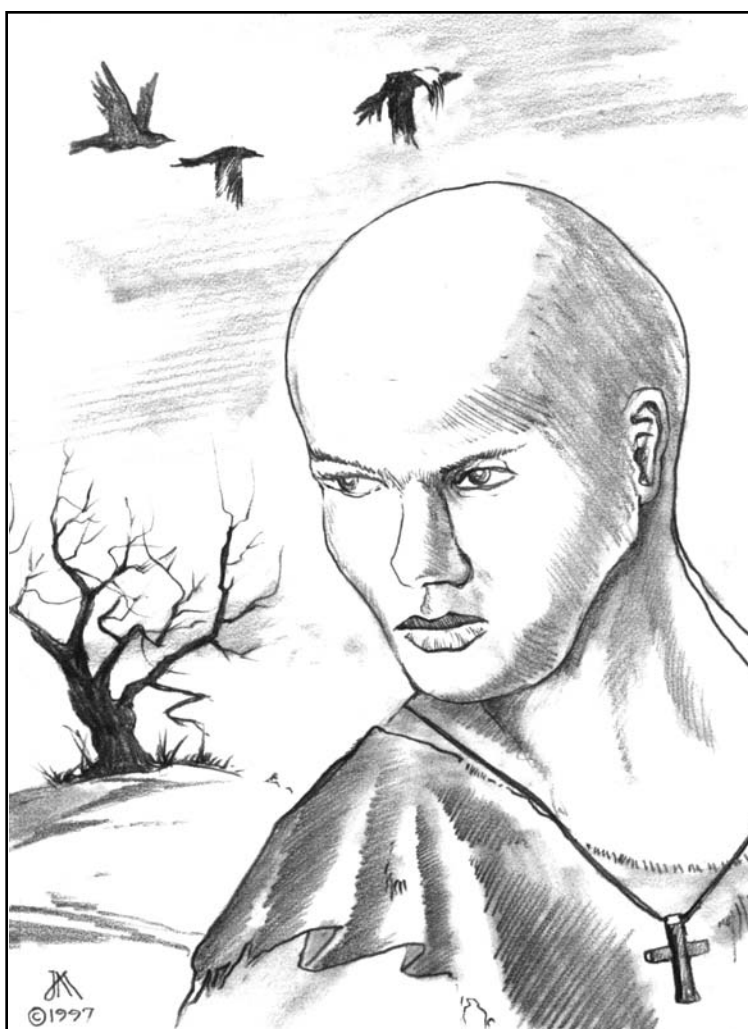
Maria was born into a wealthy merchant family in the Italian port of Brindisi. The hustle and bustle of a busy Mediterranean trade center was magical to the young Maria, but the time that always stayed in her memory was the departure of the crusaders in 1204. Watching the knights of Christ boarding their vessels on the quays was an inspiration to the impressionable girl, even if she was too young to understand the bitter irony of the Fourth Crusade's sacking of Constantinople. She was impressed by the soldiers' willingness to sacrifice themselves for Christ, as he had done for all of humanity.

Some years later, Maria witnessed a sermon by Francis of Assisi while traveling with her father on business. She was so moved by his charisma and message that she determined to follow a religious life herself. Her parents, who had been educating Maria at great cost to themselves, were rather distraught to hear that their daughter wanted to become a nun. Although Maria was clumsy at best, she was very sharp-witted and her father had wanted her to help in the family business. She would have none of it and announced that she was going to follow Francis. Her father forbade her to go, and threatened to disown her if she did. Maria, young and defiant, renounced all her worldly possessions and left her family, who promptly disowned the rebellious teenager.

Maria joined other pilgrims and made her way north to join Francis. She began preaching the message of Christ as they traveled, and word of her spread quickly. By the time she reached Francis in the

Portiuncula Chapel in 1212, the charismatic Maria had attracted a group of like-minded followers. Once there, they met another devout young woman named Clara, and she and Maria quickly became close.

When the women joined Francis and asked for his blessing in their endeavor, they were shocked to find that Francis disapproved of women living by begging and preaching as he did. Instead, he suggested forming the women into their own order where they would live an enclosed life like other nuns. Maria was outraged. She had not traveled all this way and





renounced all her possessions so she could rot behind the walls of a nunnery. She hoped that Clara would agree with her, but was gravely disappointed when her newfound friend heeded Francis' desires and allowed herself to be cloistered. With a heavy heart, Maria gathered her followers and departed, much to Francis' chagrin. Clara became the founder of a sister order to the Franciscans called the Order of Poor Clares, which enjoyed much success in coming years and contributed greatly to the spread of the Franciscan movement.

For the past five years, Maria of Brindisi, as she is now known, has continued to wander throughout Italy preaching the word of Christ. She is well-known amongst the peasants, who revere her like a saint. Unlike many wandering preachers, she has not petitioned the Pope for recognition. She has decided to live outside the Church and listen only to the teachings of Christ. This is not a popular attitude with the Church and she has been driven from a number of towns by vengeful clerics. She has never lost her rebellious streak, however, and she mere-

ly moves on and continues her great work.

Maria of Brindisi is full of the light of faith. She pours almost the whole of her self into her begging and preaching and sees just about everything in relation to the words of Christ. She believes strongly in mercy, compassion, and the love of God. If she has faults, they are her temper and her rebellious nature. She simply does not take orders well, and this is why she can never join the Church. She is content to live amongst the poor and teach by example and word.

Appearance

Due to her shaved head and gaunt figure, Maria is often mistaken for a man. In accordance with her vow of poverty, she wears only a tunic of sackcloth bound with a cord, and walks with bare feet across the back roads of Italy. Her olive skin is deeply tanned, since she spends most of her time in the outdoors. But behind her coarse appearance lie penetrating eyes and a formidable charisma.

Maria of Brindisi*

Characteristics: Int +2, Per +2, Pre +2, Com +3, Str +1, Stm +2, Dex -3, Qik -3

Age: 27

Size: 0

Confidence: 3

Faith Points: 1

Virtues and Flaws: Wanderer 0, True Faith +3, Famous +2, Educated +1, Higher Purpose (preach the word of Jesus) +1, Inspirational +1, Strong-willed +1, Well-traveled +1, Noncombatant -3, Clumsy -2, Vow of Chastity -2, Vow of Poverty -2, Black Sheep -1

Personality Traits: Devout +5, Rebellious +3, Compassionate +2, Merciful +2

Reputations: Sainly 4, with Italian peasants

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (dodge)	-5	-9	-6	-2	-1

Soak: +2

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Athletics 2 (walking long distances), Awareness (crowds) 1, Charm 3 (preaching), Church Lore 2 (corruption), Concentration 2 (prayer), Folk Ken 2 (peasants), Italian Lore 1 (backroads), Leadership 3 (religious), Scribe Latin 2 (original composition), Speak Italian 5 (inspirational language), Speak Latin 3 (Christian terms), Storytelling 3 (parables), Survival 2 (wilderness), Theology 4 (the Gospels)

Equipment: none

Encumbrance: 0

Adventure Seeds

1. Maria comes to the region around the player characters' covenant and begins to preach. When she hears of the magi, she and her followers come to the covenant and she engages the magi in a debate. Her message is very popular amongst the local peasants, and possibly amongst the covenfolk as well. She may even try to convince the covenfolk to leave the service of the magi and save their immortal souls. She also creates trouble for the local clergy, and the characters may find their best course of action is an alliance with the Church to find a solution to their mutual problem. This may cause conflicts for magi who are still Christian or those who are simply moved by her devotion.

2. Maria comes to the characters' covenant as a fugitive, fleeing from Papal justice. After enduring years of Maria's rebellious preaching, the Pope finally had enough and excommunicated her. She was forced to flee to the covenant by circumstances beyond her control and her presence creates quite a problem for the magi. Agents of the Church may track her down there, and this could only mean trouble for the magi. Furthermore, Maria herself takes every opportunity to spread her message, no matter how unsympathetic the magi are to her views. But again, she is popular amongst the covenfolk and so ejecting her would be bound to lead to trouble. What is a poor magus to do?



Stephen of Norwich

Background

Stephen is forty years old, and was born in Norwich, England. His father was a blacksmith, but Stephen never wanted to follow in his footsteps. As a child he was enthusiastic in fasting and attending church, and he was well known at the cathedral before he was ten years old. The monks suggested that he be educated in the town's grammar school, which was under the control of the cathedral, and his father agreed.

Stephen was a good student, showing great eagerness for learning. The simple piety of his youth was gradually replaced by a more analytical and questioning approach to the faith, but his enthusiasm for self-denial remained undimmed. It did

not take him long to learn everything that the grammar school could teach, and there was talk of sending him to the new university at Oxford. This, however, was beyond his parents' means, so he remained in Norwich, being taught by the monks.

As was natural for an educated man, Stephen was ordained subdeacon, then deacon, and finally, in his twenty-fifth year, priest. He was appointed the priest of St. Helen's parish in Norwich in 1208, shortly before England was placed under an interdict by Innocent III. This parish immediately adjoined the cathedral, and the bishop put Stephen in charge of teaching the boys in the almonry school.

The interdict, which forbade most church functions in England, brought



Stephen time to study and correspond with clergy elsewhere in Europe. During this period, he wrote his best known work, a treatise arguing that curiosity is a virtue, and not a sin. (*De Curiositate*, *Philosophiae tractatus*, Quality 5.) The interdict was lifted in 1214, and Stephen returned to his parochial duties.

By this time, however, he had links with clergy all over Europe, in many major towns and monasteries. The new Bishop of Norwich, Pandulf, was the papal legate to England, and he found Stephen useful as a messenger and envoy. Since that time, and despite a change of prelate, Stephen has found himself sent away from Norwich most summers. A couple of years ago, the bishop asked him to learn to ride so that he could travel more quickly. Stephen fell from the horse and broke his leg. It did not set properly, and he has been lame ever since.

Stephen's overriding, driving goal is to restore the old prestige of the cathedral schools. The journeys on which the bish-

op sends him allow him to talk to clerks in different parts of Europe, and to try to convince them of the importance of close episcopal supervision of learning. His strategy is two-fold: he tries to restore higher learning to the cathedral schools, and to have the universities closed down. His treatises and learned letters, which he sends only to clerks at cathedrals, are his main instrument for the first aim, although he is also trying to form a school of higher learning in Norwich. Unfortunately, the new university at Cambridge is providing overwhelming competition. He pursues the second thread by writing polemics about the lack of discipline at the universities, and on the dangers of heresy in a school that is not under the close supervision of a bishop. These are not without influence, but so far they have not had any decisive results.

His natural asceticism, combined with serious thought about the dangers of mixed motives, has led him to take an unusual, and secret, vow. He wears a hair

Stephen of Norwich

Characteristics: Int +2, Per +1, Pre -1, Com +2, Str 0, Stm +1, Dex 0, Qik 0

Age: 40

Size: 0

Confidence: 3

Virtues and Flaws: Priest +3, Patron (Bishop of Norwich) +2, Clear Thinker +1, Further Education +1, Social Contacts (clergy) +1, Lame -2, Vow (see text) -2, Driving Goal (see text) -1, Obligation -1, Oversensitive (classroom disorder) -1, Social Handicap (stutter) -1

Personality Traits: Curious +3, Ascetic +2, Dedicated +2

Reputations: Learned 1, with clergy of Western Europe; Strict 5, with pupils in Norwich

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)*	-5	-6	-6	0	-5

*includes penalty for hair shirt

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Artes Liberales 3 (rhetoric), Awareness 2 (in class), Canon and Civil Law 2 (canon law), Church Lore 3 (scholars), Concentration 3 (reading), Disputatio 3 (philosophiae), Etiquette 2 (churchmen), Folk Ken 2 (clergy), Intrigue 2 (diplomacy), Leadership 2 (pupils), Lectio 3 (philosophiae), Philosophiae 6 (moral philosophy), Scribe Latin 3 (tractatus), Speak English 5 (rebukes), Speak Latin 5 (learned vocabulary), Theology 2 (ethics)

Equipment: normal clothing, writing implements

Encumbrance: 0

Cathedral Schools

By 1220 the glory days of the cathedral schools are over, as the universities take over higher education (see “Universities” on page 66). This was probably not as obvious at the time as it seems now, however.

Cathedral schools first rose to importance during the Ottonian Renaissance of the 10th century. Teaching was centered around the charisma of particular teachers, and aimed to form the manners and morals of the student more than at purely intellectual attainment. In the 11th century, this style of teaching reigned supreme, but things began to change in the 12th.

At the beginning of the 12th century, figures such as Peter Abelard began to emphasize intellectual achievements over simple respect for the figure of the teacher. They still taught within cathedral or monastic schools (Abelard himself in Paris), but the loyalty of scholars to particular schools was lessened, and they began to wander in search of the best teachers. In time, this led to teachers and students gathering in particular towns, and from these gatherings the first universities arose.

By the 13th century the universities have won the battle over what should be taught, and those cathedral schools which retain instruction in higher learning place the same emphasis on logic. Cathedral schools, however, have only one teacher, appointed by a bishop. This appointment is not necessarily made on the basis of academic merit, so the reputation of a cathedral school tends to last only as long as a particularly good teacher remains there. This also tends to mean that cathedral schools are strong on one subject and weak on the rest. Further, cathedral schools cannot issue

degrees, and scholars there do not have the special rights accorded to university scholars.

As the scholars flow to the universities, cathedral schools are taking over the teaching of basic Latin and chanting to children. The pupils are predominantly boys, although some schools teach boys and girls together, generally drawing condemnation on the master. These schools are small. The one at Norwich, for example, had around a dozen pupils. This teaching is sometimes free, sometimes not. Both types can be available in the same cathedral. Norwich had an almonry school, for poor boys, and a second school for the children of richer citizens. A career in the Church is the main way for poor boys to rise in society, and the almonry schools are an important first step in this.

The teachers at these schools are always in holy orders, although they have not necessarily been ordained priests and they are almost exclusively male (see “Female Scholarship” on page 63). They are not always part of the community of the cathedral, but may be secular priests employed by the bishop for this function (as Stephen of Norwich is). After learning basic grammar, most students would also take minor orders, but the children in the grammar schools are too young to do so.





shirt at all times, under his long tunic. This is very uncomfortable, although he has learned how to sit very still while studying to minimize the discomfort (-3 to all physical actions, -1 to mental and social actions unless he can sit very still). He also practices moderation in food and drink, but does not perform any ostentatious fasts. He has no particular reputation as an ascetic, which is just what he was aiming for.

His concern for discipline, the hair shirt, and his ascetic temperament do not dispose him to being a tolerant teacher. The tendency of boys to mock his stutter has made this worse, to the point where he will reprimand a boy for breathing too loudly, and beat him for a sneeze. This makes his charges hate him, and means that none of them want to stay in Norwich for further instruction.

Appearance

Stephen is of average height, but is noticeably thin. His brown hair is cut short, and he is clean-shaven. He normally wears a long tunic, reaching to mid-calf, with a cloak for traveling. This tunic is distinctly unfashionable, but is necessary to conceal his hair shirt.

He rarely smiles, and tends to criticize rather than praise; the greatest compliment he gives is to criticize only trivial things. He has a terrible stutter, which sometimes makes it impossible for him to start sentences, let alone finish them. Oddly, he does not stammer while



teaching, but as soon as he has to criticize one of his pupils, it returns. He is always serious, rather solemn, and disapproves of excessive laughter.

Stephen could enter into correspondence with scholarly magi anywhere in Europe, or meet them while on a mission for the bishop. Alternatively, he could be placed in almost any cathedral in Western Europe, and thus be a local figure.

Adventure Seeds

1. Stephen is sent to negotiate with the magi as the bishop's envoy.

Alternatively, he could be a negotiator on another side in some dispute that involves them.

2. If the magi are involved with a university and Stephen finds out, he will probably try to make capital out of the fact, portraying the magi as heretics and holding up the association as an example of the dangers of universities.

3. The magi might come into friendly contact with Stephen. If they heal his leg he will be well-disposed towards them, convincing himself that they are not dangerous nor evil. As an ally, he would be valuable, because his polemics are known for their severity and he has a good reputation in the church.



Emeline of Caen

Background

Emeline was the fourth daughter of a Breton knight. Her father, sure that he would never be able to marry off so many daughters, put her in a nunnery when she was eight years old, and ensured she took the veil at the appropriate time. She has now been there for twenty years.

She never liked the nunnery. The discipline of the canonical hours and the ascetic lifestyle grated on her. She resented the necessity of constant humility, in word if not in thought, and refused to do as she was told. As a result, most of the other nuns looked down on her. She liked this even less. She looked forward to refusing to take her vows and going back into the world.

The time came, and she announced that she would not be taking the vows. The abbess, her family, and all the other nuns immediately brought pressure to





bear on her, trying to drive her to take them anyway. They succeeded, and Emeline became a Benedictine nun.

The only aspect of her novitiate that she had enjoyed was the academic teaching. Accordingly, as a nun she threw herself into this, forming the habit of working alone in her room. She frequently stayed there through the church services, earning herself penances. Her learning progressed well, though, and she began corresponding with other nuns, and then other clergy, in France.

Gradually, this brought her a certain degree of fame, and thus of protection. The abbess, knowing that Emeline was known as a fine scholar, was reluctant to impose too severe a penance on her, lest she be blamed for interfering with her study. Emeline took advantage of this reduced supervision, and began convincing merchants to bring her better clothes, better food, and better wine. Technically, she was stealing from the convent in so doing, but she felt very little guilt.

Her reclusiveness had discouraged other nuns from entering her cell unannounced, and Emeline took advantage of this to keep her little luxuries as secret as

possible. Still, the taste of proper life only served to make her less content with life in the nunnery than before. She began to think seriously about running away to somewhere she could continue her studies without all the attendant restrictions. She has yet to decide to definitely do it.

Emeline does not want to be a nun. She is curious about sex, but more eager to leave hard beds, plain food, and constant interruptions for Divine Office. She wants to remain a scholar. One of the reasons she has not left yet is that she can't think of anywhere to go that will combine access to books with a comfortable life. Another reason is her constant indecisiveness. On a couple of occasions she has had an opportunity to leave, but has failed to seize it at the appropriate moment. She is trying to become more decisive, but it hasn't really worked. Accordingly, she will only leave if the plan can be set up in advance and she doesn't need to decide in a hurry. This assumes there is no crisis. She has broken her vows severely enough that she could be thrown out of the convent.

She is interested in all fields of academic study, but has specialized in astrono-

Emeline of Caen*

Characteristics: Int +3, Per +1, Pre -1, Com 0, Str -1, Stm +2, Dex -1, Qik 0

Age: 28

Size: 0

Confidence: 3

Virtues and Flaws: Nun +1, Educated +1, Further Education +3, Clumsy -2, Bad Reputation -1, Reclusive -1, Weakness (luxurious living) -1

Personality Traits: Reclusive +3, Scholarly +2, Indecisive +1, Ascetic -2

Reputations: Lax 2, with nuns in the area, Scholar 1, with other scholars in France.

Weapon/Attacks Init Atk Dfn Dam Fat
Brawling -2 -4 -3 -1 -1

Soak: +2

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Artes Liberales 6 (astronomy), Bargain 3 (black market), Carouse 2 (quietly), Church Lore 2 (nunneries), Civil and Canon Law 2 (release from vows), Concentration 3 (reading), Folk Ken 3 (nuns), Guile 3 (lying to authority), Medicine 2 (diagnosis), Philosophiae 2 (Moral Philosophy), Scribe Latin 3 (religious terms), Speak French 5 (jokes), Speak Latin 5 (academic), Theology 2 (purgatory)

Equipment: nun's habit

Encumbrance: 0

my. She wants a proper astrolabe, but has been unable to convince the convent that it wants one. She has dropped hints to some of her correspondents in the hopes of a gift, but none have arrived yet. Her requests for copies of astronomical texts have been rather more successful, and she has managed to keep a few of these from the convent, hiding them in her cell.

She is working on astrology, particularly on elections (choosing the best day to do something). At the moment, she is merely practicing, but soon she plans to cast a horoscope to find the best day to leave the convent, and maybe even to determine where she should go.

Emeline could enter into correspondence with a covenant anywhere in



Female Scholarship

Women were, in general, excluded from the normal channels of scholarship during the Middle Ages. Universities and cathedral schools did not take them (see “Universities”, page 66, and “Cathedral Schools”, page 59), and most lay women were not educated (see “Learning and Literacy among the Lay Nobility”, page 31). This does not mean that all women were illiterate ignoramuses, however.

In the first place, educated women are more common in the legends of the Middle Ages than they are in the historical record. Thus, it may be that in Mythic Europe there are female doctors at the universities, and convents devoted to studying. Alternatively, perhaps the Order of Hermes is responsible for these legends, and the mundane situation is closer to the historical one.

Historically, it is safe to assume that peasant women are illiterate and uneducated. Among the lay nobility, women may be taught to read and write, especially if they are the only heirs in the family. Those women who enter nunneries may also be educated, sometimes to a significant extent.

Nunneries are the main source of education for women. It is likely that some of them, at some periods, had schools to which girls could be sent, without intending that they become nuns. There they could be taught the liturgical hours and chants, and maybe basic reading, writing, and Latin.

Some nunneries possessed good libraries, and the nuns there could become remarkably learned.

Hildegard of Bingen, for example, was a scholar respected throughout Europe. This was the easiest way for a woman to study. If she married, she would be distracted by pregnancy and child rearing, as well as the concerns of running a house. Remaining outside a convent but unmarried was not a realistic option. Learning was not, however, the main purpose of nunneries in most periods, so that although most learned women would be found in nunneries, most nuns were not learned.

Given literacy, a determined woman could teach herself. Such a task would require substantial wealth, as books were not cheap. (One book would cost about six months’ income for an average peasant.) It was rare (Christine de Pisan, in the 15th century, is one of the few known examples), but not impossible.

Women became involved in most branches of learning. Marie de France was a courtly poet; Hildegard was a mystic, visionary, historian, and scientist. On the whole, they tended to stay away from theological questions, although Heloise tackled even these. Similar considerations apply to the abstruse speculations of the universities; as women were not permitted there, they did not get involved.

Many men thought it was inappropriate for women to be learned, and scholarly women frequently felt it necessary to defend their actions as appropriate to their sex. On the other hand, in some places at some times learning was considered a feminine accomplishment, with which real men would not bother.



Europe. She could be moved to most parts of the continent without substantial changes to her background.

Appearance

Emeline always wears her nun's habit. The observant notice that it is made of finer material than is customary, but they don't observe the fine linen undergarments she wears. Her skin is pale from staying in her cell, and her nose is noticeably large.

In person, she tries to get rid of people as quickly as possible, unless she desperately needs their help (for example, to leave the convent). If communicating by letter, she is much more friendly, and eagerly engages in academic debates, especially about astronomy.

library for trade. They have no books on magic, of course, but their mundane library is quite impressive, and Emeline has free access to it.

2. Emeline might be a useful contact, because there are a number of churchmen who have a great deal of respect for her. Thus, if the covenant were in trouble with the church, she might be able to help them out. On the other hand, if the abbess found out she was corresponding with magi, she would probably be thrown out and need the characters' help.

3. Emeline's astrological researches lead her to believe that something bad is going to happen to the covenant. If she is on good terms with them, she might send them a warning. The magi may well ignore it, but the event happens anyway. When she then tells them that disaster will befall them unless they rescue her from the nunnery and support her, do they take the risk?

Adventure Seeds

1. If Emeline corresponds with the covenant, she is likely to ask them for an astrolabe and books on astronomy. She is willing to copy books from the convent

Background

Boniface is twenty-six years old and was born in Orléans. His parents were poor laborers, and he was educated out of

Boniface of Orléans

charity by the parish priest. Boniface saw the gentry around him and decided that he was going to be like that when he grew up. The priest tried to convince him that such worldly vanity was a sin, but Boniface simply drew the lesson that he was going to have to be clever to live well.

His parents died in a minor pestilence that swept the city when he was fourteen. This should have ended his academic

career, but for an amazing stroke of luck. The priest asked the bishop to support the boy at the university of Paris, and the bishop, a recent property acquisition weighing on his conscience, agreed.

Boniface found himself, at the age of fifteen, unsupervised in Paris with more money than he had ever seen before. It is perhaps unsurprising that he did not immediately devote himself to work.

Doing just enough so that one of the Masters would continue to assure the bishop he was making progress, he joined the other students in their riotous living.

When he was nineteen he seduced the daughter of a landed knight, with vague notions of marrying into the nobility. She was deeply in love with him, and they were careful to keep their affair secret while she tried to bring her father around to the general idea. Then she became pregnant. Boniface panicked and immediately cut all contact with her. She wrote him pleading letters, begging him to come see her, but he burned them all, terrified of her father. Finally, she died in childbirth, without once mentioning his name, despite all her father's threats.

Boniface immediately returned to his studies and hedged his life around with careful rules for dealing with women: never see them alone, always be polite but never over-affectionate, and so on. He was also careful to preserve the appearance of chastity, as well as the fact, and reacted somewhat excessively to discoveries of fornication among his colleagues.

Within four years he had completed the requirements of a Master of Arts, and soon after he incepted. Now he is looking for a post, preferably a long way from Paris, and with a lord who has no daughters.

Boniface's overriding aim is to find a position that will support him securely. Ideally he would like to join the gentry on his own account, with a manor that he can pass on to his sons, but for the moment he will be happy with a job as secretary or chancellor to some noble.

In pursuit of this aim, he is determined to work honestly and well for whomever employs him. He sees deceitful and manipulative paths as being too risky—the last time he tried that it nearly ended in disaster. He is, however, determined to get a good recompense for whatever work he does. At the moment, he is trying to build something of a reputation for competence, and is thus willing to do minor services for free.

He is still frightened that his role in the girl's pregnancy will be discovered, for her father is unlikely to have forgiven. However, the passage of time has made this fear less pressing, and he hopes that he can build up such a reputation for prop-



Boniface of Orléans*

Characteristics: Int +2, Per 0, Pre +2, Com +2, Str -1, Stm 0, Dex 0, Qik -1

Age: 26

Size: 0

Confidence: 4

Virtues and Flaws: Magister in Artibus +3, Book Learner +1, Self-Confident +1, Dark Secret (see text) -1, Dutybound -1, Obligation -1, Oversensitive (unchastity) -1, Weakness (intellectual debate) -1

Personality Traits: Ambitious +2, Bold +2, Honest +1

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (Fist)	-3	-3	-4	-1	-3

Soak: +0

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Artes Liberales 3 (Rhetoric), Carouse 3 (staying sober), Charm 2 (first impressions), Church Lore 1 (France), Civil and Canon Law 2 (Civil Law), Concentration 3 (reading), Disputatio 3 (Artes Liberales), Etiquette 4 (court), Folk Ken 2 (nobility), Guile 2 (feigning emotions), Intrigue 4 (diplomacy), Leadership 3 (subtle), Lectio 3 (Artes Liberales), Paris Lore 1 (university), Scribe Latin 3 (legal documents), Speak French 5 (courtly dialect), Speak Latin 5 (legal terms)

Equipment: Normal clothing, proof of MA status

Encumbrance: 0



er behavior with women that he would be able to face down any accusations. A powerful patron wouldn't hurt, either.

He regards himself as a good Christian, and goes through all the forms of religion which are necessary to recommend him as a good worker. He has no particular respect for the Church, although the memory of the priest who taught him disposes him to have respect for individual churchmen.

Boniface is always be excessively correct, even slightly cold, to women, doubly so to attractive ones. With men, he is much warmer, and is willing to assist wealthy or noble individuals freely in minor matters. He is not actively rude to social inferiors, but they find him markedly less helpful, although women still find him still polite and correct.

Universities

In 1220 universities are a new feature of Mythic Europe. The oldest have been around in some form since the middle of the 12th century, when they developed from cathedral schools (see "Cathedral Schools" on page 59), but most of them have been founded in the last twenty years.

Universities have their origin in informal associations of scholars, and their organization reflects this. In this period, universities do not possess buildings or libraries, instead renting rooms in the town for teaching. Major meetings are usually held in a church, while Masters rent rooms both for their accommodation and teaching. A couple of colleges have been founded in Paris, with endowed resources so they can support scholars and have their own buildings, but this idea has not really taken off yet.

The university is simply the group of all masters and scholars in a place, and can move somewhere else if they choose (as the university of Bologna moves to Padua in 1222, for example). The technical term is a *studium generale*, and such places have certain rights. The first is the right to confer the degree of *Magister in Artibus*. This is effectively membership in the teaching guild for that city, and licenses the master to teach there. The *ius ubique docendi* (right to teach everywhere) is one of the main benefits of being a *studium generale*, because it means that all other cities (in theory) recognize your Masters.

The universities teach all the Academic Knowledges, but the emphasis is on the *Artes Liberales*, which are seen as a necessary preliminary to further study. The other knowledges are taught in the higher faculties, and universities tend to specialize. Paris is the acknowledged center for theology, and Bologna for laws, while Montpellier has a strong reputation in medicine. At this point the courses are still somewhat informal, with masters teaching what they think is necessary and hoping to convince the other masters of the university to grant the degree. Things are becoming more codified, however.

There are two types of university constitution. In the north there are the universities of masters, where the teachers run the university, generally by vote in large meetings. This is based on the model of Paris. In the south, based on Bologna, there are the universities of students, where the students make the rules, again voting in large meetings. In general, universities of masters are headed by a chancellor and universities of students by a rector.

The only requirement for entering a university is that you have the money to support yourself and pay masters to teach you. You need to speak Latin, in order to understand the lectures and disputations, but there are no entrance examinations. In historical Europe, women were not admitted to universities, but there are legends of female teachers at Bologna, so in Mythic Europe things may be different. (See "Female Scholarship" on page 63.)

Appearance

Boniface is tall and handsome, with wavy dark hair and very fair skin. He dresses simply in the gown of a Master, and is rather thin. He is usually smiling, although this smile does not always reach his eyes. He speaks French with the accent of Parisian nobility, although he can lapse to that of gutter Orléans at a moment's notice.

Adventure Seeds

1. The girl told her confessor who made her pregnant, and a couple of people who knew them both have a very good idea. The story could, thus, come out, or someone could try blackmailing

Boniface. In either case, he is likely to look to his friends for support.

2. The player characters visit Paris and find themselves in need of the sort of aid that Boniface can provide: advice on the law courts. Since most magi appear to be of higher social classes, this may provide a good introduction. The characters could even hire him.

3. Boniface takes a job with a noble near the player characters' covenant. If the noble in question is on unfriendly terms with the covenant, Boniface may cause them significant trouble in the pursuit of his employer's interests.





Raoul Tustain

Background

Raoul is forty-one years old, a doctor of theology at the University of Paris, and is finally breaking free of his past, or so he thinks.

Raoul's parents were diabolists, and for ten years he was made to participate in their rituals in caves near his home. He has pushed the horrifying things he saw there from his mind, but is still overcome by unreasoning fear whenever he tries to enter a cave. When he was ten years old his life was saved by his piety. He had slipped away from home to attend church, and was sitting in mass when the demons came for his family. They carried off his parents, destroyed the house, and raged outside the church. The priest, terrified, held the host aloft until they left, frustrated. The damage was put down to a freak storm, but the priest had Raoul fos-

tered in a monastery, sure that it had been no storm.

Raoul showed a great aptitude for study, although he could never quite get his will around chastity and obedience. He was terrified that, if he took vows he later broke, the demons would come for him, and so he refused to become a monk. The abbot understood, and sent him to study at the University of Paris. There, he took a vow of poverty before the Bishop, and devoted himself to study.

He soon became popular with the other students because he could explain things clearly, and unpopular with the teachers, whom he seemed to challenge for the sake of it. Still, he was clever, and a couple of incidents in which tavern wenches claimed he had fathered their children didn't stop him from incepting as a Magister in Artibus. He immediately threw himself into the study of theology, desperate to understand the faith so he

Raoul Tustain

Characteristics: Int +3, Per 0, Pre +2, Com +2, Str -2, Stm -1, Dex 0, Qik -1

Age: 41

Size: 0

Confidence: 3

Virtues and Flaws: Magister in Artibus +3, Further Education +3, Knack (Theology) +2, Knack (Disputatio) +1, Inspirational +1, Diabolic Upbringing -2, Overconfident -2, Terrors (caves) -2, Vow (poverty) -2, Oversensitive (slights to the Church) -1, Weakness (academic controversy) -1

Personality Traits: Questioning +3, Pious +2, Manipulative +1

Reputations: Doctor of Theology 3, with clergy of Europe

Weapon/Attack Init Atk Dfn Dam Fat
Brawling (fist) -3 -3 -4 -2 -4

Soak: -1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Artes Liberales 4 (logic), Awareness 2 (teaching), Canon and Civil Law 4 (canon law), Charm 3 (students), Church Lore 3 (hierarchy), Disputatio 6 (theology), Folk Ken 3 (students), Intrigue 3 (legal), Leadership 4 (students), Lectio 3 (theology), Paris Lore 4 (university), Philosophiae 3 (natural philosophy), Scribe Latin 3 (summae), Speak French 5 (swearing), Speak Latin 5 (theological terms), Theology 6 (divine knowledge)

Equipment: normal clothes, writing equipment, books

Encumbrance: 0

could be sure he was saved from the demons.

He had been good as an Arts student; as a theologian, he was brilliant. He started teaching earlier than he should have, and his students regarded him with feelings that approached awe. This did not endear him to the other theologians, and the attention of the bishop was drawn to some dubious propositions in his work. He was called before an episcopal court, but it decided that his opinions were not heretical.

As his students left the university, some of them came to feel exploited. While Raoul kept his vow of poverty, he was capable of getting his students to spend their money on things he wanted, such as more texts for 'his' library (technically owned by one of his friends). Some left feeling that they had spent the money in worthwhile charity. Others took a different view. Three more times, after agitation by influential ex-students, he was brought before the bishop. On all three occasions he was largely cleared of

heresy, although he was forced to recant on half a dozen points.

Recently, he has acquired a copy of Origen, and he has been developing a doctrine of universal redemption, arguing that even those condemned to the fires of hell can eventually repent and enter heaven, even the devil himself. It is only a matter of time before the bishop looks into this.

Raoul wants to go to heaven. He is certain that his parents are in hell, where the demons took them that day, and he still feels as though the devils are after him. He keeps his vow of poverty with the fervency of desperation, and tries to make those around him into good servants of God as well.

His early experiences have also made him wary of simple authority. He doesn't know that he can trust the priests and prelates of the Church, and so he studies theology, determined to discover the truth for himself so he can be sure of heaven. This often brings him into conflict with other theologians. He does not



Academic Heresy

There were two broad types of heresy in the Middle Ages: popular and academic. Popular heresies were movements such as the Cathars, which swept up vast portions of the population and threatened the authority of the Church. These were dealt with ruthlessly — by a crusade in the case of the Cathars.

Academic heresy was much more rarefied. The doctors of theology, in the course of their studies, would come up with positions that disagreed with the standard interpretations of Church doctrine, or that covered some area previously left undefined. It was not uncommon for these doctrines to be taken before a bishop to be examined for orthodoxy.

The result of such an examination was, not infrequently, that the doctrines were entirely orthodox. Even if they were found to be heretical, the consequences for their author were rarely severe. He was simply required to recant, and often the book containing the heretical statements would be burned. On the whole, this was the full extent of the penalties.

These episcopal hearings were not held to be infallible, and theologians could, and did, appeal to the Pope. Further, it was not unknown for some teachings to be condemned only to be made official doctrine a few years later. Even if the Pope found teachings to be heretical, the doctor would usually have to do no more than recant.



attack clergy for corruption in their lives—this is not important to him. He does question their beliefs, fearlessly arguing that they are wrong.

His current position, that everyone can ultimately be redeemed, is one that he has a great stake in holding because it guarantees him ultimate salvation no matter what other mistakes he makes along the way. He also believes that it is well supported by the scriptures, even though Origen was held heretical for it. He is marshaling his arguments, ready for the day when he has to defend his beliefs before the Pope. He is sure that he will succeed.

Raoul engages in correspondence with many monks, bishops, and students of theology across Europe. Most of them are reluctant to report his errors because they are too aware of how difficult the study of theology is. Some, however, may report him if he does not change his position soon, something that is unlikely to happen.

His main relations are with his students. He is a very good teacher, and students tend to remain under his spell at least until they leave the university. After leaving, some come to hate him, others simply take his practice of questioning authority to heart and question him. These are the ones with whom he corresponds most.

Appearance

Raoul is of medium height, clean shaven with short black hair. He looks well-fed, although not exactly fat, and his clothes are of good quality, although simple. It is rare to see him without at least one or two students, and when he lectures, the room is usually packed.

Raoul is an inspiring teacher, and always ready with a scriptural or reasoned argument to back up his position. Those without equivalent education will quickly feel lost and awed in conversation with him, but if they ask him to explain they will find him very good at doing so. He impresses trained theologians, and is extremely articulate in law courts and at other trials.

Adventure Seeds

1. Raoul could want to correspond with scholars at a covenant anywhere in Europe, but Raoul himself cannot be placed anywhere but Paris.

2. The magi might come across remnants of the demonic rituals Raoul's parents performed. They might release demons who seek Raoul out, or perhaps they need his knowledge to defend their covenant. If, after he has helped them, he is convicted of heresy and refuses to recant, the magi may feel an obligation to help him.



Cristoforo

Background

A trainee in civic law, Cristoforo has taken an interest in the Order and Hermetic law. Cristoforo is a frequent guest at covenants and has attended one tribunal as an observer. He wishes to attend more and intends to be at the next grand tribunal. After spending several years with magi and observing the workings of the Code of Hermes, he now wishes to be a more influential companion to the Order. With his knowledge of civic law and his impartial standing, he sees an important role for himself at tribunals. Cristoforo considers the Order to be very important to history as a major institution which can and should have a greater influence. In it he can see some of the lost glory of the Romans.

Cristoforo is a very good lawyer, due mostly to his intelligence and dedication. He has a great memory and excellent grasp of language. His knowledge of law is excellent, but his greatest ability as a lawyer is his skill at rhetoric. His technique is to speak in grand, stirring tones,

inspiring his audience or awing his opponents. His passionate belief in the nobility of the law he practices helps when he argues about things he believes in. When engaging Cristoforo in legal work, he is dependable, and puts a lot into any relationship. The same is true of his few friendships. Once past his officiousness,

Cristoforo can be pleasant company. His coldness and lack of understanding of a human side to law hide a number of admirable character traits. Cristoforo is honest and unselfish. He is able to understand people very well, particularly their interests.

Cristoforo's first contact with magi of the Order of Hermes came when he was studying law at the university of Bologna. The covenant of

Literatus (see Tribunals of Hermes: Rome, pages 68-75) has strong contacts with the university; a number of the magi of the covenant teach there. Thinking Literatus simply an isolated coven, he paid it little mind. After five years of study he gained his *baccalaurus*, and, due to his high status as a student of the famous Azo, he was called on to help represent Literatus in a civil trial. While



Medieval Law and Implementation

In the early middle ages, law was based on custom. The different migrating German tribes brought their law with them wherever they went. In some countries it was possible for different litigants in a trial to be governed by different laws. As the tribes settled, they picked up differing amounts of Roman law, but were essentially governed by their cultural laws.

After the fall of the Roman empire, the writing of laws became less common. Law was transmitted orally, and the authority of a law was not based on its being written down, but by its customary usage. What was known to be the case in the past was considered most appropriate in the present. This customary society believed it resisted change, but since customs were not written down it actually changed quite quickly.

The medieval concept of crime was as an offense to society. German law was designed to let the defendant regain peace with the community by negotiating a reconciliation. In front of a judicial court made up of members of the community, the defendant and his kin would swear to his good character. Oaths were given great value. If a compromise was not possible, ordeals could be used to let God decide the case. In the trial by water, the person undergoing the ordeal would be immersed in water. If he was rejected by the water (that is, he floated), then his case failed. In the ordeal by fire, a burn wound was inflicted. The truth of his claims was determined by how fast the burn healed and held off infection.

The law of the Roman Republic and Empire had been codified by Emperor Justin in the 6th century, but was not entirely forgotten after the fall of the Empire. In Italy it continued to be studied and glossed. The whole collection was known as the *Corpus Iuris Civilis*, the Body of Civil Law. It existed in Western Europe in fragments. At the beginning of the 12th century, they were collected at Bologna by Irnerius. The collecting and glossing of the *Corpus* saw an enormous change in the nature of law in Western Europe. From the beginning of the 13th century Roman practices were brought into greater use and existing systems of law

were reinvented. The resurrection of civil law produced a new idea, that the king, not custom, makes the laws. All over Western Europe, national law codes were written.

Certain Roman customs are at odds with medieval beliefs. Roman law was designed for an imperial society where the law works through the state. Under civil law, crime is usually considered a personal matter and trials were designed to lead to punishment rather than reconciliation. In some cases Roman procedure was adapted to a medieval pattern. Under the accusatorial procedure of civil law, a trial is conducted when an accuser brings a case against an accused. The case is presented to a judge who hears evidence and makes a judgment. The burden of proof is on the accuser, not the defendant. However, in bringing the case the accuser must submit to a *subscriptio* wherein he agrees to suffer the punishment appropriate for the alleged crime if the accused is found to be innocent. Because crimes are considered civil matters in medieval times, the accuser brings the case on behalf of the community. Because people are generally unwilling to submit to a *subscriptio*, the accusatorial method slowly gave way to the inquisitorial method. Here the judge, usually on the advice of his officers, brings the case without the need for an accuser; the notoriety of the crime substitutes for the accusation.

Members of the clergy are not subject to civil law. Rather, they are ruled by canon law, a law set down by the proclamations of the Pope in decretals. Gratien codified the decretals in his *Decretum* and stated that all papal letters can be considered decretals. Canon law is also studied at Bologna and is based on a skeleton taken from civil law. Trials under canon law are conducted under the inquisitorial method.

England is one country that did not take up civil law. At about the same time as the *Corpus* was being revived, Henry II was formulating a strong national system of laws based on Norman and Anglo-Saxon traditions. The English system is based on royal writs and juries of honest men (see "Common Law" on page 87).

doing so, he learned about the existence of the Order and of its Hermetic law. While studying for his doctorate, he spent more time at Literatus. He was not very interested in the covenant itself, but was more interested in the Order. Upon gaining his doctorate after another three years of study, he took up residence for some time at Magvillus, studying Hermetic law. He has left Magvillus to find his place in the Order and may take up residence at another covenant.

The application of Roman civil law to Hermetic law and the involvement of a non-magus in the interpretation of Hermetic law is without precedent in the history of the Order. It has only become possible since the start of systematic teaching of civil law at Bologna. Some magi dislike the possibility of Cristoforo's interference, yet his superior debating skills interest others. They see him as a potential weapon in tribunal debates and as an irritant to the quaesitors' monopoly on legal expertise. Cristoforo is an intellect to challenge any in the Order, but without a Gift he finds due respect from

magi hard to come by. At present he is searching for friends in the Order. It is very important to Cristoforo to get a longevity potion which so far, no one has made for him.

Adventure Seed

1. Cristoforo claims he can prove a precedent for the player characters' covenant to have sole claim on a disputed vis source. He will get it for them if they take him to the next tribunal and allow him to argue the case.

2. Cristoforo goes to work for a rival covenant. The player characters discover that he plans to press a claim at tribunal against their covenant. They must discredit him or his work in order to fulfill some goal of their own or simply maintain the status quo.



Cristoforo*

Age: 30

Characteristics: Int +3, Per +2, Pre +2, Com +2, Str -2, Stm -1, Dex -1, Qik -2

Size: 0

Virtues and Flaws: Magister in Actu Legens +3 (similar to Magister in Artibus), Further Education +1, Further Education +1, Further Education +1, Inspirational +1, Noncombatant -3, Overconfident -2, Driving Goal (glorify the Order of Hermes) -1, Meddler -1

Personality Traits: Meddlesome +3

Reputations: Magister in Artibus 3, with lawyers; Meddler 1, within the Order

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling	-4	-7	-5	-5	-4

Soak: -1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Artes Liberales 3 (rhetoric), Bargain 3 (negotiating compromise), Bologna Lore 2 (university), Charm 3 (learned), Civil Law 5 (sovereignty), Concentration 3 (oration), Disputatio 5 (debate), Etiquette 2 (court), Folk Ken 2 (determine interests), Guile 2 (elaborate deceit), Hermetic Law 4 (tribunal procedure), Intrigue 2 (friendships), Lectio 3 (law texts), Order of Hermes Lore 2 (covenants), Scribe Italian 3 (original composition), Scribe Latin 3 (glossing), Speak Italian 5 (oratory), Speak Latin 5 (academic usage)

Encumbrance: 0



Druda Graecana

Background

Twenty two years ago a Moorish woman in Palermo went into labor. The birth was very difficult, and despite the best efforts of the doctors and midwives, she died. The baby, a girl, was twisted by the rigors of parturition, and the doctors thought that she would die as well. By some miracle, she did not.

Her father was deep in mourning for several months after her birth, and one of the midwives became her nurse by default. The nurse gave her an Italian name, because her father could not be interested in the matter, but spoke to her in Arabic. Eventually her father came to see her, but immediately he ran from the room, overcome with grief once more. The twisted child seemed, to him, an evil mockery of his dead wife.

As she grew older, her face came to resemble her mother more and more,

while her body remained a twisted parody. Her father, after a few attempts, decided that he could not bear to see her, or even be reminded of her existence. Accordingly, he purchased a house for her and the nurse, gave them a regular income, and told them never to bother him again.

The nurse was willing to obey, and saw to it that the girl was educated, learning to read and write. She felt there was no way she could ever go out into the society of other people, hideous as she was, and so ought to have some consolation. The ability to read books and write letters seemed to be the ideal solution.

Druda took to her studies willingly, and by her mid-teens she was fluent in Arabic, Greek, and Latin. She exchanged a few letters with local scholars of natural philosophy, and discovered that some of them were unable to read the Arabic texts available to her. Accordingly, she

Druda Graecana*

Natural Magician (see *Hedge Magic*)

Characteristics: Int +5, Per +1, Pre 0, Com 0, Str 0, Stm 0, Dex 0, Qik 0

Age: 22

Size: -1

Confidence: 3

Virtues and Flaws: Freewoman +0, Incredible Intelligence +4, Highly Trained +3, Book Learner +1, Clear Thinker +1, Self-Confident +1, Hunchback -2, Outsider (Moor) -2, Sheltered Upbringing -2, Small Frame -2, Fragile Constitution -1, Reclusive -1

Personality Traits: Scholarly +3, Reclusive +3, Determined +2, Spiteful +1

Reputations: Moor 2, with anyone who sees her; Translator 1, with scholars of Europe

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-2	-3	-2	-1	-3

Soak: -1

Fatigue levels: OK, -1, -3, -5, Unconscious

Body levels: OK, -1, -3, -5, Incapacitated

Abilities: Alchemy 5 (Healing and Health), Artes Liberales 6 (astronomy), Disputatio 3 (Philosophiae), Lectio 3 (Philosophiae), Magic Sensitivity 2 (detecting vis), Philosophiae 6 (Natural Philosophy), Scribe Arabic 3 (translation), Scribe Greek 3 (translation), Scribe Latin 3 (translation), Speak Arabic 5 (translation), Speak Greek 5 (translation), Speak Latin 5 (translation)

Equipment: Clothes, writing implements

Encumbrance: 0

translated extracts to include in her letters. This led to requests for further translations, and offers to send her texts in Arabic and Greek, if she would send a Latin translation back.

Druda leapt at the chance eagerly. Her father's pension was substantial, but not enough to buy all the books she wanted. She was sure that the nurse was not getting the best possible deal, and kept pestering her to let her go herself, but she

always refused. Thus, she accepted these requests as a way of increasing her knowledge.

Two books, one Greek and one Arabic, changed her life. From them she learned the techniques of natural magic (See *Hedge Magic*). A new world opened up to her. Almost drunk with her new knowledge, she slipped out of the house to go and share it with the world. There,



Translations

Between the middle of the 12th century and the end of the 13th many important translations of philosophical and scientific works were made. Most important was the translation of the Aristotelian corpus (including several works which we now know were not by Aristotle, although in Mythic Europe they may have been). Of similar importance were translations of the Arabic commentators Avicenna (Ibn Sina) and Averroes (Ibn Rushd).

These works were not translated once from a standard text. Rather, most of them were translated several times, from a variety of sources. Aristotle's *Metaphysics*, for example, was translated five times, once from the Arabic by Michael Scot, and four times from the Greek. These translations were of varying completeness. Similar situations existed for other Aristotelian works; the vast majority existed in more than two translations.

There was no guarantee that the translations would agree even on the most central questions of Aristotelian thought, and the translation of the commentators complicated things even further. They wrote in Arabic, and so were translated from that language, but they had radically different interpretations of Aristotle, interpretations which, today, do not seem to have much to do with the original text.

These contradictions were not entirely the fault of the translators. Avicenna and Averroes genuinely disagreed, and there were several different Greek and Arabic texts of each of Aristotle's

works, each with different omissions and distortions. The idea of collating texts to fix the best is still some centuries away at this period, and books are not easily available, so people tend to work from the version they have.

Translators tended to work at the edges of Christian Europe, often in Spain, Sicily, and Venice. This was simply because the people living in these areas spoke both Arabic and Greek, as well as Latin, so it was relatively easy to learn the necessary languages. This was not a universal rule, however. Robert Grosseteste, bishop of Lincoln in England, translated from the Greek.

In the early 13th century translations are made both from Arabic and Greek, depending on the language of the text available, and irrespective of the original language. By the end of the century, however, most works are circulating in Latin translations made directly from the original language.

Translations from Latin into vernacular languages were slower to appear. There had been a crop of them in Anglo-Saxon England, but after that it was the 14th century before even the Bible was translated into English. Certainly, the material translated was very different. Sermons, or the legends of saints, would be translated, as they were useful for encouraging popular piety, and a number of courtly romances claimed to be translations of Latin histories. Scholarly work, however, tended to remain in Latin, as all the people interested in reading it could read Latin.



she was mocked, cursed, and rejected. She rushed back to the house in tears.

Over the following years she reduced her translating work, concentrating on books which she felt were particularly valuable. She kept herself isolated from other people, unwilling to risk further rejection, but continued her correspondence, particularly hunting for other natural magicians.

Druda likes learning, and will pursue almost any course of action she thinks will give her access to more knowledge. She is particularly interested in knowledge relevant to natural magic, but is intrigued by any sort.

She has a substantial library, covering Philosophiae and Artes Liberales in the main, and she is willing to trade books from this library for books from elsewhere. Some of her texts have not been translated from Greek or Arabic yet, so the information they contain is largely unknown in Europe. She is still willing to translate texts in return for the original copy, but she now demands that she be allowed to examine the text first, to see if it is worth her trouble.

She would like to fix her back, but has already discovered that this is no easy task. To this end, she is interested in learning some medicine. She is not interested in having someone else fix her back for her. She regards it as a personal challenge which must be overcome by her own efforts for the victory to have any value. In a way, it has become the measure of her mastery of magic: when she can heal her body she will be a true magician.

Druda has practically no experience of human society. She can handle correspondence due to its high level of formalization. In conversation she is hopeless at picking up implications or nuances of meaning, or, indeed, any non-verbal cues. The fact that she is hideous does not help, and as a result she has come to the

conclusion that everyone who meets her hates her and is secretly mocking her.

She is short with visitors, and is extremely reluctant to actually see anyone. If she must communicate, she prefers to shout through a shut door. Her letters are more outgoing, especially if she thinks she has a chance to learn more about magic.

Appearance

Druda is obviously Moorish, with dark skin and black hair. Her face is quite pretty, but the grotesque twisting of her body means that no one notices it. Her back is hunched, and her legs are uneven.

Adventure Seeds

1. Druda would be happy to correspond with magi anywhere in Europe in the hopes of getting more information, and could be located in Spain or the Holy Land rather than Sicily.

2. If the magi find a text written in Arabic or Greek they could hear of Druda's ability at translation. If it is a valuable text, she will be happy to translate, but the Quaesitores may take a dim view of the magi passing such information outside the Order.

3. Druda could easily be accused of evil magic and her life threatened. She could make herself invisible long enough to escape the city, but would have to seek refuge somewhere, and a covenant would be ideal. Her pursuers would probably follow her, and she is unlikely to endear herself to the covenfolk. She might eventually want to join the Order of Hermes, and ask a player-character magus to sponsor her.

Geoffrey of Paris

Background

Geoffrey teaches alchemy and natural philosophy at the University of Paris. A child of petty merchants, Geoffrey was always interested in understanding the natural world. His parents paid a poor student to teach him Latin. From there, his keen intellect and thirst for knowledge lead him to enroll in the University of Paris when he was 17. He spent many years studying at the University and then, 9 years ago, he graduated and began teaching there to pay for his books and studies. Since graduating he has split his time between his laboratory and the lecture hall.

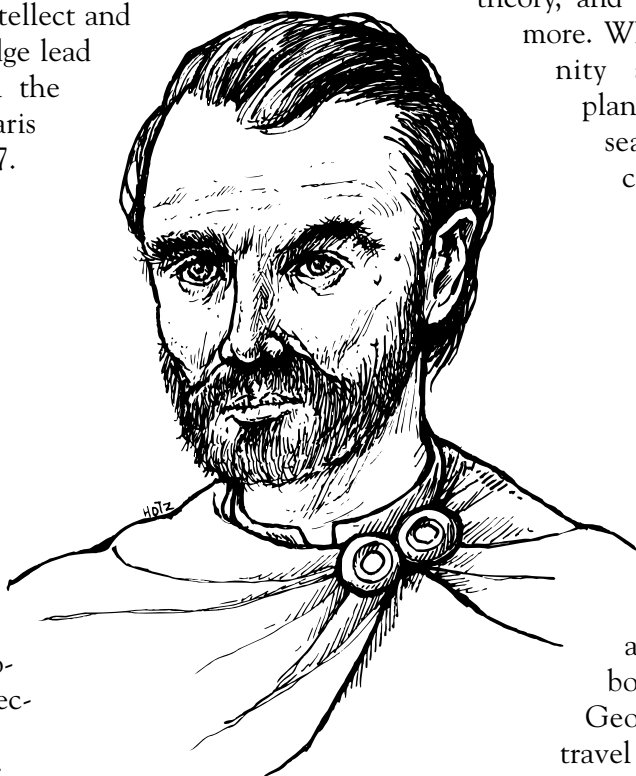
As a present for completing his training at the University, Geoffrey's elderly master gave him a magical amber rosary. Twice a year, at Christmas and at Easter, a single, additional, yellow-amber bead appears on the rosary. These beads each contain 2 pawns of *Creo vis*, which Geoffrey generally uses to make healing potions. Three years ago, using the *vis* from this rosary, Geoffrey experimented and made himself a level 35 longevity potion, to allow him to continue in his studies and to keep him from losing his

youthful good looks. He has recently begun to make long-term plans for travel and further study.

Geoffrey is fascinated by magic of all types and has talked extensively with Hermetic magi who have visited Paris. He once traded several pawns of *vis* for an excellent book on Hermetic magic theory, and is eager to learn

more. When the opportunity arises, Geoffrey plans to spend several seasons in a covenant of the Order sharing knowledge with the magi there. His brilliance would make him an excellent lab assistant, and he hopes to trade such assistance for further teaching and access to more books. In time, Geoffrey plans to travel to Byzantium to study magic there. Once in Byzantium he hopes to learn Arabic and to study in the Saracen lands.

To raise money for his travels Geoffrey has sold potions for healing wounds and curing disease to a few of the local nobles and wealthy merchants. These sales have started rumors that Geoffrey is a great healer and a magician. Since he goes to church regularly and has confined his sales to potions related to health and healing, his priest believes that Geoffrey is using his knowledge of





God's creation to heal. This priest speaks quite well of him. A few of his students speak proudly of studying under "Magus Geoffrey." Any Hermetic magi who have interactions with the University of Paris are likely to hear rumors of "Magus Geoffrey" and will probably be surprised to discover the source of the rumors is a rather shy, un-Gifted natural philosopher.

Geoffrey currently lives in an aging two-story townhouse near the University of Paris. The bottom story is actually the first story of an old Roman villa, which has been reconstructed and expanded over the years. Geoffrey lives in this house with a middle-aged cook named Maria and an elderly servant named Guilles. The townhouse has moderately rich fittings as well as a library which contains over a dozen books. The basement of this townhouse extends down to a closed-off section of the old roman sewers. This section of the sewers is blocked off from the rest of them by a concealed door.

At one time the basement was used as a meeting-place for an Orphic mystery cult. Arcane carvings and corroded bronze statuary still adorn the walls. Now the basement, which has a +2 magic aura, is Geoffrey's laboratory. The excellent glassware and supplies Geoffrey has purchased gives the laboratory and additional +1 bonus.

The stairs leading from the townhouse to the basement are concealed under a carefully fitted wooden door which lies under a heavy rug in Geoffrey's study. Geoffrey is somewhat secretive about the location of his laboratory and will only let trusted friends and colleagues see it.

When first met, Geoffrey is somewhat shy, but he warms rapidly if the conversation turns to books, philosophy, alchemy, or magic. He is an excellent teacher and has a passionate interest in all facets of magic and natural philosophy. Geoffrey is also highly interested in distant places

Geoffrey of Paris*

Natural Magician (see *Hedge Magic*)

Characteristics: Int +4, Per +1, Pre 0, Com +1, Str -1, Stm 0, Dex 0, Qik 0

Age: 35

Size: -1

Confidence: 3

Personality Traits: Curious +3, Free-thinking +2, Shy +1

Virtues and Flaws: Magister in Artibus +3, Great Intelligence +2, Alchemy +1, Arcane Lore +1, Inventive Genius +1, Magic Sensitivity +1, Secret Vis Source (rosary) +1, Noncombatant -3, Small Frame -2, Dark Secret (homosexual) -1, Deep Sleeper -1, Driving Goal (understand magic) -1, Soft-Hearted -1, Weakness (old books) -1

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-2	-6	-2	-5	-3

Soak: -1

Body levels: OK, 0, -1, -3 -5, Incapacitated

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Abilities: Alchemy 5 (health), Artes Liberales 5 (astronomy), Awareness 2 (urban), Bargain 2 (books), Charm 1 (scholars), Civil and Canon Law 3 (canon law), Disputatio 4 (regarding natural magic), Etiquette 1 (university), Folk Ken 2 (students and teachers), Lectio 4 (natural magic), Legend Lore 2 (Paris), Magic Theory (potions) 3, Magic Sensitivity 2 (sensing vis), Medicine 2 (potions), Occult Lore 1 (Paris), Philosophiae 3 (Natural Philosophy), Scribe Greek 2, Scribe Latin 4, Speak French 5 (scholarly), Speak Greek 2, Speak Latin 5 (about magic), Theology 1 (heresy)

Equipment: 2 doses of a *Chiurgeon's Healing Touch* (CrCo 20) potion (made with vis), 2 doses of *Gentle Touch of the Purified Body* (CrCo 15) potion (made with vis).

Encumbrance: 0

and unusual objects. Since he regularly uses a wide variety of materials in his potions and other preparations, traveling merchants know that they will often find a ready buyer for their more exotic wares. He is especially eager for books from far-off lands. He regularly offers merchants traveling to the east much gold to bring him any old books they find on their travels. He will pay even more if they also include tales of the places they have seen and the people they have met.

As expected, Geoffrey is especially interested in any stories or observations about the types of magic used in distant lands. However, he is a fairly keen judge of character and is quite knowledgeable about magic. Fanciful stories or outright lies will be met with disbelief and scorn.

If met at the University, Geoffrey seems a brilliant, well-spoken, but somewhat distant and demanding instructor. He has a small coterie of devoted students who share his interests, but many of the rest of the students and faculty regard his interests as somewhat exotic. Anyone searching for information about Geoffrey might hear a rumor of some type of unhealthy impropriety with one of his students, but most people at the university dismiss this rumor as entirely false, since Geoffrey goes to Church regularly. He is somewhat knowledgeable about religious matters and sees no conflict between his faith and his homosexuality (though he does realize that he needs to keep his preferences secret for social reasons).

Feel free to change the location of Geoffrey's university if desired. In this era there were major universities in Arezzo, Bologna, Cambridge, Montpellier, Padua, Palenzia, Paris, Salerno, and Valencia.

Appearance

Geoffrey is a very slender man of medium height. He appears frail and awkward, but is well-spoken and highly intelligent. He has short, dark brown hair, a neatly trimmed beard, and dark brown eyes. Geoffrey usually wears somewhat fancy clothing and is usually dressed in a embroidered doublet, a tunic, and hose.



Adventure Seeds

1. Geoffrey sends a message to the player characters' covenant asking permission to use their library and mentions the possibility of exchanging a season of instruction under one of the magi for a season's work as a lab assistant. Many magi at the covenant are instantly dismissive of the idea of a mundane asking to look at the library, or of the possible usefulness of a mundane lab assistant. Any magi who accept this offer should be pleasantly surprised at the +16 (or more) bonus they receive to making potions that season. Unfortunately, Geoffrey is not interested in becoming anyone's long-term lab assistant, and he will only be willing to serve in this capacity once every two or three years, in return for a full season of instruction by the magi whom he assists.

2. Geoffrey offers the magi of the covenant the chance to spend a season teaching Magic Theory, or any other subjects they know well, at the University. In return, he offers them the chance to spend a season using the University library. The library has excellent books on Artes Liberales, Philosophiae, Faerie Lore, Occult Lore, Law, Theology, and Medicine.

This trip should provide a unique opportunity for the usually secluded magi



to spend time interacting with a large number of intelligent, well-educated mundanes. The University sports a number of professors (and a few students) who are easily the intellectual equals of the magi. All of these people lack the Gift, but they have great learning and can provide friendships, stimulating conversation, and perhaps alliances with other brilliant minds. Geoffrey and a few of the other professors have a moderate knowl-

edge of Magic Theory, and may have some useful insights into questions about Hermetic Magic.

If all goes well, the university could become an important ally of the covenant. Perhaps Geoffrey and some of the other professors help make some important discovery about Hermetic magic. They might even accompany the members of the covenant to help present

Mundanes Studying Magic

Only individuals with the Gift can learn to use Hermetic magic, but anyone can learn *about* Hermetic magic. Learning Magic Theory requires only literacy and careful study. In universities across Mythic Europe dozens of students and instructors are studying and discussing magic. The Order, and especially the members of House Jerbiton, have close contacts with a number of universities in Mythic Europe. Books are shared back and forth, and a few magi living in urban covenants actually spend some of their time teaching at universities. Some students and instructors at these universities have learned a great deal about the Order and about Hermetic magic.

The study of Magic Theory provides an understanding of how and why Hermetic magic works as it does. A careful student of Magic Theory would have knowledge of the most common spells as well as an understanding of the basic principles of magic. More knowledgeable students can even gain information about a spell as it is being cast by observing the words and gestures used to cast it. For typical mundanes this knowledge provides useful information but no direct benefits. Non-Gifted mundanes cannot brew potions or enchant rings regardless of the amount of Magic Theory they may know. Similarly, they are unable to act as laboratory assistants because they lack the ability to actually work any type of magic.

Alchemists, herbalists, and others who possess minor abilities at working magic can use their knowledge of Magic Theory to aid their work. The Lab total for an alchemist or herbalist who knows

Magic Theory includes his Magic Theory score. Some such practitioners can be found studying at universities, while others peddle their wares to wealthy nobles and merchants. A few such individuals have become very wealthy and well-known. They often lead exceptionally long lives since the longevity potions they make for themselves work as effectively as those Hermetic magi create for their own use. Also, unlike wholly un-Gifted mundanes, alchemists and herbalists know the secrets of using raw vis to aid them in their study of Magic Theory, since they are actually able to make use of raw vis in the potions, powders, and poltices they create. Since many such practitioners have much more time to devote to learning magic theory than Hermetic magi, who also spend time studying spells and arts, the most knowledgeable alchemists often know considerably more about Magic Theory than most Hermetic magi.

Many of the more educated members of the clergy view the academic study of magic as an interesting discipline and do not regard either the study of Magic Theory or the practice of alchemy or herbalism as sinful or diabolic. By the early 13th century the Church distinguished between natural magic, which makes use of the special, God-given properties of stones, herbs, and other objects found in the natural world, and diabolic magic, which requires aid from the dark powers. Some members of the clergy worry that Hermetic magic involves invoking the darker powers, but almost all recognize that crafts like alchemy rely on purely natural means to work.

their findings at the next Tribunal. Geoffrey's knowledge and ability might impress many members of the tribunal and mitigate their scorn for his being a mundane. If he makes a large enough impression he could even be invited to become a Larta Magus by House Jerbiton (see *Houses of Hermes*, page 64).

3. A traveling merchant sells the player characters' covenant an old, arcane tome which contains descriptions of a number of non-Hermetic rituals. The book is written in Greek, and these rituals are totally unfamiliar to all the magi at the covenant. The book remains a mystery until the PCs mention the book to Geoffrey.

Geoffrey recognizes the book as an old Roman-era book on magic written in Alexandria. The book appears to have been written by a group of Gnostic alchemists who attempted to use alchemy to perfect their bodies and minds so that they could achieve a closer unity with God.

Geoffrey happily offers to translate the book free of charge. It contains detailed information about the magical virtues of stones, herbs and animals. Spending three full seasons studying the book and performing the exercises it recommends allows any Hermetic mage with an Intelligence of at least +2 to learn the rudiments of Alchemy (level 1 after the third season of study) as well as teaching any alchemist of ability level 5 or higher how to awaken the virtues of stones, herbs, and animals (see *Hedge Magic*, Chapter 4, for further details).

In addition, this book describes a magical laboratory located in the desert west of Alexandria. The laboratory, hidden amid some small rocky mountains, was used by the alchemists for their most potent experiments. Geoffrey is quite eager to attempt to locate this laboratory and will try to persuade the magi in the covenant to accompany him on his journey.



Godfrey of Outremer

Background

Godfrey is an older man who has spent the whole of his 46 years in the Holy Land. His father was a crusading knight who stayed in far Outremer and became a vassal of the King of Jerusalem. Godfrey was born in the East and has known no other life. As a boy he learned Arabic and helped his father deal with the locals. As a teenager, Godfrey decided to join the Templars, who gladly accepted the young knight into their ranks.

At first Godfrey was content with the Templar life. Due to his upbringing, he

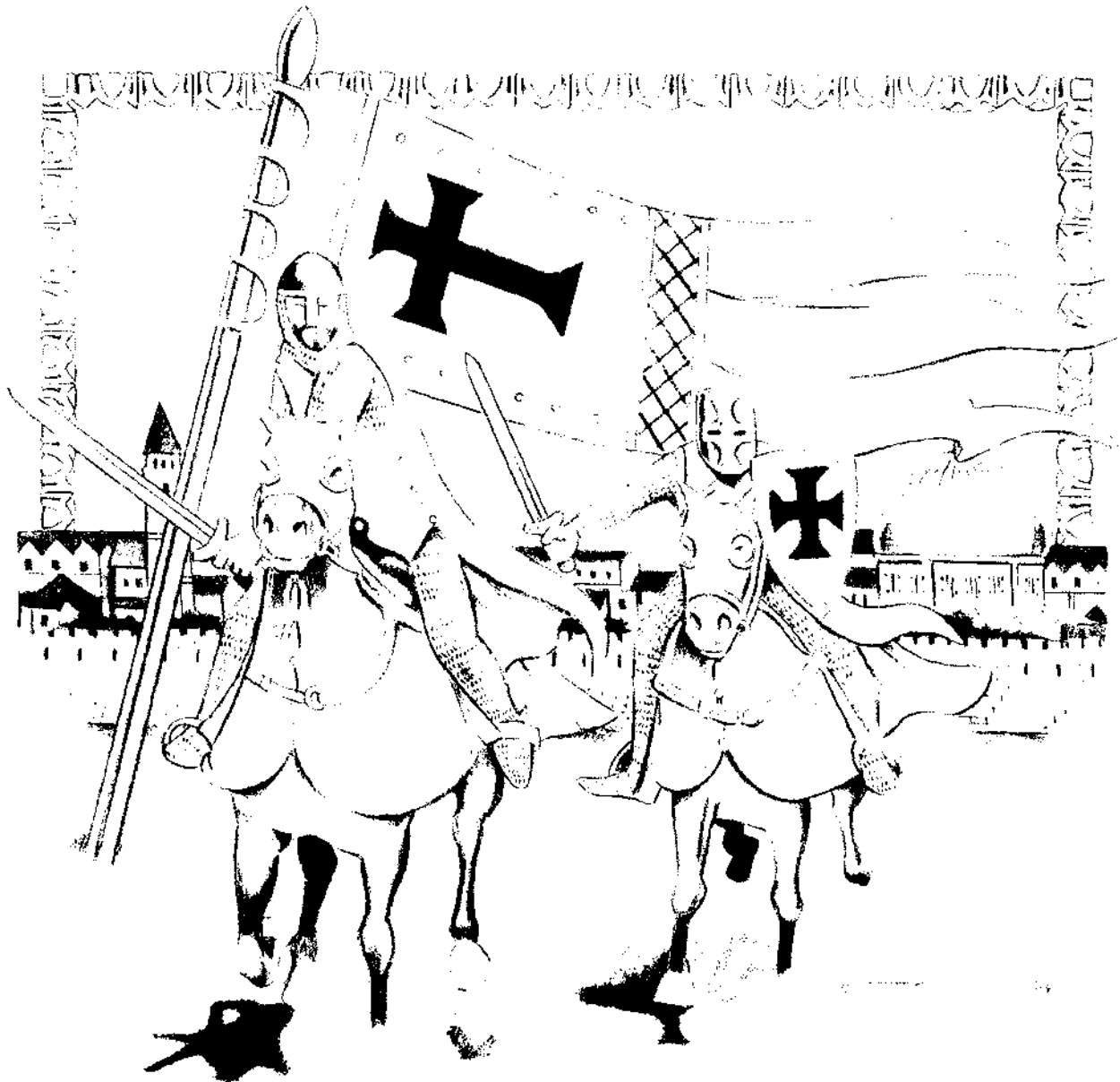
was often used on diplomatic missions where his knowledge of Arabic and local customs were invaluable. Sadly, this proved his downfall, at least in his own eyes. During the hectic days of the Third Crusade, the Templars were staunch allies of King Richard of England. When Richard expressed a desire to the Templar Grand Master to negotiate with the Assassins of Alamut, the Grand Master immediately put Godfrey at Richard's service. The young Templar proceeded to act as a liaison between King Richard and the Old Man of the Mountain, leader of the rightly-feared Assassins. As a result of these negotiations, the Assassins were hired by Richard to kill Conrad of



Montferrat, the newly crowned King of Jerusalem and a rival of Richard's. When the assassins struck down Conrad, Godfrey suddenly realized what he had been party to. He has not been the same since.

Godfrey is haunted by what he sees as a great crime against Christendom. At just the time when Jerusalem needed a strong king, he helped weaken the precarious crusader state. Over the ensuing years, he has watched the Christian lands

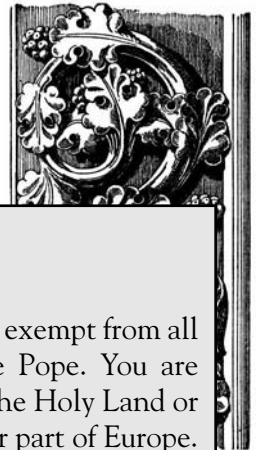
in the East continue to shrink and feels personally responsible for this. For a time he sought a liberating death on the battlefield, but though grievously wounded he did not die. But despite all that has happened, he has remained a Templar and lives strictly by his vows. Perhaps this is just inertia, or perhaps the ideals of the Templars are all that he has left to hold on to.



Personality

Godfrey is a man at war with himself. Although he is a Templar, he often won-

ders if the Grand Masters are really interested in serving Christ. Although a Christian, his Eastern upbringing has given him an appreciation for many aspects of Islam. Although a warrior, he



Templar Virtues

+1 Virtue

Turcopole: You are a Turcopole, a light cavalryman in service to the Templars or one of the other military-religious orders. You are drawn from the ranks of the *poulains*, sons of Frankish fathers and Middle Eastern mothers. You are probably attached to the garrison of a Templar fortress in the Holy Land such as *Chastel Pelerin*. You perform the important functions of scouting and skirmishing, and begin play with the +1 Virtue Good Armaments.

+2 Virtue

Brother Sergeant: You are one of the non-knightly members of the Knights Templar, commonly referred to as a mounted sergeant. You are bound by the same vows and subject to the same justice as a Knight Templar (see below). You must be a free born man, and were probably born into the bourgeoisie. While the Knights Templar are theoretically more heavily armed and armored than you, in practice many sergeants are the equal of the knights and the only difference is one of class. You begin play with the +1 Virtue Good Armaments and may purchase the Virtue Superior Armaments at one less point than listed during character creation. You begin play with two horses, and are entitled to wear a mantle of black or brown with the red Templar cross emblazoned on it. This Virtue can also be used for sergeants of other military-religious orders, though details will differ.

+4 Virtues

Knight Templar: You are a member of the justly renowned Poor Knights of Christ, commonly known as the Templars. You are bound by vows of chastity, obedience, and poverty and are sworn to

obey the Templar Rule, but you are exempt from all earthly authority save that of the Pope. You are probably stationed at a fortress in the Holy Land or Spain, or a commandery in another part of Europe. Your primary duty is to be ready to fight the infidel at any time, and you and your brethren form the elite of the crusading armies. Only you and your fellow knights are entitled to wear the famous white mantle with the red cross. You begin the game with the +2 Virtue Superior Armaments. You are entitled to one squire and three horses. Standard armament includes full chain mail, a long sword, a Turkish mace, a lance, and three different knives.

You can also use this Virtue to represent members of other military-religious orders. Use the Virtue as is for Hospitallars and Teutonic Knights, though again details will probably differ. For smaller crusading orders, such as the Knights of St. Thomas Acon or the Order of Santiago, this Virtue costs only +3.

Templar Chaplain: You are a priest in the Templar Order, charged with attending the spiritual needs of the brethren. Unlike most priests, you do not answer to the Church hierarchy but only to the Pope himself. You are bound by the same oaths as the other Templars and are also forbidden from meddling in the government of the Order. In addition to your clerical duties, you often engage in letter writing and record keeping for the Order, due to your literacy. You are entitled to wear a green mantle with the Templar cross, and must wear gloves at all times to keep your hands clean for when you touch God by serving communion. You automatically have the equivalent of the +1 Virtue Educated, allowing you to purchase Formal Knowledges. This Virtue may also be used to represent chaplains of other military-religious orders.



prefers diplomacy and negotiation. Upon all these conflicts the guilt of his crime lies like a pall. He is subject to periodic fits of depression, and hides behind a cynical exterior. The last few years his duties in the Templars have been strictly financial, helping to oversee the vast lands of the Poor Knights of Christ. This has only added to his feeling that the Templars have lost their way, but he has neither the desire nor the will to start a new life.

Although he is old by medieval standards, an active life in the Levant has kept Godfrey hale and hearty. Despite his nearly white hair, his wiry grip is like iron. Only his sunken and hollow eyes speak of the conflict in his soul. He usually wears the white mantle of the Knights Templar, but only dons armor for campaigns.

Adventure Seed

1. After a life in the East, Godfrey is transferred back to Europe by the Templar Grand Master. Godfrey, used to life in his homeland, clashes frequently with his xenophobic Western brethren, further exacerbating his alienation. Due to his diplomatic experience, Godfrey is sent to the covenant for a series of negotiations. Godfrey is very mindful that he is dealing with heretics, and the PCs may be surprised by his wild mood swings and obvious depression during the talks. He simply cannot get the assassination of Conrad out of his mind, and doesn't know quite what to do with the magi. His greatest fear is that he will fail Christendom again. What the local Templars want with the magi and vice versa will determine how both the negotiations and Godfrey's conflicts play out.

The Assassination of Conrad of Montferrat

Conrad of Montferrat was one of the leading personalities in the Holy Land before and during the Third Crusade. After the disastrous Battle of Hattin, in which the army of the Kingdom of Jerusalem was all but destroyed by Saladin, Conrad heroically lead the defense of the city of Tyre and denied it to Saladin. He was also a consummate schemer, and arranged the annulment of Princess Isabella's marriage so he could marry her and put himself in line for the throne.

In 1190 Queen Sibylla of Jerusalem and both her daughters had died. Guy of Lusignan, her husband, had reigned as king but only as a consort due to his marriage. With Sibylla dead and hostility towards Guy mounting after his defeat at Hattin, there was a showdown between Guy and Conrad of Montferrat. Despite King Richard the Lionhearted's support of Guy, a gathering of nobles chose Conrad to be the new King of Jerusalem. However, before he could be crowned, Conrad was

murdered by two Assassins sent by the Old Man of the Mountain. Within a week, Princess Isabella was married for a third time, this time to Henry of Champagne, despite church law stating that at least a year must pass before a widow weds again. However, Henry never claimed the title of king, and Jerusalem was without a true monarch until Henry's death in 1197 (at which time poor Isabella married her *fourth* husband, Aimery of Lusignan, brother of the deposed Guy).

With such intricate politics surrounding the throne of Jerusalem, it is no surprise that rumors sprang up immediately after Conrad's assassination pinning the blame squarely on King Richard of England. When Richard was later held prisoner by Emperor Henry VI of Germany, one of most onerous charges against him was the assassination of Conrad. Whether this charge was true, or merely politically expedient, we will probably never know.

Godfrey of Outremer

Characteristics: Int +2, Per +3, Pre +0, Com 0, Str +3, Stm +3, Dex -1, Qik -1

Age: 53

Size: 0

Confidence: 2

Virtues and Flaws: Templar +4, Veteran +3, Prestigious Family +1, Social Contacts (Levantine nobles) +1, Well-traveled +1, Fury (when Third Crusade mentioned) -3, Sense of Doom -3, Decrepit -2, Dark Secret -1, Low Self-esteem -1

Personality Traits: Cynical +2, Self-loathing +2, Devout +1, Energetic -1

Reputations: Crusading Family 2, with Levantine nobles

Weapon/Attack	Init	Atk	Def	Dam	Fat
Brawl (fist, ft)	-2	-3	-3	+3	+1
Brawl (mtd)	+3	+2	+2	+3	+6
Brawl (dodge, ft)	-1	-2	-2	+3	+2
Brawl (dodge, mtd)	+4	+3	+3	+3	+7
Lngswd./kite sh. (ft)	+3	+3	+9	+7	+5
Lngswd./kite sh. (mtd)	+8	+8	+14	+7	+10
Turkish mace (ft)	+1	+0	+1	+8	+2
Turkish mace (mtd)	+6	+5	+6	+8	+7
Lance (mtd)	+9	+10	+5	+9	+8

Soak: +15

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Athletics 2 (grace), Awareness 2 (alertness), Bargain 3 (financial), Brawling 3 (dodging), Diplomacy 3 (deals), Etiquette 3 (Islamic), Folk Ken 3 (nobles), Intrigue 3 (alliances), Leadership 2 (in battle), Levantine Lore 3 (crusades), Longshaft Weapons 4 (lance), Ride 6 (in battle), Shield and Weapon 6 (longsword/kite shield), Single Weapon 3 (mace), Speak Arabic 4 (formal), Speak French 5 (vocabulary), Speak Italian 3 (business terms), Templar Lore 4 (secrets)

Equipment: full chain mail, long sword, kite shield, Turkish mace, lance, two warhorses, two riding horses

Encumbrance: -5 on foot, 0 mounted





Nigel the Advocate

Background

Nigel was born the third and youngest son of a poor English knight. If pressed about his childhood, he shyly explains that he was a novice in a monastery, a vocation for which he found himself hopelessly unsuitable. As he explains it, in a homespun, folksy way, he just didn't have the sophistication or smarts to be a man of the cloth. Instead, he just tries to help people out using common sense and the stubbornness of a simple man determined to make things right in the world.

Behind this story is Nigel's dark secret: he is the failed apprentice of a Hermetic wizard. Try as he might, Nigel could not master the most simple of spells. Whether his Gift was incomplete or his mentor was mistaken to think he

ever had it, Nigel does not know. He has not decided if his greater shame is to have failed, or to have sought to join the wizards in the first place. Nigel is torn between a sense that there is something morally wrong about practicing magic and his affection for the good people he knew during his time in a covenant.

One good thing that emerged from Nigel's apprenticeship was his discovery of his own skills as a mediator and advocate. He found himself naturally drawn to represent the apprentices before the magi, or to serve as a communicator between the covenfolk and the often inscrutable wizards. Another good thing is that, while arcane learning did not hold, much of Nigel's other library time was well spent absorbing diverse knowledge and the skills of rhetoric and logic.

Nigel the Advocate

Characteristics: Int +2, Per +1, Pre +1, Com +4, Str -2, Sta -2, Dex -1, Qik -3

Age: 43

Size: 0

Confidence: 3

Virtues and Flaws: Failed Apprentice +1, Clear Thinker +1, Knack: Civil & Canon Law +1, Social Contacts (courts) +1, Fast Learner +3, Noncombatant -3, Clumsy -2, Dark Secret -1, Enemies -1

Personality Traits: Modest +3, Even-handed +3, Ruthless +1

Reputations: Humble 3, among juries; Reasonable 3, among justices

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-5	-7	-6	-5	-5
Knife	-5	-7	-5	-3	-5

Soak: -2

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Artes Liberales 3 (rhetoric), Civil & Canon Law 7 (English common law), Disputatio 5 (debate), Etiquette 3 (court), Folk Ken 4 (justices), Guile 3 (flattery), Hermetic Law 3 (arguing cases), Intrigue 3 (negotiating), Magic Theory 2 (no specialty), Occult Lore 2 (supernatural bargains), Scribe Latin 3 (legal documents), Speak English 5 (sounding folksy), Speak Latin 5 (legal usage), Storytelling 2 (improvisation), Theology 1 (law in the bible)

Equipment: Nigel normally travels with simple clothes, a purse with a little bit of silver, a knife (for practical uses, not combat), and a satchel with some scribing supplies. If he expects trouble he will hire a bodyguard, since he knows full well that he would not make it long in a fight.

Encumbrance: 0

These learnings have been put to good use. Nigel has become a lawyer, a profession that is growing in prominence in early 13th century England. He offers his skills to clients as an advocate, a man who can help them get what they need from the law, whether they need to defend themselves against criminal charges or prosecute a suit against a rival's claim to their property. Nigel offers a sharp mind, a silver tongue, and nearly two decades of experience in dealing with common law as it has evolved in England. He knows what motivates justices and juries (particularly, their desire to dispense with their judicial obligations and get back to their lives), and how to encourage them to favor his clients and still feel sure they are doing the right thing.

The past three years have seen a dramatic rise in demand for Nigel's services. The reason was the decision by the Church in 1215 (the news took two years to reach England) to ban the ordeal as the means of determining guilt or innocence. Gone were the days of throwing defendants in the water or having them hold hot coals so that God could show their guilt or innocence by whether they would float or get blisters. In the place of the ordeal in England came the *jury of verdict*: A collection of locals who have to investigate a case and render their judgement before the king's justices. Nigel takes an active role in helping the juries figure out the facts.

Nigel's original legal training began in the covenant, where he studied the laws of the ancient Romans and the



Common Law

By 1220, England has developed a system of law quite different from what exists on the continent or in the courts of the Church. It is known as "common law." This term may originally have been meant to distinguish it from Church (canon) law, or may have emphasized the fact that it is common to all of England, superseding local practices.

Representing the king in common law are *justices in eyre*, itinerant judges who travel a circuit of *general eyres*, courts held at regular intervals in each county. The general eyre, in the course of a week or two, dispenses with a series of matters brought before it. These include administrative and financial issues related to the royal government, as well as civil suits (such as land disputes) and criminal prosecutions.

Juries are a distinctive feature of common law. These panels drawn from the local gentry not only render judgements in cases, but actually have the responsibility to investigate the facts of a case. When the case actually comes before the justice in eyre, the jury is expected to present its determinations so that the justices can render judgement,

mete out punishment, and move on to the next matter on their busy schedule. In 1220 a jury of verdict consists of 48 men (twelve from each point of the compass), and their verdict must be unanimous. Justices hate undecided juries, and they are known to express their irritation by fining the county court or even dragging the jurors along to their next court until they render a judgement.

In the beginning, common law is an expedient alternative to Roman law. Juries have to do the investigative work (at their own expense), and everything before the justices is presented orally and quickly dispensed with. The king saves time and expense, and is enriched by the confiscated chattel (movable property) of felons. At the same time, participation in juries has made the gentry active supporters of the king's law, which involves and empowers them. The justices are outsiders, serving as arbiters between opposing parties pleading the cases. As time goes on, the adversarial process is becoming more involved and more complicated, and the profession of lawyers is ever more important as litigants try best to plead their cases.



Order of Hermes. He is quite familiar with the Code of Hermes and the Peripheral Code. (Admittedly, the Peripheral Code has evolved in the twenty years since he last studied it, but it doesn't change that quickly and in any case its principles and landmark cases remain the same.) This provides a hook for Nigel to play a part in your saga. He could serve as counsel for an individual character or even a covenant in a dispute within the Order. His decades as an advocate before juries and justices in eyre have honed his skills as an adversary who can unravel the case presented by an opposing advocate, and his talent for communicating and connecting with people.

While he has made many friends and earned a great deal of respect in his career, Nigel has made an enemy or two as well. From a knight who lost tenancy over prized acres of farmland to an abbot

whose illegitimate son Nigel helped send to the gallows for murder, there are people out there who wish Nigel harm and would take advantage of any chance to deliver it to him. For his part, Nigel finds it difficult to believe that someone as simple and goodhearted as he could have enemies. The truth may someday make a bitter lesson.

Nigel is a portly, balding man whose once-dark hair has turned all but white. He favors simple, monkish clothes and carries himself with a studied lack of pretension. He has a gift for speech; he sounds proper in the fair company of ladies and courtiers, but is equally comfortable with the simple speech of country villeins. Behind the façade of simplicity and humility, Nigel is an intelligent and cunning man, ruthlessly devoted to his client's interest.

Chapter 5

Those Who Toil

Elisabeth of the Crimson Boar

Background

Elisabeth is a plump, mature woman, with long brown hair and deep hazel eyes. At 32 years of age she still appears youthful, but is old enough to make few mistakes. On the other hand, the years have given her considerable cunning and resourcefulness. Elisabeth is the owner of a small tavern called the Crimson Boar in the English countryside. Despite its placid exterior, the Boar is a place of scheming and skullduggery, and simply by staying there the player characters risk becoming involved.

Born to a peasant family, Elisabeth was married off to a prosperous tavernkeeper at a young age. When he died a few months later, the young widow had the choice of raising her young son and running the tavern by herself or selling the business and returning to her family. She chose to remain, and to the surprise of some, she was successful.

Two years ago, Elisabeth's troubles began. She sold a quarter interest in the Boar to a local man, Rufus Potter, so she could send her son Brian off to London to be educated. Rufus proved to be a vicious and cruel man who moonlighted as a murderous bandit. He has taken to relaxing in the Boar with all of his men, abusing her and the guests as they please. She doesn't dare go to the authorities, because Potter's cousin is the local magistrate and would believe his kinsman before he would believe her. On the other hand, the robbers'

Elisabeth of the Crimson Boar

Characteristics: Int +1, Per +2, Pre +1, Com +1, Str -2, Stm -2, Dex 0, Qik 0

Age: 32

Size: 0

Confidence: 3

Virtues and Flaws: Freewoman +0, Social Contacts +1, Gossip +2, Deep Sleeper -1, Dependent (son) -1, Meddler -1

Personality Traits: Gossip +3, Conniving +2, Patient +1

Reputations: Resourceful Business-owner 3, local area; Gossip 3, local area

Weapons/Melee	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+1	0	0	-2	-2

Soak: -2

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Bargain 4 (patrons), Carouse 2 (keep others drinking), Charm 4 (patrons), Etiquette 4 (tavern), Folk Ken 4 (travellers), Guile 3 (spreading rumors), Intrigue 3 (local area), Local Lore 3 (history), Speak English 5 (gossip), Storytelling 3 (local area)

Encumbrance: 0



depredations are growing increasingly sadistic and violent, and they often scare away honest trade by robbing the patrons. Elisabeth is countering by plotting the destruction of the robbers, cleverly and cautiously.

One way to introduce Elisabeth is to make her a source of information. Her forte is the social circle. She knows everything that is going on in the surrounding community, and can often manipulate events to her liking. She is always ready to make a deal for an interesting bit of gossip or legend. Lacking any sort of combat skills, Elisabeth has been using her strengths to get back at Potter by subtly turning local opinion against him. She is now looking for a group strong enough to drive the robbers off or wipe them out.

Adventure Seeds

1. Elisabeth relays a “rumor” to Potter, telling of a great treasure some miles distant. She then tells some grogs from the covenant the same story, hoping the two groups will fight it out. She has a number of excellent lies ready when one angry group returns.

2. Elisabeth hears that her son is returning. She worries that when he finds out about the situation with Rufus, there could be trouble. In addition to the possible conflict between the two, she worries that Rufus could threaten Brian’s life to wrest the remaining ownership of the Boar from her. Accordingly, Elisabeth starts a rumor that the troupe has arrived to break up the bandit gang in the hopes that the two will come into conflict.



The Crimson Boar

The Tavern

The Crimson Boar is a small but prosperous tavern with only seven rooms and a stable. The largest is the taproom, and guests staying the night can stretch out on the floor for a few coins. In the back is Elisabeth's bedroom and a storage room for the food and drink served at the tavern. The upper floor has four private rooms, each decorated distinctively with furnishings imported from various foreign areas.

The Robbers

Rufus Potter became a mercenary as a young man, traveling to the Holy Land in 1205 to fight the Saracens. Flush with the booty of a sacked city, Rufus returned as a hero two years later.

Rufus is a heavy, fat man with enormous salt and pepper sideburns and a polished, hairless head. His teeth are yellow and crooked, and one was knocked out by a scimitar cut that gave him a permanent sneer—this was the only wound he suffered in the two years he spent in the Levant. While quite

bulky, Rufus moves with amazing speed and surety, and has never met his match in close combat.

After the money ran out, Rufus realized that he had no interest in an honest vocation, so he recruited some thugs and began robbing people in the dark of night, while maintaining his semi-respectable front during the day.

Rufus Potter has settled on a reasonably smart plan for life: he bribes the local officials, including his favorite cousin, the magistrate. Second, he puts up a solid front as a woodcutter, and sometimes pretends to do work at the Boar. Third, he never performs illegal acts when there is a chance of ruining his reputation. Finally, he milks his status as a foot soldier of the crusades as much as he can.

The storyguide should generate statistics for Potter and his men to make them a challenge for the troupe. None of them have any special or magical powers, but all are reasonably crafty and tough, and many of them have considerable combat experience. There are thirteen bandits all told, with ample weapons and equipment.



3. The troupe is looking for a specific bit of information, and Elisabeth promises to help in exchange for assistance in

setting up the robbers. She doesn't necessarily want a massacre, she just wants them to flee.





Udala

Background

Udala is a minor government official in the city of Bayonne, responsible for collecting taxes and tolls in the market quarter. She inherited her office from her deceased husband. The child of a local merchant family, her father ordered her marriage of convenience to further his influence with the city council. Udala managed to secure the office by appealing to the Bishop's court and has fought hard to retain her privileges. Having been educated in financial affairs, she is meticu-

lous in her dealings and merciless in her taxing.

Udala is responsible for parts of the market quarter and the market gate, which affords her a moderate but comfortable income. She is happy with her office, not only because she is talented in working with money, but mainly because it gives her the chance to take part in the world of commerce. Since she was a child, Udala has wished to become one of the merchant captains sailing from the port to foreign shores. The only thing that kept her from wandering afar is her practicality—Udala just cannot bring herself to abandon the comfort and security of her home.



Udala is very interested in stories of foreign travelers and has been known to offer food and drink to those with a worthy tale to tell. Additionally, Udala holds minor shares in some trading houses, which pay off by allowing her access to small amounts of exotic goods brought from afar. Because of this she can dress in Flemish and Italian cloth and is well stocked with spices normally available only to the wealthy.

Well-respected and known for her diligent management of finances, Udala has connections with many traders and city officials and would make an excellent city

contact for most covenants. She might even approach the characters herself and offer them a drink for their stories. The taxwoman has no qualms about dealing with exotic and unusual people and may even be interested in the magi, who could also trade goods with her or even invest money through her, if she believes them respectable.

Her adventurous spirit might make her quit her office and start traveling. The magi could meet her on the way to the Holy Land or some other interesting place. Udala might be persuaded to join the covenant if there is any promise of both adventure and security. She is ideally suited to the office of autocrat and her connections to merchants all over Europe are very useful.

Udala is well versed in dealing with others and is far from naïve. If the magi

try to take advantage of her or betray her in their dealings, she will be a merciless foe. As an enemy, Udala is more dangerous than she might appear, because she has the patience to plan elaborate plots and bears grudges for a long time. She could badly hurt covenants which always need exotic goods like glass, vellum, and spell ingredients, by denying access to the market or by stopping traders from dealing with the magi.

Although in her mid-twenties, Udala looks like an older woman, with a square but stern face and hard mouth. She dresses neatly, holding herself straight, but tries to include some noteworthy item like a colored scarf or silver buckle. Her long and well-trimmed hair is grayish blonde and she has bright, piercing blue eyes.



Taxation

Taxation in the middle ages is a diverse and complicated affair. Every city, lord, and bishop has different kinds of taxes under different names. Special taxes could be levied in times of need, like war and for repairs of buildings or even marriages of the lord's daughters. Still, there are certain principles which are similar throughout western Europe.

Perhaps most importantly, clerics and nobles are almost universally excluded from taxes and tariffs, including tolls and similar payments. Secondly, taxes are, at least theoretically, always payments for a service rendered. In the case of peasants this is more theory than practice, but most tolls and tariffs follow this principle. Thirdly, taxes are often paid in kind, not in cash. Finally, a woman counts as half of a man for taxing purpose.

City taxes are levied by city officials who rent their offices from the lord or council and make their living by it. They may employ a number of scribes, enforcers, and collectors. Most cities collect taxes from their citizens per household, not individually. The poll tax is the same for every cit-

izen, but taxes that are levied according to wealth rely mostly on the numbers given by the citizens themselves. City dwellers, then, are exempt from tariffs and tolls, but if they want to trade anything on a larger scale, the guilds come into the affair. Guilds are responsible for controlling business and collect their own taxes, which in turn are paid to the council or used for the upkeep of public buildings.

Tariffs are usually about 1.6% of any good, but more has to be paid on special products like salt, wine, and cattle, which also cost extra if consumed inside a city. Tolls are a fixed amount, due upon entering or leaving a city, crossing a bridge, or using a road. These can be around two silver coins, but are significantly higher if actual roadwork has to be done. Paying a toll also involves the guarantee of safe conduct for the traveler. This could mean that travelers are actually accompanied by armed men in service of the lord or city for a day or two, or at least will be compensated for any losses due to robbery.



Udala*

Characteristics: Int +2, Per +2, Pre +2, Com +1, Str -2, Sta 0, Dex 0, Qik 0

Age: 25

Size: 0

Confidence: 3

Virtues and Flaws: Petty Merchant +1, Piercing Gaze +2, Clear Thinker +1, Educated +1, Social Contacts (merchants) +1, Well-Known (Bayonne) +1, Noncombatant -3, Obligation -1, Expenses -1, Oversensitive (lies) -1, Weakness (exotic places) -1

Personality Traits: Practical +2, Adventurous +2, Diligent +2, Patient +1

Reputation: Conscientious +2, with merchants of Bayonne

Weapon/Attack Init Atk Dfn Dam Fat
Brawling (fist) -2 -6 -3 -5 -3

Soak: 0

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Bargain 3 (tariffs), Bayonne Lore 4 (traders), Canon and Civil Law 2 (taxes), Carouse 1 (staying sober), Craft: Documents 2 (trade), Etiquette 2 (traders), Folk Ken 3 (traders), Forgery 2 (detect), Leadership 1 (intimidation), Scribe Latin 2 (documents), Speak Basque 5 (business), Speak Latin 3 (officials), Speak Navarrese 2 (traders), Speak Provencal 3 (business), Wagoneering 2 (calm horses)

Equipment: scribing utensils, fine clothes, office seal, colorful scarf, silver buckle, two-wheeled cart, horse

Encumbrance: 0

James Smith

Background

James the Smith is custos for his considerable skill in smithing and dedication to the turb. Although he is not yet an old man, the whole turb respects him for the speed and skill with which he repairs their armor, and even the magi seem pleased with his ability to craft fine tools for their strange arts. This gains him better treatment than his fellows, and sometimes he can ask favors, although he is careful not to overextend his value.

An apprenticeship accident with a falling anvil injured his lower back and legs. He never grew completely straight thereafter and is lame to this day. Fortunately, his affliction has little

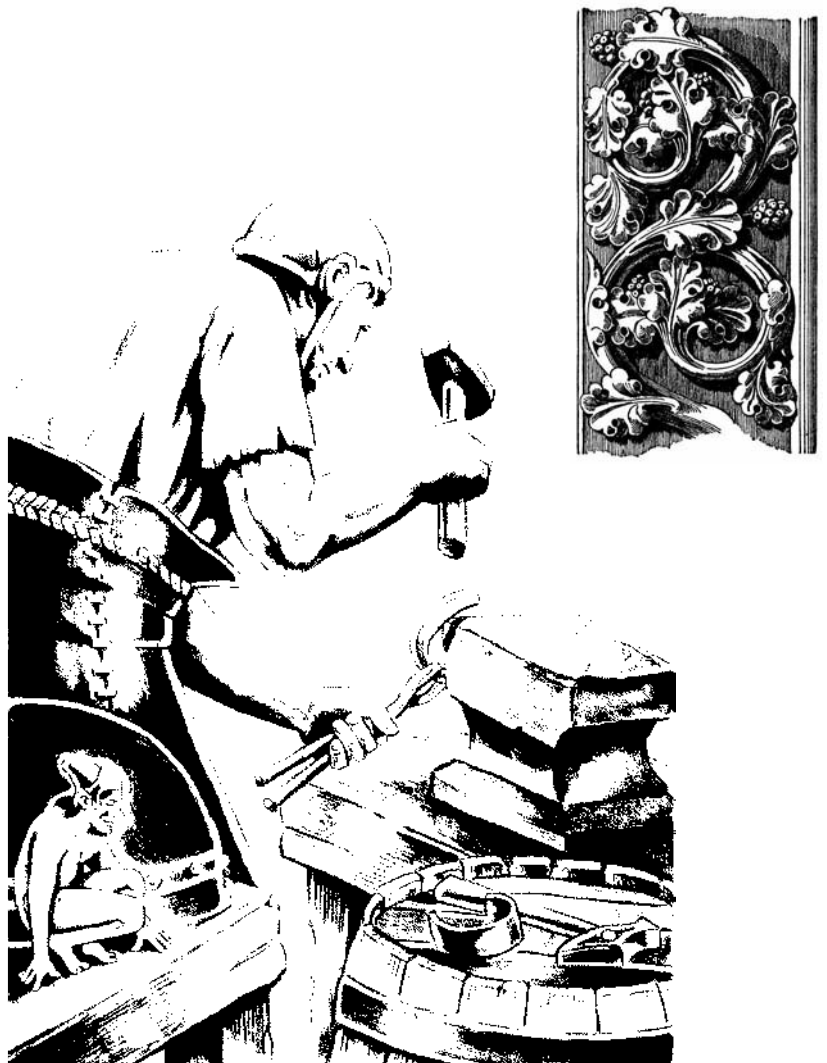
impact on his work, but he cannot move quickly and never learned how to fight properly. He walks slowly and usually has to ride his wagon if traveling far.



Faeries resent and dislike him (probably for working with iron) and regularly pester him, sometimes dangerously. He suspects they caused the accident that left him lame, although for the most part they avoid the smithy. Their attention is worst when he's traveling with the turb or magi.

James' work has left him strong and hardy, if gruff and dour, and he has good food and housing. The turb relies on him because he's proven himself, and although he hasn't yet picked a wife, it shouldn't be difficult when he does since he is reliable and able to provide.

Most of the time James stays at the covenant, hammering out metal implements ranging from horseshoes to kitchen pots to sword blades. Occasionally, he gets out of the covenant when he goes shopping for iron stock, or a mage needs him to help with a project, or the turb marches. When this is necessary, he has a traveling set of tools that will fit in a wagon, including a small forge, anvil, hammers, and tongs.



James Smith*

Characteristics: Int +1, Per 0, Pre -1, Com -1, Str +2, Stm +2, Dex +2, Qik -1

Age: 23

Size: 0

Confidence: 3

Virtues and Flaws: Custos +1, Knack +2 (Smithing), Lane -2, Faerie enmity -1, Personality Traits: Gruff +2, Reliable +2

Reputations: Skilled smith 3, at the covenant and in surrounding areas

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+3	+5	+2	+2	+5
Brawling (knife)	+4	+6	+4	+4	+6

Soak: +2

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Animal Handling 3 (horseshoeing), Area Lore 2 (smiths), Bargain 1 (buying iron and equipment), Brawling 3 (knife), Carouse 2 (staying sober), Craft: Armoring 3 (repair), Craft: Blacksmith 4 (blades), Concentration 3 (on smithwork), Folk Ken 1 (grogs), Guild Lore 2 (smithing guilds), Legend Lore 3 (legendary craftsmen), Speak Own Language 4 (crafting terms), Wagoneering 1 (heavy loads)

Equipment: forge, anvil, smith's tools (hammers, tongs, chisels, miscellaneous other tools, traveling anvil), leather apron, wagon, knife

Encumbrance: 0



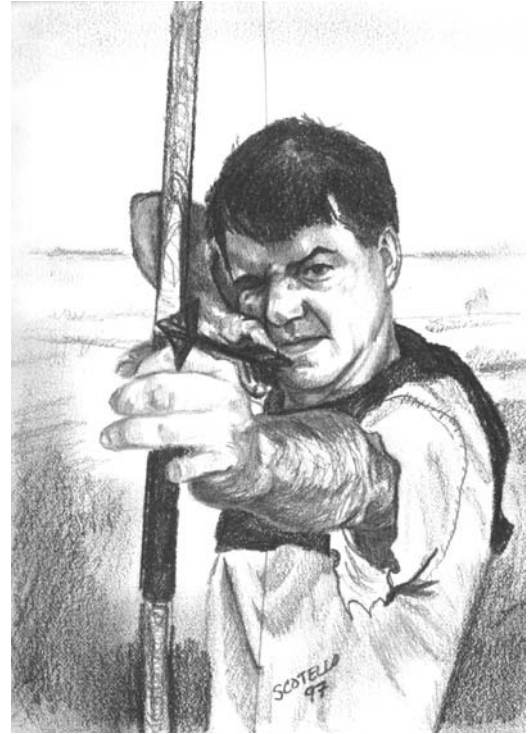
Dafydd ab Evan

Background

Dafydd ab Evan is a Welsh longbowman, expert with the 5 foot longbow used by Welsh warriors and raiders, carved from the very heart of the yew tree. He began learning to shoot when he was old enough to lift a bow and practices daily to maintain his skill. He was always better with bows of all kinds than his fellows, and made a living out of it when he grew to manhood.

His profession took Dafydd away from Wales years ago, and he has campaigned extensively. He knows how to get along, and has made contacts in several local communities.

Over the years of campaigning, Dafydd has come to rely heavily on the company of available women to bring comfort and solace into his life. He is usually willing to help pretty women with lit-



tle promise of immediate reward, and has a reflexive tendency to try to bed them.

Dafydd ab Evan*

Characteristics: Int -1, Per +3, Pre 0, Com -1, Str +1, Stm 0, Dex -1, Qik +2

Age: 28

Size: 0

Confidence: 3

Virtues and Flaws: Hired Bow -1 (equivalent to Hired Sword), Knack +2 (Bows), Well-Traveled +1, Weakness -1 (pretty women), Compulsion -1 (chase skirts)

Personality Traits: Braggart +3, Lusty +3, Mercenary +2

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+6	+2	+5	+1	+3
Brawling (dagger)	+8	+4	+8	+4	+4
Longbow	+9	+12	—	+10	—
Shortsword	+10	+5	+9	+4	+4

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Unconscious

Abilities: Awareness 2 (spotting targets), Bargain 2 (doxies), Bow 5 (7 with Knack) (longbow), Brawling 3 (dagger), Carouse 3 (power drinking), Charm 1 (women), Craft: Bow 3 (longbow), Legend Lore 1 (Wales), Sing 1 (marching songs), Single Weapon 3 (shortsword), Speak Second Language 2, Speak Third Language 1, Speak Welsh 4 (slang), Stealth 2 (marshes), Survival 3 (woodlands)

Equipment: longbow, shortsword, dagger, quilted hauberk

Encumbrance: 0

Recently, Dafyyd hired on with the covenant, but has yet to really settle in. Years of the mercenary life have left Dafyyd used to selling his services instead of serving out of loyalty. He is not inspired by a sense of duty or honor. Instead he is inspired by gold, or at least the promise of making a living.

Dafyyd is proud of his skill, which brings a fairly high price, and tends to brag about his expertise to anyone who

will listen, particularly to young women who show even the slightest interest in hearing about it. In fact, he has come to appreciate his proficiency beyond what is proper, and is unwilling to perform without what he considers suitable payment, usually monetary.

Dafyyd is an average looking man, with brown hair and eyes. He is usually clad in light leather armor covered by a long cloak.



Bows, Longbows, and Crossbows in the 13th Century

The ordinary short bow is used by hunters and archers. A practiced archer can hit and kill lunch or a lightly armored enemy at a decent range, but a well-armored man-at-arms or knight can absorb this sort of arrow fire nearly all day.

The crossbow, a weapon about 120 years old, is a standard fighting man's bow because it delivers powerful blows at long ranges. A man can learn to use a crossbow effectively in a few weeks and fell an armored knight. This affront to chivalry has brought condemnation by the Church, and the crossbow is banned from use against Christians. This ban is not paid much attention because of the crossbow's relative ease of use, the fact that a crossbow can be drawn and left drawn by use of a mechanical catch, and its high punch. Light crossbows are used by hunting nobility, especially ladies and churchmen. Crossbows do have a major problem—they can only be fired at about one-fifth the rate of a bow, because of the effort of drawing the heavy bow back.

Longbows are relatively new and unknown weapons. Developed around the middle of the last century in Wales, a long bow relies on the fantastic springiness of the sapwood and heart-

wood of the yew tree, although elm, hazel, or ash heartwood can be used to produce inferior quality longbows. Longbows are generally about six feet long, and propel yard-long arrows about as far as crossbows, but at normal bow rates of fire, about five times faster.

Mastering the longbow takes years of work and practice, and has been taken up by relatively few people, most of them Welshmen. Few people outside of Britain, or even Wales, have heard of this great bow, and even fewer have learned to use it. In the late part of the 13th Century, Edward I of England will conquer Wales and be so impressed with the longbow that he will raise large companies of longbow-using yeomen. The longbow dominates the battlefields of the 14th Century, but the day of massed arrowfire is a century away.

The longbow is, in 1220, a strange weapon from an odd people, and storyguides may feel justified in restricting it to characters with an appropriate background. Longbows may also be considered, at the storyguide's discretion, expensive equipment, since their construction and curing takes years and requires an unusual skill found currently only among the Welsh.



Xaviez and Iñago

Background

A Basque clansman, former mercenary, and bandit, Xaviez is well-known throughout the Pyrenees. He is an experienced mountain man and knows many places and passes not commonly used. Xaviez has made his living by ambushing traders and pilgrims. Tired of the constant feuding with other clans and for the sake of his son Iñago, he went into retirement by joining the covenant, since there were not many who could protect him from the law and blood-vengeance of other Basque families.

Xaviez has many old friends in the area around the mountains, but is a known brigand, so he seldom visits the

larger towns, which are not bound by the old laws of the Basque clans. Among his own people he is honored for his bravery and treated with respect, which he has come to expect—even from magi. Xaviez has seen a lot in his life, and is a calm and cautious man, though others might mistake this for sluggishness. He cares deeply for his young son, of whom he is very proud. Iñago is a lively and curious ten year old, who adores his father and wishes to be just like him—a notion Xaviez tries strongly to discourage.

Though not in his prime anymore, his long black hair being streaked with gray, Xaviez is still vigorous and strong. His body shows the marks of more than one fight and his face has an almost wistful



expression. His eyesight is declining, but his senses are acute enough to cover that. He has leathery skin and yellow teeth. Young Iñago has his mother's looks with lively green eyes, a willowy figure, and hair the color of wheat.

Xaviez and his son can be found anywhere Basque ships travel. The brigand has seen a few magi in his life, the Pyrenees being a preferred place for covenants, and though in awe of their abilities he does not have any superstitious fears. If a covenant were located in

the area, his knowledge of the mountains as well as his connections can be very useful to magi. He is a veteran fighter and could become a grog leader, especially if he attracts some of his younger clansmen to join the covenant.



Adventure Seeds

1. Iñago's wish to imitate his father provides an excellent hook for adven-

Xaviez*

Characteristics: Int +1, Per -1, Pre +2, Com 0, Str +2, Sta +2, Dex +1, Qik -2

Age: 34

Size: 0

Confidence: 3

Virtues and Flaws: Hired Sword -1, Close Family Ties (clan) +1, Social Contacts (underworld) +1, Veteran +1, Dependent (son) -1, Oversensitive (disrespect) -1

Personality Traits: Calm +3, Brave +1, Proud +1

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+2	+4	+1	+2	+5
Shortspear/buckler	+6	+8	+6	+5	+6
Sling	+4	+5	-	+3	-

Soak: +7

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Awareness 3 (ambush), Bargain 1 (fencing), Brawling 3 (fist), Carouse 3 (fighting), Clan Lore 2 (relations), Climb 1 (fast), Folk Ken 2 (basque), Guile 1 (lying to authority), Leadership 2 (among clan), Pyrenees Lore 4 (hideouts), Shield & Weapon 4 (shortspear), Speak Basque 4, Speak Catalan 2 (lying), Stealth 2 (ambush), Survival 4 (mountains), Thrown Weapon 4 (sling)

Equipment: reinforced half leather, spear, buckler, sling and a few stones, rope, grappling hook

Encumbrance: -1

Iñago*

Characteristics: Int +1, Per +1, Pre 0, Com 0, Str +1, Sta +1, Dex +2, Qik 0

Age: 12

Size: 0

Confidence: 3

Virtues and Flaws: Luck +2, Overconfident -2

Personality Traits: Overconfident +3, Curious +2, Proud (of father) +2, Brave +1

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+4	+5	+3	+1	+4
Shortspear/buckler	+6	+7	+6	+4	+3
Sling	+5	+6	-	+3	-

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Brawling 3 (dodge), Carouse 1 (bragging), Guile 1 (lying to authority), Pyrenees Lore 1 (hideouts), Speak Basque 4, Speak Catalan 2 (lying), Shield & Weapon 1 (shortspear), Stealth 2 (ambush), Survival 2 (mountains), Thrown Weapon 2 (sling)

Equipment: sling and a few stones

Encumbrance: 0



tures. If in the hands of his enemies, he could be used to blackmail Xaviez into betraying his friends.

2. An old feud erupts between Basque families, featuring the former brigand as a key player with the magi caught between the warring clans.

3. As an enemy, Xaviez is as much a danger for his abilities as for his connections. If the magi have some grogs belonging to another clan, feuding may be a problem. Some goods destined for the

covenant may be ambushed by Xaviez and his brigands. Though Xaviez is tired of the bloodshed he will take up weapons against anyone harming his son, even by accident.

Background

Gontrond owns a horse, carries a sword, and has a red lion on his shield. In peoples' eyes, this makes him a knight.

Basques

The land of the Basque people stretches from Burgos to the northern coast of Spain, through Navarre and into the Pyrenees to the borders of the County of Toulouse. The Basque region thus runs through the kingdoms of Castile and Navarre, touches Gascony and continues through France to the realm of the Count of Toulouse. The Basque people speak a language unlike any other in Europe, although many words stem from the Romance languages of their neighbors. Some believe it to be the language of the first inhabitants of this region and thus the most ancient of languages.

The Basque people differ from their neighbors in many aspects, being an independent people often thought barbarous by others. They have their own traditions and rules which have been carried over from the beginning of the world (or so as the Basques say). These have some important features that are unlike most other medieval laws. The first born of any family, whether male or female, holds complete power over the family. Once the children have come of age, they may marry whomever they wish, even against their parent's will. When married, status as first born is still important, so when a first born woman marries a second son, she will be the head of the family. Thus men and women have equal rights with regards to property, matters of law, and inheritance.

On a political level, almost all matters are controlled by a council of elders, who have the same powers normally held by feudal lords. Most nobles of the region are in truth leaders of their clans, family ties being very strong. The region is involved in constant quarrels between families, and blood feuds are commonplace. Loyalty to the clan runs deeper than any other, so families, which could be scattered over several realms, often unite against their fellow countrymen.

The Basques have frequently, if seldom openly, opposed their official lords and sided with others, especially in the struggles between Castile and Navarre. They are known (and despised) for their ambush tactics, which are told of in the Song of Roland. Basques can be found as mercenaries in many of the armies of their neighboring lords and have a reputation as vicious fighters. Some of the poorer second born make their living by robbing the pilgrims on their way to Santiago de Compostela.

As the Pyrenees afford the Basque people little livelihood, they depend on goat herding and fishing. Iron mines and ironworking have added wealth to the region and the Spanish rulers have begun to encourage the building of towns. Large amounts of goods are traded through Bayonne, and many Basque ships venture up and down the Atlantic coast.

Gontrond

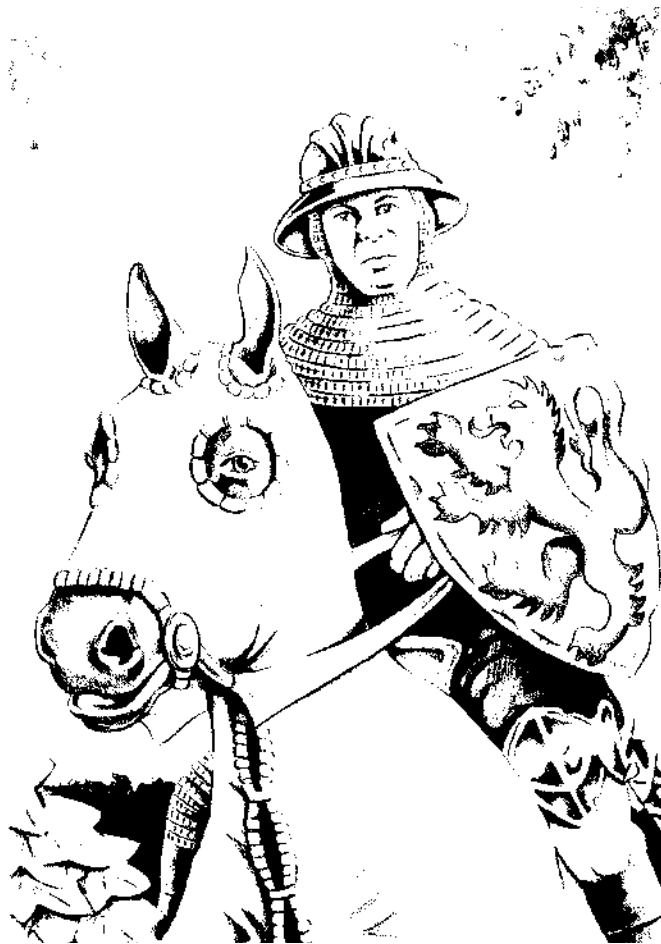
Gontrond began his military career in the lower ranks of the army. A simple, low-born laborer without a livelihood or a future, he joined his lord's army as a foot soldier. His skill at arms saw him rise in the ranks. Accumulating cash by fair means or foul, he found enough money to buy a horse and heavy armor, which brought him to a new level in the military. Without being born into a noble class or undergoing a dubbing, he has become a knight.

Gontrond's true status is ambiguous in some cases. During the 13th century, social theory slowly changes knighthood from a profession to a noble class. Gontrond's equipment and martial skills define him as a cavalier, but by law he is a peasant. His inferiors give him the respect deserving of a knight, but other knights, his "equals," do not give him fraternity. His status becomes particularly sensitive in matters of precedence, where he runs the risk of having his very knighthood questioned.

Gontrond has found it difficult to maintain himself as a knight. His status depends on his owing a horse and armaments, which are extremely expensive. Gontrond is usually broke and has trouble getting by. Because of his incessant poverty he is not able to act with the chivalry troubadours expect of knights. His first concerns are towards his own survival. This makes him somewhat callous and selfish. Given the opportunity, he can demonstrate better qualities—if he can remember them. Gontrond does not look down at his social inferiors. He does have pride, and is unhappy that he often has to rely on the hospitality and generosity of others, and that his own efforts at supporting himself are not always honorable.

He values his own freedom highly, respecting the freedom of others.

Gontrond has completely lost touch with his liege lord. His lord had neither manors to spare (particularly for peasants) nor a desire to have a large contingent of costly, troublesome household knights. Since Gontrond has made himself a knight, it is up to him to support himself as such. In wartime he has the opportunity to earn plunder and ransom (also possible in the few tournaments he is allowed to participate in). Mercenary work can also support him when there are battles to fight. In times of peace he can get desperate and has been known, to his shame, to practice banditry with gangs of robber-knights.





Social Mobility

While it is true that medieval society was divided into three estates (“those who toil,” “those who pray,” and “those who war”), these broad classes each included great variety and allowed for considerable social movement within each class. The greatest hindrance to these social adjustments was the consent of one’s lord.

Peasants could acquire wealth and prestige by hard work or luck. Some became richer than many nobles. The extent to which they could be successful depended on their freedom, and even that was negotiable. Cities allowed for greater opportunities as there was more freedom. City patricians could have power resembling that of nobles, but they are not necessarily nobles themselves.

The clergy hierarchy paralleled that of secular society. While it was possible

to rise in the church hierarchy, one’s church status tended to be consistent with one’s birth. The upper echelons of the church contained a disproportionate number of nobles.

The biggest social movement possible was into the nobility. The nobility was not closed, but was highly selective. The main methods by which one could make social gains within and into the nobility were by service, war, or marriage. Service could be rewarded by one’s lord, war created vacancies in the nobility, and marriage to a social superior raised one’s own status.

Entrance into the nobility was generally not possible in one generation. One usually rose to the noble class through an intermediate class such as sheriff, serjeant, or castellan. Before the 13th century, knights were also an intermediate class.

Gontrond*

Characteristics: Int -1, Per 0, Pre 0, Com -2, Str +3, Stm +2, Dex +1, Qik +1

Age: 28

Size: 0

Confidence: 3

Virtues and Flaws: Knight-Errant +2, Learn From Mistakes (Ride) +1, Tough +1, Short Attention Span -1, Dark Secret (involved in banditry) -1, Dark Secret (low-born) -1, Uncommon Fear (disease) -1

Personality Traits: Frugal +3, Brave +2, Independent +2, Pious +1

Reputations: Knight-Errant 2, with soldiers

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawl (gauntlet)	0	-1	0	+4	0
Brawl (gauntlet, mtd)	+5	+4	+5	+4	+5
Lngswd./kite sh. (ft)	+4	+4	+10	+7	+3

Lngswd./kite sh. (mtd)	+9	+9	+15	+7	+8
Longsword	+2	0	+3	+7	0
Longsword (mtd)	+7	+5	+8	+7	+5
Lance (mtd)	+10	+11	+6	+9	+6

Soak: +14

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Athletics 2 (running), Awareness 2 (alertness), Folk Ken 1 (army), Guile 1 (avoidance), Brawling 2 (gauntlet), Single Weapon 2 (longsword), Shield and Weapon 5 (longsword/kite shield), Longshaft Weapon 3 (lance), Carouse 2 (capacity for drink), Ride 3 (long distance), Hunt 2 (forage), Survival 3 (hills), Etiquette 2 (army)

Equipment: full chain mail, kite shield, longsword, lance, mace, charger

Encumbrance: -5 on foot, 0 mounted

Gontrond knows no other life than that of a warrior and cannot give it up for any other profession. He knows his situation is pitiable and has vague plans to make things better for himself. The first is to go off on a crusade, come back rich, and open the a tavern that he will call the Red Lion. The other is to get himself a decent liege lord. He probably doesn't know it, but a covenant would be a more than satisfactory substitute for a lord.

Adventure Seed

1. Gontrond, now a companion, fights a running battle with grogs from an enemy covenant. The battle takes place at a village near Gontrond's covenant, and flattens fields and wrecks goods owned by the villagers.



Tenxwind

Background

A fisherman's wife, Tenxwind sells her husband's catch at the local market. She is known as the best source of gossip in town and loves to chat excessively with her customers. Tenxwind appears to have information about everyone, knows

of things no one else has seen or heard, and her rumors always carry more than a grain of truth. The friendly woman is actually the daughter of a fisherman and a nereid, and obtains her news by regular conversation with the fair folk of the city and surroundings. She has become quite famous for her reliable gossip and good connections, but lately the townspeople

Tenxwind*

Characteristics: Int 0, Per +1, Pre +1, Com +3, Str -1, Sta 0, Dex +1, Qik 0

Age: 49 (Apparent Age: 30)

Size: 0

Confidence: 3

Virtues and Flaws: Wise One +1, Gossip +2, Strong Fairie Blood (Nereid) +3 (helps her resist aging, allows her to communicate with and perceive fairies in any shape), Noncombatant -3, Simple-Minded -1, Soft-Hearted -1,

Personality Traits: Curious +3, Friendly +1, Naive +1

Reputation: Gossip 3, among local townsfolk

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-2	-5	-3	-4	-3

Soak: 0

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Unconscious

Abilities: Animal Handling 3 (water creatures), Awareness 2 (fairies), Bargain 2 (selling), Boating 3 (fishing), Charm 3 (winning trust), Craft: Nets 1 (mending), Etiquette 4 (fairies), Fairie Lore 4 (local), Folk Ken 4 (townsfolk), Intrigue 3 (planting gossip), Legend Lore 3 (fairies), Local Area Lore 6 (secrets), Speak Own Language 5 (gossip), Storytelling 2 (fables), Swim 4 (dive)

Equipment: small boat, local market stall, small fishbone needles

Encumbrance: 0



have come to suspect that there is more to her than meets the eye.

Her husband, a quiet and friendly fellow, is nearing old age while Tenxwind still has the appearance of a woman in her thirties, apart from her hair, which has the grey colour of the waves on a windy day. She is of nimble stature and has unusually long, thin fingers. Her eyes are a watery blue and she has a pale complexion, burning easily in the sun. Her face is friendly and she has a certain charm many find hard to resist. Tenxwind suspects her fairie nature will become a problem soon and has begun to look for a way to solve it. She has pondered leaving town, but would miss her people—humans and fair folk alike—and the gossip.

Tenxwind is a simple woman, happy in her position, and does not think much of her unique abilities. Her fairie friends among the *numina minores* (lesser fairies) have not told her anything about

her heritage, but simply accept her as one of their kind. Tenxwind's abilities should not be immediately apparent to others—in fact, she may well have more powers she does not know about.

Tenxwind would make an excellent town contact for any covenant and could also serve as an intermediary between magi and the fair folk. She may also find shelter in the covenant when the town finally decides there is something wrong with her.

She could be encountered when she innocently tells someone about the magi and their strange practices. Hurting or enchanting her to stop the gossip is a bad idea, since this would arouse the enmity of the fair folk. If the magi accidentally or purposefully hurt some of her fairie friends, she is angry enough to try and cause them trouble by spying on them and alarming the local authorities to their presence, even if this would bring up questions about her own abilities.

Puoko the Jolly

Background

An entertaining little fellow calling himself Puoko the Jolly works in the courts of many princes and kings throughout civilized lands. While he is dismissed by many, the reality is that Puoko is a skilled agent and spy, working for the Order of Hermes and other powerful organizations. He is noted for his skill and willingness to perform any task given to him.

The most notable aspect of Puoko's appearance is that he is a midget, short, awkward and ugly. His hair is black and oily, and his face is pocked by a persistent

case of acne. His eyes are brown and muddy. In his jester's motley outfit, he wears clashing plaid trousers and socks, a bright purple and green jacket, and an enormous crimson hat.

Despite his ignoble appearance, Puoko has developed a colossal ego and a considerable thirst for power. He is owed by magi throughout the Order of Hermes for over fifteen years of service.

Puoko was born in Toledo, but early in life left that city and never returned. In his early childhood he was abandoned by his parents and raised in a circus troupe, where he learned the troubadour's arts which have enabled him to infiltrate



many a court as a jester. He is also an expert at many recondite arts such as lockpicking, stealth, and cheating at dice. At the age of fifteen his talents were recognized by a maga named Agatha, who belonged to House Mecere. She tried to recruit him as a Redcap. After attending a few interviews, it was mutually decided

that Puoko would better serve in a freelance capacity, and so it was.

While the dwarf has served the Order for many years and has been rewarded bountifully, he is still not content. His condition irks him, and many times he has used his earnings to have a magus transform him into a tall, handsome gentleman. The spells never last and he always reverts to his original form. Lately, he has grown more and more vicious and cruel, taking out his frustration on the few people he finds that are weaker than he is.



Adventure Seeds

1. Members of the covenant arrive at court with information on contacting Puoko. However, the dwarf is working two scams at once—one involves the player characters and the Order, and the other is wooing, via letter, a beautiful woman he has fallen in love with. Puoko is distracted the whole time, and may insist that the player characters perform

Puoko the Jolly

Characteristics: Int +2, Per +1, Pre -3, Com 0, Str -1, Stm -1, Dex +3, Qik +3

Age: 31

Size: -2

Confidence: 3

Personality Traits: Hateful +3, Funny +2, Jealous +1

Virtues and Flaws: Freeman +0, Ambidextrous +1, Mimicry +1, Perfect Balance +1, Read Lips +1, Troupe Upbringing (jester) +1, Dwarf -4, Disfigured -1, Oversensitive (everything) -1

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling	+6	+5	+7	-3	+1
Dagger	+8	+7	+10	0	+2
Dagger (thrown)	+8	+6	—	+3	—

Soak: -3

Body levels: OK, -3, -5, Incapacitated

Fatigue levels: OK, -3, -5, Unconscious

Abilities: Brawling 2 (dirty tricks), Etiquette 4 (court), Folk Ken 4 (nobility), Forgery 1 (love letters), Guile 4 (nobility), Intrigue 4 (nobility), Jongleur 3 (insults), Legerdemain 3 (magic tricks), Pick Locks 4 (speedily), Play Lute 1 (humorous songs), Scribe Latin 3 (Hermetic), Sing 2 (humorous songs), Single Weapon 2 (dagger), Speak English 5 (tell jokes), Speak French 3 (pretentiously), Speak Latin 5 (Hermetic), Stealth 6 (movement), Storytelling 3 (jokes), Survival 1 (urban), Thrown Weapon (dagger) 3

Equipment: Loaded dice, marked playing cards, slim dagger

Encumbrance: 0



foolish acts like following her around, ostensibly because she is vital to their mission but actually because he is insanely jealous she is being courted by other men. Eventually the distraction proves costly to the mission.

2. The player characters are looking for a handsome, mysterious man who may have some information they need. The man appears every few weeks for a single night, then vanishes. The man is actually Puoko, who periodically pays to be transformed. Because of his special role, troupe

members have not been informed of Puoko's true identity.

3. Puoko becomes dissatisfied with his semi-Redcap status and begins scheming on his own. While working for the player characters, he makes a disastrous "mistake" and blows the whole plan to an opposing faction he favors, while simultaneously pinning the blame on the player characters' covenant. His eventual goal is to become the power behind the throne of a major kingdom.

Lirain

Background

Born to a family of urban poor in Toulouse, Lirain quickly learned to survive the hardships of her youth by cunning and stealth. The girl left the city at an early age and followed the stream of pilgrims to Santiago de Compostela, earning a living by selling stolen food and drink to the faithful on the road. She quickly became adept at cheating and tricking the foreign travelers and moved

to offering fake relics to those credulous enough to buy them. Since competition in her trade is hard and dangerous, Lirain is not above thievery or offering worldly pleasures to the passing believers.

The unpleasant memories of her time in the gutters of Toulouse haunt her, and Lirain is frightened of becoming impoverished again. This is the source of her extreme greed, which leads her to be more daring than many others. Lirain has begun to break into inns and enter the pilgrims' tents. She realizes that this can-

Lirain*

Characteristics: Int 0, Per +1, Pre +1, Com +1, Str -2, Sta +1, Dex +2, Qik +2

Age: 17

Size: -1

Confidence: +3

Virtues and Flaws: Petty Outlaw 0, Contortions +1, Light Sleeper +1, Secret Hiding Place +1, Small Frame -2, Poor Armaments -1

Personality Traits: Greedy +3, Resourceful +2, Liar +1

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (dodge)	+7	+6	+7	-3	+5

Soak: 0

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Awareness 3 (alertness), Bargain 2 (cheat), Brawling 3 (dodge), Carouse 1 (stay out of harm's way), Contortions 3, Charm 2 (gain favors), Folk Ken 2 (pilgrims), Pick Locks 2 (speed), Speak Own Language 4 (dialects), Stealth 3 (hide)

Equipment: fake splinters of martyr's bones, seashells (for pilgrims), other small items to sell

Encumbrance: 0



not go on for much longer, since she has barely escaped capture on more than one occasion. She occasionally ponders the possibility of finding protection and a permanent base for her operations.

Lirain is adept at picking locks and has developed an eye for victims. She is nimble enough to squeeze into small spaces in order to hide. Though Lirain is no coward she shuns violence and has tried not to cross the authority of the knightly orders that protect the pilgrims' way to Santiago.

She has taken to posing as a child, which her small frame and big brown eyes allow her to do quite successfully. Lirain wears her long brown hair braided, but there are always a few strands of it hanging down into her face. She has the freckled and tanned face of an innocent girl and more than one friendly pilgrim has fallen for her act.



Pilgrimages

Pilgrimage was the only politically and religiously acceptable reason for commoners to travel from home, and the traffic it generated was an important cultural and material factor. The three major centers of pilgrimage were Jerusalem, Rome, and Santiago de Compostela, the latter becoming increasingly popular as the route to Jerusalem became more and more dangerous. The accounts of pilgrimages from medieval times stress the sense of adventure, companionship, and merrymaking that took place during those travels. Pilgrimages were a chance of combining piety (they resulted in a prescribed amount of indulgences) and a medieval sort of tourism.

Most roads to the better-known sites featured inns or *refugia*, the latter organized by monks or nuns. In more dangerous areas there were also small houses maintained by the knightly orders. The pilgrims' roads were often well-organized affairs. The road to Santiago was particularly well-

covered and the Cluniacian Order took special interest in developing this center of pilgrimages to help gain support against the Moors. In spite of the good organization, travel was a dangerous affair and pilgrims were frequently the victims of robber barons and brigands. More common, however, were those petty thieves and frauds who took advantage of the foreigners.

Pilgrimages were expensive, especially long ones. To cover the cost, many people took goods and sold them along the road, helping to increasing trade outside large cities and fairs. Pilgrims often traveled in companies of fellow countrymen (or -women, who made up a large percentage of pilgrims), but also encountered other pilgrims from different nations. This spread news from place to place, allowing pilgrims to bring home items and impressions of foreign cultures as well as the obligatory relics.



Lirain could be met at any market or along any well-traveled road, trying to milk some poor believer out of his denarii. She could be even be attempting to sell a fake artifact, treasure map, or magic item to the magi. She may have finally decided to join a band of thugs and may try to lure unwary travelers into a trap by promising some wondrous holy well. For money, she would do just about anything.

Lirain could have the luck of her lifetime and find (or steal) an artifact of magical or divine power and try to sell it. The magi might think they have made a fine deal until the true owner suddenly appears. Then again, Lirain might have stumbled upon some real treasure while attempting to hide in a small crack, and need help to get hold of it.

Wat, Master of Hounds and Kennel



Background

Wat's life is defined by two things: service to his lord and service to his lord's hounds and hunt. Wat's role is not Master of the Hunt—that title is reserved for his lord, or some other noble his lord wishes to honor. Wat goes along on most of the hunts to handle the hounds afoot, to help flush the game, and on larger hunts to supervise the commoners helping with such chores. Wat takes a particular delight in the hunt—he is secretly afraid of wild beasts, and enjoys seeing them slaughtered.

The health of his master's dogs is Wat's main responsibility. He may also assist if a lady's lap-dog takes ill. Wat spends most of his time taking care of his master's hunting hounds (probably St. Hubert hounds or harriers—see the insert on breeds beginning on page 110). Most of this time is spent in training young pups, tending injuries sustained in the hunt, and seeing to the grounds and kennels.

Wat is devoted to his lord's dogs and sees to it that any man who abuses them is brought before his lord. The dogs provide both food and shelter for Wat and

his family; Wat likely holds favor with his lord, and lives within the keep or castle. In times of trouble he and his family are safe within, with the kenneled dogs. If not for the dogs, they would be somewhere outside, scrabbling in the dirt like farmers and fearing every force of armed men that happened by. Though he is a commoner, by virtue of the hounds Wat has a position of some luxury, safety, and relative importance. He isn't likely to forget that (nor let his inferiors forget it!).

Interested lords may oversee breeding programs themselves, but less-involved lords leave that to Wat. In some places, some breeds are highly prized, and the nobility are intimately involved with breeding at every step. Such is the case with the wolfhounds of Ireland, the deerhounds of Scotland, the great danes or alaunts of Germany, and the griffons of France. A lesser noble or younger son might hold Wat's role in these cases, and possibly be the default Master of the Hunt, as well.

Wat is a good-sized man with a keen eye and quick reflexes. "I 'as to be, see? That bitch yonder, she's a biter, and don't much care if it's a fox she bites or me . . . or even his lordship!" Wat carries a lash and a club, but uses both sparingly, more to separate fighting dogs than to protect himself or another person from attack.

Wat lives in England. With minor adaptation, he might be Robert in France, Karl in the Rhine, Pietro in one of the Italian states, and so on. Religious skills might make him a monk serving an abbot, or even a bishop or cardinal with a taste for the hunt.



Adventure Seeds

1. The court magician, an exotic wizard, has a hedge-witch enemy in the forest. He enchants Wat's hounds to hunt magical beings preferentially, in hopes they will kill her or drive her off. Wat

Wat, Master of Hounds and Kennel

Characteristics: Int 0, Per +2, Pre -2, Com -1, Str +1, Stm +2, Dex 0, Qik +1

Age: 26

Confidence: 3

Size: 0

Virtues and Flaws: "Leader" +1, Long-winded +1, Bad Reputation -1, Uncommon Fear: Wild Animals -1

Personality Traits: Devoted (to hounds) +3, Loyal (to lord) +1

Reputations: Uncaring about others -2, with local commoners (Wat never re-directs the hounds to avoid delicate new plantings, for example)

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+4	+2	+3	+1	+4
Club	+5	+3	+5	+4	+4
Whip	+4	+9	+4	+3	+5

Soak: 2

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Animal Handling 4 (dogs), Area Lore 3 (geography), Athletics 2 (running), Awareness 1 (natural areas), Brawling 1 (fist), Carouse 1 (find his way home), Chain Weapon 2 (whip), Chirurgy 2 (dogs), Climb 1 (trees), Hunt 3 (tracking), Single Weapon (club) 1, Speak Own Language 4 (hunting terms), Stealth 3 (natural areas), Survival 3 (lord's demesne), Swim 1 (flowing rivers)

Equipment: whip, club, knife, barber's kit (needle & thread, for chirurgy)

Encumbrance: 0

Medieval Hounds

Several types of dogs are known in the medieval period. The first are mastiffs, huge dogs of war called *bellicosi* or *pugnaces* by ancient Roman scholars. Next are hunting dogs: scenthounds (*nares sagaces*) and sighthounds (*pedibus celeres*). There are two types of livestock dogs: herding/droving dogs (*pastorales pecuarii*) and guard dogs. Next are vermin-hunters, mostly terriers, pinschers, and schnauzers (likely grouped as *venatici* or sporting dogs). Finally, there are lap-dogs, literally, dogs that kept ladies laps and hands warm, and the northern spitz types. Although many breeds of 1220 are familiar today, there were also breeds that are gone today, or so rare that they are unknown to most modern people.

Mastiffs are exceptionally large dogs, most of them shorthaired, with large heads and jowly faces. In the north, a leaner version (likely crossed with some sighthounds) became the alaunt. In the south, heavier molossian dogs prevailed. Mastiffs are most often used for combat, whether given armor and sent into battle, used to hunt dangerous game, sent into the ring for sport, or set to protect the master's lands or goods. An ancient mastiff bitch reportedly fought an elephant in an ancient Persian gladiatorial contest and was pulled off the downed elephant before she could kill the valuable beast. The mastiff breed itself, seen with only minor variations throughout Mythic Europe, is a classic example of the type. The French dogue du bordeaux is another, even more extreme example with his immense head and "flew" of loose skin. The bandogge of England was kept tied all day so it wouldn't savage townsfolk or farmers but at night ran loose, a terrible foe for thieves whether they ran on two legs or four. The molossian originally came from the island of Molossus and went to the Roman Coliseum to fight, but by 1220 had spread as a guard and war dog through much of Europe. The great "dane" (in reality, a German breed) was known as the alaunt in 1220. The bulldog of 1220 was taller and more agile than the modern variety, but had the same bulldog head and compact, muscular body.

Scenthounds are divided into two types: relatively lean, speedy dogs from the Celtic time, and a cross of that type with mastiffs which result in largish, slow-moving hounds, often low to the ground, with heavy heads, long ears, jowly faces, and incredible noses. One very old mastiff-influenced hound variety was the *segusius*, a progenitor of the bloodhound. The Hounds of the Abbots of St. Hubert (extinct today) were another very popular *segusius*-type; they were notably low-slung, and are the base stock from which the modern basset hound is derived. Harriers existed in 1220 much as they exist today; the Penistoke pack of harriers, founded in 1260, held unbroken pedigrees and hunted for five hundred years. Beagle-type hounds were known, though because of their size, they were carried to the hunt in panniers. The spaniel of Spain, England, and France hasn't yet been differentiated into the springing spaniel and setting spaniel (let alone the setter of modern Britain) but is well-known nonetheless. The laufhunds of Switzerland are several breeds of the St. Hubert type, so slow-moving that their name means "walking hound." The hunters walked behind the dogs rather than needing horses to keep up.

Sighthounds chased prey they could see, rather than trailing by scent, and are some of the most well-known dogs of 1220 and today. General characteristics are an extraordinarily lean build, deep chest, and vast speed. Typical sighthounds of the thirteenth century include the greyhound (England, France, and the Middle East), the Irish wolfhound (Ireland), the galgo español (a sturdier, slightly smaller greyhound from the Iberian peninsula), the sloughi and saluki (greyhound-like dogs with a slightly longer, silkier coats from North Africa and the Near East), and the ibizan hound (a sturdy, somewhat elongate greyhound-like dog with extraordinarily large, erect ears from the Balearic Islands, coastal Spain and France near the Balearics, and Italy).

Small to medium-sized herder/drover dogs were generally very agile and trainable, more prized for ability and behavior than appearance. In Britain



the collies predominated; the border collie is probably most similar to what existed in the border regions of Scotland and England in 1220. A smaller, leaner, tricolored (with white) version of the rottweiler was known to herd sheep and cattle, along with his larger cousin as we know him today. The Welsh corgis may have come from (or contributed to) the vassgotaspets, a similar cattle-dog of the Vikings. In Germany and the Low Countries, German shepherds and Belgian shepherds were well-known. In the mountains, herding dogs tended to be longer-haired. The puli of Hungary was a longer, lower, medium-small dog with a "corded" coat (like modern dreadlocks). Other examples are the berger de picard and bergers de Pyrenees of France, the bergamasco of the Bergamo area of Italy (another "corded" breed), the hovawart of Germany, the Catalan sheepdog, and the briard. Charlemagne is recorded as giving pairs of briards as a sign of particular favor.

Many of the flock guarding dogs were crosses between the longer-coated herding dogs above and the huge mastiff types that moved through the regions with soldiers. The mastiff blood shows in both their bodies and their temperments. Common to all these breeds are the habits of being very loyal to a small group of people, being able to bond with

their flock, and being standoffish and aggressive with strangers or any perceived threat to their charges. One of these dogs is known to have had a fox-hunt stream into his meadow. The fox, too small to be a threat, passed through. The larger hounds, ignoring the guardian's warning, were killed one by one as they entered the meadow; then the big dog returned calmly to his flock.

The many different terriers of today were just regional variations in 1220, and no fixed types or breeds were widely recognized. The only breeding programs were individuals' efforts to get dogs with better performance, usually in terms of killing rats and other vermin. Terriers were known throughout England in this era. In Germany, a similar role was played by the slightly larger schnauzers and pinschers.

All of the long-coated, curl-tailed, prick-eared northern dogs collectively are of the spitz type, and are seldom seen outside of the northern reaches. Beyond Norway, Sweden, Finland, Lapland, and northern Russia, a few could be found in Denmark and elsewhere. Breeds such as the Norwegian Elkhound, Samoyed, Siberian Husky, and the Laikas of Siberia might be seen in the northern reaches of the Novgorod Tribunal in 1220.



notices something odd about the hounds, but not until the magi are harassed and begin investigating does either party have enough information to put the pieces together.

2. The lord's best hound has drunk from a magical spring and is now suitable

to be a familiar. The hound is still loyal to the lord, but is also attracted to the new friend he's found in a magus. The lord is at least reluctant and perhaps utterly unwilling to part with the prize of his pack.

Renard of Ponthie

Background

Renard the Huntsman is a Frenchman from the Massif Central. A commoner in the service of nobility, Renard rose from local huntsman to a famous and well-respected Master of Hunt for a great nobleman, although he remains a commoner. Renard spends about a quarter of the year actually performing his profession, aiding his lord in

the hunt and managing the hunting staff of houndsmen, falconers, beaters, foresters, and wardens, many of whom are seasonal workers hired locally when needed.

As part of or in addition to these standard duties (as the situation requires), Renard is occasionally loaned to other noblemen—vassals, superiors, or friends of his lord—to help their hunting staff with ravaging or magical beasts beyond

Renard of Ponthie*

Characteristics: Int +1, Per +3, Pre -1, Com 0, Str 0, Stm 0, Dex +1, Qik 0

Age: 27

Size: 0

Confidence: 3

Virtues and Flaws: Prosperous Freeman +1, Patron +2, Famous +2, Animal Companion +1, Knack with Hunting +1, Terrors (facing wild beasts alone) -3, Decrepit -2, Bad Reputation (forester) -1, Obligation (to lord) -1

Personality Traits: Attentive +3, Reliable +2

Reputations: Excellent Huntsman 4, nobility; Noble's Forester 2, peasants

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (knife)	+2	+2	+2	+2	+1
Spear	+8	+10	+4	+6	+3
Shortsword	+7	+5	+5	+3	+2
Short Bow	+2	+5	—	+4	—
Light Crossbow	-4	+7	—	+10	—

Soak: 0

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Unconscious

Abilities: Animal Handling 2 (hounds), Area Lore 2 (geography), Athletics 1 (running), Awareness 3 (alertness), Bow 2 (short bow), Brawling 1 (knife), Carouse 1 (feasting), Crossbow 2 (light), Etiquette 1 (court), Hunt 3 (track), Leadership 2 (hunting), Legend Lore 2 (beasts), Longshaft Weapon 3 (spear), Ride 2 (rough ground), Single Weapon 1 (shortsword), Speak French 5, Stealth 2 (natural areas), Storytelling 2 (tales), Survival 2 (forest)

Equipment: hunting hound, boar spears, short bow, light crossbow, short sword, riding horse, hunting garb, traveling cloak, court clothing, chest of assorted personal effects.

Encumbrance: -1 (spear, short bow or crossbow, knife)

Diana the Hound

Characteristics: Cun +1, Per +4, Pre n/a, Com n/a, Str +1, Stm +2, Dex 0, Qik 0

Size: -1

Personality Traits: Loyal +7

Attack	Init	Atk	Dfn	Dam	Fat
Bite	+3	+4	+4	+4	+2

Soak: 0

Fatigue levels: OK, -1, -3, -5, Unconscious

Body levels: OK, -1, -3, -5, Unconscious

Abilities: Hunt 3 (track)

Diana is a great hunting hound with short, wiry hair and big brown eyes. She is loyal and dedicated to her master, who hand raised her from a pup.

the local hunter's ken. Renard has made a particular point of seeking out stories of magical creatures and has studied bestiaries, with the help of a reader, to learn as much as possible about his quarries.

A naturally gifted hunter, Renard is singlemindedly dedicated to hunting down dangerous beasts threatening the weal of the lands under his protection. This obsession began when, as a young man, Renard was gored and trampled by a great boar. He was months recovering, and still suffers aches and pains. Furthermore, although he is loath to admit it, he is terrified of facing such a beast alone. This is why Renard is accompanied everywhere by his great hound Diana, a stout friend and safeguard.

Renard's skill, dedication, and success against fell beasts have made him famous among the hunting nobility of France and





Hunting

Hunting in the middle ages is both a sport and a necessity. Hunting provides meat for the tables of peasants and nobility alike, although commoners are generally forbidden to hunt deer and other large animals—they are reserved for nobility or greater nobility, or royalty.

Peasants are allowed to hunt birds and field animals like pigeons, pheasants, rabbits, and hedgehogs. It is a crime to hunt greater beasts, or on reserved lands. Doing so is poaching, a crime punished by cutting off the right hand. This is why foresters and huntsman are despised by peasants everywhere.

Nobles usually have limited rights to hunt greater beasts, especially in England and France. Hunting rights are most often a royal prerogative, and a king dispenses these rights to favorite vassals and important allies. In lands with less centralized authority, hunting rights are much more locally determined.

Nobles tend to hunt the great beasts of the deep forest, creatures of sufficient rank and power. Great deer and boars are favorite quarries of noble hunters. Occasionally, nobles hunt magical beasts, including unicorns, griffins, and great serpents. Such quarries are difficult to track and slay, and increasingly rare as they are hunted down and pushed back into the remote wilderness by the encroaching mundane world. Deer and boars can be very dangerous, using their horns and hooves to slash and trample. Magical beasts are often fatal creatures, able to slay whole hunting parties.

To aid them in the hunt, powerful noblemen keep highly skilled huntsmen on staff to hire and supervise foresters, lesser hunters, beaters, falconers, and kennelers, and to lead the main hunting party in the field. A Master of the Hunt is responsible for protecting the great beasts from poachers and villages from ravaging beasts.

A typical hunting party includes the Master of the Hunt, the noble hunters (including ladies and perhaps high ranking clergy), and other professional hunters to assist the main party, all on horseback. The quarry is driven out by beaters, temporary workers who thrash the brush, and pursued by hounds, tended by kennelers. The hounds might corner and bring the quarry down, or they might simply drive it. The hunters usually shoot the beast with bolts or arrows, and perhaps dispatch it with a spear.

Falconry is a special form of hunting which uses a bird of prey to hunt small beasts of the field. Properly training a falcon to accept human company is a difficult and time-consuming task, and owning a proud falcon or hawk is a mark of distinction. Tradition sets a strict hierarchy of birds acceptable to rank.

Hunters are both heroes and villains. On one hand, brave and noble hunters protect villages from wolves, lions, and fell magical beasts. On the other, noble hunting rights limit the amount of meat peasants can take in, and noble hunters slay the fantastic beasts of the world, many of which are dangerous, others harmless.

bordering areas, as well as among the peasantry.

Renard is a slim, hard man with thick black hair and a goatee. He has a strong glance and a scarred right cheekbone where a boar tusk marked him for life.

Iptetus van Wicht

Background

Iptetus is a Frisian merchant-captain who commands a small cog working the seas from the Baltic to the Pillars of Hercules. The independent-minded Frisian is known for his bellowing roar and quick temperament, equally disposed to laughter and anger. Wild eyed and with a mane of reddish blond hair and an imposing beard that hides his massive jaw, he is quite a sight. His large figure sternly rules over the ship and crew, demanding the most of himself and his men. He is normally a cheerful if loud fellow, famous for his drinking capacity. The proud captain is not easily cowed by any threat, be it human or element, and is quick to take up any challenge.

Iptetus' ship regularly travels along the western coast from Brugge to the harbor of Lisbon and the captain is well-known along the coast, having contacts

amongst fishermen and merchants and being a regular customer of many inns and brothels. He brags about having several bastard children in the western seaports and being able to feed them all well. His income is rumored to stem not only from his ability as a trader, but also from occasionally seizing the loads of other ships. Iptetus makes no secret of his disdain for the foppish Italian merchants with their brittle ships and likes to insult and challenge them to anything from drinking contests to friendly brawls.

Seagoing folk have a different perspective on many things than other folk in Mythic Europe—most even follow a different set of laws. Iptetus is proud of his status and finds it hard to behave himself in the more controlled and ordered parts of Mythic Europe, which is why he prefers to stay at sea when possible.

In 1217 Iptetus joined a fleet of Frisian ships on the way to Acre to support the forces of the Fifth Crusade. They



Iptetus van Wicht*

Characteristics: Int -2, Per 0, Pre +2, Com -1, Str +4, Sta +3, Dex -1, Qik -2

Age: 31

Size: 1

Confidence: 3

Virtues and Flaws: Petty Merchant 0, Great Strength +2, Large +1, Long-Winded +1, Social Contacts +1, Strong-Willed +1, Well-Traveled (Atlantic Coast) +1, Fury -3, Enemy (Hansa) -2, Compulsion (annoy Italians) -1, Oversensitive (bureaucracy) -1

Personality Traits: Braggart +3, Proud +2, Uncouth +1

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+3	+3	+1	+5	+7
Battleaxe	+7	+6	+4	+15	+7

Soak: +10

Fatigue levels: OK, 0/0, -1, -3, -5, Unconscious

Body levels: OK, 0/0, -1, -3, -5, Unconscious

Abilities: Area Lore 4 (west coast), Awareness 2 (distant things), Bargain 2 (cargo), Boating 4 (storms), Brawling 3 (fists), Carouse 3 (drinking challenges), Craft: Shipwright 3 (repairs), Great Weapon 3 (battleaxe), Leadership 3 (intimidate), Speak Frisian 5 (dialects), Speak French 3 (trade), Speak Italian 1 (insults)

Equipment: chain hauberk, battleaxe, primitive compass, waxed clothing, tools for ship repairs, drinking horn

Encumbrance: 0



sailed on to Egypt where the fighting took place, but Iptetus was soon frustrated by the ongoing siege and left a year later with his share of booty. Since the rise of the Hanseatic League, it has become harder for him to stay in business and he does not want to be reduced to carrying cargo for them. He is thus currently seeking a new source of income, having spent his winnings from the crusade. If a covenant would allow him to keep his independence he may well be persuaded to enter the service of magi.

The captain may be found in any harbor and could be encountered in numerous ways. He could be drowning his sorrow and looking for trouble, telling tall tales of his journeys, looking for employment, or trying to drink a character under the table.

Iptetus and his ship, the *Wetirsbrid* (Water's Bride), a relatively recent design of the famed shipyards of Brugge, are able to outmaneuver many of the lighter Mediterranean ships at sea. Should the cap-

tain decide to try his luck as a pirate, it could be an unpleasant encounter for the magi.



Frisians

The Frisians, who live in the marches and bogs north of Flanders and Germany, have a long tradition of selling cattle products and cloth for grain, which cannot be grown in the soil of Frisia. Since the 12th century when cloth manufacturing became the primary export of Flanders, the Frisians concentrated on trading. Politically, the Frisians have managed to free themselves from the grasp of feudal lords. After slaying the royally appointed Lord of the Frisian Marches in 1101, the wealthy Frisian peasants and villages managed to defend their country from any foreign rule. Indeed, the idea of an ancient Frisian right to freedom is now well established among them.

The Frisian merchant captains dominated North Sea, Scandinavian, and English trade until the 11th century. As the sea trade turned increasingly towards bulk goods, the Germans with their larger cogs took over most of the business. Still,

Frisian ships are prominent everywhere in northern Mythic Europe and even Russia. Most of the Frisian captains own their ships, trade on their own account, and stay independent, while German and Italian captains sail under the orders of the merchant houses. It is, however, common for Frisians to join traveling companies or brotherhoods to minimize risk and afford better protection.

The Frisians manage most of the small scale transport of Flemish goods and are the most numerous among the many foreigners in Flemish ports. In contrast to the inhabitants of other centers of commerce, the citizens of Brugge and the lesser Flemish towns are not long distance traders themselves. Their income is based on their famous cloth and from being the pivot of trade between the Baltic and the North on one hand and Italy and the West on the other.

Chapter 6

Those Who Work Magic

Ulpris of Tyttalus, Archmage

Background

Ulpris the archmage is one of the most powerful magi in the world. As an archmage, he has never been beaten in a contest of magic. However, he is losing to his own rebellious body.

Ulpris is very old—160 years old to be exact. A magus for 130 years, he has developed unsurpassed skill in his favorite art, Imáginem. The art has proved uncommonly useful for him. Ulpris is an active magus; although researching less, he is available for consultation. He is also active in tribunal politics and can often be met at Hermetic gatherings. When others speak to him however, they are not talking to him in person. Rather, they are talking to his image. His worldly body has succumbed to decrepitude and Ulpris is confined to bed, unable to speak or move.

Archmage Ulpris is a major figure in the Order, an archmage of great esteem. Ulpris' contribution to the Order and Hermetic magic over the decades has been considerable. The Order is indebted to him for tackling the vagaries of his often neglected art; several of the standard Imáginem spells found in most covenant libraries are his inventions. Imáginem is an art that is often discussed and debated—considered by some to be an illegitimate art, simply an application of Mentem. Ulpris' work shows that Imáginem does not simply affect the mind directly. Although the two arts are useful when used together, Imáginem does not

overlap with Mentem. This philosophy of Imáginem is not universally accepted, but most now believe in its truth. He treats images as facades or masks behind which the truth can be hidden. One peculiarity of his approach is that it is difficult to incorporate Perdo Imáginem.

Ulpris' longevity potion was adequate, but when it failed, he was struck by a stroke. It was after this first stroke that he realized his *Phantasm of Human Form* was not hindered by the stroke in the same way as his mortal body. After further attacks crippled and finally paralyzed his body, he was almost pleased to be free from it. Only his nurse is ever allowed to see his body, and his room is protected by guardsmen. Ulpris has riddled his room with *Watching Wards* (ReVi Gen); *Bane of The Decrepit Body* (PeCo 25) spells guard the room to scare people off. His body itself is guarded by even more fatal spells.

He works constantly with his apprentices and colleagues to produce improved longevity potions and spells to fortify his body. This has required great investment in Corpus research.

On top of his physical disabilities he has suffered two creeping Twilight effects. Consistent with his Imáginem abilities, these affect his senses. One of them affects the way he perceives things. Ever conscious of how he can improve his own image, Ulpris tends to do the same with images he perceives. Due to this, he is slightly susceptible to lies and misinterpretations. His other Twilight effect has loosened his hold

Ulpris of Tylalus

Characteristics: Int +3, Per +3, Pre +1, Com 0, Str -3, Stm -3, Dex +2, Qik 0

Age: 160

Afflictions: arthritis 6, paralyzed 6, wizened 4, fragile bones 4, weak lungs 4

Size: 0

Confidence: 5

Virtues and Flaws: Magical Affinity (Imáginem) +3, Quiet Magic +2, Deft Art (Imáginem) +1, Major Magical Deficiency (Terram) -3, Incompatible Arts (Perdo Imáginem) -1

Personality Traits: Arrogant +2, Ruthless +2

Reputations: Archmage 8, within the Order; Formidable 5, within the Order; Unnatural 3, within the Order

Soak: -3

Fatigue levels: OK, -1, -3, -5, Unconscious

Body levels: OK, -1, -3, -5, Incapacitated

Abilities: Affinity with Imáginem 8 (images of self), Artes Liberales 3 (logic), Awareness 4 (details), Bargain 4 (favors), Certámen 5 (Intéllego), Charm 4 (convincing), Concentration 8 (multiple spells), Disputatio 5 (blunt), Etiquette 3 (archmagi), Finesse 7 (grace), Guile 4 (casual lies), Hermetic Law 3 (precedence), Hermes Lore 5 (tribunal procedure), Intrigue 6 (tribunal backrooms), Leadership 3 (trust), Lectio 4 (Latin), Magic Theory 8 (Imáginem), Parma Magica 8 (Mentem), Penetration 7 (Mentem), Philosophiae 3 (metaphysics), Scribe Latin 5 (letters), Scribe Own Language 3 (original composition), Speak Latin 6 (Hermetic usage), Speak Own Language 5 (expansive vocabulary)

Arts:

Cr 20	In 19	Mu 16	Pe 8	Re 14
An 6	Aq 13	Au 14	Co 22	He 9
Ig 15	Im 28	Me 25	Te 10	Vi 12

Twilight Points: 16

Twilight Effects: see text

Decrepitude Points: 7

Wizard's Sigil: Surrounding people have their attention mildly attracted to Ulpris. This effect is normally too subtle to notice.

Ulpris knows all Imáginem spells listed in ArM4 (and has mastered many of those) in addition to knowing the spells listed below.

Eyes of the Bat (InAu 25/+30)

Enchantment of the Scrying Pool (InAq 30/+29)

Parching Wind (PeAq 10/+11)

GENTLE TOUCH OF THE PURIFIED BODY (CrCo 15/+39)

The Chirurgeon's Healing Touch (CrCo 20/+39)

Restoration of the Defiled Body (CrCo 25/+39)

Incantation of the Body Made Whole (CrCo 40/+39)

REVEALED FLAWS OF MORTAL FLESH (InCo 10/+38)

THE INEXORABLE SEARCH (InCo 20/+38)

THE EYE OF THE SAGE (InCo 30/+38)

SIGHT OF THE TRUE FORM (InCo 30/+38)

Bane of the Decrepit Body (PeCo 25/+27)

CONFOUND THE CONNECTION (PeCo 25/+27)

Incantation of the Milky Eyes (PeCo 30/+27)

Curse of the Leprous Flesh (PeCo 40/+27)

Curse of the Unruly Tongue (ReCo 5/+33)

Spasms of the Uncontrolled Hand (ReCo 5/+33)

STRINGS OF THE UNWILLING MARIONETTE (ReCo 25/+33)

Lamp Without Flame (CrIg 10/+32)

Ball of Abysmal Flame (CrIg 35/+32)

Words of the Flickering Flame (InIg 25/+31)

Words of the Unbroken Silence (CrMe 5/+42)

Panic of the Trembling Heart (CrMe 15/+42)

Return of Mental Lucidity (CrMe 20/+42)

Gift of Reason (CrMe 25/+42)

Sight of the Transparent Motive (InMe 10/+41)

Perception of Conflicting Motives (InMe 15/+41)

Posing the Silent Question (InMe 20/+41)

Thoughts Within Babble (InMe 25/+41)

PEERING INTO THE MORTAL MIND (InMe 30/+41)

Subtle Shift of Heart (MuMe 10/+38)

Enchantment of Detachment (MuMe 15/+38)

Emotion of Reversed Intentions (MuMe 20/+38)

Recollection of Memories Never Quite Lived (MuMe 25/+38)

CALM THE MOTION OF THE HEART (PeMe 15/+30)

Passion's Lost Feeling (PeMe 25/+30)

AURA OF RIGHTFUL AUTHORITY (ReMe 20/+36)

Enslave the Mortal Mind (ReMe 40/+36)

The Shrouded Glen (ReMe 40/+36)

THE INVISIBLE EYE REVEALED (InVi 25/+28)

Sight of the Active Magic (InVi 40/+28)

WIZARD'S BOOST (MuVi 20/+25) (Mastered)

Shroud Magic (MuVi 25/+25)

Wizard's Communion (MuVi 25/+25)

Wind of Mundane Silence (PeVi 25/+17)

MASKING THE ODOR OF MAGIC (PeVi 30/+17)

MAINTAINING THE DEMANDING SPELL (ReVi 35/+23)

Suppressing the Wizard's Handiwork (ReVi 35/+23)

Watching Ward (ReVi 35/+23)

on his own senses. When he sleeps his senses migrate from his body and roam within the range allowed by his arcane connections. He has no control over this phenomenon and rarely remembers these sensorial wanderings, but he has learned secrets on occasion.

Magi of lesser ability would find it impossible to manage as Ulpris has. When appearing as an apparition, Ulpris must maintain his image as well as the senses of sight, hearing, and touch (he does not usually care about smell or taste). He must always have an arcane connection to the place he wishes to haunt. Things get most difficult for him when he is required to cast additional spells while maintaining his image. All spells are cast silently and without gestures, but on the other hand, he has little chance of being distracted. Ulpris' usual visage is a younger, more attractive version of himself. He can appear as anything he chooses, but now takes little interest in trying different images.

As much as any thing else, age determines precedence in the Order. If Ulpris is not the *praeco* of his tribunal, he expects to be if he lives for a few more years. Ulpris is heavily involved in tribunal politics. He has many friends and many enemies. On occasion he needs to leave his safe home covenant and since most spells do not have unlimited range, he must travel in person. He is very vulnerable in these cases but he has help. Ulpris holds sway over a mob of apprentices and young magi. When he first began to lose his strength, he engaged some assistants to help him research saving his body and to help him deal with the difficulties of becoming an image. Over time he has employed his assistants on other schemes as well. His aides help with research projects, gathering vis, and protecting his interests.

Player characters could be associated with Ulpris somehow, as either assistants or associates. Ulpris is a good mentor, a highly learned magus, and is respected throughout the Order. Alternatively, Ulpris could be a formidable enemy of the player characters; he is very powerful and has enormous influence. He is hard to attack, as he is no more than an image. However, given his situation, there are limitations to what he can do. The real challenge for those who would do Ulpris harm would be to get access to his body.



Adventure Seed

1. Ulpris' body suffers a permanent infection that restricts its breathing. Ulpris decides it is time to abandon it altogether using *Exchange of Two Minds* (ReMe 55). Ulpris' assistants search for the best body available. The companions of the potential victim must then save their friend.





Tyr, Quaesitor of Tytalus

Background

Tyr was born the bastard son of a German knight. He was brought up at his father's manor but was constantly taunted and abused by his older siblings, who never let him forget that he was illegitimate. While his brothers trained for war, Tyr (then known as Otto) pursued learning. His father assumed he would become a monk, but it was not to be. A Hermetic magus named Aurelius happened to pass through the manor and, sensing both the Gift and a keen mind in young Otto, offered to educate the lad. Otto's father was reluctant at first but crumbled when

Aurelius produced a good quantity of silver. Aurelius took Otto back to his home covenant and began to train him as an apprentice.

It took Otto some time to adjust to covenant life but he eventually began to enjoy it. Not only was he away from his cruel siblings and indifferent father, he was also learning magic. Aurelius, a Tytalus magus, taught him the philosophy of constructive conflict and fostered his natural ability with Intéllego. As the years wore on, however, Otto began to notice things about his master. Aurelius was a great talker and constantly told his young apprentice about his grandiose plans. Unfortunately, Aurelius' plans always seemed to go drastically wrong. For instance, he once started a fire as a distraction and ended up burning down a dozen buildings as the fire went out of control. Incidents like this gave Aurelius a very bad reputation, not only with the local quaesitors but within House Tytalus as well.

It didn't take Otto long to realize that Aurelius' reputation stained them both. Most of the magi at the covenant assumed that Otto would follow in his master's footsteps and treated him accordingly. While Otto resented the unfair treatment bitterly, he held his tongue until he had passed his apprentice's gauntlet. Once he had become a full magus, he confronted the covenant's magi and accused them of unjust treatment. Vowing to prove them all wrong, he stormed out of the council chamber never to return.

After his abrupt break with his old covenant, Tyr spent a number of years traveling around Europe and visiting with other magi of the Order. While he was



THOSE WHO WORK MAGIC

usually greeted courteously and treated well, he found an alarming number of magi were suspicious of him because of his membership in House Tytalus. The diabolic taint of those 10th century Tytalus continued its evil work. Magi who had heard of his master were doubly suspicious. Some were also put off by his choice of a Hermetic name. While Tyr was a god of justice, he was a Norse god and conflict with the Order of Odin still raged in the north. Otto had taken this name in defiance of tradition and to encourage others to judge him by his deeds.

Soon he wearied of travel and decided to find a home. He had heard that

Magvillus, the domus magnus of House Guernicus, let young magi live there in return for service. So he traveled to Sicily and began to work for the quaesitors. While living at Magvillus was very interesting, the work he was asked to do was usually violent and he found he had no taste for it. His Tytalus and Flambeau brethren enjoyed the constant fighting and Wizards' Marches, even though a number of them died over the years. Tyr, however, finally realized what he wanted to do as a magus: become a quaesitor.

He began to study the code intently and constantly sought the advice of the many quaesitors who passed through Magvillus. Instead of seeking the



Tyr filius of Aurelius, Quaesitor of Tytalus*

Characteristics: Int +3, Per +1, Pre +1, Com +1, Str -1, Sta +1, Dex -1, Qik -1

Age: 35

Size: 0

Confidence: 3

Virtues and Flaws: Affinity with Intéllego +4, Knack with Certámen +2, Deft Art (Intéllego) +1, Gentle Gift +1, Quaesitor +1, Read Lips +1, Sense of Doom -3, Enemies (Traditionalists) -2, Major Magical Deficiency (Terram) -2, Driving Goal (see justice done) -1, Infamous Master -1, Twilight Points -1

Personality Traits: Honest +3, Just +3, Sarcastic +2, Violent -2

Reputations: Quaesitor 3, within the Order; Filius of bumbler 3, with magi

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+2	+1	+1	-1	+3
Brawling (knife)	+3	+2	+3	+1	+4

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Affinity with Intéllego 4 (detecting lies), Awareness 2 (alertness), Brawling 2 (knife), Certámen 3 (Imáginem), Finesse 1 (Imáginem),

Folk Ken 1 (magi), Hermes Lore 2 (history), Hermetic Law 4 (Peripheral Code), Intrigue 1 (uncovering secrets), Magic Theory 4 (Intéllego), Parma Magica 4 (Mentem), Penetration 1 (Intéllego), Read Lips 2 (at distance), Ride 1 (speed), Scribe Latin 2 (law), Speak German 4 (slang), Speak Latin 5 (formal)

Arts:

Cr 0	In 11	Mu 0	Pe 4	Re 0
An 0	Aq 0	Au 0	Co 5	He 0
Ig 0	Im 7	Me 6	Te 0	Vi 4

Spells:

Discern Images of Truth and Falsehood (InIm 15/+23)

Disguise of the Transformed Image (MuIm 15/+8)

Frosty Breath of the Spoken Lie (InMe 20/+22)

Grip of the Choking Hand (PeCo 15/+10)

The Inexorable Search (InCo 20/+21)

Posing the Silent Question (InMe 25/+22)

Veil of Invisibility (PeIm 10/+12)

Whispering Winds (InAu 15/+16)

Whispers Through the Black Gate (InCo 15/+21)

Equipment: knife, traveling gear, writing material

Encumbrance: 0

Vis: 2 pawns of Intéllego vis (the dried eyes of an owl)



approval of his house to achieve quaesitor status, Tyr insisted on taking the same 100 page test that members of House Guernicus took. After all, it wouldn't be fair for him to have the same status they did without passing the same test. So he took the test, passed it, and became a quaesitor at the tender age of 30.

Tyr decided to stay at Magvillus and after one year achieved associate member status. Since then (he is 35 now) he has traveled a great deal on legal business and has successfully completed a number of investigations. He is committed to the ideal of justice and often interprets the code loosely to insure that justice is done. Thus he is firmly in the camp of the Transitionalists and has made a number of enemies in the quaesitor hierarchy. Lately his missions have been markedly more dangerous, a fact that has not escaped his notice.

Tyr is a driven man. Due to his own experiences with his family and the Order, he has become devoted to the cause of justice. Honest to a fault, Tyr's caustic nature has earned him few friends, though the friends he does have are very loyal to him. It takes a special type of person to appreciate his blend of inquisitiveness and sarcasm. Although strong-willed and dedicated, he does not like to use violence. While it is sometimes necessary, he prefers to use illusions and his wits to get him out of most scrapes. He has found certámen a very useful tool in Hermetic circles and has learned a number of tricks from a friendly Tremere who also lives at Magvillus. Still, he sometimes feels powerless against the forces stacked against him and goes through bouts of doubt and inertia. His greatest fear is to die in disgrace and this image haunts him in his darkest hours.

Appearance

Tyr is a wiry man with dark hair and an aquiline face. He wears a short beard that comes to a point and ties his long hair back to keep it from his eyes. He is unconcerned with concepts like place and position, so he wears simple traveling robes and travels light. Apart from a knife for eating, he carries no weapon.

Adventure Seeds

1. A player character Tytalus is unjustly accused of diabolism by an enemy magus. Tyr is called in to investigate and is under great pressure to clear the matter up. His investigation is thorough and ruthless, perhaps alienating the accused player character and the other magi of the covenant. Tyr feels he needs indisputable evidence of innocence before he can declare the matter closed. Player characters who investigate Tyr's history realize that this case is a thorny one for him and is highly politically charged. Assorted intrigues could lead in many different directions.

2. The player characters find Tyr nearly dead near their covenant. He is unconscious and has been beaten very badly. The player characters may decide to find out who attacked this quaesitor and why. Their leads implicate Traditionalists at the very top of the quaesitor hierarchy. They must decide whether to pursue the matter and risk a political backlash or let it lie. When Tyr does wake up, his personality may not exactly endear him to the player characters.

Benedict of Bonisagus

Background

Benedict is a fine magus whose potential is hampered by his neurotic fear of damnation. Benedict was apprenticed young; his filius took him on with no great expectations. A shy and uncommunicative child, he was confused and overawed by his new future. His filius had little time to devote to Benedict, and to make up for it, he encouraged Benedict to work alone and to read. This instilled in Benedict an aptitude for study that, when turned towards magic, enables him to break the hardest theoretical problems. From his filius, Benedict has gained discipline of mind but no clear purpose. Without great loyalty to his filius or magic, he has begun to doubt.

Left alone, Benedict had no one to explain the things he read or heard. Having exhausted all his covenant's Hermetic literature, he has devoured mundane treatises on magic and books on church dogma. A naturally religious man, he finds it very hard to question the pronouncements of the Church. The condemnation of witches by the Church and the denouncement of sorcerers by mundane scholars have convinced him that he is damned. It confuses him that a cursed man like himself should be so repentant and full of compassion. Nonetheless, he is convinced of his damnation and is terrified.

Benedict is respected for his abilities and his moderately distinguished lineage. In his covenant he has been assigned a position of responsibility, though he has no aptitude nor desire for administration. He usually does his duty rather poorly, except when something inflames him. Observing his covenant, Benedict sees

many things that disturb him. The crudity of the turb, the intimidation of young magi by old magi, the paranoid seclusion of the covenant, and the arrogant assumption of magi that they have the right to knowledge which Benedict personally believes is dangerous. He compares this with what he understands of monasticism, its devotion to a selfless ideal, its discipline, its pacifism, and its serenity.

Benedict feels remorse for every act of magic he commits. He feels each act takes him one step closer to hell. He hates himself for being a wizard, but he cannot change. He simply is not brave enough to change his life, nor brave enough to leave the Order. He was born with the Gift,





and, much to his shame, he enjoys casting spells. He feels joy when he feels the magic flow. His fear of God is usually a hindrance to his performance as a mage, but he becomes awed by the beauty of His purpose; in such a state he can be inspired to perform any action, even, perversely, magic.

Normally, Benedict just continues his life as a magus, researching and enchanting. However, there is always the danger he will make a play for salvation. When it comes to a choice between his sodales and his soul, his loyalty to the Order cannot be guaranteed. He is naturally susceptible to the harassment of demons but might not be considered a sufficient chal-

lenge. He would be most dangerous if offered acceptance by the Church. He is quite likely to abandon magic if shown a devout alternative.

Adventure Seed

1. Benedict has hit on the idea of summoning an angel. He theorizes that the procedure would be similar to that for summoning a demon. Suspicion is aroused when he starts asking for books on the Infernal and looking for information about diabolists.

Benedict of Bonisagus*

Characteristics: Int +2, Per +2, Pre -1, Com -1, Str -1, Stm +1, Dex +2, Qik 0

Age: 26

Size: 0

Confidence: 3

Virtues and Flaws: Side Effect (mild euphoria) +2, Affinity (words) +1, Alchemy +1, Book Learner +1, Deft Art (Creo) +1, Extra Arts +1, Extra Spells +1, Hermetic Prestige +1, Special Circumstances (state of grace) +1, Susceptibility to Divine Power -4, Common Fear (wrath of God) -2, Noncombatant -2, Compulsion (study magic) -1, Obsessed (damnation of magi) -1
Personality Traits: Religious +3, Meek +2

Reputations: Member of House Bonisagus 3, within the Order

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-2	-4	-3	-4	-2

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Affinity with Words 2 (Latin), Alchemy 2 (Corpus), Artes Liberales 1 (grammar), Awareness 2 (searching), Certámen 1 (Mentem), Concentration 3 (reading), Etiquette 1 (Hermetic), Finesse 2 (extra care), Hermes Lore

3 (outside relations), Leadership 1 (organizing), Lectio 1 (philosophical texts), Magic Theory 5 (spells), Parma Magica 2 (Ignem), Penetration 2 (Rego), Philosophiae 1 (theology), Scribe Latin 3 (glossing), Speak Latin 5 (Hermetic usage), Speak Own Language 4 (honest), Theology 1 (hell)

Arts:

Cr 9	In 0	Mu 4	Pe 2	Re 6
An 6	Aq 0	Au 1	Co 9	He 4
Ig 0	Im 0	Me 2	Te 0	Vi 1

Encumbrance: 0

Wizards Sigil: Warmth, starting in his feet and rising through his whole body

Spells:

The Immaculate Beast (MuAn 15/+11)

The Gentle Beast (ReAn 20/+13)

Chamber of Spring Breezes (CrAu 5/+11)

Bind Wound (CrCo 10/+19)

The Chirurgeon's Healing Touch (CrCo 20/+19)

Restoration of the Defiled Body (CrCo 25/+19)

Eyes of the Cat (MuCo 5/+14)

Rise of the Feathery Body (ReCo 5/+16)

Tangle of Wood and Thorns (ReHe 15/+16)

Words of the Unbroken Silence (CrMe 5/+12)

Vision of the Haunting Spirit (MuMe 5/+7)

Spasms of the Uncontrolled Hand (ReCo 5/+16)

The Call to Slumber (ReMe 10/+9)

Ring of Warding Against Spirits (ReMe 15/+9)

Eleanor Felis of Mercere

Background

When Eleanor was born, a Sidhe who watched over her father's family rubbed faerie ointment in her eyes and gave her a lynx-skin belt. Her mother was quite religious and was horrified to discover that her daughter could take on the form of a lynx. Unfortunately, Eleanor's father died when she was only 3. Eleanor managed to keep the belt hidden from her mother, but shortly after her father died her mother abandoned her on the streets of London. She grew up an orphan, surviving mainly through her ability to hunt rats as a lynx. When she was 11, an unscrupulous troubadour saw her transform. He captured her and put her in a cage so she could transform in front of an audience and bring him money. Within a year a Redcap saw her. He used his magic items to free her and punish the troubadour.

The Redcap took her in and made her his apprentice. Her faerie abilities proved very useful in her new life. Her shape-changing allows her to travel undetected and to survive where humans cannot. Also, her ability to enter both faerie and magic regiones has created a demand for her to deliver message to the fae and to those odd covenants located in magic regiones.

In the course of her training she also discovered that she was a gifted storyteller. Her storytelling has made her popular at the covenants, inns, and castles she regularly stops at on her journeys. She constantly seeks new stories and is always eager to trade stories with other travelers she meets. A few stories she has composed about her travels are becoming

popular tales told in taverns throughout Mythic Europe.

Eleanor enjoys her work and especially enjoys her trips into regiones and Arcadia. She often feels out of place in the mortal world and goes out of her way to protect regiones and their inhabitants from harm. Most of Eleanor's stories show faeries, magic, and magical places in a highly positive light. Stories where faeries bring wealth to good-hearted paupers or magical beasts slay heartless nobles are among her favorites. With these stories Eleanor hopes to show her listeners that magic and faeries are things to be wondered at and enjoyed, not feared and destroyed.

Eleanor has a number of friends in House Merinita. Like many who love





faeries and magic, Eleanor is not terribly religious. She believes in God and in Christ, but has little use for the Church and its hierarchy. She firmly believes that the Church and its practices, rather than God himself, have been the reason for the encroachments of the Dominion and the destruction of faerie and magic auras.

Like many Redcaps, Eleanor does more than just carry messages and packages between covenants. On her rounds, Eleanor stops at roadside inns, large cities, covenants, and even at faerie castles. In all such places, a polite traveler with recent news, stories of far-off places, and tales to tell is more than welcome. In addition, some of the nobles and wealthy merchants on her regular routes ask her to carry messages and small packages for them. Her duty to the Order always comes first, but if the letter's destination is on her routes she generally agrees to deliver it in return for a fee or a favor.

Eleanor remembers her years on the streets vividly and realizes how much luckier she is than most who grow up without homes or families. When she can, she gives alms to beggars and grows quite angry with those who abuse the poor and helpless. More than once, wealthy folk who treat their serfs or peasants badly have found themselves the subject of humorous and uncomplimentary stories.

At the moment, Eleanor has no home and no strong attachments. Instead, she makes many friends and close acquaintances on the road. She is always willing to share her journey with another, and she enjoys helping the people she meets in her travels. She is well-known by many of those who live along her normal travel routes, and is liked by both rich and poor. Her only problem is that she is both impetuous and somewhat outspoken. She has more than once earned the ire of

Eleanor Felis

Characteristics (parentheses as lynx): Int +1, Per +2 (+4), Pre +1, Com +2, Str 0, Stm 0, Dex 0 (+3), Qik 0 (+3)

Size: 0 (−1 as lynx)

Age: 30

Confidence: 3

Personality Traits: Overconfident +3, Friendly +2, Honorable +2, Angry +1

Virtues and Flaws: Redcap +1, Skinchanger (lynx) +2, Sidhe Blood +2, Faerie Sight (see Faeries, page 133) +1, Free Expression +1, Magic Sensitivity +1, Tough +1, Well-Traveled +1, Cursed (must always keep her word if she freely gives it or disaster will strike her and her companions) −4, Overconfident −2, Vow (gives all wealth she cannot easily carry to the poor) −2, Oversensitive (poor being mistreated) −1, Uncommon Fear (being restrained) −1

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+3	+2	+2	+0	+2
Brawling (lynx)	+7	+7	+8	+4	+7

Soak: 0 (+1 as lynx)

Fatigue levels: OK, 0, −1, −3, −5, Unconscious (no Winded level as lynx)

Body levels: OK, 0, −1, −3, −5, Incapacitated (no Hurt level as lynx)

Abilities: Awareness 2 (alertness), Brawling 2 (as lynx), Charm 1 (peasants), Etiquette 1 (Hermetic), Faerie Lore 3 (Arcadia), Faerie Sight 2 (when concentrating), Hermes Lore 3 (covenants), Legend Lore 2 (magical places), Legerdemain 2 (filching), Magic Sensitivity 2 (when concentrating), Scribe Latin 3 (composition), Speak Latin 5, Speak Own Language 4, Storytelling 4 (magical tales), Survival 2 (as lynx), Thrown Weapon 2 (sling), Two Weapons 3 (sword and dagger)

Equipment: lynx belt, leather satchel, short sword, sling, dagger

Encumbrance: 0

those who gain their power and wealth by oppression. Several nobles, a few priests, and even one bishop let her be only because of her status as a Redcap. If given an opportunity to attack her without leaving evidence to connect them to the deed, a few of these enemies might be willing to remove her.

Appearance

Eleanor is a slender, attractive, young-looking woman with short sandy hair and brilliant green eyes. She is usually dressed in a short green tunic, dark homespun pants, and sturdy high leather boots. Around her waist she wears a belt of tawny fur, and over her shoulder she carries a large leather satchel. She is armed with a short sword, a dagger, and a sling.

Adventure Seeds

1. Eleanor travels widely, so she could easily show up at the player characters' covenant carrying a message or asking for their help. If the player characters have a covenant in a particularly important or useful location she could even ask to make their covenant her home base for a while.

2. Eleanor has been sent to find a missing Merinita maga named Livia. Livia journeyed into the heart of a faerie forest located near the covenant and has not been heard from since. When the members of Livia's covenant asked Eleanor to investigate she went to the forest and heard a rumor that Livia amused the Sidhe lords who rule the forest with her illusions. Livia was captured and is being forced to perform magic and

other tricks for them. Upon finding this information, Eleanor goes to the player characters' covenant to ask for help. Unless the characters have a notably better plan, Eleanor asks that several of the magi accompany her and try to retrieve Livia. She mentions that Livia's covenant has offered a reward of 4 pawns of Creovis for Livia's safe return.

Eleanor's plan is for the magi to challenge the Sidhe to a contest of tricks and amusements. If the player characters win, the Sidhe will free Livia. If the Sidhe win they will get to keep Eleanor or one of the magi as a prize. To prevent the loss of another magus, Eleanor suggests that the player characters offer one of their more unusual magic items as a prize instead. In either case, Eleanor advises the magi on what spells would be most useful and helps them prepare for the contest.

Once in the forest, Eleanor guides the party through the regio and helps them traverse the odd landscape without harm. In the course of the journey it becomes clear that Eleanor knows faeries and faerie forests quite well and even knows a few of the minor faeries personally. The contest can take any form you like. The tricks presented by the Sidhe's performers should be elaborate and fantastic, but the player characters should win if they have properly prepared.

3. Eleanor is making her rounds and shows up with a young boy in tow. He appears to be a peasant child who looks ill-treated and malnourished. Eleanor informs the members of the covenant that one of the local nobles has been turning much of his lands into sheep pasture, and that the peasants who previously worked there are being thrown off their lands. The child's parents refused to leave and were killed. Eleanor found the child hiding in the woods near the smoking ruins of his home.





Eleanor asks the inhabitants of the covenant to try to help the peasants. She suggests options ranging from simply taking the displaced peasants in to trying to dissuade the noble from displacing his peasants. If anyone mentions that magi should not interfere with mundanes, Eleanor talks about morality being more important than law, and asks for help among the covenfolk.

4. Eleanor arrives at the covenant after a long, hard ride. She appears out of breath and upset. While staying at one of the local baron's manors, she overheard a plot to assassinate a nearby duchess. The duchess has been ruling the lands for the last two years, since her husband went off crusading. While she has been a good and just ruler, one of the local barons sees her husband's absence as a chance to kill her and take power. More importantly for the covenant, the duchess is intelligent, well-educated, and somewhat sympathetic to the magi. She trades with the covenant and has protected them from a few minor political problems.

Eleanor is riding as fast as she can to get to the duchess and warn her. The assassination is due to take place in just a few days. To make matters worse, the baron knows that she overheard his conversation and has sent three of his knights to stop her. The knights saw her enter the covenant and have decided to watch it from a distance and attempt to waylay her once she is away from it.

Eleanor asks the magi for a fresh horse and an escort, or if possible, for them to use their magic to transport her or her message to the duchess. She argues that doing so is not prohibited by the code, since protecting the duchess will serve to protect the covenant from the baron. If the magi succeed, the duchess will be most grateful, and the plot will be foiled. The assassin will be captured and killed, but there will be no clear evidence linking the baron and plot. The covenant will have a devoted protector and a new enemy, and Eleanor will have to watch her back anytime she is near the baron's lands.

Structor of Verditius

Background

Structor of Verditius, formerly Herman, was a mason's apprentice until the age of 11 when he was found by a new master, a Hermetic magus and expert in the Art of Terram. A dutiful boy, Herman entered the strange man's service out of a combination of obedience to his former master and curiosity about his own odd abilities. His master taught him new ways to shape stone with his power and supplemented his magical education both with new practical skills, like blacksmithing

and engineering, and with some formal education in the liberal arts.

Fifteen years of apprenticeship passed, and the boy Herman grew into the magus Structor. Now free to pursue his own interests, Structor is searching for a new covenant to help build up and reinforce with his talents.

Structor has a strong ability with Terram magic. He understands it deeply, and it obeys him more readily than the other magical forces of the world. This connection with Terram manifests itself in other ways as well. Structor is more durable than other magi, a quality he

attributes to the essence of Terram that infuses his being. He is patient, methodi-

cal, and careful, and rarely errs seriously in his magic. Perhaps most indicative of



Structor of Verditius*

Characteristics: Int +3, Per 0, Pre 0, Com -1, Str +2, Stm +1, Dex +1, Qik -2

Age: 27

Size: 0

Confidence: 3

Virtues and Flaws: Deft Art +1, Inventive Genius +1, Cautious Sorcerer +2, Affinity with Terram +3, Follower of Verditius -1, Unimaginative Learner -1, Weak Writer -1, Major Deficiency with Auram -2, Slow Caster -2

Personality Traits: Firm +3, Patient +2, Methodical +2

Weapon/Attack Init Atk Dfn Dam Fat
Brawling (fist) -4 -2 -5 +2 -2

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Unconscious

Abilities: Affinity with Terram 2 (laboratory), Artes Liberales 2 (geometry), Certamen 1 (Terram), Climb 2 (walls and buildings), Concentration 2 (lab work), Craft: Sculpting 2 (stone), Craft: Masonry 3 (freemason), Craft: Blacksmith 2 (tools), Craft: Engineering 2 (civic), Finesse 1 (Terram), Hermes Lore 1 (Verditius), Leadership 1 (work crews), Legend Lore 1 (legendary craftsmen), Magic Theory 5 (Terram), Parma Magica 2 (Corpus), Penetration 1 (Corpus), Scribe Latin 2 (copying), Speak Latin 5 (Hermetic), Speak German 4 (Swiss), Verditius Magic 2 (Terram), Wagoneering 1 (heavy loads)

Arts:

Cr 3	In 0	Mu 5	Pe 0	Re 7
An 0	Aq 0	Au 0	Co 5	He 3
Ig 3	Im 2	Me 1	Te 10	Vi 5

Spells:

Thaumaturgical Transformation of Plants to Iron (MuHe 15/+9) casting tool: small bit of iron

Skin of Iron (MuCo Level 20/+11) casting tool: chain mail ring

Locking the Body's Bones (ReCo Level 20/+13)

casting tool: knucklebone

The Unseen Porter (ReTe Level 10/+20) casting tool: sliver from a wagon

The Earth Split Asunder (ReTe Level 30/+20) casting tool: vial of earth from a deep cavern

Edge of the Razor (MuTe Level 5/+18) casting tool: whetstone

Rock of Viscid Clay (MuTe Level 15/+18) casting tool: small pick

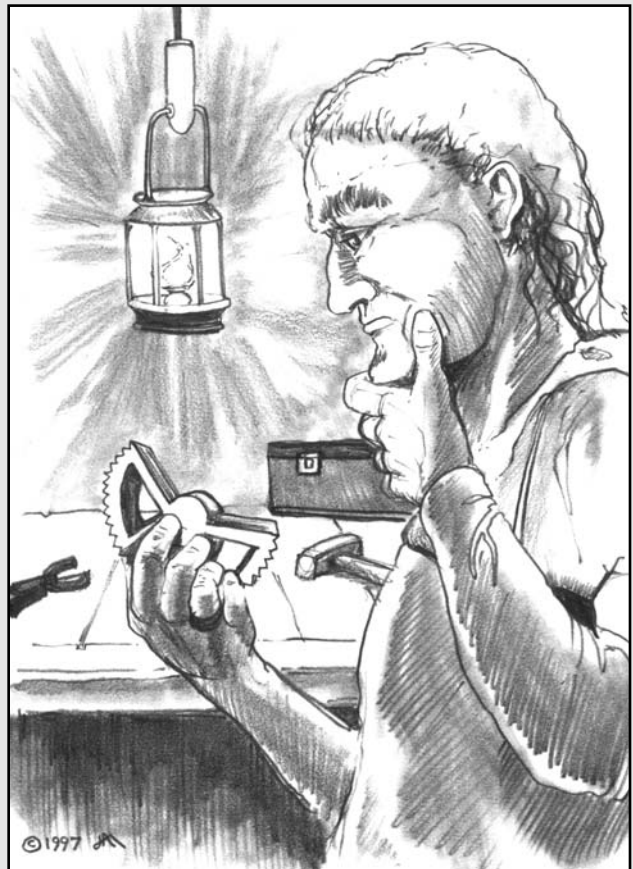
Earth That Breaks No More (MuTe Level 20/+18), casting tool: small stone

Gather the Magical Essence (MuVi Level 15/+11) casting tool: fine-toothed comb

Twilight Points: 0

Equipment: casting tools (see spells), robe, mason's tools (chisels, mallets, etc.), lab texts, lab equipment

Encumbrance: 0





his connection to Terram is his natural secretion of Terram vis, which manifests itself in his nail clippings.

Many of Structor's magical shortcomings are also connected to his Terram abilities. While highly intelligent, he isn't quick-witted. He is slow in his casting of magic, has difficulty deducting principles from experiments, cannot work with Auram, and most frustratingly, is unable to use vis to boost his spells.

Structor is at his best in the laboratory. His work space resembles a stone sculptor's or blacksmith's shop than a

mage's laboratory, with dust and tools cluttering the area up. He is highly dedicated to his projects and is able to create impressive works of magical art. His main deficiency in the laboratory is his slow and methodical approach to scribing. Structor is eager to recreate his laboratory in a new covenant and start building.

Structor is a medium-sized, broad-shouldered man with blunt, square features and thick arms and fingers. He has dark gold hair and bushy eyebrows over slate-gray eyes. He is not a violent mage, although if his wrath were provoked he could cause awesome destruction.

Rafael of Tytalus

Background

Although his parents were indistinguishable members of London's poor, even from birth Aethelwulf (later Rafael of Tytalus) made people uncomfortable. Having no way to gain apprenticeship in one of the trades, he took up a common career for his social class: that of thief. His strange aura helped intimidate others into "donating" money at knife-point.

The elderly man wandering alone at night outside the city walls had seemed an easy target. But when he found himself on his back, the old man's staff in his throat, Aethelwulf was given the choice of apprenticeship or death. He quickly learned that a Tytalus apprenticeship was no easier than life on the streets. Light sleep and an alert eye became his most valuable assets in preventing his master's "lessons" from catching him unawares. Still, he took readily to magic, displaying a natural aptitude, especially for the Form of Rego. His intelligence and his talent served him well and he became Rafael of



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Tytalus only nine years after beginning his studies.

Rafael ("Rafe"), is short on social niceties, even for a magus. In addition to growing up on the London streets, most of his apprenticeship took place apart from the Order, even from his own house. His *pater* is known as a diabolist and in the year since passing his Gauntlet, Rafe has attracted more attention from the *quaesitores* than he would like. He, himself, has little knowledge of the Infernal; this doesn't stop him from pretending to

know more than he does. Additionally, he has little use for the written word. Rafe believes that those who are actually *doing* something have little time to write it down. Despite this, he has a fascination with theoretical knowledge and the nature of magic.

His direct manner and plain features have sometimes caused him to be mistaken for a grog, something he deliberately cultivates, as it gives him reason to call for certámen. More than one magus, lulled into a false sense of superiority by



Rafael of Tytalus*

Characteristics: Int +5, Per +1, Pre -3, Com -3, Str 0, Stm +3, Dex +2, Qik +2

Size: 0

Age: 20

Confidence: 3

Virtues and Flaws: Incredible Characteristic +4 (Intelligence), Magical Affinity +4 (Rego), Deft Art +1 (Rego), Light Sleeper +1, Discredited Lineage -2, Major Magical Deficiency -2 (Herbam), Poor -2, Blatant Gift -1, Infamous Master -1, Poor Reader -1, Weak Writer -1

Personality Traits: Impulsive +2, Curious +2

Reputation: Diabolist 2, with other magi; Diabolist 3, with *Quaesitores*

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+5	+4	+4	+0	+5
Brawling (gauntlet)	+5	+4	+5	+1	+5
Brawling (knife)	+6	+5	+6	+2	+6
Shortsword	+7	+5	+6	+3	+4

Soak: +5

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Affinity with Rego 2, Awareness (Alertness) 3, Bargain (Selling/Fencing Items) 1, Brawling (Knives) 3, Certámen (Rego) 2, Disputatio (Debate) 1, Finesse 1, Games of Skill (Chess) 2, Guile (Lying to Authority) 1, Hermes Lore (History) 2, Intrigue (Negotiation) 1, Legerdemain (Confidence Games) 1, London Lore (Geography) 1, Magic Theory (Inventing

Spells) 4, Parma Magica (Mentem) 2, Penetration (Rego) 2, Scribe Latin (Illumination) 2, Single Weapon (Shortsword) 1, Speak Latin (Hermetic) 5, Speak English (Slang) 4

Arts:

Cr 1	In 1	Mu 4	Pe 7	Re 11
An 1	Aq 0	Au 0	Co 1	He 0
Ig 1	Im 1	Me 2	Te 1	Vi 8

Spells:

Circular Ward Against Demons (ReVi 25/+23)

Confusion of the Numbed Will (ReMe 15/+19)*

Demon's Eternal Oblivion (PeVi 25/+17)

Eyes of the Cat (MuCo 5/+11)*

Invisible Hand of the Thief (ReTe 15/+16)

Invocation of Weariness (PeCo 10/+16)*

Mirror of Opposition (MuVi 15/+14)

Opening the Intangible Tunnel (ReVi 15/+23)

Wizard's Boost (MuVi 15/+14)

Wizard's Sidestep (ReIm 10/+15)

*Rafe carries the focus for this spell and its bonus is included in the casting total.

Wizard's Sigil: light nearby dims; the effect is similar to having suddenly stepped into the shade

Equipment: heavy leather hauberk, gauntlets, shortsword, a couple of knives, and spell components. When travelling Rafe carries a pack containing changes of clothes, food, and flint and tinder to cook with.

Encumbrance: -1



Rafe's lower-class speech, has fallen prey to his keen intellect and talent for debate. His high intelligence, however, sometimes causes him to overestimate his abilities. That and his impulsiveness tend to get him into situations over his head, dragging any companions he may have in with him.

offers his services to help rid the covenant of its pest. He quickly attaches himself to any character who actually does know any amount of Infernal Lore, hoping to learn it.

Adventure Seed

1. Rafe is quick to find insult and eager to call certámen. He feels that a player character has committed some slight, and challenges that character. Or perhaps the characters have something which has caught Rafe's eye. In this case, he uses every method at his disposal to obtain it: magic, con games, certámen, or out-and-out highway robbery.

2. Rafe hears that the player characters' covenant is having trouble with a demon. He shows up at their door and



Medieval Street Life

A typical medieval street was a study in contrasts. Beauty and squalor existed side by side. The homes of the very rich and the very poor mingled together, rather than being confined to separate sections as they are in most modern cities. The narrow streets, usually less than seven feet wide, were unpaved and muddy. Pigs, chickens, geese, and other small livestock roamed freely even among the wealthiest houses. Additionally, garbage from homes and workshops was tossed casually into the paths of passersby. Some attempts were made to clean the streets for civic festivals or to cover them with straw or sand, but in general, the medieval city was filled with dirt and stench.

People of all social classes crowded freely together: monks in their cowls, students in thread-

bare but decent clothing, merchants with purses hanging from their belts, pilgrims, minstrels, and knights. Additionally, there was always something to see: a convicted criminal on his way to the gallows, a religious procession honoring one saint or another, or a wedding party in their finest clothes. Merchants and craftsmen's shops lined the roads, demonstrating their trades and showing their wares. Wandering vendors hawked trinkets or food or sought repair work. The vast numbers of people crowded into narrow streets made it easy for a thief to grab a purse or hood and disappear into the crowd. Such stolen items were likely to show up at a vendor's stall in another part of town.

Aurelia of Bjornaer

Background

Aurelia is a maga at the very boundaries of Hermetic theory. Some say she has surpassed those boundaries. It is not that her use of the Arts is so profound; rather, her nature is poorly explained by Hermetic theory. Even within House Bjornaer some mutter that she is too different to truly belong to the Order of Hermes. What concerns all these magi is her heart-shape: that of a mist, no different from what is seen in any foggy locale unless she chooses to behave differently. As a human, her eyes are silvery gray, her hair is white (despite her relative youth), and her complexion is very pale. Even her lips are scarcely darker than her cheeks. Despite her remarkable colorlessness, her overall appearance is quite dramatic, particularly in the pale silks, cottons, and linens she favors. At formal Hermetic occasions she wears silver silk with gold thread.

Because of her unusual nature, both ancient shapeshifter and new Hermetic training methods worked poorly upon her, and she entered Twilight during apprenticeship. Despite all her differences, her mater displays fierce loyalty, as does her pater when he is close at hand (the oddity of her joint parentes is also held against her by some). But as she is a full magus herself (of unknown potential beyond her Hermetic training), none have cared to offer challenge to all three, for it is clear that the elders would stand by their filia through very nearly any threat.

Aurelia was found entirely by accident. Her mater, Cygna, was not searching for an apprentice. However, late one afternoon as Cygna was flying over a fen,

she noticed a patch of mist floating against the wind. Intrigued, she stayed to watch. All through that night and the following day and night, she followed the oddly-behaved mist, keeping to the form of her own heart-beast and observing from a distance. Finally on the third day, she was rewarded when the mist disappeared, changed to a slightly built young girl, naked, with long white hair and brilliant silvery-gray eyes.

Taking her at first for some faerie, Cygna approached the girl as a peer in power and understanding, cautiously respectful of the powers she expected to meet. After some time she realized that the child was human and suitable for



Aurelia filia Cygna et Flinthoof, follower of Bjornaer

Characteristics: Int +3, Per +1, Pre +3, Com 0, Str 0, Stm +1, Dex 0, Qik +2

Age: 47, Apparent Age 38 (Longevity Potion)

Size: -1

Confidence: 3

Virtues and Flaws: Elementalist +5, Follower of Bjornaer +2, Deft Art (Aurum) +1, Secret Vis Source (see text) +1, Weather Sense +1, Small Frame -3, Common Minor Deleterious Circumstances (when primary or requisite Art is not Aurum) -2, Major Magic Deficiency (Terram) -2, Weak Magic -2, Flawed Parma Magica (Terram) -1, Twilight Points -1

Personality Traits: Disinterested +2, Fretful -3, Cautious +2, Trusting -3

Reputations: Fickle -2, within Tribunal

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-1	-4	-1	-1	-3

Soak: 0

Body levels: OK, -1, -3, -5, Unconscious

Body levels: OK, -1, -3, -5, Incapacitated

Abilities: Affinity with Elements 4 (aurum), Awareness 2 (skies), Charm 1 (wittiness), Concentration 1 (Aurum), Faerie Lore 1 (flying faeries), Finesse 3 (Aurum), Guile 1 (acting friendly), Legend Lore 2 (flying creatures), Magic Theory 5 (investigations), Occult Lore 1 (spirits of air), Organization Lore 2 (Order of Hermes), Parma Magica 4 (Aurum), Penetration 1 (Aurum), Scribe Latin 2 (Hermetic), Speak Latin 4 (Hermetic), Speak Own Language 4 (weather terms), Weather Sense 4 (fog), Will Over Form 5 (size change)

Arts:

Cr 6	In 6	Mu 9	Pe 3	Re 4
An 5	Aq 8	Au 14	Co 6	He 5
Ig 5	Im 4	Me 4	Te 1	Vi 3

Equipment: Oak staff with a very large agate at the tip. Aurelia has invested it with the powers listed below. This staff is also Aurelia's talisman (see "Talismans" in ArM 4, page 85), and she has attuned it to give the following bonuses: +7 protection from venom, +3 air, +4 control things at a

distance, +4 destroy things at a distance, +2 repel things. There is room for 70 more points of effects.

- Turns to mist when Aurelia does and moves with her (MuHe[Re,Te] 20) unlimited uses
- Cloak of Mist (MuCo[Au,Aq] 40) 12x/day, affects others on touch
- Pull of the Skybound Winds (ReAu 30) 6x/day
- Thief of the Stolen Breath (PeAu 10) unlimited uses
- True Sight of the Air (InAu 15) constant
- Whispering Winds (InAu 15) constant
- Charge of the Angry Winds (CrAu 15) 24x/day
- Circling Winds of Protection (ReAu 15) 24x/day.

Encumbrance: -1

Vis: Aurelia carries 15 pawns of her own vis (dew) in variously-sized corked vials, 1 each of 1-pawn, 2-pawn, 3-pawn, 4-pawn, and 5-pawn vials. When a vial is uncorked, the dew immediately evaporates into a mist and swirls out of the vial. Aurelia generally inhales the vis to cast with it.

Spells: (These casting totals have had Aurelia's Affinity with Elements, her Deleterious Circumstances, and her talisman's attunements figured in.)

Charge of the Angry Winds (CrAu 15/+26)

Digui of the New Visage (MuCo 20/+13)

Eyes of the Bat (InAu 25/+26)

Footsteps of Slippery Oil (CrAu 15/+17)

The Incantation of Lightning (CrAu 35/+32)

Jupiter's Resounding Blow (CrAu 10/+30)

Lungs of the Fish (MuAu[Au] 10/+25)

Quiet the Raging Winds (PeAu 20/+31)

Soothe Pains of the Beast (CrAu 20/+10)

Spring Breezes (ReAu 20/+33)

Talons of the Winds (MuAu 20/+33)

Touch of the Pearls (InAu 10/+28)

Ward Against Faeries of the Air (ReAu 30/+31)

apprenticeship—that in fact any other future would be cruel for this child.

As an apprentice, Aurelia displayed a sharp, intuitive grasp over several of the elemental forms, most notably Auram. Vim and Terram were her worst Arts. Aurelia is now some 20 years past her gauntlet. Her skills as a Hermetic maga are uneven. To this day, she has not been able to learn any ritual magic besides Auram, Ignem, and Aquam. She isn't terribly concerned with this: Auram is her focus, her joy . . . her life.

Aurelia's main appreciation of the Order is that its members usually leave her alone; she was harassed and tormented as a youngster before Cygna took her in. Aurelia now lives a classically Hermetic life: isolated, antisocial, suspicious to the point of paranoia, and utterly absorbed in her chosen field. If there is something she particularly wants, she is not above trading her vote or other Hermetic favors or services in return for substantive support on an issue dear to her. She is able to muster a charming façade, behaving graciously toward those she is undecided about. The result is a widespread opinion in the Order that she blows hot and cold—that she is as changeable as the weather she studies and embodies. But she has her own capacity for loyalty. Her parentes were the only ones to offer her love, protection, and a future. She would sooner die than betray them.

Although heart-shapes are usually +1 Virtues, Aurelia's Virtue is +2 because of several advantages. First, she is virtually immune to mundanely-inflicted damage: swords, arrows, and even boulders flung from catapults all pass freely through her heart-shape without causing any damage. Second, she has such versatile control over her shape and movement as to be able to pass through fine apertures such as keyholes and cracks around windows or

doors. She can even stretch out to cover a moderately sized house (thus “watching” all entries). Aurelia can move as quickly in heart-shape as a walking human can (compare *Cloak of Mists*, [MuCo 40]). Finally, she is Hermetically indistinguishable from mundane mist.

Aurelia is naturally Size 0 in heart-shape form. In the open, she can alter her Size from -2 (a patch of dense vapor) to +6 (a tenuous, barely-visible mist). To alter her size in this way, she must make a Concentration + Will Over Form roll of 9+. This ease factor increases by one for every point of Size difference between her current Size and her target Size. She must make this same roll every hour to retain that size, or more often if she attempts strenuous activities like spallcasting.

Aurelia's heart-shape moves relative to local winds rather than to the ground, but otherwise with the same degree of effort and speed as her human form. Moving in heart-shape form should be treated identically to moving as a human for purposes of fatigue, distraction while spell-casting, and other general purposes. Gusty and fitful wind may call for Concentration rolls as if she were being jostled, while just holding her place against a strong steady wind calls for fatigue (and if spell-casting, Concentration) rolls as if running. If she drifts with a relatively steady wind (at any speed) she is effectively at rest for both spell casting and recovering fatigue. In gales she is blown swiftly before the wind,



New Spell

Spring Breezes (ReAu 20)

R: Far, D: Sun, T: Boundary

This spell is an invention of Aurelia's. It creates pleasant swirling breezes throughout the area designated. She often casts it at the beginning of a battle, so that she can use *Talons of the Winds*, which requires a breeze to be present.



no matter how hard she struggles physically. As an Auram specialist she has other options, and because of her Deft Art, penalties for being unable to speak or gesture are halved when casting Auram spells.

Aurelia possesses a secret vis source: spending solstices and equinoxes from dusk to dawn in one place in her heart-shape deposits dew that is worth a pawn of Auram vis.

Aurelia's parentes, Cygna and Flinthoof, are described in *Houses of Hermes*, page 18. Aurelia is presented here at a level of power greater than would be possible if Cygna were as described in *Houses of Hermes*. If you include both Cygna and Aurelia in the same saga, you should either age Cygna or scale Aurelia back to her apprenticeship.

Adventure Seeds

1. Aurelia approaches the characters' covenant for support on an issue in the months leading up to Tribunal. What might the characters want in return? What if the issue proves to be important, or at least interesting, to the characters? Will Aurelia welcome their active participation?

2. Aurelia spies on the covenant or a character in return for a vote she hopes to win at Tribunal. Who is directing her, and what does he (or she) want the information for? A senior Tylalus seeking to "mentor" the covenant with "appropriate" challenges? A Tremere looking for weakness or advantage? A hostile magus planning a Wizards' War? Aurelia justifies her spying on the grounds that her heart-beast is a natural shape, not a magical one, and thus she is not "using magic to scry upon members of the Order of Hermes, nor [using] it to peer into their affairs."

Peter of Jerbiton

Background

Peter of Jerbiton is a Leech, or physician, who uses magic to aid the sick and injured. Peter began his magical training very late in life, after he had finished his studies in medicine. His Gift was not apparent as a child, and it was only discovered accidentally by the magus who later became his master. By then, Peter had already established himself as a physician, and his magical training was done haphazardly, taking far longer than usual.

Peter only passed his gauntlet recently, at the age of 41, physically a very

advanced age for a magus. Even now, his training is less than it might have been, but his master thought it past time to release him from service. One of his immediate priorities is to brew a longevity potion. His Intéllego and Corpus Arts are highly advanced, and he should be able brew it as soon as he gains a laboratory and another two pawns of vis, as his former master has given him a boon of seven pawns of Corpus vis.

Peter uses his magic to aid healing. He has only been able to pursue his medical profession sporadically, but has acquired a reputation as an excellent healer. This reputation comes partly from

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his gentle nature, partly from his natural talent, and partly from his use of magic. He makes a strong effort to avoid revealing his magical powers, which he is able to use with a minimum of obvious signs. Very few mundanes are able to tell the difference between physic and magic, and his patients and their families are usually happy to see recovery. The Church, however, takes a dim view of many physicians' practices, and churchmen sometimes find fault with Peter. If his magical abilities were revealed, he would be in extreme danger, so he remains cautious.

Most of Peter's life and training is focused on healing. As a healer, Peter has never learned any combative arts and has no destructive spells. His master, more

cynical than he, required him to learn *Strings of the Unwilling Marionette* to defend himself. Nearly all of his spells are intended to aid in recovery from illness, even *Ring of Warding Against Spirits*, intended to ward off malevolent disease-causing spirits. Finding the cause of a disease is as much a part of healing as curing it, and Peter spends a fair amount of his time trying to reveal the circumstances that led to the illness, and in furthering his understanding of the causes of disease.



Peter of Jerbiton*

Characteristics: Int +2, Per +1, Pre +1, Com +1, Str 0, Stm +1, Dex 0, Qik 0

Age: 41

Size: 0

Confidence: 3

Afflictions: Arthritic 1, Loss of Eyesight 0, Loss of Coordination 0, Palsied Hands 0

Virtues and Flaws: Quiet Magic +2, Subtle Magic +2, Beginning Vis +1, Gentle Gift +1, Healer +1, Well-Known +1, Old -3, Noncombatant -2, Stingy Master -2, Enemies -1

Personality Traits: Dedicated +2, Gentle +2

Reputations: Good Healer 2, among local populace

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-2	-6	-3	-3	-2

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Unconscious

Abilities: Artes Liberales 3 (logic), Awareness 3 (searching), Certamen 1 (Corpus), Chirurgy 3 (diagnosis), Etiquette 1 (nobility), Faerie Lore 2 (faerie curses), Finesse 1 (Corpus), Healer 2 (disease), Hermes Lore 1 (physicians), Legend Lore 1

(cures), Magic Theory 4 (Corpus), Medicine 5 (physician), Occult Lore 1 (disease spirits), Parma Magica 2 (Corpus), Penetration 2 (Corpus), Philosophiae 1 (natural philosophy), Ride 1 (speed), Scribe Latin 3 (composition), Speak Latin 5 (Church), Speak Italian 4 (Venice)

Arts:

Cr 7	In 5	Mu 1	Pe 0	Re 5
An 0	Aq 0	Au 0	Co 10	He 0
Ig 0	Im 3	Me 5	Te 0	Vi 5

Spells:

Bind Wound (CrCo 10/+18)

The Chirurgeon's Healing Touch (CrCo 20/18+)

Restoration of the Defiled Body (CrCo 25/+18)

Revealed Flaws of Mortal Flesh (InCo 10/+16)

Gift of Vigor (ReCo 20/+16)

Ring of Warding Against Spirits (ReMe 20/+11)

Strings of the Unwilling Marionette (ReCo 25/+16)

Equipment: robes, measuring scale, reference books including Averroes' *Colliget* and Avicenna's *Canon of Medicine*.

Encumbrance: 0



Physic

Physic and medicine is not a simple matter of knowing how to stitch up bodies, or understanding the Art of Corpus, or knowing which herbs treat which disorders. Physic requires an understanding of the many causes of disease. Health is a condition of balance between the four bodily humors, an absence of venal sin, and of proper social placement. Sicknes arises when something disturbs these conditions.

Demons enjoy inflicting maladies on mortal bodies. Boils, rashes, dementia, plagues, and other afflictions are sometimes the work of infernal influence. Demons are able to work these ills on mankind to tempt them into despair and doubt. Faith and certain magics can repel the demonic influence long enough for the body to recover. Demonic sickness is usually intense and short-lived, although victims of dementia seem to be vulnerable to demonic influence for years.

Evil spirits and ghosts sometimes bring horrible mental afflictions to inhabitants of haunted areas. Such fell creatures may persecute a particular person or influence an entire household. Ghosts usually infect specific areas, but spirits travel abroad, spreading disease, rotting food, and poisoning wounds. Banishing spirits and laying ghosts to rest generally stops the interference. (See page 77 of *Hedge Magic* for more detailed information on Spirits of Sickness.)

Faeries sometimes amuse themselves by causing muscle spasms, nightmares, and bizarre behavior. Some malicious faeries drain victims of vitality while others infuse mortals with panic attacks and manias. Faeries can be banished in the standard ways—faith, holy imple-

ments, iron, and magic, although the effects of their afflictions often linger.

Sometimes it is God's will that a person falls ill. The reasons for this are a mystery, and there is no cure but sufferance.

Magic is an effective method of causing illness. Both magi and hedge wizards occasionally inflict harm on mundanes for spite, revenge, maliciousness, or gain. Most magical afflictions can be cured via magic.

Sin itself is also sometimes a cause of disease. Gluttony causes gastric and intestinal disorders. Lust can lead to venereal disease. Anger results in heart disorder and inflammation. Sloth results in weakness. Greed, Envy, and Pride usually result in dangerous obsession.

A physician must find the cause of the disease to determine the proper treatment. Most diseases have specific treatments that are only effective on that disease. Some cures require rare ingredients from far-away places. A few can only be cured by miracles. Common treatments include strong herbal brews, daily regimens of fasting and prayer, prescriptions of expensive medicines, special charms to be worn for a specific length of time, homely magics, or bleeding (performed by surgeons).

Plagues are a constant concern in the middle ages. Several different diseases are referred to as plagues—technically, any common, dangerous, contagious disease is a plague. During plagues, towns have guards carefully examine travelers for irregularities to keep out plague bearers. Other measures include seeking out and executing disease-causing witches and unrepentant sinners, driving out Jews and cats, holding spe-

cial Masses, and spreading fumes and vapors to banish evil spirits.

Leprosy is a horrible wasting disease that causes the flesh of the living to rot. Lepers are banished from society and required to live in separate colonies. Lepers have such a horrible reputation that they are relatively safe from direct violence—no one wants to get that close. Leper colonies are occasionally burned, but lepers under the protection of the Church and leper hospitals are generally safe. Leprosy has no mundane cure and is highly contagious.

Scrofula is a swelling disease caused by sin, afflicting the throat, and to lesser extent the neck, armpits, and groin. It

is curable by the touch of the French King, who occasionally moves among his subjects to cure them.

Elfstroke, or elfshot, is one of the most feared faerie attacks. It can cause loss of control over limbs, uncontrolled bodily functions, ongoing spasms, facial sagging, failure of speech, loss of memory, or sudden death. There is no mundane cure for the effects of elfstroke, although there are medical methods of stopping the attacks. Prayer is sometimes effective in reversing the effects, but magic is more reliable. Some elves also find it amusing to attack cows in this way.



Chapter 7

Outsiders

Tulli of Malmo

Background

A party from the player characters' covenant is passing through an isolated forest glade when they come across an startling sight: a shaggy Norse warrior blocking the path, waving a notched axe and battered shield, and babbling something in his native tongue. If no member of the party speaks Swedish, the warrior, named Tulli, attacks.

Some months ago Tulli and some friends set out from Malmo to serve as mercenaries in England and France. After a few small successes, the band was

defeated by an evil knight, the Lord of Shrewsbury. The survivors fled back to Sweden, but Tulli had been wounded and ended up in captivity. Life in Shrewsbury was unpleasant—he and other prisoners were mistreated, starved, and forced to work the fields surrounding the estate. After a long summer, Tulli murdered an overseer and escaped into the wilderness. At every turn, those whom he turned to for help considered him a criminal or madman, for he knew only a few words of English.

When the troupe encounters him, Tulli is at his wit's end, having been beaten from every town in the

Tulli of Malmo*

Characteristics: Int 0, Per +1, Pre +1, Com 0, Str +2, Stm +1, Dex +1, Qik 0

Age: 20

Size: 0

Confidence: 2

Virtues and Flaws: Wanderer +0, Berserk +1, Reckless +1, Low Self-Esteem -1, Social Handicap (can't communicate with local populace) -1

Personality Traits: Reckless +3, Desperate +2, Cunning +1

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (dodge)	+3	+3	+2	+2	+3
Brawling (fist)	+2	+2	+1	+2	+2
Axe/round shield	+6	+7	+9	+8	+5

Soak: 1

Body levels: OK, 0, -1, -3, -5, Incapacitated

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Abilities: Athletics 2 (run), Awareness 1 (night watch), Boating 1 (rowing), Brawling 2 (dodge), Carouse 1 (drinking), Longshaft Weapon 2 (spear), Play Pipes 1 (Swedish), Shield & Weapon 4 (axe/round shield), Sing 3 (drinking songs), Single Weapon 2 (axe), Storytelling 1 (war stories), Thrown Weapon 2 (axe), Speak Swedish 4 (everyday speech), Swim 3 (running water)

Equipment: round shield, axe

Encumbrance: -1

region. He has staked out this road and plans to fight everyone who passes by until he dies or meets someone who speaks his tongue. If given a chance, however, Tulli is honest, brave, and loyal, and might make an excellent addition to the covenant. In addition to his skill at arms, Tulli has had training as a skald, or poet-musician.

Tulli is a young, shaggy Swede of 20 years, pale and lean from months of imprisonment and forced labor. His desperate condition can be seen in his wild ash-blond locks, staring green eyes, and perpetual sullen glare, though in better times he was considered handsome and charming. He favors cloud gray and ocean blue clothing, and bathes every day when he has the chance to.

Adventure Seeds

1. Tulli becomes a member of the covenant, and eventually the Lord of Shrewsbury becomes aware of this fact and demands his return. If the covenant refuses, Shrewsbury marks them as enemies.

2. Tulli is the victim of a powerful *Rego Mentem* spell cast by a rival covenant. The effect of the spell is that Tulli wholeheartedly believes the false memories given him of his supposed imprisonment in Shrewsbury, when in fact it was this rival covenant who held him captive. The opposing magi hope the troupe will come into conflict with the powerful Lord of Shrewsbury, and thus be weakened.





3. After earning the troupe's trust, and vice versa, Tulli tells them about a motherlode of pre-Hermetic rune magic that is rumored to be found in his native Sweden. The troupe may go on a quest to Scandinavia to recover this treasure.

4. The characters defeat Tulli, but he does not join them. Tulli follows the

troupe for several days, hoping for revenge.

Maria the Interpreter

Background

Maria was born on a ship sailing for the holy land. Her parents were simple peasants from southern France travelling to live in the Kingdom of Jerusalem. Whether it was a bad omen or not, Maria

was blind from birth and never got to see the Holy City. As her parents were faithful Christians, they took care of her even though they were poor. They had been promised prosperity both in this life and the next.

Maria's family settled in a small village near Bethlehem. Even though the land was only moderately fertile, they were treated much better than they would have been in France. They mainly produced olive oil, and as the hill soil proved quite suitable for it, the village prospered.

The Kingdom of Jerusalem is constantly at war and all the able men in Maria's village were liable for military service. One day when the men were campaigning, a Saracen warband attacked the village. When the alarm sounded and all the villagers ran to the walled courthouse for protection, the blind Maria was left behind. The Saracens were determined attackers, and managed to penetrate the building. The villagers, mostly women, children, and old people, never stood a chance and were slaughtered like sheep.

As it was, Sefer, one of God's angels, happened to witness the scene and was greatly horrified. As he was only a minor seraphim dealing with speeches and biblical grammar, he couldn't prevent the slaughter. When Sefer found Maria alive,



though, he decided to take her under his wings.

After some heavenly bureaucracy, Sefer became Maria's guardian angel. In addition to helping her with her daily needs, Sefer also tries to educate her. Sefer speaks most languages on earth and is a superb grammarian. Maria has proven quite adept at learning languages, even to Sefer's surprise. He also tries to teach Maria good manners. As Maria is an ordinary child who knows the worst Sefer can do is raise his voice, Sefer is having a hard time teaching his charge manners. Maria has also, through Sefer, developed a sort of supernatural perception.

Maria currently lives in the streets of a Syrian town—the only westerner there. Although it is obvious that Maria is Frankish, she is treated better than other street children. The townspeople who give her food regard her as something of a holy child. This leads them to fear her as well. After all, it's not natural for a child to speak that many languages, and the talk about her invisible uncle is scary.

Maria is as tall as other street children her age, but not as skinny. She has long, curly blond hair and would be adorable if it weren't for her blind eyes. She usually covers them with a bandage, and with a stick in her hand she can make the most stony-hearted merchant cry. She was once given a new, expensive dress by one who was convinced she was an angel sent to test him.

Even though she has gone through a lot, Maria has kept her carefree nature. She does miss her old family and even though Sefer tries to be something of a father-figure, he doesn't really understand children. Other children shy away from her, and though she is used to being by herself she would like a friend.



Adventure Seeds

1. Some player characters who have just arrived in the Levant have a hard time making themselves understood. One

Maria the Interpreter

Characteristics: Int +1, Per -1*, Pre +1, Com +2, Str -4, Stm -1, Dex -2, Qik -4

* Can't be used for rolls involving sight

Age: 9

Size: -2

Confidence: 3

Virtues and Flaws: (Special) Training +4, Guardian Angel +3, Carefree +1, Keen Smell +1 (similar to Keen Vision), Premonitions +1, Sense Holiness and Unholiness +1, Sharp Ears +1, Blind -5, "Dwarf" -4, Weakness (fragrance) -1, Outcast -1

Personality Traits: Jovial +3, Attention-seeking +2, Distracted +2, Egocentric +2, Friendly +1

Reputations: Strange holy child 2, locals

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	-10	-10	-8	-6	-4

Soak: -3

Fatigue levels: OK, -3, -5, Unconscious

Body levels: OK, -3, -5, Incapacitated

Abilities: Premonitions 2 (obstacles), Sense Holiness and Unholiness 2 (shoe-boundary of mosques), Awareness 2 (smells), Charm 2 (passersby), Scribe Greek 1 (reading by touch), Etiquette 2 (moral behavior), (Syrian town) Lore 2 (market), Legend Lore 2 (Greek saints), Speak Arabian 3 (grammar), Speak Aramaic 4 (grammar), Speak Greek 5 (grammar), Speak Hebrew 2 (grammar), Speak Kurdish 2 (grammar), Speak Latin 4 (grammar), Speak Persian 2 (grammar), Speak Provençal 4 (peasantly), Speak Syrian 5 (grammar)

Equipment: rich oversized dress, toy

Encumbrance: 0

Sefer can teach Maria almost any language with a score of 7. He always emphasizes grammar.



Settlers in the Holy Land

Although devotion to God was the only legitimate reason to join the Crusades, other reasons existed as well. Some people came for the adventure, some to escape the taxman, and some just to kill time. Some, however, saw the opportunity of a new start in a new land. Following the customary slaughter of Muslims and Jews (Syrian Christians were usually spared), Syrian towns were quickly taken over by such pilgrims. The city walls were mended, the mosques were converted into churches, and the shops were once again filled with the goods of the Orient.

In the countryside things were a bit different. Most armed pilgrims hadn't come to farm the holy land, but as farmers were needed to support the towns, something had to be done. New

landowners encouraged pilgrims to cultivate their property on very good terms. This was not enough, however, and soon both Christian and Muslim Syrians found themselves farming for the foreigners as well.

While many westerners arrived fanatically Christian, their habits often changed as they stayed. Some even dressed like natives. To the horror of one bishop, some Christian ladies bathed like Saracens! One reason for this drift was the inter-marriage of crusading men and local women.

Underneath the surface, though, western Christians and Muslims did not forge any lasting relationships. As soon as Saladin conquered Jerusalem, almost all of the crusade villages and small towns were deserted.

merchant sends for Maria, thinking she probably speaks their language. To the characters' surprise, Maria even speaks the Latin of the magi.

2. Maria becomes a valuable interpreter for the covenant. Nurturing a child at a covenant could be an interesting challenge.

Azik ben Atashzad

Background

A Syrian by birth, Azik ben Atashzad (AH-zeek behn ah-TASH-zahd) is a fervent follower of the Nizari sect of the Assassins, an Ismaelite splinter group. He has spent most of his life traveling the coastal cities of the Levant in service of the Grandmaster of his order. Azik strongly believes he acts with the direct authority of Allah, revealed to him by his leaders. Thus, he is allowed to do anything his superiors order him to, includ-

ing drinking alcohol, eating pork, and breaking the Ramadan. He may also lie about his religion to others and commit any crime, even murder.

As one of the *fida'iyyun* (FIH-deye-uhn) he was chosen for his loyalty and faithfulness to fulfill special covert missions on behalf of the Assassins. In 1213 his order from Grandmaster Majd al-Din (MA-hihd ahl-DIHN) was to kill Raymond, son of the King Bohemond IV of Antioch. He and his brothers in faith slew the Frank during mass in the church of Tortosa. He was able to escape his pur-

suers, but when he tried to return to his home in Al-kaf, the Franks besieged the fortress and almost captured him. He was saved by a magus, who, although no devout Muslim, had powers very similar to his own master's.

Azik suspects the Hospitallers had wished to have Raymond killed and now feared to be revealed, because soon after the Assassins made a pact with the Hospitallers and the Count of Tripoli, Azik was forbidden to return home. Faithfully following these orders, Azik went and searched for the magus to whom he was indebted, to stay with him until allowed to go back to his people. Since then, he has been traveling in the service of this wise man, although it pains him not to be able to be with his fellow believers.

Azik is educated in languages and can read and write Arabic and Latin. Since he is not forced to follow Muslim religious prescriptions, he functions normally in Christian surroundings. He is a short,

dark-haired man with dark brown eyes and soft, gentle features. His relatively pale complexion allows him to pass as a Southern European. He moves gracefully and with an air of assurance, which stems from the belief in his ultimate superiority as one of the chosen of Allah. He wears his hair, beard, and clothing according to the style of the area he lives in or the role he chooses.

To most outsiders he appears a friendly and talkative fellow, although his eyes sometimes betray his true feelings. He despises Franks and Sunni Muslims alike and holds most of them to be barbarians. An adept liar himself, he distrusts others. Longing for the company of his people, Azik is impressed by education and likes to discuss the various authorities on medicine and herbal lore. His knowledge of poisons and herbs, though limited to his homeland, is quite extensive, since he had been an assistant in the gardens of Al-kaf as a boy. Azik often ponders the power of his magus and is puzzled as to



Azik ben Atashzad*

Characteristics: Int +2, Per +1, Pre -2, Com +2, Str -2, Sta 0, Dex +3, Qik 0

Age: 30

Size: 0

Confidence: 3

Faith Points: 1

Virtues and Flaws: Wanderer 0, Educated +1, Herbalism +1, Light Sleeper +1, Mimicry +1, Well-Traveled (Levant) +1, True Faith (Muslim) +1, Overconfident -2, Dark Secret (assassin) -1, Driving Goal -1, Magic Susceptibility -1, Reclusive -1

Personality Traits: Fanatic (assassins) +5, Loyal (to magus) +2, Reclusive +3, Cool +2, Despising +1

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (dagger)	+4	+6	+4	+1	+2
Saber	+5	+6	+6	+2	+2
Composite bow	0	+3	-	+9	-

Soak: 2

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Unconscious

Abilities: Awareness 2 (guards), Bargain 1 (foreigners), Bows 2 (composite), Brawling 3 (dagger), Disguise 2 (traders), Guile 3 (imitate), Herbalism 3 (poisons), Levant Lore 3 (cities), Mimicry 2, Pick Locks 2 (quietly), Scribe Arabic 2 (medicine), Single Weapon 3 (sabre), Speak Arabic 5 (dialects), Speak Italian 2 (trade), Speak French 2 (trade), Speak Greek 1 (trade), Speak Latin 3, Scribe Latin 1, Stealth 3 (urban)

Equipment: heavy leather hauberk, saber, two daggers, recurved bow and 10 arrows, pots and pouches for herbs, two sets of clothing, pack-horse

Encumbrance: -2



why Allah gave such a gift to an infidel. He assumes that the gift, so similar to his Grandmaster's, has some divine meaning the magus is unaware of.

In a campaign, Azik could be played as a very useful companion, if the magus that saved him is one of the players. He remains aloof from the daily matters of the covenant and may be unwilling to serve people other than his magus for a prolonged period. He is intensely loyal and cold-blooded and thus has no qualms about killing and poisoning for his master, but if the magus is not gifted by Allah, as Azik assumes, this would forfeit his eternal soul. As the assassin witnesses more magi exhibiting their powers, his magus may need to convince him of the divinity of his powers. If Azik's nagging doubts cannot be quenched, he may feel betrayed.

Since his ultimate goal is to return home, Azik could be thrown into inner turmoil when he hears news that would allow him to go back to Syria. If his magus accompanied him, he could gain entrance to one of the most secretive cults of the Holy Land. But the *fida'yyun* could also be sent back to kill the magus in order to hide Azik's tracks.

Azik's unquestioning obedience to his order may allow some enemy of the covenant to trick him into striking out against the magi. Also, he has to hide his past from others, since his detection would have severe repercussions. It could be dangerous for all involved if Azik is detected by some former crusader who witnessed the murder in the church of Tripoli.

The players may meet Azik as he tries to get back to his homeland, after his magus dies or his service has been termi-

The Assassins

The Assassins are an Ismailite sect founded in the late 11th century. Their teachings are esoteric and mysterious to other Muslims. Their founder, Hasan as-Sabah, was an enemy of the Abbasid Caliphs of Bagdad, the leaders of the Sunnite Muslims, but broke with his patrons, the Fatimid Caliphs of Egypt and thus was also estranged with the Shi'a Muslims. In 1220, most crusaders and Muslims have heard of the infamous sect, but their motives and beliefs remain an object of speculation.

Since 1090 the sect has held the stronghold of Alamut, called "Eagle's Nest" and from there spread to Persia and Syria. Their specialty lies in the swift takeover of fortified positions and castles, often gaining access by infiltration and guile. By 1220 they hold several castles northeast of Tortosa, mainly mountain fortresses in remote locations, and defy attempts by Muslims and crusader armies alike to conquer them. They are also enemies of the neighboring Seljuk Turks.

The Assassins are organized along a strict chain of command headed by the Grandmaster, believed to receive his authority directly from Allah. The most famous of these was Rashid ed-Din Sinan, known as the Old Man of the Mountain, who brought the sect to its peak of power during his reign from 1163-93. He, and all the Grandmasters, are rumored to possess magical powers. It was reported that when Saladin besieged the fortress of Masyaf, a poisoned dagger and threatening message from the Old Man appeared in his well-guarded tent at night. The next day, Saladin signed a peace treaty.

The Assassins are also notable for practicing the art of organized political and religious murder, which they have used to good effect against many nobles and leaders. They shifted factions regularly during the crusades and have had complex conflicts and contacts with the military orders, at times paying tribute to the Hospitallers.

nated for some other reason. Azik would be willing to offer his services for a prescribed time in return for help getting back to Syria. Azik does not know the lands of Europe very well and mistrusts Christians, so he could turn to magi for help, since their powers remind him of his former master. Azik may attempt to approach them in several disguises before he asks for aid, which may lead to suspicions on the players' side.

Azik could also be sent to infiltrate the covenant by an enemy magus for stealing, spying, sabotage, or even murder.

der. He could be working there for a long time before he acts, having many different roles at his disposal and being used to guile and deception. But when the magi display powers similar to his master's, how would he react?

The covenant could come into contact with him indirectly, when the inexplicable murder of a noble leads to suspicions against them. The players may be forced to find the real murderer, which could be much more difficult than they imagined if Azik was acting in the service of another person who remains unknown.



Hussein al-Din

Background

As a child, Hussein was the classic bully, using his formidable powers of intimidation to dominate his peers. As he grew older, he realized the full potential of his talent and became a moneylender's enforcer. Throughout his teens he steadily

gained money, performing independent extortion on the side until he did not even need the moneylender's work.

At the age of 21, something happened that turned his life in a completely new direction. A man he was shaking down turned out to be the brother of a powerful imam named Asram, who

Hussein al-Din						Shamshir	+6	+4	+8	+6	+5
Characteristics: Int 0, Per +1, Pre +5, Com -2, Str +1, Stm +2, Dex 0, Qik +1						Dagger	+5	+3	+5	+4	+4
Size: 0						Thrown Knife	+2	+2	—	+3	—
Confidence: 3						Soak: 8					
Virtues and Flaws: Wanderer +0, Mythic Presence +5, Piercing Gaze +2, Self-Confident +1, Well-Traveled +1, Enemies (Templars) -3, Overconfident -2, Disfigured -1, Missing Ear -1, Outsider (Bedouin) -1, Social Handicap (mean-spirited) -1						Body levels: OK, 0, -1, -3, -5, Incapacitated					
Personality Traits: Intimidating +5, Overconfident +3, Loyal +1						Fatigue levels: OK, 0, -1, -3, -5, Unconscious					
Weapon/Attack						Abilities: Awareness 5 (followers), Bargain 3 (weaponry), Bows 3 (short bow), Brawling 5 (dodging), Carouse 3 (imbibe), Etiquette 3 (championry), Longshaft Weapon 3 (spear), Shield and Weapon 3 (shamshir), Single Weapon 5 (shamshir), Speak Arabic 5 (intimidation), Speak English 2 (intimidation), Speak French 3 (intimidation), Thrown Weapon 2 (knife)					
Brawling (dodge)	+5	+3	+4	+1	+5	Equipment: chain mail hauberk, shamshir (curved sword from the distant East), dagger					
Brawling (fist)	+4	+2	+3	+1	+4	Encumbrance: -3.5					



tracked Hussein down to bring him to justice. Islamic law is extremely harsh, and he was sentenced to have his hand cut off. However, while on the chopping block, Hussein managed to intimidate a guard long enough to steal a sword and fight his way to freedom. While he had discovered a new talent, swordplay, he was marked as a criminal throughout Araby and was forced to flee to Europe with a group of returning crusaders.

Hussein's first champion's job was with a lord named Anseau de Remi, a wild and crafty nobleman with a taste for palace politics. The lord was a duelist, advancing his status by starting and fighting duels. Hussein became his partner in this, taking on opponents' proxies and always defeating them. In time, Anseau became so successful (thanks in part to Hussein) that no one dared oppose him, and Hussein looked elsewhere for excitement.

In Orleans, 1213, the Templars caught up with Hussein. It happened that Asram had granted the Order a territorial concession near the Earldom of Tripoli if

they agreed to track down Hussein and deliver his head. Though there were eight Templars, Hussein managed to slay two and frighten the others off. During the course of the fight, however, he suffered a hideous cut to his face that completely severed one ear. Now, Hussein rarely stays in one location for more than a few months, afraid the Templars will show up and wreck everything.

For the next five years, Hussein performed freelance thuggery, disguised by a mask to elude the Templars who were devoting enormous resources to the hunt. Eventually he was found out and fled to England, where he took up service as the champion of an English lord. Eventually, a disagreement caused him to leave the lord's service, and he is currently looking for work.

Appearance

Hussein is a powerful warrior from the pagan territory surrounding the Holy

Champions

Champions have assumed a number of roles through history. Sometimes they have been honorable defenders of those who could not or would not fight for themselves—noble ladies, for example. Others have been cruel assassins who served only to intimidate and abuse.

Modern literature and culture is rife with examples of champions, both good and evil. Every villain has a thug to do his dirty work, and countless Arthurian legends tell of knights ready to defend the honor of ladies. These extremes, while colorful, fail to give the whole picture of what a champion does.

Champions serve in a number of capacities, from messengers to lieutenants to bodyguards. One thing these roles have in common is that the

champion is usually well-paid, well-treated, and trusted with his employer's life. In some cultures, a nobleman charged with a crime could be granted a trial by combat rather than in a court of law, and a wealthy man could hire a great warrior to serve as his champion. If the champion won, the accused was innocent and if the champion lost, he was guilty. In such areas there was always a market for skilled warriors to fight to the death at a moment's notice, representing some foppish lord.

A champion's weapons, armor, mounts, food, and lodging are always better than the norm, and pay is always prompt even if the common spearmen have to go hungry. In exchange for this special treatment, the champion is expected to give up his life at the drop of a hat.

Land. He is around 5' 6" in height, but is built rather stockily. His face is marred by a hideous scar that starts as a white line on his scalp, runs down his forehead, narrowly misses one eye, cuts across his cheek, and ends in the mangled stump of one ear. He is of Bedouin rather than Moorish stock, with dusky skin and wiry black locks. Though gray streaks have lately appeared in his hair and bristling, greasy beard, he is still a powerful warrior.

Hussein always appears in exotic Eastern garb, considering it part of his profession to cultivate an unusual appearance, even if it makes it even harder to fit into European culture. He favors black, and often wears a black hooded cloak or mask. Though he never betrays nervousness, Hussein is always alert for people following or watching him—anyone who gets to know him will realize he has many enemies.

Hussein's true strength is his very presence. Put simply, he exudes an over-

powering aura of ruthless evil, and most people are instantly cowed by his gaze. His exotic appearance and terrible scarring only enhance his inborn presence. Hussein often defeats his opponents without drawing his sword, so intimidated are they.

Adventure Seeds

1. Player characters hear of a mysterious hooded figure harassing their grogs and nearby peasants, shaking them down for money. It is Hussein, out of money and reverting to his younger days as an extortionist.

2. Hussein shows up at the covenant's doorstep, offering his services as a champion. Though he would make an excellent, reasonably loyal companion, he has many enemies. He could draw the covenant into all sorts of trouble.



Egil the Viking

Background

A long, long time ago, the young Egil and his fellow warriors set out from a Scandinavian village to raid foreign lands. After a long voyage, while their dragonship was sneaking very close to a strand, Egil's oar suddenly snapped. Luckily, there was a large forest nearby and Egil was sent ashore to cut a new oar. His shipmates jeered that he could keep all the ladies and loot he found in the strange forest for himself.

While searching for a suitable tree, Egil met three of the most beautiful ladies he had ever seen. As Egil himself was tall,

blond, and handsome the ladies were equally charmed and invited him to stay for the night. But as there were three young ladies and Egil was a polite young man, he happened to stay for three nights. On the fourth day, he bade the ladies farewell.

Equipped with flowers in his hair and the best piece of oar-timber the forest could offer, Egil came back to the place where the dragonship had been moored. To his surprise he found that his fellows were gone. What Egil doesn't know is that the ladies were powerful faeries, their love-nest was Arcadia, and a night with one of them was equal to ten decades in Egil's own world.



For the present, Egil is wandering around looking for his lost friends. To him, the land they had sailed for seems even stranger than he was told back home. The strangest thing is that even though he is alone, people run in terror from him. He would be quite happy if someone could just tell him where his shipmates went, and what place this is, anyway.

Egil keeps his hair long but his well-tended beard short. This, along with his clear blue eyes, fine features, and erect posture don't quite give him the look of a drooling savage of the North. Egil, as any good Viking, washes every Saturday and uses his shiny axeblade as a mirror. Being a Viking, though, he is accustomed to some strange manners. Christian virtues like mercy and forgiveness are virtually unknown to him. If he wants to kill someone he does it without blinking, and

if he wants to take something, killing his victim is mandatory because he doesn't want to be regarded as a simple thief. Bragging is bad too. Even though he killed great Olaf, real warriors don't brag. The worst sin a Viking can commit is, however, to act cowardly.

Adventure Seeds

1. The characters hear that a big blond madman with a large axe is plundering the country-side. It is Egil, on a raid all by himself. He is happy to accept a challenge as it isn't honorable to steal without fighting. If taken alive he might become a loyal companion. One problem, however, is that he doesn't speak anything but Scandinavian.

Egil, the Viking

Characteristics: Int 0, Per -2, Pre +2, Com +1, Str +3, Stm +3, Dex +1, Qik +1

Age: 20

Size: +1

Confidence: 5

Personality Traits: Brave +4, Impulsive +4, Carefree +3, "Honorable" +3, Hedonist +2

Virtues and Flaws: Wanderer +0, Self-Confident +1 (x2), Enduring Constitution +1, Large +1, Strong Personality +1, Tough +1, Venus' Blessing +1, Cursed -2 (decades passed), Outcast -1, Bad Reputation -1, Compulsion (Viking ways) -1, Magical Air -1, Weakness (pretty girls) -1

Reputations: "The blond madman" 2, locals

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawling (fist)	+6	+5	+4	+4	+7
Brawling (wrestling)	+7	+6	+5	+4	+8
Battleaxe	+11	+9	+8	+14	+8

Soak: +7

Fatigue levels: OK, 0/0, 0, -2, -4, Unconscious

Body levels: OK, 0/0, 0, -2, -4, Incapacitated

Abilities: Athletics 3 (jump), Charm 2 (without talking), Brawling 4 (wrestling), Shield and Weapon 3 (axe), Great Weapons 4 (axes), Thrown Weapon 2 (javelin), Bargain 1 (over loot), Animal Handling 2 (horses), Hunt 1 (rabbits), Ride 2 (battle), Swim 3 (fast), Boating 3 (repairs), Legend Lore 1 (Viking heroes), Speak Scandinavian 5 (Scanian)

Powers:

Strike Fear, CrMe 15, 0 points: Due to his faerie exposure, Egil's Viking nature has increased. Any Christian who sees Egil for the first time must make a Stamina + Brave roll of 3+ or flee in terror. This roll is at -3 if Egil brandishes his axe. Members of the clergy suffer a further -6 on the roll.

Equipment: Egil lost most of his possessions on the ship, but still has his great beard-axe. He might have collected loot in form of cattle, iron, furs, food, and even a slave or two, when the characters meet him.

Encumbrance: 0

OUTSIDERS



Appendix I

Character Reference

This appendix lists several categories, along with the characters from this book that apply to each. Some of the categories are locations, others are activities, still others describe possible scenario uses.

This appendix is intended to serve as a quick reference, idea generator, encounter table, and scenario construction aid all rolled into one. Although some categories are more broad than others, each should at least serve to point you in the direction you want to go.



Locations

Court

Alina of Dereham
Boniface of Orléans
Folquet de Marseilles
Godfrey of Outremer
Gontrond
Leceline of Rouen
Marie d'Anjois
Sir Odo l'Or
Puoko the Jolly
Renard of Ponthie
Count Thomas, Eagle of Savoy

University

Boniface of Orléans
Cristoforo
Geoffrey of Paris
Raoul Tustain

Covenant

Aurelia of Bjornaer
Benedict of Bonisagus
Cristoforo
Dafyyd ab Evan
Eleanor Felis of Mercere
James Smith
Peter of Jerbiton
Rafael of Tytalus
Structor of Verditiis
Tyr, Quaesitor of Tytalus
Ulpris, Archmage of Tytalus
Xaviez and Iñago

Church, Convent, or Monastery

Arnald-Amaury
Benedict of Bonisagus
Emeline of Caen
Folquet de Marseilles
Godfrey of Outremer
Raoul Tustain
Stephen of Norwich

Local Town

Elisabeth of the Crimson Boar
Iptetus van Wicht
Maria the Interpreter (Syria)
Tenxwind

City

Druda Graecana (Palermo)
Geoffrey of Paris (Paris)
Iptetus van Wicht
Udala (Bayonne)

Holy Land

Azik ben Atashzad
Godfrey of Outremer
Hussein al-Din
Maria the Intrepreter

On the Road

Egil the Viking
Eleanor Felis
Friar Geoffrey
Maria of Brindisi (Italy)
Tulli of Malmo

Starting Characters

Starting Magi

Benedict of Bonisagus
 Benevolus of Flambeau
 (Theorist example character)
 Cleanthes of Mercere
 (Covenant Builder example character)
 Dhuoda of Jerbiton
 (Hoplite example character)
 Narcissus of Criamon
 (Politician example character)
 Peter of Jerbiton
 Rafael of Tytalus
 Structor of Verditius
 Tyr, Quaesitor of Tytalus
 Ulula of Bjornaer
 (Bibliophile example character)
 Xanthippe of Tytalus
 (Seeker example character)

Starting Natural Magicians

Druda Graecana
 Geoffrey of Paris

Starting Companions

Arnald-Amaury
 Azik ben Atashzad
 Boniface of Orléans
 Cristoforo
 Emeline of Caen
 Esclarmonde de Foix
 Folquet de Marseilles
 Friar Geoffry
 Gontrond
 Iptetus van Wicht
 Leceline of Rouen
 Lirain
 Maria of Brindisi
 Marie d'Anjois
 Sir Odo l'Or
 Renard of Ponthie
 Tenxwind
 Udala

Starting Grogs

Dafydd ab Evan
 Guillaume (squire of Sir Oro l'Or)
 James Smith
 Tulli of Malmo
 Xaviez (and Iñago)

Type of Activity

Scholarly Correspondence

Druda Graecana
 Emeline of Rouen
 Raoul Tustain

Hunting

Renard of Ponthie
 Wat, Master of Hounds

Tournament

Gontrond
 Sir Odo l'Or

Campaigning

Arnald-Amaury
 Evil the Viking
 Godfrey of Outremer
 Gontrond
 Sir Odo l'Or
 Count Thomas, Eagle of Savoy
 Tulli of Malmo

Preaching

Arnald-Amaury
 Esclarmonde de Foix
 Folquet de Marseilles
 Friar Geoffry
 Maria of Brindisi

Laboratory

Benevolus of Flambeau
 (Theorist example character)
 Geoffrey of Paris
 Structor of Verditius
 Ulpris of Tytalus

Commerce

Elisabeth of the Crimson Boar
 Iptetus van Wicht
 James Smith
 Lirain
 Tenxwind
 Udala



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